

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.

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## TO OUR READERS.

This No. completes the first volume of the SOCIAL REVOLUTIONIST. It has lived six months, and we have the best of reasons to believe that it has lived to a good purpose.—When we commenced, we knew very well the difficulty of making it sustain itself.—There are enough liberal minds in the United States to sustain several such journals, but there is difficulty in reaching them. Many who would like to read it, dare not take it from the Post Office, and others are afraid to. It would deprive the one of bread; and both of their good name. It is hard enough to starve the soul, but the body must be fed.—Could not some one whose business would not be effected by popular odium, order the club in his own name, and then furnish the journal privately to such of his friends as might wish to read it? We have clubs now at several Post Offices, and two or three at some, but we send to more than a hundred offices, at which we have but one or two subscribers. If a club could be ordered to each of these, our Journal would be self-sustaining at once. Several of our subscribers have made up clubs, partly by correspondence. We think, much might be done in this way. We have plenty of Extras yet, which our friends could circulate amongst the liberal. We furnish them to order, gratis. We have sought every opportunity to extend our circulation, and we feel no doubt, but we shall come near enough the paying point to justify us in continuing the SOCIAL REVOLUTIONIST. But it is better to sustain it by subscription, than by donation. The publishers earn their living by manual toil, and they cannot very well afford to make much of a yearly donation for any purpose. Whether we shall have to do so or not, in this case, will depend much on the active interest which its readers take in the circulation of our Journal in their several localities, and amongst their liberal friends, wherever they may be. If each one would do a little, it would amount to a great deal in the aggregate. There is not as much of our Journal as we would like; but we cannot enlarge it without more readers. We should like much to give at least thirty-two pages of reading matter beside the cover, and so would our printer, as the present form is inconvenient.

Dear Reader, this Journal is not PATTERSON'S organ, nor DENTON'S organ; nor the organ of any great "I am." It is not the organ of any one individual, party, sect, order, clan or clique;—it is emphatically a Free Journal—the freest on earth. If you deem it worthy, we confidently appeal to you for help.

"I am already taking more papers than I can find time to read, being compelled to earn my bread by the "sweat of my brow;" or in other words, I am a farmer's wife, and have many duties to call my attention; however, aside from cultivating Mother Earth, I find some time to cultivate the inner man or woman; and apart from all these things, a paper like yours, can never be one too many. It is bound to do its work in the great field of social reform, and I as a stranger sister, bid it and you, God speed. Your paper must be supported. It is useless for people to say, I do not need the paper; I have already enough. Let each brother and sister lend a helping hand to forward the glorious cause of freedom. Let each one send their might; what is a dollar to each? and yet each dollar helps to defray the expenses of publication. Brother, sister, send your one dollar! It will return to you some day (in benefits) ten fold."

"I want the Revolutionist to live. I love its free, bold spirit which dares, eagle-like, to look at the sun."

"The S. Revolutionist is more than I anticipated. I think it a happy thought; much needed, and well fitted for its work."

"Your monthly gives unqualified satisfaction. I hope that its present course may continue."

Such are the words of cheer from some of our readers.

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**ARTICLES RECEIVED.**—A real flood of articles on God, Future Life, and kindred themes;—shall bring them out as fast as we can. Also, a letter from Cincinnati to "Friend Wright," and one from Boston, to "Dr. T. L. and Mrs. M. S. Gove Nichols." The Broom, a serial, which we will commence as soon as we see an opening. Briefer articles, as Tempest in a Tea Pot; The Doom of Nations; O, the Morn for me!, etc. The serials are all continued, and will be got out as fast as possible. A sketch of Charlotte Bowen, and extracts from the Octagon Settlement Company, Kansas, must find a place in the next number. Give us more subscribers, and the printer will give us more pages. We presume no one will object to crowding the advertisements out, this time.

THE Post Office address of WM. DENTON is now changed to Dayton, Ohio, at which place he has recently taken up his abode. Correspondents will please note.

← Back Nos. of the S. Rev. furnished from the beginning.

THE  
SOCIAL REVOLUTIONIST.

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J U N E , 1 8 5 6 .

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THE HUMAN BRAIN,  
IN ITS RELATIONS TO HUMAN SOCIETY.

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BY J. H. COOK.

In continuation of my deductions from the brain in my last article, I remark that a knowledge of the true functions, relations and growth of the brain shows us, that all improved forms of society are based and dependent upon the selfishness of past lower, and more material forms of life; for the brain of man has been developed from the lower to the higher; the higher growing out of, and dependent upon the lower; and the lower in turn, being modified and checked by the higher. Men mostly developed in the basilar regions, like the societies which they mostly compose, are selfish, discordant and unspiritual, and are like a house without a roof or a top to shelter and shield its inmates from the elements without. Men whose brains are fully developed in every region, with a predominance in the coronal, are harmonious in themselves, are not partial, nor indifferent to any sphere or function; but, view all things "in a proper light;" and fitly represent those prospective societies wherein all human faculties are harmonized and gratified; all spheres filled; all objects pursued; and where all degrees of animal and spiritual life have natural scope of action and reciprocity. Each part of the brain is dependent upon, and aids, directly or indirectly, immediately or remotely, materially or spiritually the action of every other part. The coronal region is not, and cannot be independent of the basilar region. The front head cannot say to the back head, I "have no need of thee." Organs of a high spiritual range, cannot say to those of a ploding earthly range, we "are self-existent, and acknowledge no relation to you." So it will be in, and such will be the character of, the forth-coming societies that philosophers foresee, and good men desire. It is written in indelible characters all over the human constitution: "Whether one member suffer, all the members suffer with it." If spiritualized reformers suffer through the grossness, selfishness and compression of the masses of humanity, the latter in turn suffer in want of the holy hope, and light, and life which can be seen, felt and enjoyed only in the upper chambers of the soul; and through the want of a firm and fixed belief in their high, future destiny. As the brain is slowly, but surely passing to a state of harmony, so, and consequently society is slowly and surely approximating to heavenly accord.

Let no social reformer flatter himself that by any external arrangements or forms of society, he and others with him, are to be relieved entirely from the storms, discords and teeth-cutting of progressive life. While human brains are transitional and progressive,

human society will be so; and its changes will be but the adaptations and correspondences of the outer to the inner life. We learn from the human brain, why it is, and how it is, that it will take the whole world to reform the whole world; or, that no class of reformers can exist entirely distinct from the world; but that they are parts of the same whole body; links in the same chain; they must have (like the organs and the groups of the brain,) connection with, and be more or less dependent upon the whole world of humanity, however inferior in development the great mass of humanity may be. It is difficult to understand the nature and character of these unavoidable relations, as it is difficult to understand—they are not yet fully understood—the complex relations of the brain. It is evident to me, that in a brain fully and actively developed, all spiritual conditions are consummated step by step, in an upward direction by a division of labor; or that the work of forming, transforming, elevating, refining and spiritualizing, is commenced in the basilar, and finished in the coronal region; each plane of organs doing its peculiar work, in due time and succession. As strong presumptive proof of this division of labor, we refer to the fact that very coarse constitutions are invariably developed in the basilar brain, and can do ONLY the most simple, coarse labor; while the most refined brains are mostly developed in the higher regions, and can ONLY do the most refined and complicated work. In the present state of society, these two extremes of development are more or less mutually repulsive to each other, and the use and necessity of the one are but little appreciated by the other. They do not realize that every link in the human chain; every wheel in the human machinery; every lever in the cerebral wheel; every strata built up in that mighty, complicated world, resting upon the spinal column, is indispensable to harmony and WHOLENESS; and that in ascending the Jacob's Ladder of human progress; no rounds can be strided over or omitted. O, if Reformers could but look into their own souls through the clear glasses of a true Anthropology, they would learn to allow, as philosophers, what they now condemn, and to rejoice often in the ultimate results of those temporary conflicts and repulsions, which for the want of patience, fortitude and foresight, now sadden and perplex them. A man whose brain is developed in the regions of Causation, Intuition and Spiritual Life, even amid present society, can smile at the impotent assaults of the warlike elements of animal life, and sit in perpetual serenity and sunshine, like a Humboldt upon the summits of the Andes, while the nether atmosphere BELOW him is dark, wild, stormy, furious and conflictive.

