

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

A M E D I U M

FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,

P E R T A I N I N G T O

H U M A N P R O G R E S S

A N D G E N E R A L W E L L - B E I N G .

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

JOHN PATTERSON, WILLIAM DENTON, EDITORS; L. A. HINE, CORRES-
PONDING EDITOR.

C O N T R I B U T O R S .

AMOS GILBERT, ALFRED CRIDGE, MRS. ANNE DENTON CRIDGE, WM. McDIARMID, THOS.
P. WRIGHT, M. E. MORSE, J. H. COOK, J. W. TOWNER, JOHN P. LASLEY, E. C. COCHRAN,
FRANCIS BARRY, HUDSON TUTTLE, J. M. STAHL, L. H. BIGAREL, R. H. HOWARD, J. B. WOLFF.
J. P. DAVIS, W. S. COURTNEY, E. L. CRANE.

C O N T E N T S .

Socialism—Actual Movement,	99-103	Questions and Bible Answers,	119
The Ceresco Union,	103-104	No Grumblers,	120
My Soul's Thralldom and its Deliverance; An Autobiography;—Chap. 3,	105-110	Our Father Above,	120
Follow your Social Attractions,	110	Notes from the Lecturing Field,	121
The Marriage Question,	111-113	Journalism—the Degrees of its Freedom,	122-123
Social Movement (Texasward),	113-116	Spiritualism, Socialism and Free Love,	124-125
Suggestive Extracts,	116-119	Western Virginia,	125-126
		Dread of Free Discussion,	

C I N C I N N A T I ;

PUBLISHED BY THE RISING STAR ASSOCIATION.

L. H. BIGAREL, PRINTER.

FOR SALE BY F. BLY, VINE STREET; BELA MARSH, 15 FRANKLIN STREET, BOSTON.
GILDENFENNY & Co., No. 45 FIFTH STREET, PITTSBURGH, PA.

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

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

EXTRA.—With this number we send an Extra. It tells its own story. Just such a Journal as this, is very much wanted by not a very great number of people. But so far, our success has been quite equal to our expectations. There was no reason to believe that a journal so radically free, and necessarily offensive in consequence, could be placed upon paying ground at once. Effort will accomplish this. We want the receipts to pay for the paper and printing. The Editors and Contributors are quite willing to give their labor for the good they may do. By means of the Extra, our friends may help us. The publication of this Journal WILL NOT stop with the 12th number. None need fear to send the price of a year's subscription. If they want something fresh and rousing, we are vain enough to think, and egotistic enough to say, that the Social Revolutionist will furnish it to the extent of any reasonable demand.

CONTRIBUTIONS.—Our two serials; The Human Brain in its Relations to Society; and The Social and Moral Condition of the World will be resumed next month. A radical and suggestive essay on God's Laws and the World's Needs by Dr. E. L. Crane; a strange, weird and eloquent article, shockingly revolutionary, by Joseph Treat; Notes from the Lecturing Field by friends Cook and Barry, will all appear in next No., if possible.

EXPLORATION.—A company will leave St. Louis for Kansas, the First week of May, on a tour of exploration. Another will visit Western Virginia about the same time, for the same purpose. The intention is to explore, report results, and then determine as to the point or points, and arrange the preliminaries of actual settlement. Both parties extend invitations to such as feel an interest and wish to join them. Some who cannot join may be willing to do something toward defraying the expenses of those who give their time. Any demand for particulars addressed, at once, to Rising Star, Greenville, Darke Co., Ohio, will receive immediate attention.

EXCHANGES.—Papers bold enough to exchange with the Social Revolutionist, are worth something! Amongst those we have not noticed, we cannot but name the New England Spiritualist. When we see such evidence of industry, used to such a "telling" purpose, we must commend it. The "Spiritualist" is a pet of ours. The Wisconsin Home is a cheerful monthly; and the North Western Orient far better than its awkward name and looks. But all the liberal papers are good, and all others have their uses. Next month we think to list such as exchange with us.

BOOKS.—Dr. J. R. Buchanan wrote us that he had sent a copy of his Anthropology, but we never received it. Have a copy, however, as everybody making any pretensions to mental philosophy, should have. May get room for a review some day. Price \$2.00. Address Dr. J. R. Buchanan, Cincinnati, Ohio.

We have received from the publisher, L. E. Barnard, Box 996, Cleveland, O., a copy of Three Lectures on the Harmonial Philosophy by Hon. Warren Chase. We suppose the price is 25cts. Wrote a brief review of the same, but there was not room for it in this number. The lectures are all good; the second especially. The truths contained in the first half of this lecture, should be flashed in the face of Bigotry everywhere.

Mischievous clergyman have been vilifying the name of Thomas Paine, this long while; but the world is getting better. The Friends of Truth and Free Thought celebrated the 119th Anniversary of the Birth day of Thomas Paine at Cincinnati, Jan. 29, 1856. A vast concourse of people assembled. The U. S. Band from the Government Barracks at Newport Ky., was in attendance. Salutes were fired from Newport, and from the hills which overlook the City. The Author-Hero of the Revolution deserves National honors; but more than all does the man Thomas Paine deserve honor for the manly utterance of his own thought. Let Justice be done though Priestcraft fall. The Oration was delivered by Dr. T. L. Nichols; and an Address by F. Hassaurek, Esq. Both are fine productions. The Proceedings of the Festival are printed in a neat pamphlet by Nicholson & Co., and sold at 10 cts. a copy, Let the Truth go forth!

CHRISTIAN CIVILIZATION.—We have been imposed upon with an inferior quality of paper for this No.; and there may be some of it for the two which follow. It is quite impossible, to make a journal LOOK well, (however well it may READ) with flimsy paper to print on. And this "practical realization" of the frauds of paper dealing, don't give us a bit higher opinion of Civilization than we had; and our war, offensive and defensive; and our operations, destructive and constructive, against the Cannibal Monster, shall go on.

THE

SOCIAL REVOLUTIONIST,

A P R I L , 1 8 5 6 .

SOCIALISM.—ACTUAL MOVEMENT.

The conditions requisite to success seem to be:—1. Capital. 2. Practical talent. 3. Manual industry. These relate to the sphere of physical activities; the spiritual embrace: 1. The affectional. 2. The intellectual. 3. The esthetic;—these three culminating in a religious aspiration which can be satisfied only with the conditions of freedom, progress and harmony in all the spheres of life.

Our earth-home is a material one, and we cannot build our house without a foundation. The physical basis is absolutely indispensable to permanent success. This has been entirely too much overlooked heretofore; and hence, one cause of failure. We are glad to see that working people—those who combine the physical and spiritual elements in the accord of individual wholeness, are taking so lively an interest in the activities of social reorganization. It is in such chiefly that our hope is. There may be exceptions in transition, of course—there must be; but in a harmonic society of integral men and women, the soul that appreciates, the head that devises, and the hands that execute will concur in the same individual. Activity and development will be entire and symmetrical, and not, as heretofore, distorted and fragmentary. A harmonic society would be the aggregate of harmonic unities. 1. The Individual. 2. The Group of Individuals. 3. The Fraternity of Groups.

Presuming that the capital said to be held in trust for the work of harmony, will not be turned into sordid channels, but faithfully appropriated, there seems to be a cause for apprehension as to the initiative, in that too much haste may prevent general concurrence in well-considered action.

Commanding the capital which they do, there is no need for great haste. As an esteemed friend has written us; a great error heretofore has been too much unbalanced enthusiasm which led to ill-devised action, and consequent failure. Not giving time for gestation, the offspring was feeble and sickly, and it soon perished. Haste is not speed; and is it not possible, almost probable at this moment, that the energies and means now ready, may be expended in hasty and diffused action, and fall short of any speedy or complete harmonial realization? Those who desire to act do not know of each other to any great extent. We should be glad to see a brief parley, that the plan of operations may be well matured, and that such as contemplate action, may be enabled to understand each other. There must be a general reconnaissance of the field of operations, as a preliminary; and it would be well for each individual to do what he can in this way; but we think it would not be best for any to commit themselves in partial effort of a permanent character, and thus forestall others, and divide action, or else make it compulsory on the part of some. We would respectfully suggest that there be a general inter-correspondence and personal

inter-communication as far as may be, and as fast as can be brought about. Let the feelings of all be consulted, and the opinions of all be heard and considered. Let the movement be a brotherly, democratic one. We are not friendly to aristocratic, egotistic schemes upon any pretext, which are calculated to administer to the vanity and ambition of any one or any set. Let every one with available energies, be enabled to feel that the enterprise is his or hers. With time for the mutual interchange of suggestion, there might be a general concurrence of voluntary [individualistic and fraternal] movement.

We don't presume to dictate as to what would be the best plan of operation, but since the prospect is so fine for a "strong pull," it would seem to be best for us to get a "good ready," and "pull all together." What we insist upon is, opportunity for a general understanding, that all the possibilities of concerted action may be realized.

It is not absolutely necessary that all the forces be concentrated upon one point; but the localities selected should be convenient to each other. The contiguity of considerable numbers is absolutely indispensable to the realization of all we wish. For some to remain near the Alleghanies, and others locate in Kansas; they would be too widely separated. Any healthy point on or near, and of ready access to the Ohio river, would seem to be desirable. The latitude is favorable, and if different aggregations of the social elements should form at different points, the river would facilitate inter-communication, and thus bring them into the vicinity of each other. But our own choice would be for concentration upon one point. Should there be an aggressive spirit from without, there would be need for greater power within.

On account of the cheap lands and the fashion of immigration, we had once supposed that the far West would inevitably be the place for any considerable attempt at social reorganization. Having written to several on this presumption, we learned that quite a number who have studied the West, think it unfavorable to the inauguration of higher social conditions. We obtained evidence also of a much larger amount of capital, and more heart for this work than we had known of before. We were only in favor of the far West because we thought it a necessity. The conditions which we then thought made that necessity, we think now, do not exist. The concerted action of the numbers, energies, and capital, now voluntarily offered for the work, would secure eminent success in the midst of civilization, and we are in favor of a location in the States. The question, however, is an open one, and we want all sides to be heard and the best to be done. The following are extracts from private letters respecting the movement. A friend at Modern Times says:—

"My mind has been turned much to Kansas. Ever since the passage of the notorious Nebraska bill, I have held the opinion, that the whole of that Territory would be free. It seemed to be putting the North and South in competition on the same ground; and it has seemed to me, where the enterprise and perseverance of the former have an open field and fair play with the stereotyped, laggart and tardy movement of the latter, Freedom has nothing to fear. There are four or six adults here, who would be glad to settle in Kansas in one or two years, &c."

A friend in Indiana writes:—

"You too have the Kansas fever! I must say I have not. I don't believe true freedom can be had in Kansas. With the men who control the free state party, it is only a question of self-interest. Slavery would interfere with their own claims, and prevent their making money. They care little for the right. - Even now they find it expedient to send all the ultra abolitionists, such as Wood and Shankland out of the country. To satisfy the conservative element in society, they would join to put down any radical movement for freedom; especially freedom of the affections. I have been a resident of Illinois for many years; and in my opinion, the extreme West is more under the thumb of the priests than the central and northern states. Iowa, wherever settled, is more bigoted than Ohio."

Our friend goes into the details of a calculation, too lengthy for insertion here, to prove that nothing would be gained to capital by a location far West, except through the mo-

monopoly of the soil for the purposes of speculation; and we think he makes out a pretty clear case. More definitely with respect to location, he says:—

"Social cooperation is necessary to give us freedom for our social attractions. We shall agitate by letter till a way for action is opened. I am pleased with your choice of Western Virginia. I should think land of the proper variety of soil and well timbered, with running brooks and soft spring water, might be had at low rates. But a point should be selected of ready access to a good market. I should prefer an exploration there to one in Kansas. Could we fix on a plan to find such a spot as the above? I had rather go to it and have less land, and enjoy mountain scenery, pure air and pure water. We should be happier, live longer; and our children would be healthier."

A friend who has been in the North West, writes us from Illinois:

"Let the right spot be found in Kansas or elsewhere, and there will be hundreds with true hearts and willing hands, to join. The kind of mind that is now moving to Kansas or other new regions, is easy to be converted. "Sir," as J. Adams said, "before God I believe," that the region West and South of the Missouri will, ere long, be speckled with fraternal groups of LIVING men and women. You see I, too, am getting rapsodical. The many I have conversed with on the subject, seem to see the necessity of making a center on new territory that we may have a prior or political claim; and that then, birds of our feather can and will fly to us, and other birds fly from us. It is this very fear of being molested or of having to move that makes many so averse to trying to act amidst civilization. Kansas, to my mind, will never be a slave state, and Missouri will not molest those who take no active part in political affairs; so it seems now to me. With regard to the advantages of Western Virginia, I respond in toto. No tongue can describe the exalted rapture and the sublime, spiritualizing effect that mountain scenery produces within me. I have often thought I would forego everything else to enjoy it. But it seems to me that a group anywhere within the old states South of Mason and Dixon's line, would soon be routed and scouted, no matter how peaceable and non-interfering they might be. The Southern states have not regarded, to any great extent, the subjects that have been agitated in more Northern latitudes, as preparatory to the reception of our higher truths. Innocent individuals from the North, are there groundlessly suspected and devilishly treated; what then might be expected to occur to a large company, who would be looked upon as base designers against Southern institutions, notwithstanding their innocent and reasonable protestations? I don't think you could get many radical Individualists to go that way."