Contiguous organs and groups of organs excite each other to action, in the human brain, and so it will be in the natural arrangements and relations of a higher form of society than the present which is not based upon the principle of natural self-action, nor of sympathetic, cooperative action, but interposes obstacles in the path of human progress, difficult to surmount and galling to the liberal soul. I might here remark, that society is both right and wrong;—right to those who are so developed that to them it is not repulsive or oppressive; and wrong to those who feel, and see, and suffer from its selfishness and discord. I use the word "right" in the sense of fitness and adaptation; and "wrong" in a sense the reverse. As fast as the human brain is developed to demand an improved state of society, the demand will be made, and in due time that demand will be supplied. Transitions in the brain are not sudden; nor CAN the outer correspondences of those transitions be sudden or disastrous to any human being. When men are developed into the philosophy of humanity, and the humanity of philosophy, they will discover and apply the fact that human brains and human society stand to each other in the indissoluble relation of cause and effect, antecedent and consequent; and to modify or improve the former, is also to modify or improve the latter. If many of our Reformers would far better acquaint themselves with man's true nature, their philosophy would be far more consistent, and their proposed practical measures far more efficient.

## SOCIAL AND MORAL CONDITION OF THE WORLD.---NO. 4.

BY J. M. STAHL.

Of all the great achievements of the world, MAN has been the hero. It is man that holds the reins of government, and controls the political destinies of the world. It is man that discovers the laws of the Universe, and founds the arts and sciences. It is he that makes discoveries, invents machinery, guides the vessel across the deep waters, builds cities, monuments, etc. MAN has done everything, WOMAN with a few exceptions, nothing. Physically weaker by nature, she has, in all times and in all countries, where physical force governed the world, been oppressed and enslaved. In ancient civilized Greece, women were looked upon merely as necessary to population, and had no freedom of choice as to who should be her lord and master. Polygamy universally prevailed. In Rome there was no polygamy, and woman was treated with more consideration, but still she was under perpetual guardianship. In all past ages of the world she has been looked upon as the "weaker part of humanity," and with a few exceptions, treated with contempt. Nor is her present treatment, in many parts of the world, much more lenient. In Africa, wives are the veriest slaves of their husband, and kneel before him in adoration. The Moor says of women, "they were made to bring us children, make our oil, and do our drudgery; these are the only purposes to which their degraded natures are adapted." The women of Asia are purchased slaves; and it has become a proverb with them, that "woman has nine lives and bears a great deal of killing." Polygamy prevails throughout the greater portions of the earth. Women are shut up in harems, and never permitted to see any one of the opposite sex but their despotic master. In many barbarous tribes, she is compelled to provide all the necessaries of life, while the men live in luxury and idleness. She is burned to death on the funeral pile of her husband; buried alive with him when he dies; strangled to death on his grave, and in every conceivable way tortured and persecuted.

It is to the barbarous tribes of Northern Europe that woman is indebted for all she possesses of freedom. It was among these rude, but brave barbarians, that woman was treated with the greatest respect and honor. And ever since the rise of those mighty tribes to power and civilization, she has had more liberty than at any previous time.

But it has been reserved for woman in the nineteenth century, and here in the United States where man has achieved his highest political liberty, to make her declaration of independence. She has declared that, "the history of man is a history of repeated injuries and usurpation on the part of man towards woman, having in direct object the establishment of an absolute tyranny over her." And in proof of this she presents the following facts:

"He has never permitted her to exercise her inalienable right to the elective franchise.

"He has compelled her to submit to laws in the formation of which she has no voice.

"Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

"He has made her, if married, in the eye of the law, civilly dead.

"He has taken from her all rights in property, even to the wages she earns.

"He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband, he being in all intents and purposes her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

"After depriving her of all her rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

"He has denied her the facilities of obtaining a thorough education—all colleges being closed against her.

"He has endeavored in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life."

Such is the declaration that woman is now making, and she seems to be prompted by the same bold, independent, daring spirit that impelled our forefathers through their struggle for political liberty. But notwithstanding the wrongs under which she labors, she is perhaps freer than at any previous time. And it is owing to this freedom she now enjoys, that she is enabled to declare her whole rights. The imprisoned and enslaved have no powers of self resuscitation. It is only when a people are comparatively free, that they become capable of appreciating and obtaining more freedom. And thus it is with woman; man is granting her freedom enough to enable her to appreciate what freedom is, and she is now developing her nature and declaring her rights. When she becomes strong enough to free herself, then will she be freed, and not before,—man will never free her.

Although woman is the acknowledged slave of man, yet in most enlightened countries, she is treated with due deference. The etiquette of our day is decidedly in her favor. She is helped over fences, in and out of omnibuses, stages and rail-road cars. At public assemblies she has the best places and seats. She often passes free, where men pay admission, and in many things she is more favored than man. In suits at law, she has a decided advantage over men. In America and many European countries, she goes and comes when she pleases, mingles with such company as suits her, whether male or female, and as a general thing, feels little or no restraint. The maiden of America, if not as free as any other human being, is undoubtedly freer than any of her sex in the past history of the race. When she becomes of age, she has all the rights and privileges of a citizen—except some political rights of minor importance—and is recognized as an INDIVIDUAL both by law and society. The customs of our society have made it her privilege to mingle with the opposite sex, act the coquet as much as she pleases; and finally make choice of the one that is to be her lord. True, custom has not universally granted her the privilege of "popping the question" (at least only every fourth year), but she may, and sometimes, does do it. She has the inalienable right to accept or refuse any suitor, whether for social enjoyment, or final acceptance as a husband.

One of the greatest oppressions of woman, is the small amount of wages allowed her for her toil. As a general thing she labors perhaps, double the number of hours per day that man does, and in return, receives about one fourth as much for her day's work. Why all this difference? When women do as much work as men could do of the same kind, and do it as well, why not receive the same wages for it?

This discrepancy in the wages of women is not so much felt by the more wealthy classes, but many of the day laborers are groaning beneath it. It is the widow who is left with some half dozen or more helpless children and no means of support but her own labor, that feels most keenly the galling chains of this tyranny. Her fate is fixed,—her little ones that are as near and dear to her as her own life, must either be trusted to the mercies of a cold and heartless world, or pine and die with her for want of food and clothing. The benevolent hearts of the American people administer in a great measure to her wants in the rural districts, but in our cities she is less fortunate. It is there in cellars and garrets, toiling at the midnight lamp, that she wastes her frail form away and sinks into a premature grave.

There is another bondage under which woman is groaning; one that is not only draining her of her life's blood, but, like a canker, is eating out the vitals of all humanity. While crushed beneath other oppressions she was not sensitive to this deepest of all bondages;

but now, when she is growing into life and action, she feels its galling chains. She begins to know and feel that she is an **INDIVIDUAL**, and as such has a right to her own person. She sees and feels that her individuality is the property of another, to whom the law and custom has given it for the purpose of gratifying the lusts of its owner at will. This is the bondage that underlies all other bondages, and one from which she has yet to be freed.

There is a great battle to be fought, and women are to be the heroes. It will be a battle between human rights, and time-honored customs. Woman is buckling on her armor, and drilling her forces;—her munitions are preparing, and ere long the action will be commenced. No doubt the conflict will be long and tedious, and many hearts may fail; but may the Powers above, and man below, protect and strengthen her in her might, that she may finally come off victorious in the end; free herself from all bondages, and then may the world be redeemed from sin.

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### HARMONIAL EDUCATION.

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**A PLEA FOR HARMONIC EDUCATION.** The greatest Educational demand of the age is the organization of our Colleges in harmony with the physical and mental constitution of man. By L. A. HINE; Cincinnati, Longley Brothers, 168½ Vine street. 1856.

We have received a copy of this pamphlet from a friend at Yellow Springs, O., who is interested in its circulation. We have read it with much interest. It is a work greatly needed, and it ought to be widely circulated. If every clergyman had a copy and would study it, and live its truths, it would do him good. And if the whole fraternity of them would proclaim its doctrines from all the pulpits in Christendom, for the next year, and enforce them in every possible way, they would effect more real and everlasting good than they will do for the next century, by their present course. Nowhere else have we seen the nature and obligations of harmonic education, so clearly and forcibly presented. The "Plea" should be in the hands of every parent, teacher and student. Its philosophy wouldn't hurt some of our "advanced" reformers, especially those more aristocratic ones, who talk of harmonic education, harmonic development, harmonic life and all the round of harmony, apart from the condition of useful physical labor, as though we had no bodies to use, no limbs to exercise, and no physical wants to supply. Talk of preparing the subject for harmony in any institution where there are not fields, gardens and work-shops in connection therewith! It does seem to us like the veriest absurdity. Harmony up in ideal realms somewhere between heaven and earth, is not the thing we need. We must bring our institutions down a little; and as much as it may offend our delicate tastes, we shall have to plant our harmonial structures flat and square on this gross earth of ours. A **HARMONIC** institution which is not self-supporting through its own harmonic energies;—a **HARMONIC** institution which does not embrace within itself a field for all the activities of our nature, and first of all, the **PHYSICAL IN USES**, is, in our material earth-home, simply a practical untruth, and we may as well give it the proper name.

And yet we have no great faith in Manual Labor Schools, so called. School is life, and life is school. This idea of getting an education under twenty-five is a false one, and it vitiates all that it touches. Schools have been started embodying the manual labor principle. This was a good so far as it went; but the evils of idleness and aristocracy overwhelmed it, and it perished. And why so? Why did not the truth increase, and the untruth wane? Simply, because the leading idea of education, in limiting it to a brief period of life, and thus making it an isolate and objective something, is radically false, as part and parcel of discordant social conditions, and it swallows up every harmonial truth which is brought in contact with it.

The first requisite it would seem, is to understand distinctly that life is a school, and education or development upon true principles, the business of life. Then let us establish the conditions of our schools; in other words, of our LIFE. To get our school right, we have simply to arrange our society aright, and that done, harmonic education resolves itself into Socialism. Educators may dodge at the mention of this formidable name, but they will have to get used to it. A false system of society demands and will have a false system of education. The one now, has the other; and while our vicious social conditions obtain, society will not permit us to incorporate a great deal of practical harmony into its system of education. Fate itself forbids it.

You cannot make your manual labor school pay, as I see, without resolving it into a despotism, to which I should not want to submit my children. You would have to platoon and officer your workers with squad bosses and walking masters, as on our public works, or in manner somewhat similar. Espionage, the eye of despotism, would be there. Manual labor as a means of education, must be made attractive; and as long as students make a temporary residence for the purpose of education only, there are few industries that can be made attractive to them. So far as their education is an affair of locality, they should get it where their home is; or, at least, where they have a permanent interest, held in their own right. Each student-worker must, to a certain extent, control the business he executes; and what is more inepituous still, if possible, is that he shall feel a personal and direct interest in the proceeds of his own work. Now, how are we to establish these educational conditions? The true science of society must answer. When we have a true society, we have a true school, and vice versa. The harmony of the one is the harmony of the other. This seems to us a proposition which admits of no question and requires no argument. And yet it gives us pain to announce it, so little will it be appreciated; so little, for a long time to come, will it be acted upon.

In a school of life there must be as little despotism as possible. If it is ever resorted to, let it be for temporary and special purposes. The individual must be thrown upon his own manhood, or it can never be developed. All possible avenues must be opened up for the harmonial gratification of his industrial, social, artistic and spiritual attractions.—Halls, libraries and apparatus will be provided by voluntary cooperation. Classes according to the demand, will be formed for the prosecution of any particular branch of knowledge. "Professors" who support themselves by manual industry, will be elected by their own tastes and qualifications, and each will be sovereign in his own work. The school will not be a complicated and ponderous establishment under official management and despotic rule, but a spontaneous, self-adjusting institution, regulated by attraction, and actualized to the extent of every possible equilibrium between the demand and supply.

How long shall we cry in the wilderness, "Prepare ye the way?" How many with hearts and hands, have a thorough appreciation of the fundamental principles of a school of life? The world wants example. It will not believe till we point to the city of humanity upon its hill tops. The falses of a discordant life, and of an isolate and fragmentary education to match, have pervaded our intellections and deadened the impulses of harmonial aspiration. Our whole being needs regenerating, and the work must begin in the sacred chambers of our faith.

When shall we be ready to project the ideal into the actual? Meantime let us agitate. We expect the Social Revolutionist to do its share. Hine's "Plea" for Harmonic Education is well calculated to move the waters, and no one can do better with a dime or ten cent stamp, than to send it for a copy to T. E. Tabor, Yellow Springs, Ohio. A better way would be to get them by the dozen, and put them into the hands of every person disposed to be liberal at all. When will Reformers send out the "tracts," as the orthodox do?



MY SOUL'S THRALLDOM AND ITS DELIVERANCE.  
AN AUTOBIOGRAPHY.

BY ANNE DENTON CRIDGE.

C H A P T E R I V .

WHAT'S IN A NAME?—METHODISM VS. LOVE;—REASON AND CREEDS;—HOW REPUTATIONS ARE MANUFACTURED;—SERMONS AND CABBAGE;—JUMPING TOMMY;—H. C. WRIGHT.

"How would you like to read Tom Paine's Age of Reason, Anne?" asked my infidel uncle Jasper. I had been told it was a dangerous book, so replied: "I would not read it on any account."

Sometime afterwards he told me he had a book he would like me to read without knowing the author. To this I objected. He urged me to read but two pages or one page aloud. I commenced:—"I believe in one God and no more, and I hope for happiness beyond the grave, etc., etc."

"Well now, what is your opinion?" asked uncle. "I think it excellent," I exclaimed. "'Tis Tom Paine's Age of Reason," he said. "What do you think now?"

"Well!" I answered, as I laid the book down with holy horror; "I believe he commences in that strain just to attract people; he was an infidel, and that is sufficient."

I blush now to think of my ignorance and bigotry, but it must be remembered that orthodoxy had clouded my vision.

I became acquainted, when about the age of seventeen, with William W. W. We were mutually attracted to each other. Much we loved. How sweet was life! How beautiful all around! The birds sang sweeter; the flowers looked prettier! I could understand better the spirit of Nature and beauty, for their spirit lived in my heart; they echoed and re-echoed to each other.

I was a teacher in the Sunday school; never thought of absenting myself on any account, but when love entered my soul, I often left early to wander with my Wm. through England's flowery meads.

Mary B—— often used to say when I asked her to look to my scholars:—"O, Anne, your conscience will condemn you for this one day."

"Why so, Mary?" I asked; "I have done my part; the Superintendent will attend to the remainder, as there is only singing and prayer." But Mary's serious face, full of concern for my immortal spirit, looked anything but satisfied.

Thank heaven, I never was so far deluded as to think it wrong to walk out on a Sunday. In vain I heard it preached against; in vain our brethren shook their pious heads. I knew from experience, that I could worship God quite as well, and often better, while enjoying the beautiful earth and the bright sunshine, than in the meeting house. Praise rose spontaneously. The harmony in Nature responded to my desire for harmony in my own being and all humanity. Here was the secret of its charm. There were no contradictions; no discord. Each part harmonized with every other. Like a weary child, I rested on her lap; the hobgoblin stories of orthodoxy, for the time being, were forgotten.

How sweet were those days of love! Together we conversed, hoped and believed; but alas! we differed in some of our religious opinions. Instantaneous conversion he could not believe. I told him I knew it to be a reality, for I could point to the time and place where my chains fell off and my soul went free. He was a member of the Episcopal

church; did not approve of our prayer meetings; thought them unnecessary.

Instantaneous conversion I believed a fundamental doctrine of Christianity.

"Be not unequally yoked together with unbelievers" came as an imperative command. O, must I tear him from my heart? Is it indeed necessary that I should suffer what must follow, in obedience to this text? The bible speaks of the saints coming up "through great tribulation." Again: that we must "take up the cross." O, God, give me thy aid! Thus I reasoned with myself.

The sacrifice was made; we parted.