A friend in Iowa writes:—

"It seems to me that the atmosphere of society, in all its relations and parts, which necessarily belong to the settlement of a new country, is in many essential respects adverse to social enterprises. The spirit of speculation, assuming a sort of gambling form, is so far as my experience goes, rampant, and it appears fatal in its influence to what we social reformers desire. If we could gather numbers and go far away as the Mormons have done, so as to secure a commanding influence in our vicinity, there would be no difficulty on this score. But I seriously consider it a question whether it is not best to try the establishment of groups in older communities and among the most thoroughly educated, developed and refined classes of people the country affords. Before I came West, I thought a new country was the place to attempt social reform or reorganization; but the more I see of it, the less firm is that conclusion."

A friend who went to the far West a year since, to engage in coöperative life, and has studied Western influences with especial reference to social reorganization, writes us:—

"Western influences, so far as I have observed and experienced, are unfavorable to social and intellectual culture; this would be true to some extent, in any newly settled region. The hardships and privations that are unavoidable, make it so. But in addition to this, the West is wholly over-run by speculation and monopoly, in its most rampant, almost fiendish forms. "The Devil" reigns supreme here. A case in point; the Dubuque Land Office; the previous one for this district was closed in the early part of winter, preparatory to a division of the land district, and the opening of another office. This "ease-up" seemed only to sharpen the jaws of the land sharks. They prowled round over the country selecting the best locations, like so many beasts of prey. "The great day" comes—they rush to the Office, each determined to be the first to get a grab. So intense was the excitement that, although the Mercury was 34 deg. below zero, crowds of them stood at the Office door all the night previous to the day of opening; some so near freezing to death,

that they were unable to attend to their business, when the hour arrived. Though this may be an extreme case, it is a fair illustration of the maddening pitch to which, speculation let loose, will drive men. Attending this, are all kinds of swindling and deception.

In Kansas there will be a modification of this. The lands there are being settled, before they come into market. The strife will be for the best claims, and between the settlers, speculators cannot do so much. But if reports are to be credited, this strife often reaches madness; sometimes ending in blood-shed; at least this is true in some parts of Minnesota, where the same conditions exist. I do not mean to say, that every body here is wholly devoted to the god "MAMMON." There are many who would prefer something better. But it is the prevailing influence. When any project is suggested; will it be a "paying one?" is the first question that comes up, and the answer, no or yes, immediately determines the action in reference to it.

I am decidedly opposed to the West as a home. I can see nothing to be gained, and much that must be lost by it. Land I know, costs but a trifle; but say, you pay \$1.25 per acre; it will cost more time and means, to make improvements, buildings and other appurtenances of a home, in the frontier settlement; than your home would cost with the same improvements, at \$40.00 per acre, for the land in some favorable location in an improved part of the country.

I have said I was suited with your idea of a home; and I am for "action" too, if any thing can be done. The only question is, as to number; of this I am not well enough acquainted to judge. But let us try what can be done; for I have no other hope.

Give me freedom, number and variety, sufficient for the gratification of my varied attractions; and I care not so much for other things,—location, property arrangements, &c."

A friend with ample means has visited Southern Illinois, with a view to looking up a site for future operations. He has found one in an excellent fruit region, which is very accessible to market. It combines the advantages of prairie, timber and good water; but it is level, and fevers prevail, in that part. He thinks of securing a tract of from 1000 to 1600 acres, before the rise of prices, and of using it for the purpose of a manual labor school and harmonial home; should no better place be found. He says:—

"I have some means to use in the good cause, when I can see where there is a prospect of good being done. I want to combine my means and efforts, with others in some movement for good. In a joint stock company, under suitable arrangements for purchasing land and making improvements; sustaining a good school and promoting other desirable objects. I would take \$25,000, and then I would make my own improvements as I thought best. I should want a company of \$100,000, and with that we could get a right start."

Whether this much capital stock could be raised for the objects named, we cannot say. We shall not be too sanguine. We are just beginning to learn of the radical powers that be, and our data warrant us in saying that a capital of \$50,000 could be raised, payable in three yearly installments; leaving as private capital in the hands of individuals, an aggregate of \$100,000 which would eventually be used upon the ground, for the prosecution of industrial and other humanitarian enterprises.

Considering the great need which many feel for higher social conditions, it would seem that the time has come for something of a decisive character to be done. We have the capital, the skill, the energy; have we the real humanitarian stuff in the individual? We have the profession, and our optimism and zeal will not permit us to doubt the reality. We would guard against the worst, but believe the best of our fellow-men.

Since writing the above, we are impelled by new accessions to our stock of facts, to extend this article. We hardly know how to treat this subject of actual movement. Each week brings us additional facts. The calculations of yesterday may be invalidated by the facts of to-morrow. All the word we get is cheering. A short time since, a friend proposed to get up a joint stock company with a capital of \$25,000. This we thought a high figure. But only a few days after, we hear from a friend as above, who agrees to take \$25,000 stock, himself. We hear of action originating in different sources, having similar objects in view. Some of the different parties, we believe, do not as yet know anything of each other. So much has come to our knowledge within the last two months respecting move-

ments which aim at better social, industrial and educational conditions, that we do not pretend to say what may not be done. If there is any faith to be put in the professions of seemingly earnest men and women, there is reason to believe that hundreds of individuals with a capital of hundreds of thousands, will soon be in readiness for the work.

An eternal quietus must be put upon the Sectism of Censure, or the Censure of Sectism. Mutual toleration for every earnest man or woman whatever the faith or the life, we would make the only test condition of fitness for the enterprise. All else will regulate itself. We **MUST TOLERATE**, else we are **SECTISTS** to all intents and purposes. Sectism and toleration are antagonists. Reformers are passing more and more from the dark, contracted caves of the one, into the broad and radiant fields of the other.

The principal difficulties in the way of getting up an extensive movement at once, relate to Toleration and Locality. After a proper interchange of views, there may be unanimity, but if there should not be, it may become necessary for certain parties to decide upon something definite as to location and then organize with reference to that. Some of our best men say positively, that they will not go to the far West.

Should there be unanimity as to the place, and a spirit of mutual toleration amongst those who now seem anxious for something to be done; it would seem best, perhaps, to organize a joint stock company with reference solely to the purchase of land and its sale to actual settlers. Then let collateral companies organize to build up a School for Integral Education, a Retreat for Invalids, and a Unitary Home for such as want it. All, so far as we know, want the School; many, the Unitary Home; and if located in a healthy region, with fine scenery and pure, soft water, the Retreat for Invalids would be useful, and might be a good investment of labor and capital. As soon as a sufficient number should find accommodations on the ground, groups would voluntarily organize upon their own plans for the prosecution of needed industries. Above all is it important, by voluntary cooperation, to open up the sources of industrial enterprise to woman, that she may support herself and vindicate the rights of her womanhood. Until she can do this, she will not get the love and respect she craves. The woman of refined sensibilities, more than the stolid slave of the South, needs emancipation. Thousands feel the wrong, but few know the remedy. Some do; and a gush of prayer from the deepest fountains of her soul, are going up to the Eternal Powers of Right, for deliverance; and that prayer will be answered.

If any wish for further acquaintance with their Social brethren, and notify us of the fact; it will give us pleasure to help them all we can. So far as we have a special work, in our humble way, this of reorganization is it.

THE CERESCO UNION.

Dear Brothers;—I rejoice that there are minds bold enough to write and publish such a paper as yours, and that conditions exist which make it tolerably safe to do it. I am thoroughly convinced that the progressive radical reformers, feel the fact, that they hold the preponderance of power Mentally, and that they can and will give direction to the Onward March of the Race. It is astonishing to see with what ease they sustain themselves when brought in contact with opposing forces. There seems to be so much daylight, that the shams and screens, used to cover the falsities of the prevailing systems of theology, politics and business, no longer subserve their former uses, and the tendencies of these antagonistic institutions are seen to be subversive of happiness instead of securing it, and there only needs to be a more excellent way discovered, to be adopted. Those who have light should now let it shine. I have found by my own experience, and obser-

vation upon the experience of other minds, that there is a powerful lever, in the possession of live magnetic minds, the power of which, has been very little understood. I refer to the existence of a mental or spiritual influence or "aroma" which seems capable of being projected or conveyed to a great distance, calling into unison the heart and feelings of kindred spirits both in and out of the form—even as the vibration of a musical string in a music store, will cause every other string upon the same key, in the store, to vibrate—This in an especial manner seems to be transmitted to a communication upon paper, and is that element by which Psychometers read the character of the writers of letters &c. If this is true, then should every reformer pen his burning thoughts and holy aspirations to his friends—increase his correspondence far and wide, conscious that it is not so much the fine rounded and well proportioned periods and faultless grammatical sentences, as the amount of Soul infused into it. As the time gradually arrives, "as come it must, and come it will" for a' that; when the thoughts can be read, because their quality and kind can be felt—then will the pulsations of each great heart as it struggles for freedom and a higher life diffuse its aroma or influence to all kindred elements, elevating, ennobling and emancipating them from slavery and bondage.

I took up my pen to indicate to socialists, spiritualists and progressive minds generally, that at Ceresco can be found a few minds male and female, who are ready to cooperate with them in doing the work that seems demanded here, as from its history, being the place, where for seven years the Wisconsin Phalanx lived and flourished, doing its work, and the little knot of reformers that kept the ground since and made it notorious as a centre of infidelity to fogyism in all its forms, and since the rather more notorious "Ceresco Union" which it is said entertain some of the most abominable doctrines, that ever disgraced any community, such for instance as holding communion with departed spirits, making reason the highest authority, recognizing the sovereignty of each individual to live their own true life, without let or hindrance so far as they can so do at their own cost; believing that there is no real marriage, but the marriage of affection, that children begotten and born in repugnance and hate, are the most unfortunate and unhappy in their own lives and a curse to the race, that entire affectional freedom with the elevation of woman to an equality with man is the natural safe and only exodus out of the evils consequent upon present unhappy and repugnant relations of the sexes, and that unity of interests, in commercial and business relations will secure a greater amount of happiness and a greater equality in the distribution of wealth, than the present selfish, isolated and antagonistic system of society. All these questions have been and are being discussed and agitated here. Public opinion around us, is prepared for it, nothing else is expected of our community, this taken in connection with the great beauty and loveliness of the place, its healthfulness, and its proximity to a growing and beautiful village in the most central wealthy and beautiful part of the state, with a daily mail, an express office, a rail-road, mills and machinery, &c., seems to us the proper point from which the light of our principles can most successfully radiate. We are determined to do our duty in holding this place as a city of refuge, ultimately, (but now a place for workers,) for all true hearts who would come out of the Egypt of social and religious darkness into the promised land of harmony peace and brotherhood.

Let all those who feel interiorly attracted and drawn here—come. A considerable amount of pecuniary means will be needed to establish business, build a Unitary Edifice &c., &c., before those who are unable to sustain themselves can find a home here.

For further information, visit us if possible, or correspond with the secretaries: Mr. M. E. Morse, or Mrs. Elizabeth Adams, Ceresco, Fond-du Lac County, Wisconsin.

M. E. MORSE.

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

A N A U T O B I O G R A P H Y .

BY ANNE DENTON CRIDGE.

CHAPTER III.

A VOYAGE ON THE DEAD SEA;—CLASS-MEETING EXPERIENCE;—FALL FROM THE SEVENTH HEAVEN INTO THE DISMAL SWAMP.

“Were you really converted? Tell us how you felt, that we may judge,” has often been asked me. This question will doubtless rise in the minds of our readers, so I will state, as near as possible, my feelings at the time.

I did not merely say that I believed in Jesus; that I renounced all sin and intended to do right; this, I was told, was not sufficient; but I was made willing to die and be anything, so that I might find mercy—toiling to receive it in his own way, (Methodistical way, of course). There was an earnest purpose; a giving up of all, and a dying to all things; a determination, if I perished, to perish at his feet, (that is to say, at the penitent bench). I ventured all on the atoning sacrifice; then, and not until then, I seemed to realize the presence of a divine power. “Maiden, thy sins are forgiven thee,” was whispered to my longing soul; and in faith (fancy) I saw “Jesus, our God.”

“Was it not a reality? Can you deny such evidence?” may be asked. I answer, I believe that there was in it some reality; integrity, veneration and benevolence were made triumphant over the lower faculties. So far as I was led to right-doing, so far it benefitted me; but that all this excitement and stretching of imagination was real or necessary, I deny. An earnest purpose to do the right could have been achieved without all this. I need say no more here; future chapters will show how and why I renounced the “faith of my fathers.”

How my glad soul did rejoice! I was a “brand plucked from the burning.” “Jesus is mine and I am his,” I repeated constantly. Now I am taken into God’s favor; Jesus smiles and loves me too; Jesus’ blood has washed all my sins away. So I felt; and I reformed for a time. Occasionally, however, the devil(?) would take opportunity to tell me that I was deluded; that it was only nervous excitement; or that I could not hold on my way very long.

Mother very reluctantly gave her consent for me to meet in class. The night came; Mary B——, a young person about my own age, and with whom I had become acquainted on the evening of my conversion, called for me. I remembered the penny (two cents) which the members are expected to give every week; put one in my pocket, and with a palpitating heart, made my first entrance into a class-meeting.

Each spoke in turn. All seemed to have been blessed during the late outpouring. At last I was called upon, but tears choked my utterance; could only say that I felt my sins forgiven. I was urged to hold on; not to lose the prize, but “run with pleasure the race set before me.” I was told that temptations within and without would beset me, etc., etc. I left calm and cool; excitement was gone; alas! there seemed little to comfort or bless me in a class-meeting. Felt I had gained nothing, and was disappointed. I was determined, however, to be the Lord’s; if I perished, to die in crying for mercy. Prayer was my only fort.

Then came the crushing, breaking away time. Instead of playing, I prayed; instead

of a light, merry heart, rejoicing in the buoyancy of life, I tried to think this a howling wilderness, and that

" Nothing is worth a thought beneath,
But how I may escape the death,
That never, never dies."

I left my gay, laughing companions; became a serious, long-faced Methodist. Alas! how many "short comings" I had; how often I grieved the spirit; but I would never rest until I felt forgiveness. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all," often made me very wretched; if I sinned, no matter if a mistake, or only once, surely, according to this, I was as guilty as a person who had broken all!—"Then I ought to be converted again," I used to exclaim. I spoke to one of our members about it; the answer was, that I had felt the witness of the spirit; that though I might sometimes sin and cause the angels of mercy to turn away and weep, yet God knew our frailty; knew our proneness to sin, and was ever ready to forgive. This did not satisfy me. On further inquiry I found it an unsettled point. It was often brought on the carpet for discussion, whether "once in grace always in grace," or "could we permanently fall."

Every night I examined my conduct during the past day. Generally found some sin, either in thought, word or deed, to deplore. Bitter, very bitter were the tears I shed almost every night. Mother used to say, and say truly:—"O, Anne, thee is a miserable Christian." I was not always miserable. I schooled myself to be even on the watch to conquer every worldly desire or attraction; hard work it was, but by keeping my heart lifted to God, I have sometimes passed a whole day constantly rejoicing in his love—rejoicing that I was in his favor.

Strange as it may seem, though fourteen years of age, I knew nothing of the miraculous conception of Christ, until a short time before my last conversion. Mother explained it to me. I remember smiling incredulously; in an instant I thought of the heathen mythology, but mother reminded me that it needed a divine person to satisfy offended justice; that, being divine, it made the sacrifice greater. The oft-repeated bugbear—"blind reason"—silenced me; made me swallow it down as gospel and chided me for such sinful thoughts.

My uncle James was an infidel; that is to say, infidel to all orthodox notions of religion. He seemed anxious to lead me to reason on some of their doctrines; asked me if I could explain the Trinity. (How could there be one?) I referred him to the candle, which is composed of the tallow, the wick and the flame; yet these are one. He reminded me of the Athanasian creed which says "Father is God. Son is God and the Holy Ghost is God." How does the following sound? he asked:—"The tallow is a candle, the wick is a candle, and the flame is a candle; yet there are not three candles, but one candle." I saw at once my illustration was groundless. In such a dilemma, I would tell him that I was content to wait; for what I knew not now, I should know hereafter.

Soon after my conversion one of our preachers gave us a sermon from this text—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." He urged the necessity of knowing and understanding the ground-work of our faith. I thought of course I ought to understand my religion—ought to be able to show that it was consistent with reason, and defend it with sound argument. I thought with shame how often uncle had silenced me, and accused myself for not having well fortified myself. Never did I suppose how contrary to all reason and philosophy were the doctrines of our church. How must I commence? I asked myself. "Search the scriptures"

was the answer. So to the book itself I went. Every leisure moment was spent in reading and studying the "book of books." For hours after our family retired for the night I have stood by my bureau reading. The more I read, the more I was enveloped in clouds and darkness. I will "ask of God, for he giveth to all men liberally," I would exclaim. How I plead with God to open the eyes of my understanding to help me to discern the spiritual truth contained in his word; to direct me to some passage or passages of scripture applicable to my condition! How I tried to exercise faith. "Ask in faith without doubting and it shall be granted." I had heard of persons opening the Bible on some portion just suitable to their minds. I tried, and believed God would do so with me. Often, very often, after exercising faith in this way, I have taken the Bible in my hand, opened and reopened; but there was nothing for me. Oh! why is it so? I have exclaimed in agony. God will answer believing prayer; then I did not have sufficient faith; or perhaps this is not God's way. Why take one passage? I must study the whole doubtless; compare one part with another, and so come at the truth. This I commenced to do; but there appeared so many contradictions, as the whole could have so many interpretations. Often I have laid my aching head on my bible, and exclaimed: oh! God, I shall be an infidel!

At prayer I hesitated to say for "Christ's sake," and would reason thus: It cannot be right to say "for Christ's sake:" is it not for my own sake, that I may be saved from sin and gain heaven? I will say "through Christ;" that must be correct; through his blood and sacrifice. In an instant the racking thought would come—oh! I am selfish. I do not love the Saviour; I do not comprehend how great was the sacrifice he made, if I did, doubtless I would be willing for his sake alone, without any self in the matter, to receive divine truths, and "find my happy way to heaven." How I plead with God to know the truth! how I prayed for light on this subject! but it came not in this way.

I naturally supposed conversion was only the beginning, a foretaste of the enjoyment of Christian life. Progress, my thirsty soul desired; surely there were living waters I had not yet tasted; surely I should know more and enjoy more of God. 'Twas all in vain; the happiness experienced at conversion was the climax; all after was just to and fro. Like a swing I got to the limit at one side, and in seeking an equilibrium was thrown to an equal distance on the other; or like an animal tied to a stake, I could grasp nothing beyond the length of the rope. In despair of any thing more or higher, a wish has often risen in my mind to be again converted, that I might once more taste the height of joy. Scarcely was such a desire formed in my mind, when I imagined it to be a temptation of the Devil, and actually feared to turn round, lest I should see the grizzly old gentleman. I listened to our members in the class-meetings: they told of their short comings and unworthiness; all like myself seemed to own a swing. I could learn nothing of progress. Class-meetings were no help to me whatever; I always left sad and sick at heart; if on the top of the mount one time, the next witnessed stories of short comings; God's countenance was hid &c. Blessings were so transient, we grasped them and they were gone. Of course after excitement there was reaction—sadness; when I examined myself for the cause, and found no actual sin, (sin could be the only cause of depression, we believed,) then I had sinned in thought. There was a gaping ghost, turn which way I would. Allow me to introduce you to our class-meeting. 'Tis winter; a bright fire burns in the meeting house; first one and then another enters, kneels down, sighs and looks very serious. Not a word is spoken; all are waiting for our class-leader—Thomas D.; he has to walk five miles; and is rather late. Thomas is a good, conscientious man and highly esteemed; so humble, so good. Listen to his prayer; he is telling God what frail, sinful creatures we are; that we are not worthy to lift our eyes to the place where his honor dwelleth: of his great love in sending his only begotten son into the world to die for us; of the important place

he fills as class-leader, and for which he feels utterly incompetent. He finishes his prayer; look at him, as he stands with his hands clasped, and tears in his eyes. He is tall and healthy; his hair dark, except a patch of white hair on the left side. Why those tears? why that child like attitude? He is telling of God's loving kindness to him, a worm of the dust; how he is lost in wonder, love and praise, when he looks at the great atonement made to save rebel man from "ETERNAL DEATH".

"How is it with you to night?"—"How is it with you to night?" is passed to each. Mrs. B. tells about the same thing every week. She has so many troubles, trials, and difficulties; so many doubts of acceptance; so many short comings; but the Lord still smiles upon her. Mrs. H. gives the same story every time. "I feel unworthy to speak a good word for the Lord; frail and feeble as I feel myself, but I can raise my Ebenezer and say 'Hitherto the Lord helpeth me.'" Next in order is Mary B., my bosom friend. "I am in a strait between two," says Mary, "having a desire to depart and be with Christ, which is far better." Mary is a great favorite with the gentlemen; I rather fancy she is in a strait between five or six, as she generally has that number of suitors.

The sisters finished, he passes to the brothers. John B. is the first; tells us of refreshing seasons. John is full of zeal for the "house of the Lord;" he is a preacher; no smooth quiet talk is heard, when he occupies the pulpit; mightily he preaches; mightily he prays. Mother has often said to him—"John you speak so loud, depend upon it you will destroy your usefulness. Your health will suffer."

I must shout, Mrs. Denton; sinners are perishing. Would you not shout, if you saw a man about to fall over a precipice? As to my health, God will take care of that; I must and will spend, and be spent for the Lord. How much I admired John's character! so earnest and hearty in his AMENS, both at preaching and prayer meeting! and probably the most sensible. Usually the last one to speak, is Tommy—"an idiot." "It's a poor fellow; Lord bless Tommy; boys run, pull Tommy's coat; Tommy vexed—Devil—Swear at them. Poor Tommy—Poor Tommy."

The speeches ended; they suddenly woke into life. What a shaking of hands! What kind "how-do-you-do's" are exchanged! Surely, they did not see each other, though they have all been talking. Formality has vanished.

Soon after my conversion, it was announced that a discussion, on the truth of Christianity, to continue three nights, would take place, between Joseph Barker and Mr. Campbell, an Owenite, in Darlington. We were then residing several miles from the place. We had heard of Joseph, and decided at once, to go. The large Primitive Methodist meeting-house was crowded to excess, long before the time.

Mr. C. took the position that, wherever Christianity had been introduced, the people had retrograded, etc. Joseph argued that it was not Christianity but Sectarianism, etc. Joseph's opponent was allowed by all, and by experienced Christians, to be an able champion for Owenism. He was quite as mild and tolerant as Barker, though he was noted for his mild and Christian spirit. Joseph Barker, I understand, has since said that this discussion shook his faith in Christianity more than any thing previously.

It had a curious effect upon my mind; so the Bible, as the man says, is not believed in by the majority of earth's inhabitants. We call the Mahomedans infidel; they call us infidel; thousands of intelligent and sensible men don't believe it; it is not then an established fact, beyond all doubt; I must examine for myself; I must be intelligently converted; I have swallowed without knowing the contents of the dose.

The different churches lauded Joseph to the skies; said and felt him to be indeed the "Defender of the Faith," even as the Pope, three centuries ago, conferred the same title on Henry the Eighth, of England. Like his historical prototype, Joseph Barker has subsequently signalized himself by attacking the faith he formerly defended, and defending the faith he formerly attacked.

True to my intentions, I began earnestly to examine for proof of the truth of the Christian Religion. It was a dreary, unsatisfactory search. I made no progress toward anything tangible. My experience in divine things remained about the same. I then conceived the idea that I should enjoy more, if dead to the world—its pleasures and vanities. For my gay clothing, I substituted garments of drab, etc.; a straw bonnet without any trimming; a drab or pea dress in the place of pink, blue, etc. Our members denounced pink, as if they really thought it a wicked color. Yet I never could satisfy myself that God made the white rose, and the devil, the pink one. I was, however, persuaded in my own mind that I ought to deny myself; to crucify all worldly desires and love of adorning the person. I could do all this with comparative ease—much easier than I could destroy or crush down the joyousness of my nature. "Put away all foolish conversation and jesting" came like a spectre to crush the spirit of fun—generally frightened the latter away, but could not always succeed. Nearly every evening we spent at my friend's home, Mary B——. There the young people of our congregation were attracted, and there the buoyancy of youth triumphed over every barrier. Yes, thank heaven, the human soul cannot ever be chained to the dust. Our sober faces threw off restraint; wit was the order of the day. Merrily we laughed; merrily we talked. Being naturally of a very joyous disposition, when it did gush forth, I felt as if I never could be bound again.

John W——, a young man of my own age, and a particular friend of mine, often chided me for my merriment. He reminded me of the text: "put away all foolish conversation and jesting," etc.; begged of me to try and conquer "this evil propensity; to pray for strength," etc., etc. John was true to his idea of right, in this respect; his face was as serious as his mind; his mild eyes and sad countenance remained the same, when all around him were convulsed with laughter.