Lonely and desolate was all within and around me after this. I tried to be more devoted; more "dead to all worldly desires." "I have done my duty; let this console me," I said, but it was all in vain. I could not tear my love from my heart. It lived, and will live ever.

A thick pall of sadness was thrown over my spirit, which was only increased by the sickness of my mother. Anxiously I attended her and watched by her sick bed, fearing each day would be her last. In addition to other troubles, she was not converted; said she could not exercise "saving faith;" wished Mr. H., one of our circuit ministers, to be sent for. He came. I was present. Mother told him her condition, and that she wished him to explain "saving faith;" that she had been an earnest seeker for religion, from childhood, but never understood "saving faith."

He explained it as well as he could, but mother said that it did not look reasonable; that she could not understand it.

Mr. P., our superintendent minister, was next called. Surely he could explain it satisfactorily; he could, of course, satisfy her mind; he could make all clear. He talked about the "merits of Christ;" "the great atonement," etc. "All this," mother replied, "I believe; but I want to know what is 'saving faith;' what am I to believe?"

"'Tis very simple!" he replied. (He was remarkably slow of speech.)—"Believe that ye receive, and ye receive," "Believe that ye have the blessing, and it is yours!"

"What! believe that I am accepted, and then I will be accepted!" said mother.

"Well yes," he answered.

"But that is an impossibility to me. O, I shall never realize it—never!" mother said, as she laid her pale face on the pillow.

I think I see her now as I saw her then.

I thank God she did not die then. No! She lived to know it all a fable of the past.

Mr. P. often came to smoke his pipe with father in our large and comfortable kitchen.

"Well, Mr. Denton," I remember him once saying, in his slow, quiet way, "what can we do to (puff) cause the prosperity of Zion? Our Missionary (puff) cause is doing (puff) well; funds greatly (puff) increased during (puff) last year. (Puff again.)"

Good old worthy Christian, puff, puff and smoke made quite an item in his ideas. He was, however, a good, conscientious man, which cannot be said of all the "trumpeters of Zion."

One comes to my mind at this moment, a Mr. B. He was quite a popular preacher. A sermon—"The reign of sin and the reign of grace" was a general favorite. To increase his popularity, he had it printed. But alas! alas!! what had been only whispered among a few, became generally known that it was copied from a book of sermons; and farther, that all his sermons were copied.

Godly people like "worldly people," push a man who is low, still lower; accordingly, Mr. R., an influential member with whom he boarded, made it known that said preacher was a gormandizer; that he could eat a goose at one meal, and other things in proportion.

A yet farther discovery was made—that he had been very poor all his life; was a shoemaker, and, therefore, “nobody.” O, Christian! “By their fruits shall ye know them.”

The parentage and poverty of Jesus, their master, were forgotten.

Mr. H., our circuit minister, of whom I have just spoken, was highly esteemed. He only had one fault; he wore a diamond ring on his finger. In vain he excused himself by saying it was given to him by the lady of his love when dying; that it was her dying request that he would wear it for her sake.

It was wrong to wear gold for a very good reason; the bible said so, and a very philosophical reason, but one not much regarded. Breast-pins, chains and rings glitter in abundance, even in Methodist meeting houses.

Mr. H. was a merry, lively speaker in missionary meetings; had an excellent method of translating certain coins of gold, silver and copper from the pockets of the audience into the missionary box.

At one of our meetings he became very serious; told us the heathen would assuredly be lost—lost eternally, unless we send them bibles and missionaries; that whoever lent to the Lord would receive four-fold, etc. Told us of a poor old woman who had worked hard all summer in order to purchase a warm cloak for Winter, but she was so full of love and pity for the poor heathen, she gave her money to their cause. The Lord rewarded her by inclining the hearts of some ladies who heard the case, to buy her a much better cloak than she could have purchased.

He told of poor persons doing without sugar, tea and butter to aid the “poor heathen.” I looked at him. He was dressed in superfine cloth; had a gold chain and watch, and gold pencil case, which told plainly HE did not make any sacrifice for the “poor heathen,” and yet he would have the poor deprive themselves of their only luxury—tea, nay, farther—garments to protect them from the cold.

He did not finish here. Doubtless he had been on an exploring expedition, for he informed us there was a great clock in hell which instead of saying tick, tick, said eternity, eternity, and that “when one damned spirit calls out to another damned spirit, what o'clock it is, the answer is, eternity! eternity!!”

The members of our society were too advanced to receive this. His popularity dwindled considerably. He was considered “behind the times.”

Often have I heard the question discussed, whether the heathen would be saved or not without the bible; and it was, I believe, the unanimous opinion, that if true to the light that is given to every man, they would.

Another strange but good character presents himself as “Jumping Tommy,” as he was called. He was a devoted man, full of fire and zeal. He was a preacher in the Primitive Methodist church (Ranters); believed in a hell of fire and brimstone; believed that thousands were dropping into the bottomless pit every moment, and he labored and preached as one would naturally suppose all persons would who believed in such a doctrine.

He used to perform some wonderful feats while preaching. His subject one time, was the “Prodigal Son.” When he came to his return home, he suddenly turned round; opened the window behind the pulpit; put out his head, and in a loud voice exclaimed:—“Molly Molly, there is our son Tom; yonder he is! yonder he is!”

Of course such eccentric conduct attracted great numbers. Mother and I were among the attracted. It was Sunday evening. The large chapel was crowded, so much so, many sat on the pulpit steps. His subject was:—His Majesty, the Devil. In the midst of his description of the “roaring lion,” he rushed down the pulpit steps; took the first man by the shoulders; shook him thoroughly, saying: “I will shake the arch fiend out of you!”

He spoke of the day of judgment "when the angel will set one foot on the sea, and the other on the land." To illustrate this, he leaped on the pulpit seat and put one foot on the bible.

About two years after this, I heard him speak his experience in a love-feast. He was pale and emaciated; had broken a blood vessel several times, and expectorated blood constantly. All this was the result of loud preaching and praying. He could preach no more; he was fast sinking into the grave in the prime of life, a victim of orthodoxy.

As near as I can remember, he spoke his experience as follows:—

"Bless the Lord, I have enjoyed much and been protected much. One time, bless the Lord, I was so happy that I jumped from the pulpit, bless the Lord, on to a poor old woman, but, bless the Lord, she was no worse."

In glancing over this part of my life, how many dear faces, curious and interesting incidents come to my recollection! The calm and loving countenance of Henry C. Wright rises before me. He delivered an address to the children belonging to the Sunday school of the dissenting denominations in Darlington. How beautifully loving was his voice.—His subject was Peace. He talked of Boston, New York, etc. Little did I dream then that my future lot would be cast in this "beautiful West."

His "Kiss for a Blow" found ready sales. It was a general favorite.

Pitman and his

"Write away, fly away; these are the days  
For Knowledge, Invention and Science to blaze,"

gave a brightness to our firmament.

I joined one of the classes; was soon able to write phonography tolerably well.

Heartily, right heartily, I respond to the first words; I was able to read in phonography:—

"O, may it enlighten the busy world round,  
Till millions shall say, we are writing by sound."

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## BIBLE PROPHECIES.

BY W. D.

We often hear the argument advanced, that the bible must be from God, for no human being could have foretold the fate of cities and nations as it does, unless they had been inspired by Him who knows the "end from the beginning;" and thus wrote the page of history in prospect, that men might read and understand and be converted to the truth.

Unless every thing in the universe is as fixed as the motion of the planets, it is utterly impossible for man or God to know the contingent future. The destiny of every atom of the globe must be mapped out, its pathway distinctly marked, from which there can be no deviation, or prophecy is an impossibility. A fly may kill a king, and upon that king's life hangs the nation's future; but an atom so small that the unassisted eye cannot behold it may determine the life of the fly, and hence upon that atom may depend the fate of a mighty nation. Leave one atom a lawless wanderer, a fugitive from fate, and the whole world is at its mercy. No thistle down must be uncounted and uncared for; and the course of the mote dancing in the sunbeam, must be as well determined as the track of the blazing comet. Every motion of every human being—the deed of the hand, the word of the mouth, the wink of the eye, the false oath of the witness, the leer of the profligate, the lash of the slave-driver, the stagger of the drunkard, and the stab of the assassin—all are fixed as fate, and by no possibility could they be otherwise.