One time, Mary and I were determined to make John laugh. He leaned back on the sofa evidently feeling holy horror at our sallies of wit. We were about to give it up, when he raised himself and said—"I will open my mouth in parable and speak dark sayings, such as have never been uttered from the foundation of the world." This made us laugh tremendously, and in vain we asked him to speak the dark sayings; he was silent and immovable. John, before his conversion, was joyous, exceedingly so; his face always bright as a spring morning; but alas! this had fled; night, gloomy night, shrouded his spirit. Religion! call it not by that name; 'tis the demon of misery; what else could blight the silvery laugh of youth, freeze the gushings of joy, and chain the soul in everlasting night.

Wolstenholme came among us again. This time he preached sanctification. Surely this was what my soul thirsted for. "Whom he justifieth, he sanctifieth, and whom he sanctifieth, he glorifieth." Surely this is progress; now my soul, drink and be satisfied. Am I willing to be dead to all things here below? am I truly desirous to live in closer communion with God?—I will give a quotation from my diary.

Nov. 21st.—"Oh to progress in divine life! why should I stand still? the world will tempt; its beauties attract. Oh for power to conquer all! Sanctification! shall I ever attain that prize? Oh God! show me the way; do with me what seemeth to thee good; unworthy, unworthy I am; but God delighteth to bless."

Fervently and earnestly I sought the prize. Memory carries me to West Auckland.—There is the little meeting house; scores of prayers are ascending to heaven for this great supernal gift. Oh how hard to pull the blessing down! not until dead to all but the one great desire of my soul—not until utterly prostrated—until reason seemed to totter on her throne, did I grasp the glittering bubble; with it, came in almost an audible voice, delusion! delusion! The devil of course! oh! how he pops his horns everywhere!

'Twas moonlight, had to walk about a mile to my home: how blessed I felt; love, unbounded love seemed to fill my soul. How beautiful all nature looked! she seemed to

have put on her best robe to salute me. My heart was lifted to God in praise and prayer. I was overwhelmed with love and gratitude.

How am I going to retain this blessing? Shall I profess sanctification? How like presumption! Can I, do I love, with a true affection my father? Oh God! leave me not; "guide me, oh! thou great Jehovah."

Next day was Monday; I could do nothing but pray; tears of joy flowed constantly, and tears of fear too. I felt more in danger of falling than ever. Sanctified! every wrong desire, every inclination to evil cannot live in a sanctified soul. Alas! alas! on the Tuesday morning I answered father in a cross tone; my sanctification fled, and threw me into the lowest hell of anguish. In vain I sighed and wept; the dove had left me forever.

FOLLOW YOUR SOCIAL ATTRACTIONS.

BY J. H. COOK.

I know a lady who was once, full of promise, merry, hopeful and healthy. She loved a worthy but poor mechanic, and he loved her. Her father was an unloving, positive, miserly man, and forbid the young man's visiting his daughter. But she could not help loving him. She was finally, one night, by her friends (?) taken away by force, to a town fifty or sixty miles off, where lived a young man who had been to see her; who had some wealth, but nothing that was attractive to her. Her father wanted she should marry him, because he bid fair to be rich. Bewildered, half crazy, and desirous to please her father and some others, she did marry (?) him "in haste to repent at leisure." Her husband (?) has a coarse, low, animal, selfish, dishonest head, and she the reverse. The product of their union has been three puny, discordant, animal children. I told the mother that one of their children would not live a year, and it did not. I used to call and converse, and invariably sympathize with her. Poor woman! She never told me her sufferings in words—it was not necessary. There she is, a wreck of what she once was; tied up for life, by law and a heartless public opinion—that "average of human prejudice," to an object, worse to her, than the dead bodies that used to be fastened to criminals, to remain there until the putrifying and nauseous carcasses, dropped off, piece by piece; "with not a hope except the hope in death," which ere long will relieve her from a burdensome and painful life, that would have been happy and greatly prolonged, had she followed her Social Attractions.

I know a lady who, at the age of eighteen, attended my private school. She was poor, motherless, and did house-work for a living. She was beautiful, agile, high-minded and loving, and eager to get knowledge. She soon became a teacher. She refused the company of several young men, who sought her in marriage, because they were uncongenial and her inferiors. She continued inflexible in her purpose to marry none but a "real affinity and an equal" until she was thirty, when despairing of finding her most precious jewel, and to make sure of a home (?) and avoid the stigma of "old maid," she "jumped out of the frying-pan into the fire," by becoming the slave of a man, whose plane of life is far below hers, and who is far inferior to those whom she had formerly rejected. She did once have a suitor whom she loved; but detestable and insuperable difficulties begotten by a false society, will cut off or smother the attractions.

My list of cases similar to the foregoing, is long and sad.

"I call Faith an assent upon rational grounds." "Faith must necessarily, at length, be resolved into reason."

JOHN WESLEY.

THE MARRIAGE QUESTION.

LOVE STRATEGY.

Two individuals are cultivating a matrimonial affection for each other. They meet at stated times, in holliday dresses and the best of humor. In seeking to please each other, they are careful to set forward their agreeable qualities, and keep back such as are not. This is human nature, and it will avail nothing to make war upon it. O. S. Fowler may counsel lovers as long as his "Matrimony" continues to be read; but they will never arrange to meet in their every day dresses, and be to each other what they are in their every day moods. They can not be thus false to the laws of their being. The purpose in nature seems to be, that the preparation for the parental function shall be the investing of each other with attributes really god-like; and this can only obtain, when the parties uniformly manifest toward each other, the most god-like qualities of their being. The rapt lover will not believe evil of his "intended." He has wreathed her all over with garlands of beauty, and wrought her essential being out of the elements of perfection; and she is divine. The charm works by reciprocity and example. The sweetness of the one inspires with nobleness, the other; and vice versa.

Two lovers, having matured their affection in May-morning guise, but still unmarried, are brought through business incidents into the same room, to eat at the same table, and sit by the same fireside. As a matter of course, they strive to maintain the charm with more assiduity and guardedness, than if the law had made them the property of each other, and taken away the legal right of further choice in the matter of the affections. But every effort to the contrary, they sometimes meet in repulsive moods. The distractions of care, the exhaustion of excessive labor, the pain of bodily disease, or—but it matters little;—the mood is repulsive, and the tendency is to dispel the enchantment of "Love's young dream." Conjugal love requires perfection in all the conditions of parentage. Unnatural life or ill health in any shape, as well as deformity of mind or body, weakens the power of the individual to inspire another with sexual love.

A few months have passed, the spell is broken, and the guise of divinity is falling off. The year is complete, and each is willing to release the other, and look for a new love.

How do they manage now? The smiling lips, the affectionate glance, and agreeable manners, as before, enable each to find a new "attraction," in which another object is invested with all the loveliness and perfection of the first.

Is there nothing suggestive in this? It is well known that a residence of several years in the same family, is exceedingly unfavorable to "match-making." Does this not signify, that too realizing a knowledge of the character of each other, is not favorable to that abandon of love, which leads in purity to the sexual embrace. Their mutual regards may have been conjugal at first, but the constant intimacy of every day life together, if long continued, are fatal to the freshness and romance of sexual love, and at length, they come to regard each other as BROTHER and SISTER. How significant! Will any perpetuo-mogamist give us the fair and full interpretation of this fact?

A certain degree of strangeness seems to be necessary, that each may mold the other into his or her own ideal. Youthful lovers know little of each other really. One makes the other in the ideal what is wished for in the actual. Herein is the law. It is right. Let them generate the God-like ideally, that it may be the more likely to spring from them actually. Anything else would be treason to their own instincts, and a violation of natural law, which few in courtship are capable of committing. Those lovers who persuade themselves, that they are very philosophically revealing their real qualities to each other before marriage, generally manage to deepen the delusion. The utmost candor is

professed, and very sincerely, too; but this is the time to be true to love only; and hence, all the affectation of a candid self-expose, may only become, hereafter, the occasion of secret heart-burnings, or of open bitterness and reproach.

I assert the law; and lovers will be true to it despite all the pseudo-science of love making, and the cant about candor and honesty. Witness the advertisements of matrimonial expectants in the *W. C. Journal*. Each describes his or her own character;—but are the faults and foibles named there? Not a bit of it;—the attractive qualities only; and some are well nigh perfection; so much so that it might puzzle friends to recognize in the portrait, the character of its author. Will the Fowlers charge these disciples of theirs with falsehood and wrong doing? Their solemn teachings are assuredly unheeded;—and the truth of nature is too strong for the counsels of a false philosophy.

MARRYING.

But lovers rarely have opportunities thus to know each other. They rush into wedlock, and occupy a cottage by themselves, to live a life of domestic felicity, such as "Civilization" presumes. Is there anything in the ceremony, in the law, in public opinion, in the marriage bed, or the isolated home, that would infuse perennial life into their loves, and make them ever one? Nay. Before marriage, love was a perpetual free offering, fresh from the sanctuary of the soul; now, it is held to be a necessity, They have each other under legal obligations, and demand love as a duty.

We are beings with instincts of infinite aspiration and boundless freedom, and we abhor slavery of all kinds; and the more advanced we are, the dearer is freedom and the more abhorrent slavery. Add to this the consideration, that while the parties are free, each feels the necessity of cultivating the affection to maintain its force and secure its object; but that after marriage, the object is no longer in jeopardy, as affection is compulsory by the conditions of the law;—and then, to all this, add the satiety and sexual exhaustion, which almost invariably follow upon the intimacies and temptations of wedlock as it is, and what guarantee is there, that our wedded pair will be more likely to retain affection as husband and wife in their own cottage, than as lovers in the same household?

But while the prevailing institutions, and customs are impotent to impart continuity to sexual love, they refuse to recognize its dissolution, after they have crushed it to death.

It may be all a wreck, but still society demands the show of love, and the recognition of the parties in all the sacredness of a genuine affection. They are made to be hypocrites, and unmitigated adulterers. They are in bonds to each other—both the slaves of custom; and pollution abides in all.

Some laws are adapted to the lower planes of human existence, and not to higher planes. As man advances he becomes the subject of higher laws. Polygamy and Monogamy belong to the grosser spheres of humanitarian life. Rude and uncultivated man will have some form of affectional despotism. With him it is a social necessity; an imperious demand of the inferior elements of our being. With too many in the rudimental spheres of human existence, the sexual relationship is conceived to be little more than the indulgence of lustful appetite; hence, when we speak of free love, all such imagine that we mean free lust; they are not capable of any higher conception.

It is out of this animal feeling that our marriage laws have grown. Since the sexual relation is felt to be little more than lust, the object has been to confine it within certain limits, legalize it there, and make it respectable. The mantle of popular favor is thrown over it, and henceforth it is holy. By the magic of general sanction is pollution transformed into purity.

The inseparable accompaniments of this course have been inversion and perversion, repression and license. Monogamic marriage gives the license of lust to pairs, and makes it exclusive. The tyranny and exclusiveness sustained by marriage law and social conventionalism make their victims;—adulterers within the pale of wedlock, and libertines and harlots without. As a class of civilized, our libertines; and as an institution of civilization, our houses of infamy are as legitimately the concomitants of our marriage regulations, as the exclusive licentiousness of wedlock itself.

All this grows out of the animality and despotism of our undeveloped nature. An advanced humanity demands higher conditions. It rebels against the exclusiveness and compression from which proceed perversion, sin and consequent misery. It assumes freedom to be the indispensable condition of sexual purity and social harmony.

But to assert freedom without defining it, is too vague. It must avoid equally the extremes of compression and license. There's freedom only in right doing. We must ascertain what is the right for us, before we can be free in action. Charity must have a basis in philosophy. Mutual toleration and social freedom can obtain only through the acceptance in faith of the essentials of freedom; and what these are, we trust our pages will do something hereafter to reveal.

S O C I A L M O V E M E N T T E X A S W A R D .

The radical thought of Europe and America is more than ever acting upon large bodies of the people, and developing the mere agitation of theory into a resistless eagerness for the activities of realization. Many social enterprises are being projected, and some of no mean promise have been put in actual progress. Amongst these, the movement Texasward, whatever its ultimate fate, seems at present to enjoy the largest share of common inquiry and socialistic attention.

Victor Considerant, the projector of this enterprise, is a Frenchman who was condemned to transportation for protesting against the desecration of French arms in the overthrow of the Roman Republic in 1851. He escaped to Belgium, and has remained there, except when in the United States. He did not like any of the North Western states or territories, in which to lay the scene of his new societary operations. He deemed the climate hostile, and ill-adapted to the needs of his European cooperators. He and Albert Brisbane went to Texas, and found it, as Considerant thinks, "the pearl of all the 32 states of the Union." They were enraptured with the beauty of the scenery and the beneficence of the climate; and all that they saw and heard wrought upon them the inevitable conviction, that this was "the land of realization."—Hear Considerant:

"Suddenly, on the fourth day, after four or five hours' march, the horizon enlarged, the forest opened and we came out into the head of a valley whose loveliness confounded all my previous notions of terrestrial reality. It extended before us in its length. To the right and left, rich prairies rose in elegant undulations towards lines of wooded mountains, whose summits ranging on different plains, all verdant near us and blue in the distance, framed the landscape. From the depths of the valley, half way up its sides, the prairie unfolded its superb carpet of grass and flowers—then skirting the forest where it ceased, the darker verdure of the woods delineated capes, isthmuses and gulfs of highly varied forms. Clumps of great oaks, elms, walnut and hickory, rose here and there like islands upon the declivities of the hills, while on the bottoms, the sinuosities of a vegetation, more varied in species and in shades than that of the heights, announced the current in their water courses.

The landscape was classic and charming; its character surprised us beyond all expression. In all civilized and cultivated America, I have seen nothing so sweet, so bewitching, so ornate and complete as these solitudes by which we entered the high basin of the Red

River. Brisbane and I were struck with the same idea; we seemed to behold, transported into this rich climate and under the splendid firmament of latitude 34, those admirable parks, created and sustained at so great an expense by the high aristocracy of England. Whoever has visited the parks of Richmond and of Windsor, need only banish their fogs, illumine them with radiant sunshine, bathe them in an atmosphere already southern and refined, and he will see, at least in its general arrangement, what we had before our eyes for sixty miles; it is at this point, that musing as I rode in the silence, I many times totally forgot myself, and looked around for the villa, the castle, the residences of luxury or of high agriculture, whose images naturally associated with those orchard-like clumps, those pastures intersected by cool groves, and those grand arborescent curtains which shaded the slopes of the prairie.

Nature has done all. All is prepared, all is arranged: we have only to raise those buildings which the eye is astonished at not finding; and nothing is appropriated nor separated by the selfish exclusiveness of civilized man: nothing is cramped. What fields of action! What a theatre of manoeuvres for a great colonization operating in the combined and collective mode! What reserves for the cradle of harmony, and how powerful and prompt would be its developments, if the living and willing elements of the World of the Future were transported there! A horizon of new ideas, new sentiments and hopes, suddenly opened before me, and I felt myself baptised in an American faith.

The projectors accept Fourier's plan of reorganization; and though they doubtless expect to realize their ideal of a harmonic society, yet they do not propose any definite or decided plan of organization as binding upon the cooperators. The large amount of capital invested must, no doubt, receive its dividend. But all who go there, seem to be left at liberty to adopt their own modes of life, however different these may be. I again quote from Considerant's pamphlet, "The Great West."

"The best form of the first establishment will be its natural form, that is to say, the form which shall result from the free play of the sympathies or attractions of its members.

What is the method of nature in the formation of vital organisms? The germ once deposited in its embryonic sphere, its progressive organization only requires a suitable nourishment. Under the sole influence of the initial or germinal impulses, the elective affinities of the elements supplied by nutrition, accomplish that work whose result is the living being.

Suppose our sphere prepared. The germ, the negative or initial and impulsive idea, embodied in the colonial agency, receives in this sphere the nourishment suitable to the first developments of the social organism, i. e. of the elements attracted to the general idea and aim of the work, and calculated for the first realization.

We have only to leave, in these conditions, to the elective affinities of the elements in contact, to the free play of their social activity, the constitution of the new Society.

What organization they will produce, we know not, and we cannot know with certainty until the result is attained.

But what is positive, is, that in any case, we shall thus have obtained the first social nucleus constituted in the best conditions of force, health, and activity, relative to the state of its elements, and perfectly capable of fulfilling its functions in the ulterior work of the colonization which is then assured and becomes easy.

Our settlers must find a field open to all kinds of life, from the individual and fragmentary system, even to integral association, comprising all the intermediate degrees. In other terms, the sphere must enjoy, if possible, an unlimited elasticity.

The nature of our project and its local data marvelously concur towards this freedom of action. The climate, the vast space, the facility of building, of improvising establishments either collective or individual, render this idea possible and easy of execution."

"An individual, for instance, may wish to keep his domestic affairs apart, but would like shops or fields of the association. Another, on the contrary, prefers to work on his own account, but he is very glad to profit by the associative table. Others again will engage in some special co-operative work only a certain part of their time, and will employ the rest outside on their own private account.

Besides, every family or every individual, whatever system they may at first have adopted, will always preserve the option of changing and of passing at will from one to another. The supreme law is liberty and reciprocal adaptation."

This is liberal, and just the thing for an extensive movement, if the individuals and

groups are allowed to hold the soil in their own right; if not, the monster capital of Fourierism may eventually swallow them up.

I enumerate conditions which may operate against success. Some of these are general and would affect any movement of the kind; others are special.

1. Its prestige and eclat. I may urge as an omen of evil what most might deem the contrary; but I have no faith in imposing externality, when the object proposed is the arrangement of outer conditions in answer to the inner needs of spiritual harmony. If we appeal to the external man, we attract elements, which may clog the movement.

2. The unfitness of many who are attracted to this movement by Considerant's glowing account of the country and the advantages of combination. Such seems to be his own opinion of many who are in the movement, when he speaks of "attaching them more strongly by the convictions of reason, to a work which has hitherto attracted them chiefly by motives of sentiment, by vague aspiration, or by pecuniary interests." The character of the emigrants already on the ground, does not augur well for the installation of a high order of society.

3. The movement sets out with the distinction of caste. There are aristocrats who do the directing, and menials who do the working. The one is polished and refined; the other coarse and boorish. A harmonic society can only be made up of harmonic men and women;—each embracing in his or her individuality, the balanced activities of the physical, intellectual, esthetic, affectional and spiritual elements of our being. If we have the heads that plan, and the hands that execute in different individuals, we shall but repeat the distortions, discordances and oppressions of Civilization. Whoever does not exert his physical energies to the extent of supplying his physical needs, is as much a discordant individual, as he who labors to excess; and the system which involves the one extreme, is pretty sure to have the other.

4. Americans do not seem to be permanently attracted. Some who went there to find homes, have returned dissatisfied with the movement and the country.

5. Such movements are apt to attract too large a proportion of non-productive elements. Those who have capacity to appreciate, are very often without the capacity to execute. Many, too, are impelled by the secret motives of some petty ambition. Vigilance with proper regulations may be a sufficient remedy.

6. The power of the movement as to capital and numbers, would present inducements to some who care for little but ease, with enough to eat and wear. The same conditions in connection with the present low price of land in Western Texas and its probable rise, would attract others who care much for property and little for equity or fraternity; and some such, who go under the auspices of Considerant's movement may yet become slaveholders; as some in the Wisconsin Phalanx became inveterate land speculators.

7. The climate is voluptuous and enervating, engendering a love of ease and sensuous gratification. There can not be that mental and physical activity in Texas, which obtains in the sterner regions of the North. Variety of season, extremes of heat and cold, and the stern and forbidding aspects of Nature, seem to be incentives to physical and mental energy. Persia seems to have been once a more* hostile region than now, and its people then a greater power in the world. Rome was once a land of snows, and then it held "universal dominion;" but now, that the climate is bland and genial, the "Seven Hilled City" lies in political torpor, and is not a positive power amongst the nations. Rome was overrun by hardy adventurers from the North. It is true, that other causes operated here, besides climate, but this has, in all such cases, much to do. It is a maxim which has grown out of the observed contact of peoples, that a Southern race cannot sustain the aggressive onset of a Northern one. Amongst rocks and mountains, with sterile soil and lasting snows, it is said, is the place "to raise men." And why? Why has New Eng-

land sent her hardy sons to all parts of the world, to conquer success wherever they go? There is compensation in things, and wherever the region is hard to subdue, there are the conditions of Nature fitting the soldier for conquest. They nerve him up, and make him equal to his work. Action and reaction, or action and rest are the conditions of development. It is thus, that the blacksmith's arm grows bigger and stronger; and it is thus, that the Philosopher's mind dives deeper at every successive effort.

I should fear that many a one who leaves the free states of the North for the Elysian fields of Western Texas, will paralyze half his reformatory energy. Here too in the freer North and West, are the progressive elements upon which to act. It is here that the armies of Socialism must be raised; and it is here, it would seem, that they should be organized, and enter upon their career of conquest.

It may be thought that a higher latitude is not favorable to esthetic and spiritual culture. But is it not in this same North of ours, that everything liberal and progressive has sprung up, even Spiritualism itself? Chattel slavery once darkened the glens of a colder clime, but it could not live for the winds that whistled freedom amongst the hills;—and as that slavery went, so will hireling, marriage and all other slaveries go; and first, will they flee before the sweeping winds of the North and West.

The genial climate of Texas is doubtless more favorable to the initiative, and for the European elements. It is best, no doubt, that the social problem should have, not only a "many sided solution;" but that the elements of solution should be brought together under the different circumstances of climate and locality.

Thus far, all Fourieristic movements have failed; and so far as they abstract from labor, to give to capital, so far do they cherish the seeds of dissolution. The Texas enterprise, however, although Considerant and Brisbane are disciples of Fourier, cannot be considered strictly a Fourieristic one. There is a catholicity about it which augurs well. Out of the foreign elements may be formed consolidated associations with central rule; and they may be successful, too, in a sense; but I have no great hope in these to satisfy the highest wants of our being. They crush the individual. But fraternity and cooperation are necessary conditions of individual sovereignty;—and how these may be established, is the problem to be solved.

SUGGESTIVE EXTRACTS.

SPIRIT COUNSEL.

But a knowledge of the laws pertaining to the transmission of thought through mediums, may show that, in many cases, neither of even the above considerations is necessary to obviate this objection. Who can show that, were even a Bacon, after "progressing for centuries in light and knowledge, amid the revelations of eternity," to undertake to communicate his thoughts through an organism imperfectly developed, and of small capacity compared with the one he employed when in the flesh;—who can show that he would not be obliged to come down in the scope of his ideas to the capacities of that organism, and thus represent himself inferior even to his former self? We believe it will be found a universal law of manifestation, that no instrument can be a medium for that which is above and beyond its capacities. Individuals may be stimulated, at times, by inspirational influence, to the achievement of what is beyond their ordinary reach, but not what is beyond their capacity. All theists will admit that every created object is a manifestation of the Creator; but the Deity himself cannot manifest through the sun, as a medium, more of himself than that medium is capacitated to transmit; nor can he manifest through a musquito more of the Divine than the musquito is capable of manifesting.

He could not reveal through Moses what Moses and the people of his age were not capacitated to receive; nor did he through Jesus what his disciples were "unable to bear." So neither Lord Bacon nor the highest arch-angel can be expected to unfold through a human organism any more of the "revelations of eternity" than that organism has become capacitated to transmit. If it has not risen above the ordinary level of human attainments, in the body, then we do not see how, in the nature of things, it could become the channel of communication for thoughts much above the ordinary level.—A. E. NEWTON.

The practice of consulting with "familiar" or "pythonic spirits" for selfish and ambitious purposes, or of seeking their instructions as ultimate and absolute authorities, without any reverent regard to the will of God [the perfect man] is just as heathenish as ever. There can be no possible objection, however, even according to the Mosaic law, to our conversing with the spirits of our departed friends, or with any spirit, however high or low, so long as we regard them as mere fallible men, not receiving their data for ultimate authority, or, in a degree, giving them, in our minds, the place of God. Nay, as high and pure spirits may as easily approach us as low ones, provided we render ourselves worthy of their visitations, this new spiritual unfolding may be made to us the vehicle of the most high and holy instructions and influences; and considered in this light, it is our duty to study and conform to its laws, and develop its resources.

But on the other hand, extensive and varied experience prompts me to submit, that, as a general rule, people should not meddle much with this affair, unless they can approach it with a cautious, conscientious and deeply and wisely religious spirit. In the absence of these qualifications for spiritual communion, one who abandons himself to a free indulgence in it, will be extremely liable to be led into the vain belief that he is a very great man, or that he has a wonderful "mission" to perform, or into other errors and extravagances equally discreditable to himself and to the cause, and will probably end by abandoning the whole thing in disappointment and disgust.—WM. FISHBOUGH.

You must exercise your reason and common sense in every act of your lives, and not blindly follow the leadings or teachings of ANY being, in heaven or on earth, without first bringing to that test within your own breast—that God in man, as some call it. Now if we should believe without bringing to the test, all these spirits tell us, we should be worshipping those who are of our brethren, instead of the God within us; and they, knowing this fact, and seeing the tendency in human nature to worship whatever seems superior, do many times tell us falsehoods, or, at least, perplexing stories, to save us from the worship of angels, which also is idolatry, and bring us back to our reason—the God within—that hat volume of true majesty in man (as the poet says,) which distinguishes us from the brute creation. But when we come to understand them aright—as we should—giving them their proper places in our understanding and affections, then they will be—what God designed they should be—"ministering angels" to us, bringing many glad tidings and heavenly messages of consolation to their brethren in the flesh.—E. MEAD.