Supposing this to be so, I propose to see, what the bible prophecies are worth; whether they furnish evidence of a divine inspiration or not; whether they are the conjectures of men, or extracts from God's book of the future, in which the actions of all human beings are written, and the destinies of nature mapped out before their existence.

To be a prophecy worthy of the name, and especially one, upon which to base a revelation from the Divine Being, these four things should be proved respecting it.

First. That it was uttered before the events which it proposes to describe.

Second. That it related to events which could not have been guessed or been likely to occur in consequence of pre-existing circumstances.

Third. That it was fulfilled in every particular.

Fourth. That it was so plainly stated that its meaning was obvious and its fulfillment evident.

The reason for these must be evident to every thinking person, and for such only I write. I know of no scripture prophecy respecting which these can be proved; and yet destitute of these proofs, what is it worth? There is good reason for believing that some scripture prophecies were written long after the events to which they refer had taken place; many of them, or part of them refer to events that were very likely to come to pass, and that any one of good judgment might regard as probable.

Many are so obscure that there can be little certainty about their meaning, and believers in scripture have regarded them as applicable to different nations, and events in history that are totally dissimilar. And though there have been partial fulfillments of some of these prophecies, yet when scrutinizingly examined in every particular, they are invariably found wanting. Prophecy fulfillers are under the necessity of taking a part of a verse in one place and dovetailing it into a part of a verse in another place, in order to make the prediction correspond with the event. Many of them twist history, and then twist prophecy, until they have brought about something like an agreement between them, when they trumpet it forth to the world, proof beyond controversy of the truth of God's word! History cannot be relied on that has gone through the hands of men with bible prophecies in their minds; consciously or unconsciously, they have perverted facts to suit their fancies, and written down prophecy as actual history in the absence of any testimony whatever.

Rollin may be relied upon when his religious prejudices are not in the way; but when they are, you may as well depend on the word of a Jesuit or the testimony of an early Christian father who believed it perfectly right to lie for the glory of God and the good of souls. The same may be said of Josephus. History will be re-written by men who love truth above all things; and then the "pious frauds" that will be brought to light, will astonish many.

The first prophecy contained in the bible, may be found in Gen. ii: 17. "But of the tree of knowledge, of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die."

Our existence at this time, proves, that it was never fulfilled. Adam did not die in the day that he ate of it; and it appears that the serpent told Eve the truth when he said, "ye shall not surely die."

I know the construction put upon this passage by orthodox theologians, "in the day that thou eatest thereof thou shalt become liable to death," but if God meant this, he surely could have said it before the event, as well as a commentator afterward, and thus saved himself the suspicion of saying what was not true.

Some say, the prophecy meant that Adam would die spiritually; be liable to the penalties of eternal death; but why does it not say so? and why must the prophecy be altered after the event? If this was the meaning it was still unfulfilled; the wicked living forever as well as the good.

The Hebrews who wrote the Old Testament, do not appear to have thought it very disgraceful for their God to lie, and they occasionally represent him as instructing others to do so.

Another prophecy often referred to, is found in the succeeding chapter, in the curse pronounced upon the serpent which persuaded Eve to eat the forbidden fruit; "it shall bruise thy head, and thou shalt bruise his heel." Gen. iii:15.

Strange to say this is made to refer to the Devil and Jesus! To an unprejudiced mind it must be evident that the prophecy was suggested by the facts, that men were apt to bruise serpent's heads, they being dangerous, and that being the easiest way to kill them, and serpents more likely to injure the heels of the men who were attempting to kill them in this manner.

Moses, who is supposed to have written this account, lived above two thousand years after this prophecy is said to have been made, and of course, must have been well aware of the way in which men treated serpents in his day. There is not the slightest reason for imagining that the prophecy had any reference to Jesus, and if it had, if orthodoxy is to be believed, the prophecy has not been fulfilled; the devil rules the world and seems likely to rule it. He has killed Jesus and many of his followers; and is emphatically the God of this world, and the God of the next, or the principal portion of it.

The present condition of the Jews, is generally regarded as being a fulfillment to the very letter of prophecies made respecting them thousands of years ago; they are confidently referred to, triumphantly pointed out, and there is scarcely a church in the land, but has rung with the account of this wonderful fulfillment of prophecy—this "standing miracle which has nothing parallel to it in the phenomena of nature."

With regard to these prophecies, in the first place, it may be said, that they are quite indefinite as to time; they do not say that the dispersion of the Jews, should take place in one hundred, one thousand, or ten thousand years after the prediction, and if it had not yet taken place, bible believers would simply say, "well, the time has not yet come; the Lord will do it in his own due time." Again, they are made contingent. Moses says, "it shall come to pass if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee." If there had been nothing that looked like a fulfillment of these curses, how easy would it have been to say, "the greater part of the Jews do keep the commandments and statutes which Moses gave them, that day, and therefore, God has not allowed the curses to fall upon them." Only a part of these prophecies has been fulfilled; and that part which has been, is neither astonishing nor remarkable, much less "miraculous."

The prophecy fulfiller, writing for the religious Tract Society, quotes two verses in Leviticus, and skipping sixteen verses, dovetails them into two more, takes one from Deuteronomy, two from Jeremiah and ends with one from Hosea; making all together a most miraculous prophecy! Suppose that I was to prophecy all the things that I thought were likely to happen to the United States, if they adopted a certain line of policy; say, for instance, continue to uphold slavery; is it not likely that some part of my prophecy would be fulfilled? Would there be anything miraculous in its being so? Would anybody conclude that a large book, containing the writings of Washington, Franklin, Jefferson, and Adams, in which my prophecy was recorded, was the Word of God in consequence of it?

In the prophecy contained in the 26th chapter of Leviticus, we read: "I will even appoint over you terror, consumption and the burning ague that shall consume the eyes, and cause sorrow of heart."

Are Jews more liable to consumption and ague than any other people? Are Jews afflicted with consumption and ague in countries where the diseases are unknown, to other people? If so, it would be well to let such facts be known.

The 29th chapter of Deut. is a continuous prophecy concerning the future condition of the Jews. In it we read: "And the Lord shall scatter thee among all people, from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."—Deut. xxviii: 64-66.

Do the Jews serve other gods—gods of wood and stone? Do they find no ease nor rest for the sole of their feet? Do their lives hang in doubt before them? Do they fear day and night, and have they no assurance of their lives? Those who are acquainted with the Jews, know that these things are not so. We read in the 24th verse: "The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed." When was this prophecy fulfilled? When did powder and dust rain from heaven and destroy the Jews? In the 29th verse of the same chapter it is said: "Thou shalt not prosper in thy ways and thou shalt be only oppressed and spoiled evermore, and no man shall save thee." Is it true that the Jews do not prosper in their ways? Is it true that they are only oppressed and spoiled evermore?

There is no nation under heaven that prospers as well as the Jews. They seem to have inherited the money-making propensity of their father Jacob, and whatever they undertake seems to prosper in their hands. "As rich as a Jew" has become a proverb.—Who ever saw a Jew begging? They keep their own poor; live at ease; seem to enjoy themselves as well as any, and are at this time, the great money lenders of the world. Kings depend upon them and ministers bow at their behest.

It is true that they are scattered through all nations, but is there anything wonderful in that? Americans may be found in every nation under heaven; so may Englishmen, Scotch, Irish, French and Spaniards. Had the negroes been the people referred to, how literally, then, would the prophecy have been fulfilled! They are cursed in the city, and cursed in the field. They "betroth wives, and other men lie with them;" they build houses, and other men dwell in them;" they "beget sons and daughters, but they enjoy them not, for they go into captivity;" they "serve their enemies in hunger, and in thirst, and in meekness, and in want of all things;" "he puts a yoke of iron upon their necks and destroys them."

Read the 28th chapter of Deut. with the negroes in your mind instead of the Jews, and you will find that it applies with ten-fold more force to the negro than to the Jew, though many parts of it are quite inapplicable to either.

I may be told that they still remain a distinct nation, though they possess no national domain. And why so? Simply, because they are, as a nation, a religious sect. Let a Jew renounce his Judaism, and he is no longer a member of the nation; he is cut off as a dead branch. Let any nation do so and they would retain their nationality, for as long as the sect existed, so long the nation would endure, and religious sects are the most enduring monuments on the globe. Their peculiarities of faith and worship have induced them to live in societies, generally in cities. They have in consequence of this, remained within their own sect, and kept up their sectarian forms in some measure, to the present time. Yet in America, in consequence of universal religious toleration, they bid fair to become amalgamated and lost—merged into the Anglo-Saxon race.

The curses pronounced upon the Jews, were to come in consequence of disobedience to the Mosaic law; but prophecy fulfillers of the present day, tell us, that the Jews are scattered and cursed in consequence of a disbelief in Jesus as the Messiah, and that they never can be restored, till they "bow in adoration at the foot of the cross." They are to

renounce the Mosaic law; obey another in many respects totally dissimilar, and the curse pronounced upon them for disobedience of the Mosaic law will be removed! Marvellous consistency! Wonderful fulfillment of prophecy!

There was nothing remarkable in the prophets foretelling the dispersion of the Jews; nothing was more likely, as the Jews loved their own country and their beloved city with intense fervor; the organ of inhabitiveness being large in the Hebrew brain, what more likely to induce them to act in a certain manner, than to tell them, that if they did not, they should be scattered among all nations and their country be given into the hands of strangers? This the prophet accordingly did, and among a multitude of prophecies which never came to pass, this single item was fulfilled, and hence the "living miracle" among us at the present day.

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### FREE LOVE.—OBLIGATION OF CONTRACTS.

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BY EXEPRINCIP.

"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."—S. REV. Page 112.

If you do not mean free lust, what do you mean? If you are not contending for freedom of coition according to mutual attraction, for what are you contending? Freedom of Platonic love?—you have that now. Who would care a "fig" how much Platonic love a man may have for all the women in the world? The fact is, and there is no use in trying to deny it, we are contending for freedom of coition, or nothing. Talk about Free Love without this! Freedom of love between a man and woman—if we except mother, sister, daughter—which has no virility in it! Nonsense! O, the delights of love between a full grown, full blown, lovely woman and a eunuch! Faugh! Be sure that the man who has a true woman's love, has her body and soul—all;—and at the first flash of his loving eye, her Platonism will dissolve, like mist in the sunbeam. Give me a free love which permeates ALL the soul and all the body too. Give me not only freedom to love, which all now have, but to do, provided I thereby wrong nobody else, what "love dictates." And this is right. It is just as natural for man and woman to desire coition, as to desire food and drink, and just as right to gratify that desire, provided, in doing so, nobody be wronged; and when man and woman shall cease to have such desires, they will be no longer men and women, but will have become something else—monsters, or what not, no matter. What can be more natural than for a healthy, well-developed, loving woman to desire to become a mother, or for a "whole man" to desire to become a father? And what can be more nearly right? Nothing this side the throne of God!

This sentiment has been so long a part of my very self, that it seems more like a self-evident truth, than a proposition to be argued. I "go in for" sexual freedom, not because it will make men and women better or worse; nor because it will increase or diminish coition, but simply because it is a right of which none should be deprived; never doubting, that whatever is right will always result in good. This talk about sexual purity is "all in my eye." Men and women in free love or out of it, will always go to excess in coition till they learn from others, or by bitter experience, its folly. Of the results of our doctrines I have no fear, for nothing can be other than an improvement on the present condition of love matters. Without mutual desire, coition can never, by the law of nature, be right; and with it prior to contract, expressed or implied, it could seldom be wrong.



Having "thus faced the music," and perhaps shown myself more radical than most of my reform brethren, I shall take another tack and present some of my views on the other side. I not only believe in free love in perhaps one of its most obnoxious forms, but also in the sacredness of contracts, whether expressed or implied. This may seem a contradiction, nevertheless such is the fact. I "go in for" both principle and expediency; indeed I consider expediency itself a great principle.

When the condition of the world shall make principle and expediency identical, it will then be abstractly true that the only right is strict conformity to natural law; but it always was true, and it always will be, without regard to abstracts, that whatever promotes happiness is right, and causes pain, is wrong; and until principle and expediency do become identical, we must be and ought to be controlled in our actions by expediency; while as reformers, we should endeavor by our teachings, to converge the two lines of principle and expediency to the nearest possible point.

Not only have men and women sexual love which should be gratified, but I believe they have sentiments and desires aside from that, which are too sacred to be trifled with; and hence, they may acquire rights which no human being can, without crime, invade.—And while all should be free to make such love contracts as they may choose, provided, they do not thereby wrong another, and they have no right, in any case, to make a contract which WILL wrong another. And here must freedom in the manifestation of love, be limited. Those who would be absolutely free, should make no contracts, which they may not, by the very terms thereof, terminate at pleasure.

Men and women are selfish and always will be; and in no case more so than in the matter of the affections. It is folly to look in this direction for benevolence. All we can reasonably claim is justice, and can hardly hope for that.

I desire to have no rivals in my love affairs. I wish not to share the love of any woman with another man. And this feeling is not peculiar to me, but common to the race; to both men and women, and always will be. None but a mere theorizer can ever feel otherwise; yet however much I may dislike to have the woman whom I love, give her love to another, I concede her right to do so, prior to contract with me. If without my voluntary act, a woman becomes my lover, and I reject her, I do her no wrong, however unhappy she may in consequence be. But if, by my voluntary acts, I have made her happiness depend upon my conduct, it is my duty, if, according to her ability, she performs her obligations to me, to do all in my power to promote her happiness, even though I thereby sacrifice my own. If I do not, I am a monster of vileness and perfidy. Having voluntarily surrendered my liberty, I have no right, while she remains faithful to her vows, to resume it. If fool enough to do so, I have a right to make myself a slave, and having done so, may justly take the consequences. If she restore me to liberty—which, having good sense, she would do—well; if not, I must abide her decision. It is not enough to say, I have ceased to love her, and, therefore, should be free to seek those whom I can love, or suffer in my affections. In the case supposed, ONE MUST suffer. Which should? The one who faithfully keeps the contract, or I, who to be happy, must break it? It may be a hard case, but not difficult to decide. I must sacrifice self to duty. It is enough for me to know I have voluntarily made her happiness depend upon my conduct, and that if I seek my happiness contrary to contract, I will destroy her happiness, who is here presumed to be still faithful to me. Here there can be but one course for an honorable man. Every such man, in such case, will sacrifice himself, if need be, to duty.

If she voluntarily release him from his obligations, the case is otherwise, and he may leave her without wrong to her, as the contract is rescinded by the only competent party. These remarks of course refer to the matter between a man and woman without regard to children. Having children we owe them a debt which must be paid to the best of our ability, what-

ever may be the unhappiness resulting to us. Yet, having none, there can be no obligation to become a parent without love, even though bound by promise, for we had no right to make such a promise, because we have no right by our contracts, to compromise the well being of another, as we should do, by becoming a parent without love; for in this case the child must suffer. In short, the contract which one has a right to make, if made, should be, as far as possible, kept; as well a love contract, as any other. If one would avoid trouble, let him not make the contract; but having made it, let him abide the result till released by the only competent party—the one to whom he is bound. I object to marriage laws, not because they demand the faithful performance of the marriage contract, but because they unjustly prescribe the kind of contract. I say, let the parties make just such kind of contract as they choose; whether marriage for life, a year, or a day; and then let them stick to it till both rescind it, or till it expires, according to its own term. And let the law and public opinion condemn not the contract and the sexual life resulting therefrom, but the faithless disregard of the obligations assumed. Let all the honor lie in doing the duty undertaken; and the disgrace be for a failure in this regard.

There can be no argument in favor of breaking a voluntary love contract, which would not be good against any other contract under heaven. All just contracts should be as far as possible, kept.

In a word, let every body be "free to love and do what love dictates," till he has been fool enough to bind himself to do otherwise; but let him never break his contracts, while it is possible to keep them.