THE SCRIPTURAL HEAVEN.

But according to Warburton (an English bishop,) and Whately, archbishop of Dublin, the Pentateuch does not give any account of another world; and in the Gospel we find that, according to Christ, the other world is in the same cavity with hell, where all who "seek the good things of this life," are, like Dives, to be broiled to eternity in the fire "prepared for the devil and his angels, from the foundation of the world!" The blessed, meanwhile, like Abraham and Lazarus, are sufficiently near to converse with them and

witness their misery. We find that the only heaven promised by Christ and his disciples was that of being judges in Israel. Now, I should be quite as willing to sleep forever as to have for my immortal soul either of the rewards held out in Scripture; and hence I consider it of immense importance to be informed that there is such a Spirit-world as that described by my Spirit-father and confirmed under test conditions, by the higher Spirits. In no other case have I found any one to derogate from the importance of this information admitting it be true.—ROBERT HARE.

FREEDOM FOR WOMAN.

Suppose yourself the wife of a confirmed drunkard. You behold all your earthly happiness passing away; your heart is made desolate; it has ceased to pulsate with either love, or hope, or joy. Your house is sold over your head, and with it every article of comfort and decency; your children gather round you one by one, each new comer clothed in rags and covered with shame; is it with gladness you now welcome the embrace of that beastly husband; feel his fevered breath upon your cheek, and inhale the disgusting odor of his tobacco and rum? Would not your whole soul revolt at such a union? So do the forty thousand drunkards' wives now in this state. They are discontented, and but for the pressure of law and gospel, would speedily sunder all these unholy ties. Yes, sir, there are women pure and virtuous and noble as yourself, spending every day of all the years of their existence in the most intimate association with infamous men, kept so by that monstrous and unnatural artifice baptized by the sacred name of marriage. I might take you through many, many phases of a woman's life, into those sacred relations of which we speak not in our conventions, where woman feels her deepest wrongs; where in black despair, she drags out days, and weeks, and months, and years of silent agony. I might paint you pictures of real life so vivid as to force from you an agonized exclamation: How can woman endure such things? We who have spoken out, have declared our rights, political and social; but the entire revelation about to dawn upon us, by the acknowledgment of woman's social equality, has been seen and felt by but the few. The right to vote, to hold property, to speak in public, are all-important; but there are great social rights, before which all others sink into insignificance. The cause of woman is, as you admit, a burden, and a deeper one than any with which you compare it; and this to me is the reason why it must succeed. It is not of lands, but human rights—the sacred rights of woman to her own person; all her God-given powers of body and soul. Did it ever enter into the heart of man, that woman too had an inalienable right, to liberty and the pursuit of individual happiness? Did he ever take in the idea, that to the mother of the race, and to her alone, belonged the right to say when a new being should be brought into the world? Has he, in the gratification of his blind passions, ever paused to think whether it was with joy and gladness that she gave up ten or twenty years of the heyday of her existence to all the cares and suffering of excessive maternity? Our present laws; our religious teachings; our social customs in reference to the whole question of marriage and divorce, are most degrading to woman; and so long as man continues to think and write, to speak and act, as if maternity was the sole object of a woman's existence—so long as children are conceived in weariness and disgust—you must not look for high-toned men and women capable of accomplishing any great and noble achievement. But when woman shall stand on an even pedestal with man; when they shall be bound together, not by those withs of law and gospel, but in holy unity and love; then, and not till then shall all our efforts at minor reforms, be crowned with complete success. Here, in my opinion, is the starting point; here is the battle ground where our independence is to be won.—MRS. E. C. STANTON TO GERRIT SMITH.

REMARKS.—All that we have happened to see, either as philosophy or fact, since the

publication of "Spirit Counsel" in No. 2 of the Social Revolutionist, goes to confirm the position there taken. The enunciation of the principle and its illustration in the first of the above extracts, are singularly apt and felicitous.

Mrs. Stanton places the question of Woman's Rights upon its true ground. Woman's wrongs are not so much political as social. The very conception of "Woman's Rights" is an abnegation of the institution of marriage. Monogamy presumes the dual life union of one woman with one man united by a coalescent love which melts them into ONE. Think of the fragment half of a dual UNITY claiming rights! It is nonsense, and Foggydom laughs just as we ought to expect. The loyalty of the writer hereof, to the cause of "Woman's Rights" always was questionable, till he run the point of his logic through the GAMIES. [There is a whole family of them; as Poly, Mono, etc.] We must allow woman to own herself. She must be free to vindicate her selfhood at all times and in all things; and the platform of Woman's Rights which does not cover all this ground, is not broad enough for a whole man or a whole woman to stand upon.

COMMON SENSE QUESTIONS AND BIBLE ANSWERS.

BY K. GRAVES.

1. Whose son was Jesus Christ, or how many fathers had he? "She [Mary] was found with child of the Holy Ghost." Math. 1. 18. "The only begotten of the Father." John 1. 14. "Being (as was supposed) the son of Joseph." Luke 3. 23. "Son of man;" referring to Christ, occurs 84 times in New Testament.

2. Does God ever repent? "And it repented the Lord that he had made man on the earth." Gen. 6. 6. "God is not a man that he should lie, nor the son of man that he should repent. Num. 23. 19. "He will not lie, nor repent. 1 Sam. 29. 3.

3. Does God ever tempt his creature man? "For God cannot be tempted with evil, neither tempteth he any man." James 1. 13. "And it came to pass after these things that God did tempt Abraham." Gen. 22. 1.

4. Can God be tempted? "For God cannot be tempted." James 1. 13. "Ye shall not tempt the Lord your God as ye tempted him in Massah." Deut. 6. 16.

5. Does God ever have respect unto persons? "Neither doth God respect any person." 2 Sam. 14. 14. "And the Lord had respect unto Abel and to his offspring." Gen. 4. 5.

6. Has God been seen, or can he be seen? "No man hath seen God at any time." John 1. 18. "But now my eye seeth thee." Job 42. 5.

7. Does God ever lie? "For in the day thou eatest thereof, thou shalt surely die." Gen. 2. 17. "And all the days that Adam lived were nine hundred and thirty years." Gen. 5. 5.

8. Does the Bible forbid, or authorize adultery? "Thou shalt not commit adultery." Ex. 20. 14. "And all the women-children that have not known a man by lying with him, keep alive for yourselves." Num. 31. 18.

9. Does God forbid, or authorize theft or fraud? "Thou shalt not steal." Ex. 2. 15. "And they borrowed of the Egyptians, jewels of silver and jewels of gold, and raiment, and they spoiled the Egyptians"—(by retaining the property which had been obtained under the false pretense of borrowing.) Ex. 12. 55—36.

10. Does God forbid, or authorize murder? "Thou shalt not kill." Ex. 20. 13. And spare them not, but slay both man and woman, infant and suckling. 1 Sam. 15. 3.

11. Does the Bible condemn, or justify robbery? "Thou shalt not defraud thy neighbor, neither rob him." Lev. 19. 13. "And ye shall dispossess the inhabitants of the land and dwell therein." Num. 33. 53.

12. Does God require us to love our brother, or hate him? "Thou shalt not hate thy brother in thine heart." Lev. 19. 17. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters," &c. "he cannot be my disciple." Luke 14. 26.

The above are a few specimens of streams of contradictions running through the "Word of God"—"that precious volume," which an orthodox divine tells us "contains not even the semblance of a shade of contradiction in thought, word or doctrine." Verily, such a writer has attained the ne plus ultra of religious fanaticism.

T O G R U M B L E R S .

BY W. D.

'Tis true, the world is very bad,
No mortal soul can blink it;
But then, it's not so deadly vile
As some fault-finders think it.

All poor men are not whining knaves,
Nor robbers, all our rich men.
Reformers, clearing off the track,
Be careful where you pitch men!

All parsons are not crafty priests,
Proud, lying, base deceivers—
Guides, who for pay, lead far astray
Their band of firm believers.

All lawyers are not gabbling rogues,
Intent alone on plunder,
Who, for a dollar, scale the mount
Of Jove, and steal his thunder.

Our legislative halls are not
Sodom's without a Lot in;
Though you will find, of members there,
Few groups, without a sot in.

The mass so vile, at Washington,
The devil finds no fault in,
Would drop asunder, were it not
That there 's a pinch of salt in.

No doubt, dark shadows cross the earth,
Scarce liven'd by a stray light;
But how is it, these shades are seen?
We live in Virtue's daylight.

The deeds at which our fathers smiled,
Nor thought a man the worse for,
We look upon with deep disgust,
And give our direst curse for.

The world is but a school-boy yet,
That each day learns a letter,
And all the time is striding on;
Thus, daily growing better.

Then cease this everlasting growl;
Be gentle, kind and tender;
And, since the world is bad, let 's join,
And do our best to mend her.

O U R F A T H E R A B O V E .

When discord is shooting the arrows of strife,
And jealousy pois'ning the sweet springs of life;
When tempted our brethren to injure or kill,
Because of some real or fanciful ill;
May reason restrain us, and brotherly love,
Rememb'ring we all have one Father above.

When danger and sorrow hang darkly around,
And hushed into silence, is sympathy's sound;
When life is enveloped in sadness and gloom,
And friendship is buried within the dark tomb;
When wide seas divide us from those that we love,
How sweet is the thought, "we've a Father above."

When death, with his summons, approaches our bed,
And youth, in its vigor and beauty, is fled;
When dim is the eye, that once beamed with delight,
And dark round the soul, fall the shadows of night;
We'll lie down in peace, then, asured of his love,
And go to the home of our Father above.

NOTES FROM THE LECTURING FIELD.

The foggy town of Dayton had its orthodox propriety sadly shocked, by the holding of a Spiritual Convention at that place, on the 5th, 6th and 7th, of the present month.

Warren Chase and myself, were the principal speakers, and the good attendance, the breathless interest manifested by the audiences, and the enthusiasm of the friends of Progress, were truly gratifying.

The newspaper scribblers, as usual, rung the changes on Heresy, Fanaticism and Infidelity, which would doubtless be echoed from the wooden box, sound and safe and orthodox, of many a church, after we were gone.

The Universalists kindly gave us the use of their house for one of our evening meetings, and many of the members took a lively interest in the convention. Chase is a noble champion for the right; a profound thinker, a clear reasoner and an impressive lecturer.

From Dayton I went to Richmond, Ind., where the "Friends of Human Progress" were holding a three days meeting.

John O. Wattles, one of the oldest laborers we have in the Reform field—a man I had for years, been anxious to see, was present, and gave us a lecture full of the fire of youth; for, though growing old in body, his soul is young as ever.

L. A. Hine gave us some noble discourses on the Land Reform and Harmonial Education; unfolding a plan for settling a township, with working reformers; building in the centre, a College worthy of the age. I expected to find Richmond at the North Pole, as far as Reform is concerned, but was agreeably disappointed; finding there a host of warm hearts—lovers of truth and humanity.

I felt, on leaving Richmond, that I had been sinning. Fourteen lectures in five days had been too great a drain on my vital energies, and I was glad in the prospect of a day of rest.

Noblesville, twenty five miles north of Indianapolis, was the next place to be visited. A few hours ride over a level but fertile country, brought us to the spot. I gave four lectures at Noblesville, and two at Demming, a small place five or six miles distant from N. Found many whole souled friends, alive to human well-being. One good, Methodist brother at Demming, after hearing my exposure of orthodox delusions, exclaimed, "God will not allow him to live long. He will be struck dead some of these days, an exhibition of righteous indignation." A friend who was present remarked, "I wonder God does not kill the devil that prompts such men to talk as they do."

But Truth is coming like the Spring. The icy chains are melting; the chilly winds have fled to their mountain caves, and the balmy breezes of the South are grateful to the heart. So the hard soil of the soul is softening under the influence of Truth, and sweet flowers are unfolding their petals to the rays of the sun of righteousness.

W. D.

A QUESTION FOR THEISTS.—If the Universe is the work of an all-wise and all-powerful Designer who "created nothing in vain" but formed every thing on the most economical principle that could be, why did he not make the heavenly bodies prolate instead of oblate spheroids? Then the vast desolate regions surrounding the poles of all known worlds would be comparatively mild and fertile.

J. M. S.

JOURNALISM.—THE DEGREES OF ITS FREEDOM.

BY J. W. TOWNER.