REPLY.—Ay, there it is, all in a nut shell: "Let him never break his contracts while it is possible to keep them." We look upon all our friend's logic about the validity of love-contracts as the veriest failure, for the simple reason, that love is not a voluntary act. The rapt lover with more furor than philosophy, swears to be faithful forever;—suspended in mid air, with his heels dangling between heaven and earth, and his hands firmly clutched about the swaying bough of a great oak, he engages to hang there a whole day, but drops at the expiration of an hour. "Guilty," you'll say, "for breaking his contract." Say rather, "a fool for making it." The fulfillment of his promise, depends upon the continuance of a muscular effort, which his will cannot sustain. Of like character is your promise to love. You make your contract, and yet in spite of every effort to the contrary, your attraction may change into repulsion; and what do all your vows amount to?

It is not true, that "there can be no argument in favor of breaking a voluntary love-contract, which would not be good against any other contract under heaven." I may promise to obey a reasonable person, and that promise, I may keep for life; for while his commands are reasonable, obedience depends upon my will; but when I promise to love, I promise what I have not the power to do, except as a spontaneity. Then why plead for the obligation of such contracts? Will it satisfy the other party to give the semblance of love, when there is no reality? Will the pleasure of lust, and the sham of love suffice? Will the carcass serve, when the spirit has fled? Does it answer the ends of truth, right and happiness, to play the hypocrite in a life of vile shams? Can men invest a lie with the virtue of a living truth, and bid it warm my heart and make me happy? Shall I receive it joyfully, and feel that my soul is full? Where love is not mutual, be sure, that not one only, but BOTH must "suffer." A love-contract cannot be valid; and there is no power in heaven or earth, that can make it so. We may justly suffer for the folly of making such contracts, but certainly not for breaking them.

"Free to make love contracts, provided we do not wrong another." Now we are wondering all the while, what would constitute wrong in this case. To our mind, a love contract binding through any considerable period of life, involves conditions at once, arbitrary

and discordant; and is, therefore, by the necessities of its essential nature, a wrong to the parties themselves, to others within their social sphere, to humanity itself. A contract which may be dissolved at the instance of either party, is no contract at all; but whatever is binding beyond this in the matter of the affections, involves tyranny and wrong. Love contract! The very name is a solecism. Love is spontaneous, and a contract, arbitrary. Where there is love, there is no need of your contracts; and where there is not love—hide thy face, O modesty, and stupify, if thou canst, thy sensibilities, O, chastity, for moralizing sages say, that the “good of the state” demands your sacrifice in a life of sexual discordance according to contract!

But it seems, “there can be no obligation to parent a child without love, even though bound by promise, for we had no right to make such a promise, etc.” Verily! and what mortal man and woman ever had a right to promise love for life, when they have not the power to keep that promise; and in failing to do so, each may compromise the happiness of the other party to the contract? Under a love promise, and still, not bound to have children! What does this mean? Is not the sexual congress and its consequent, children, bound up and implied in this same marriage contract? What does such a contract amount to, if you cannot give the Platonic element, and then refuse the physical? The very mention of such a thing is absurd. The contracting party who has failed in love, may still accord the gratification of lust, for this depends on the will in connection with physical competency. But “there is no obligation to become the parent of a child;” and of course there is no obligation for any act which renders such a result likely; what then, according to our friend’s showing, becomes of the love contract, which he tells us is binding? The spiritual element not dependent upon the will, cannot be given; and as the physical ultimatum creates the contingency of unhappiness to another being, it cannot be had; and consequently, the contract is null and void to all intents and purposes—nothing absolutely, but the veriest moonshine.

The contract can cover no ground but that which is accessible through an act of volition by the contracting parties. Love does not lie within this domain, but coition does; and when our friend denies the obligation of this, he upsets all that he has said in behalf of the validity of love-contracts. If marriage means nothing more than that the parties agree to live together in an isolated home and treat each other kindly for life; this, if benevolent individuals, they may do, and let them stick to their bargain. If one is faithful, so let the other be. Or if it be a compact for the mutual gratification of a natural appetite, this, too, they may observe, and in the midst of isolation and discord, it may be the best they can do. But this system of isolation is an outrage to every exalted mind; and I don’t debate social questions upon the presumption of its eternity. The reign of social freedom and woman’s rights can never be inaugurated till the isolated household is superseded by the unitary home. Till then, there will not be full permission to love; and men and women will continue to be more or less the slaves of their lusts.

“If you don’t mean free lust, what do you mean?” I mean FREE LOVE, and lust “never a bit.” What is lust? Simply, sexual appetite destitute of the element of love. When the spiritual element goes before, and brings out and intensifies all the conditions of mutual attraction, the sexual ultimatum is pure; and when these conditions do not obtain, it is more or less impure. But we are told that “this talk about sexual purity is ‘all in my eye.’” We supposed that our marriage beds and bawdy-houses told a different story. Two persons of opposite sexes, may be drawn together by sexual appetite alone, and in a moment after the act, feel disgust; and this is LUST—all the Medical Professors in Civildom to the contrary, notwithstanding; and it is not for this we demand freedom. If permitted at all, it should be to prevent something worse. Even lust, temperately indulged, as every physician and intelligent observer knows, may be a conservator of health in certain cases, and better for some than celibacy, or other venereal perversion; but

the necessity for this and its prevalence at this moment, are but the horrid reekings from the stew of Civilization.

An unsophisticated maiden calls upon her physician and asks to be restored to health: "O, I can't do anything for you; there's nothing much the matter; just get married!" She might love one man well enough to risk her life destiny with him, but his affections are the legal property of another. Thus cut off, she embraces the first legal opportunity which offers, and marries a very worthy gentleman, considered within himself, but wholly unsuited to the sexual relation in a life union with her; and thus, to get out of one hell, she plunges in another, and so endures for life, the torments of both. The falses which necessitate the lust, would not permit it to be temporary; but they put upon it the tyrant's seal of a life-long duration. The system necessitates the wrong and then perpetuates it. O, the beauties of civilization! Let us bow humbly to our priests and lawgivers, and thank them for its blessings! The civilizee with his untruth, shall be mightier than we with God's Truth? Shall he boldly proclaim his lie, and we stand trembling with the truth upon our lips, and yet too fearful to utter it? Shall we be cowards to cringe at the feet of tyranny, and quail at the glance of a lie, and live the falsehood of others rather than be true to ourselves, and brave and free to project into outer forms the divinity that moves within us?

In the humanity which demands freedom for the affections, there will be no lust. Permit the privilege of loving to such as demand it, and with them there will be little incentive to sexual pollution. It is the want of love, the "aching void" produced by affectional starvation, that drives the husband to his grog; the wife to her tea; and both to the habitual couch of their licentiousness. They resort to all shapes of unnatural stimulants to make life endurable; but the remedy aggravates the malady, and the world swarms with the haggard victims of inanity and discord.

I deny that there is freedom even for Platonic love. Men and women guard the means of sexual gratification under existing tyrannies, as a mastiff guards his lurch of beef.—They assail whatever puts the lust-possession in jeopardy; and love between the sexes does this, however refined and Platonic it may at first assume to be. If our friend is in the habit of making himself agreeable to slave-wives, he has seen tyrants' eyes in this civilization of ours, shooting death into him. Freedom is now accorded to all kinds of love but sexual love; but not to sexual love in any of its stages. We demand that this love shall gambol as freely and gaily as any other. We demand freedom for sexual love, that there may be no occasion for lust. Sexual appetite will still obtain; but when vitalized by the prerequisite of sexual love, its gratification is natural and right. Coition is then the culmination of a matured sexual love, and, as such, it is the holiest act of human life.

When these conditions obtain; when sexual love leads naturally and religiously, to its physical ultimatum, the limits of sexuality have reference only to excess, mutuality of desire, and the identification of the male parent. When love informs a desire which is mutual, the act cannot be wrong within itself. Amongst the intelligent in freedom, our faith is, that excess would be rare. It is the dirty custom of bedding male and female together for life and calling it nice, that makes the marriage couch the hot-bed of licentiousness, and breeds impurity deep into the blood and bones of the children of civilization, even before they are born. We can only get rid of these licentious customs through freedom; and the day is coming when the handcuffs of pairs will never be put on, and society will retain its elements in their individual integrity.