What is a free paper? In the most enlarged sense, a free paper is, negatively, one that is devoted to the advocacy of no particular system of faith, politics, or ethics. And, affirmatively, it is a medium for the expression of thought upon all subjects which concern man, his production, development and welfare. To be free in this sense, a paper should be controlled by no one person, or any number of persons as to its subject matter; none should assume or exercise the prerogative to decide what subjects do concern man and are, therefore, worthy of discussion or consideration in its columns. For when any such censorship is exercised, a paper ceases to be free, or shows that it is not so. Most papers are free to a certain extent; free in the sense above alluded to. That is, every paper has certain principles, to the advocacy of which, it is professedly devoted; and each is generally free for the expression of thought in favor of those principles, and also, to a limited extent, to contrary expressions, if articles containing them be written in a respectful and careful manner. Every paper (at least, with scarcely an exception,) is professedly devoted to the true interests of the Human Race; and most, to "all" of said "true interests," and is free for the expression of thought thereon; the editor or publisher, or both assuming to decide what the true interests of man are. But I take it, that this freedom in its best sense, is still not the freedom which the projectors and supporters of the "Social Revolutionist" desire to see established for it. We do not want merely a freedom bounded by even the best man's conception of what it is proper and profitable to discuss.

There are a few papers which are worthy of great praise for the bold utterance of thought on unpopular subjects, and which within limits they have prescribed for themselves, are uncommonly independent and free. The perusal of them has cheered and does cheer the hearts and strengthen the aspirations of souls longing for the elevation of humanity to higher conditions of freedom and happiness; but still it is felt that they are not exercising so broad a freedom as is desirable. However noble a work they may do, and no doubt are doing in a certain sphere, it is felt that there is a growing need for the extension of the same nobleness of effort into a more comprehensive field.

The *Liberator*, *New York Tribune*, *Phrenological Journal*, *Type of the Times*, and some others belong to the category of papers partially free. The *Liberator* is "set for the defense of the gospel" of "no union with slave holders;" and the patience of its Editor with the arguments of those who oppose his favorite doctrines can hardly be said to be "long-suffering." He refuses to regard the subject of slavery as an "open question," and stands in the same relation to its advocates, that "orthodoxy" of any kind occupies with respect to its opponents. The *Tribune* brave and outspoken enough on chattel slavery, its enormities and obscenities, has a very delicate regard for the tastes and feelings of its readers when Stephen Pearl Andrews would lay bare the secrets and press home the errors of marriage slavery; and it considers the discussion of the matter improper in its columns. The *Phrenological Journal* is exceedingly chary, especially of late, of treading on the toes of the theological and political images which the people have set up. The *Type of the Times* finds it convenient, and probably for its interest, to follow a similar course, in shutting out a radical discussion on marriage. But of this perhaps there is no reason to complain, for none of these papers ever professed to be entirely free, in the sense in which we are speaking of freedom. When a paper has a set of principles or measures to advocate, it is not to be expected that it will step out of its course to discuss such as are foreign to its particular purpose, and its supporters cannot consistently ask it to do so. Even in case a paper is professedly free for the discussion of every subject pertaining to the well-being of the Race; if the Editor reserves the right to decide what is, and what is

not consistent with such well-being, one cannot complain if he closes his columns against the discussion of subjects which in his estimation are inconsistent therewith. No man or class of men can be expected to live above the plane which they occupy, yet while it is evident that the class of papers referred to, are doing a great good, it is also evident that a greater good may still be aimed at. It is to be hoped that the "Social Revolutionist" will not make war upon those less free, but that it will invite to the enjoyment of a higher freedom by presenting the exemplification of its beauty and power.

Newspaper enterprises are in some respects like other business enterprises, and those who would succeed in them must study well the law of "demand and supply." This law governs in this as in all other departments of human affairs. Since newspaper publishing commenced, we have had just as free papers as the mass wanted or could appreciate. Papers wearing the muzzle of party and sect, of systems and creeds, have flourished and do flourish, because the PEOPLE are muzzled and demand nothing freer or better. The most liberal journals, though exercising but a limited freedom, nevertheless receive but a meagre support, simply because, even with the limitations to their freedom, they are freer than the masses. And he who undertakes to establish and conduct a paper freer than his cotemporaries, does so at great risk of pecuniary loss; unless he have sufficient sagacity not to initiate his enterprise until a demand has arisen for his product. The establishing of free papers must necessarily be, to a great extent, experiments to test the freedom of the people, their success depending upon the existence of sufficient individual freedom to warrant their support. There must be attempts and failures, and every attempt will help to prepare the way for final success. And we trust that the "Social Revolutionist" though it may be fated to die at a year old, will do some good in this direction, and thus help on "the good time coming." We are looking to it for a free paper, a paper as free as we feel ourselves to be. But let those who wish to occupy its columns not be deceived. Let them not think that everything, on every subject, however written, will or can find admittance. Though their contributions may all be interesting and valuable, some of them may be crowded out for want of room. It cannot be expected that a 32 page octavo journal can hold every thing. Hence, its conductors must have the power of selecting from the mass, so as to give us what seems to them best, refusing nothing, however, on account of the quality of the subject matter. In this respect the freedom of the "Social Revolutionist" is limited by its capacity to contain. [Some very good people, and fine writers are impulsive, and sometimes indulge in offensive personalities which could be well dispensed with, and it would seem that there should be a tribunal somewhere, presumed to be impartial, that may suppress such allusions, that the journal may not become a messenger of unnecessary pain to some. E.l.s.] And then, contributions may be so illegibly written, or imperfect in composition, as to demand too much of the Editor's time to fit them for the press. Should such be refused, let them not think this is not a free paper. When such contributions get into print, it should be esteemed as a favor; it can not be demanded as a right.

While we are endeavoring to find and to exercise freedom, let us in all things endeavor to obtain consistent and comprehensive views thereon.

THE BIBLE.—If the Bible is the only enlightener of mankind, why was Egypt, before the Bible was in existence, called the "cradle" of civilization? And where did Homer, Solon, Lycurgus, Hippocrates, Pericles, Pythagoras, Confucius, Socrates, Plato and a host of other illustrious personages, who flourished before the time of the Bible, and whose productions have been beacon lights, from their day to this, to illumine the path of man, get their wisdom and enlightenment? Why were the Grecians and Romans without the Bible, so much more enlightened than the Jews who had it? And why did the Roman Empire become less enlightened when the Bible and Christianity were introduced into it? And why was it that the re-enlightenment of mankind, after the dark ages, came through the Arabs, who had not the Bible?

SPIRITUALISM, SOCIALISM, AND FREE LOVE.

BY ALFRED CRIDGE.

Free Love has been asserted and denied to be a doctrine of Spiritualism. Spirit communications differ from each other as to its utility and desirableness on earth, but all agree that it is the law of the Spirit world. Irrespective of the opinions of Spirits on the particular point, the philosophy of Spirit existence, both in the form and out of it, as inferred from the fact of Spirit intercourse, clearly demonstrates the necessity of freedom in all relations, to Spiritual progress. The sexual, conjugal, and parental relations being the most important that human beings can sustain to each other, it is correspondingly important that in these relations, above all others, they should be free.

There are certain laws and facts of Spirit intercourse, admitted by all intelligent Spiritualists. Uncongenial relations tend to attract low spirits, and, consequently, to render spirit communications less reliable and more unedifying. This effect is intensified as the relation becomes closer. A false matrimonial relation is, therefore, the most powerful agency that can be brought into operation to prevent, retard or falsify spirit communications.

A Spirit here writes as follows: "We think the practical result of discordant matrimonial relations on Spirit intercourse to be owing, more to the antagonism produced by the combativeness of each on the other, than by attracting low spirits. At the same time, so far as inharmonious relations degrade the parties holding them, in their inner nature, so far does such a relation impede spirit intercourse of a reliable kind."

Another spirit writes: "Then seek to establish those relations on a right basis at first and less trouble will ensue; for changes are, in themselves, inharmonious, and destructive of that quiet, settled feeling which should characterize a good medium for reliable spirits, Changes, constant and fleeting, are replete with inharmony in themselves; and hence, they who would cultivate their higher natures, and attract spirits of a reliable kind, should seek to rectify their relations, once for all; and not be wandering hither and thither in the mazes of passion and sensuality."

Discordant social relations operate to attract low spirits in two modes. First, by the effect of the discord on both, as above specified. Second, if one is much below the other in spiritual development, the latter suffers from low spirits attracted by the other;—suffers from contact with low spirits in the form and out of it; for where one is, the other is also. Mediums, or at least those above the lowest grade of them, being more impressible than others, suffer correspondingly more, and communications to them are much less elevated and reliable than they would be, were they among kindred spirits.

What applies to matrimonial relations in the highest degree, applies, more or less, to social and business relations. All uncongenial relations call into action the base of the brain. "Evil communications corrupt good manners."

The conditions of permanent spiritual progress are, then,—first; power to dissolve all uncongenial and false relations;—to individualise, and disintegrate ourselves from the incongruous mass in which we are held, not by inward attraction, but by the outward forces of law and physical necessity. This constitutes the element of individual Sovereignty or FREEDOM. The second step is, to cooperate; to follow our attractions; to form true business and domestic relations;—or, in other words, to LOVE. Thus we obtain the elements Freedom and Love, forming, in combination, FREE-LOVE. This then, being the essence of Spiritual progress, Free Love is THE doctrine of Spiritualism.

The first step to be taken by progressives, in the path of social reform, should be to have none in their homes, or places of business who are the slaves of orthodoxy or appetite. Reformers can be obtained in sufficient numbers for nearly all useful employments, and no reformer carrying on any business, need to have hanging about him a set of stupid,

smoking, drinking wretches, far inferior, in point of cleanliness and morality, to the average of horses, and little, if any, above the dirtiest of hogs. Degraded as the last mentioned animal is, he is far above such beastly practices as smoking and chewing tobacco.

The principle of Progressives employing none but Progressives, unless absolutely compelled, would gradually lead to improvements in business and domestic relations; to the introduction of cooperation in place of competition, and of Individual Sovereignty instead of Slavery.

One of the principal obstacles to Practical Socialism consists in discordant matrimonial relations. However desirous one of a married couple may be to realize Love in life, nothing can be done unless both are. Such Socialists as hope to realize the combined order, and retain compulsory marriage, will find themselves, not only mated, (after a fashion,) but check-mated. One scabby sheep infects the whole flock. The snow and ice must be taken off the ground before seed can be sown to advantage. It is useless to expect to reap harvests of grain before the trees that impede the sun's action are cut down. False relations must be dissolved before true ones can be formed. A child, in an instant, can destroy the work of years. One discordant person in a reform community can upset the whole.

While there is an intimate connection then between Spiritualism, Socialism and Free-Love, neither need be saddled on either of the others;—each is strong enough to carry itself. Could it be proved to-morrow that Spirits never did, and never can communicate, Free Love would be as true as ever. Could Free Love be proved a monstrous conception of degraded minds, the fact of Spirit intercourse would not be less demonstrable; and if both these were demolished, the advantages of cooperation in domestic and business relations would be quite as easily proved as now. Each should, and can be proved on its own basis. Many minds prepared to receive one or two of these principles—constituting a Trinity in Unity of Reform—are not yet prepared to receive the integral three. Those who have only just now abandoned their idols, are not prepared to grasp all, and may sometimes reject all, because they cannot accept all. Now, as in times of old, the way to inculcate truth is—“Line upon line, precept upon precept; here a little and there a little.”

WESTERN VIRGINIA.

Emigration has its tidal waves as the ocean. Standing as we do here in Central Ohio, between two great currents, the one on the North, setting to Iowa, Wisconsin, etc.; the other on the South to Kansas, Missouri, etc. We have carefully watched the progress and success of these tides, and if we were called upon to-day, to say in which current we would swim, we should answer—neither of them. For some years, our eyes have been turned in another direction, and if forced to chose a new location for agricultural pursuits, we would go to Old Virginia. Of course, the field of adventure is not so large as at the West, but just now it seems very inviting. Let Yankees go into the Kanawha valleys, and Old Virginia would look up in a few years.—ED. OHIO CULTIVATOR.

The Little Kanawha river, the Great Kanawha and its branches, below the Greenbriar and Guyandotte and the Big Sandy, water a mountainous country of very uniform character, and for the most part, yet covered by its native forests. The rich bottoms along the principal rivers, have long since attracted settlers; but it is only of late that the soil of the mountain sides and tops has in some places been so improved as to show its value for agricultural purposes. Formerly, the uncertainty of land titles was sufficient to keep off substantial settlers. The general roughness of the country, the labor of clearing off the wild growth, and the want of roads in former times, all stood in the way of emigrants, while the rich prairies of the West possessed strong attractions for them, in spite of mud, mosquitoes and fevers.

Now, at last, the land titles of this country are generally settled; some good roads have been made through the mountains, and sufficient experiments have proved that these mountain lands, when cleared, are excellently adapted to many valuable products.

There is every variety of soil, from a rich, black mould, to poor piney land, and from

loose soil to stiff, heavy clay; generally the soil is a good mixture of the two. There is also every variety of exposure, from warm Southern nooks, to cool Northern hollows.

Although the soil is so various, and often quite steep, it is not so apt to be gulled by rains as the gentler slopes of East Virginia, or the lime-stone soils of the valley.

A remarkable circumstance is, that crops on the mountain side are less affected by drought, than they are on the river bottoms. Of course they are less injured by excessive wet; but why should they not suffer more than level lands in a dry season? The reason is, that these mountains are composed of nearly horizontal layers of porous sandstone and clay slate. The rains and snows of the Winter and Spring, keep the pores and crevices of those rocks charged with water, which oozes out during the Summer into the soil that covers the rocks of the mountain sides, and keeps the soil moist, while the water that falls on level grounds, all sinks away, or is evaporated in a dry season. This also accounts for the fact, that many small but permanent springs, are found on the mountain sides and at their feet; some even near the top which never fail. But the small streams in the valleys often disappear in a dry season, because they flow under their loose gravelly beds, where they can always be found by a little digging. At their sources in the mountainsides, the water seldom disappears entirely.

Fine crops of corn may be raised on these mountains, but the soil is more especially adapted to wheat and tobacco. Potatoes and turnips succeed equally well. For orchard fruits, grapes, berries and nuts, the mountains are decidedly better than the low grounds, the crop being more certain and of superior quality. Every sort of fruit can find, on almost every square mile, the soil and exposure which suits it best.

Finally these mountains are destined to become a fine grazing country. Rich, moist levels may produce more grass to the acre, but for pasturage, few countries can excel these mountains, after they are cut and set in grass.

The woods afford good pasturage during six or seven months in the year. Sheep and hogs can live all the year in the woods; the mast often keeps hogs fat during the Winter.

The clearing of these mountain lands with the axe and mattock, costs much labor. The custom is to girdle the large trees, and let them stand, while crops are raised among them. For pasture lands, it is found cheaper to cut down and burn the undergrowth, without grubbing, and to scatter grass seeds among them. Gradually the cattle and sheep kill the sprouts, while the grass takes root and occupies the ground.

In many parts, the fine oak and poplar timber may be sent profitably to market. The demand is now great, and yearly increasing, at the Kanawha salt works and coal mines, and along the Ohio river.

The convenience of cultivating very hilly lands is great. The mountain farmer must not use the heavy broad-footed horses in the plow and wagon, but oxen or mules. By the by, mule breeding would be a very profitable business here, as these hardy animals can get much of their living in the woods, and on blue grass pastures they would need little winter feeding. As to the trouble of plowing and hauling on mountain sides, it may be a question whether it is worse than working in the mud of rich low lands.

What should recommend these mountains especially to a farmer, is the pure, healthy air which he and his live stock will breathe. There is not in America a more healthy climate than is found on the mountains of Kanawha. The small valleys among the mountains are healthy—quite so—but the sides and tops of the mountains have the most pure and invigorating atmosphere. He that lives on them, if he uses common prudence, will seldom need a physician; and here, if any where, may an invalid hope to recover sound health, and a healthy man hope to live to an old age. Here too, live stock of all sorts are healthier than they are in most low lands; the writer of this article speaks from experience. Five years ago, being advanced in life and in such bad health as to be obliged to give up his professional employments, he settled on the mountains near the Kanawha river, and commenced clearing a farm in the woods. In a year or two, he felt that the mountain air was renewing his constitution—that summer's heat did not oppress him, as it did in the low grounds: that fatiguing exercise did not exhaust, but strengthened him, and that he could expose himself to the night air, and all weathers, without injury. By imprudence in cold weather, he sometimes felt touches of an old complaint, the rheumatism, but by simply taking better care of himself for a few days, it left him.

[AMERICAN FARMER.]

HENRY RUFFNER.

REMARKS.—To our mind, no place combines so many advantags for a harmonial home as W. Va. Such scenery, salubrity of climate, adaptedness to fruit growing, pure water, accessibility and CHEAP LANDS, we believe are a combination to be found nowhere else.

This country has been overlooked, for reasons which are valid to the individual immigrant, but which would not affect a large body of cooperators, taking their own social institutions with them. We are in favor of a thorough exploration of this section with reference especially to the character of its people, of the laws they execute, of its political and social atmosphere. It is our faith that a harmonial home could be triumphantly established there. We are not sure but there is less danger of aggression from without, than there would be in a free state locality farther West. The aggressive spirit of the South has especial reference to the "peculiar institution," and in W. Va., there is not much of that. In the North the spirit of aggression sets with greatest hostility against whatever aims at the overthrow of those central tyrannies by which the strong are enabled to prey upon the weak. For this reason all attempts at industrial and social reorganization are obnoxious to Priestcraft and Speculation.

D R E A D O F F R E E D I S C U S S I O N .

Some of the papers and preachers are noticing us in a way which they think is not very complimentary. A paper in Indiana, after denouncing the Social Revolutionist as an Infidel and Free Love journal, closes with a verb in the imperative mood: "Down with it."

"Infidelity!" We permit free discussion upon all questions, because we are not afraid of the truth; and THAT is "infidelity!" "Free Love!" An odious epithet, verily, as though love could be enslaved! All love is free by a necessity of its nature; it cannot be compulsory; but by your cursed tyrannies, you may defraud the affections, by denying the privilege of loving; you may stanch the gushing fountains of the heart, blight its holiest aspirations, and shrivel up the soul. This you have done, and the consequence is, that there is little love in the world, and a great deal of lust.

When we commenced the SOCIAL REVOLUTIONIST, two of its editors and about half its contributors were professedly Anti-Free Love; and yet this is a "Free Love journal!"—Thinking persons of conflicting opinions have united upon this as a medium for the free investigation of all subjects. They fear no ordeal. They have faith in truth and in the human heart. They would prove all things and hold fast that which is good. They are not bigots and tyrants, and hence they incur the displeasure of those who are.

One of our ablest contributors had promised us a series of anti-free love articles for publication in the Social Revolutionist. Faithful to his agreement, he went to work in a very thorough manner, to put an effectual quietus upon the new-fangled fanaticism of Free Love; but before he got through, he found himself on the wrong side! The joints of his logic wouldn't fit. The articles were not sent; but the author says that his materials, collected by some industry, are at the service of any one who wants to make strong work for the foggy side of this question. As a writer and speaker, he has since publicly defended the same doctrines, which he had before thought it his duty to oppose. We know of others, whose experience has been similar; and your humble servant is one of them. It is easy to denounce; but not so easy to erect a bulwark of argument, which the raking fire of a keen, searching, remorseless criticism would not utterly demolish. We are not only willing, but anxious, that the Anti-Free Love view shall be set before our readers, in its strongest light. If justice has not been done it in our pages heretofore, it is because its professed friends have not been loyal to their cause. Let our Indiana friend keep cool. Bluster and denunciation are not the weapons to use here. The battle must be pitched upon other grounds; and well do we know upon whose standard victory will perch.

P O E M S F O R R E F O R M E R S :

BY WILLIAM DENTON.

This is the title of a new Work, consisting principally of Poems of a reformatory character, suited to the Progressive Minds of the Age. Price, 36 cts.; four copies for \$1.00.—Cloth, 50 cts. Will be issued early in July. Orders now received. Address, William Denton, Anderson, Ind., or Rising Star, Greenville, Darke county, Ohio.

The following works may be ordered of the
RISING STAR, Greenville, Darke co., O., at the
annexed prices.

CHARLES HOPEWELL,
O. R.
Society as it is and as it Should be,
By JOHN PATTERSON,

Published by Longley Brothers, Cincinnati, Ohio.
An exposition of the Evils of existing Society
and a careful Investigation of the Cardinal
Principles and Practical Details, by which the So-
cietary Conditions of an advanced Humanity may
be instituted. It discusses the nature of the indi-
vidual mind, in reference to its origin, its educa-
tion, and its future, and considers the quality and
uses of the property instinct, and the theoretical
and practical relations of Labor and Capital, to-
gether with the law of distributive justice, by the
observance of which fraternity, harmony and a
just individualism would be secured to all.

Manual of Phonography, by BENN PITMAN.
A new treatise, explanatory of the art, from its
simplest rudiments to the most abbreviated style
of Phonographic writing. Price, 50 cts.; cloth
60 cts.; roan, 75 cts. Cincinnati.

Reporter's Manual and Vocabulary; by
Benn Pitman and R. P. Prosser; a complete
guide to the art of Verbatim Reporting; price,
75 cts.; muslin, \$1.00. Cin.

Phonographic Magazine, a valuable month-
ly miscellany, edited and engraved on stone by
Benn Pitman. \$1.00 a year in advance. Cin.

Currie Cummings, a Reformatory story,
by L. A. Ains; price 25 cts. Longley Brothers

Buchanan's Anthropology, being an out-
line of Lectures on the Neurological System,
by J. R. Buchanan, M. D., Cincinnati; price \$2

Esoteric Anthropology, a comprehensive
and confidential treatise on the structure, func-
tions, passions, attractions and perversions, true
and false physical and social conditions, an
the most intimate relations of men and women
a complete guide to health, a manual of the best
medical practice; a resource in the most trying
emergencies. A handsomely bound volume of
462 pages and 81 engravings, by T. L. Nichols.
Price, one dollar.

**Marriage; its History, Character, and Re-
sults,** its sanctities and profanities, its science
and its facts, demonstrating its influence on a
civilized institution, on the happiness of the in-
dividual and the progress of the race; by T. L.
Nichols and Mrs. M. S. G. Nichols. A new re-
vised and enlarged edition is in preparation, and
as soon as ready, will be mailed to subscribers
for one dollar.

Mary Lyndon, or revelations of a life; an
autobiography. If any one has neglected to pro-
cure and read this work, which has been so
warmly praised and so violently abused, but
which is a truthful record of a pure, useful and
loving life, and, as such, comes home to the
heart of every one not envenomed with preju-
dice, we offer to mail it to him or her, at the
publisher's price, one dollar.

A Rivulet from the Ocean of Truth; an
authentic and intensely interesting narrative of
the advancement of a spirit from darkness to
light, proving, by an actual instance, the influ-
ence of man on earth over the departed, with
introductory and incidental remarks. By J. S.
Adam. 25 cts. Published by Bela Marsh, 15
Franklin st., Boston.

American Manual of Phonography,

PUBLISHED BY LONGLEY BROTHERS,

CINCINNATI

WE are happy to announce at last, the completion of
this new book. Much time and money have been
spent, during the last three months, in arranging our
Manual and preparing new stereotype plates for the pres-
ent work. We most confidently offer to the public, as
an instruction book, in every way, adapted to the wants
of the teacher and private learner. It differs from any
other work published.

Price.—Single copies, in paper covers, 40 cents; boards
45 cents; cloth, 50 cents. By the dozen and to teachers
an unusually large discount is made.

MEMOIR OF
FRANCES WRIGHT,
THE PIONEER WOMAN,
IN THE CAUSE OF HUMAN RIGHTS.
By Amos Gilbert. Price twenty-five cents.

EPIHOME OF
SPIRIT-INTERCOURSE;
A condensed view of Spiritualism, in its Scrip-
tural, Hi-torical, Actnal and Scientific aspects;
its relations to Christianity, Insanity, Psychom-
etry and Social Reform. By Alfred Cridge; 25 cts.

COMMON SENSE THOUGHTS
ON THE BIBLE,
FOR COMMON SENSE PEOPLE.

Price, 10 cents, single copy; one dozen for a \$1.
D. C. Wm Denton, Address, Ind.

It is a pamphlet that Reformers should circulate
to supply the place of such theological rubbish
as the American Tract Society is issuing.

A REFORMER IN THE FIELD!
WM. DENTON

IS prepared to lecture on Religious Reform, the
Bible, Temperance, Slavery—Mental, Social and
Chattel—Woman's Rights, Education, Phonotopy,
Spiritualism, etc. Any one wishing to secure his
services, can direct to him at Anderson, Ind. He
would prefer to lecture, at least one week, in one
neighborhood.

PSYCHOMETRY.
MRS. ANNE DENTON CRIDGE
WILL GIVE
PSYCHOMETRIC
Delineations of Character,

WITH a degree of accuracy far surpassing that
of the most skillful Phenologist, on receipt
of a letter, or portion of one, written by the per-
son whose character is described. In order to en-
sure the right person's character being given, the
letter should not have been lying with other let-
ters, or long carried in any one's pocket. A letter
recently writ en is best for the purpose.
Terms one dollar. Address, Cincinnati Ohio.

PRINTING.
THE office of the Social Revolutionist is fitted up for
executing
PLAIN AND VARIOUS KINDS OF FANCY
PRINTING.

in good style, such as
PAMPHLETS, CIRCULARS, BILL-HEADS, VARIOUS
DESCRIPTIONS OF BLANKS, CARDS,
LABELS, ETC.
Orders received from abroad and filled with
neatness and dispatch.