I know that there are mere streaks of men and women, such as seldom breathe the fresh air or exercise their muscles under the invigorating gleam of Sol; who stay within doors, and strain their life energies through their brains,—as well as grosser bipeds—who

contend for this custom in marriage, of one bed for two; and they say:—"We enjoy each other more, and the nocturnal proximity does not tempt us to excess." They might indicate it all arithmetically, and the figures present no very formidable array, nor appear in any way alarming; yet, considering the sedentary, studious and exhausting habits of the parties, it might be excess for one or both. We say it is vile. It leads to excesses of some kind; if not to exhaustion, then to ungratified excitement, and morbid sexuality, which is perhaps still worse. It is all part and parcel of the same licentious system of marriage, and it will last just so long as there are men and women ignorant enough and gross enough to practice it.

Our friend wants no rivals in his love affairs. I do; and so does he. His lower nature wants the tyranny of exclusion, and mine does too; but his higher nature wants rivals, and so does mine. He says he wants freedom; and what is this but to say he wants rivals? for he knows very well, that in freedom, he will have them. Without rivals in freedom, the object would not be worth the effort of conquest; and every rival would give an additional glow to the angel life of our dear one, and we should love her all the more intensely. One reason why married men love their wives so little now, is that they are exempt from the conditions of rivalry. Love had never been made dual and exclusive, had it not been for the despotism which proceeds from the base of the brain; and that tyranny will remain just so long as the lower elements of our being predominate in their functional activities over the higher. Our friend's higher faculties predominate, and so he wants freedom and all the conditions of rivalry.

NOTE.—Our friend, "Exeprincep," must excuse the liberty we take with his doctrines; and our readers must excuse us for publishing an article whose author comes not in personal shape before them. Some of our friends can do good in two ways: at posts of honor in the ranks of conservatism, slipping in liberalism edgewise; and also, through the S. Rev., sheltered behind a "nomme de plume." If an honorable functionary of the state or nation, the editor of a very popular journal, or a professor in some college, would lie in ambush upon our battle field, and pour a volley into the camp of error, we shall let him. But there are some poor fellows of us not so well off. We are not encumbered with a reputation that is easily unmade, and have got to stand out bare-breasted in the open field, and take it as it comes. So let it be.

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#### FREE LOVE AND THE CONTRAST.

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The following are extracts from a letter of a Methodist preacher to his sister, ("after the flesh"):

"And now what conclusion, am I to come to in your case? Oh! shall I say with my pen what I am compelled to think, in reading your own letters: To suffer the whoremaster, par amour and adulterer to bow down upon you for your and their devilish lusts, and thereby become an adulteress, a whore, a harlot and a prostitute; and then contend for it, and try to persuade others that such is the only true course of happiness in this life.—Yes, when thy body and flesh are consumed in the grave, thy soul shall mourn in hell to all eternity amongst devils and damned spirits, and the knowledge that salvation was for me, and I refused it, or I might have been with my sister and brothers; but now, I am in hell fire, mourning at last.—Herodias left her own husband and lived with Herod, but soon showed her Woman's Rights in being the means of beheading John the Baptist, and I think no more of you than of her, if you had the power—and were as faithfully reprov'd for your sin in as public a manner as you have committed sin.—And now, sister, if you will return unto the Lord and to the keeping of his commandments, I will forgive and try to forget the past, but if not, I wish no more letters from you, neither to see you in this world again. But my prayer is that God would have mercy on you, but if you will not repent and return to God, I pray that

he would shorten your days, as in that event your eternal sorrow would not be as great as if you should live and become grey-headed in sin.

Farewell to you now and forever, unless you repent of your sins to God."

We premise first, that the writer of this letter afterwards acknowledged to his sister that it is love only which sanctifies the marriage relation; and, secondly, that he himself would not remain with a wife with whom he could not live happily. Now, as tried by the principles involved in his own concessions, what great crime had his sister committed to merit the hideous denunciations of this letter? 1. She had been married to a man whom, after years of effort to do so, she could not love as she felt their relation demanded. 2. She and her husband believing that their affection for each other, was more that of brother and sister, than of husband and wife, and that it did not justify their relation, mutually agreed to separate, which they did, and are still friends. 3. She has since contracted an affection for one between whom and herself there is congeniality, and they recognize each other in that relation, which they conscientiously believe, their mutual affection not only justifies, but renders pure and holy. 4. For all this does the pious, but mistaken man, belch out anathema and filth, only a tithe of which we have quoted;—he would send his sister to hell, because she would not live in legalized adultery with one she could not love; and because she lived in illegal relations with one she does love. Her clerical brother would have her conform to the laws of men, rather than to the known and acknowledged laws of God.

The writer hereof had received from friends the names of several persons who were said to be ready for social action; and he sent to all a circular letter containing some of his ultra views on the sexual question, with a note in pencil on the back; which was addressed alike to male and female. One copy which was sent to a woman whose name the writer had never heard of before, was intercepted by her legal master, who returned the following reply in red ink, put on with a heavy hand:

"I wish to informe you in regard to your miss stake, you hav awoke the rong passinger this time. Sur, In the note which you adress to my wife, it seems that you recognised hur as one of your infurnell, Devlish, hell Bound band. I should like to no who your Informant has ben, then I would setle matters with him in A shorte way. now Sur, I and my wife hav nothing to do with such A sistom of free lustism, nor eny afinity for it. I consider your click the most Contemptable, you mean Contemptable out laws. it is well for you that you are out of my reach to night, since you hav insulted my wife in this shaim ful manner, O you mean, black harted free lusters you. talk about reform, your sistom is to much like old Solomon and Jo Smiths. this looks like Progression dont it. your minds never got as high as a Womans head but stops at a part be low. I will let you no that I am the hus ban of ——— the chois of hur earley life and She is content ther with, and wants nothing to do with such Jack asses as you are. ———.

I indorce the above sentiments of my hus ban as my one in regard to your dirty sect.

Mrs. ———."

The note of indorsement is in the same hand as the rest, only smaller, and it is not likely, the wife had anything to do with it. She is probably the wretched slave of a brutish "hus ban."

As a contrast to the above, and called forth by the same circular, we present the following from a woman who is represented to us by friends as one of the noblest of her sex:

"Through the kindness of ———, your circular letter of Jan. 6th, is received. I am glad you were prompted to write it, and would that it might have a wide circulation. That it was the free, untrammled thought and an honest outgushing of feeling, is most convincingly obvious, and my heart asks the expression of a response. I may not do more now, but I see in the future, the realization of cherished hopes, —the establishment of something like true social conditions, etc."

We present these extracts as rather striking specimens of many we could give, which go to show that our lower faculties are for the slavery, and our higher faculties for the freedom of the affections.

# PRACTICAL SOCIALISM.

## HOW, WHEN AND WHERE.

FROM J. W. TOWNER.

Under this head, I find in the March No. of the Social Revolutionist, a brief synopsis of the advantages and disadvantages of different locations for settlements of Social Reformers. Others who contemplate practical movement, are also invited to express themselves on the same subject. I embrace the opportunity to do so. But I only wish to speak respecting one point at this time, namely: the idea of locating in a new region of country. By a new region of country, I mean one which has not been settled at all, or which has not been settled long enough to have outgrown "land jobbing," and the spirit which conceives and nourishes it. All who are acquainted with the West and its settlement, know that after a region is open for settlement and persons commence making "claims," during from five to fifteen years, speculation of this kind is rife; "land sharks" swarm, ready without scruple, to grab everything within their reach, making it their business to prey upon both the fortunes and misfortunes of others. They know also that the spirit of speculation which pervades the country under such circumstances, is very contagious, that almost all become sooner or later, infected with it, and the consequence is, jockeying becomes a general trade in the community. It is true that industry and enterprize, a consequent thereon, are manifest during this period in the settlement of any desirable region of country; trade is brisk; money is plenty; labor commands good wages; and produce, high prices; all of which are outward evidences of prosperity; but it is only the prosperity of our selfish, plundering civilization, and that does not seem to me desirable. I think now that it would be very unwise to undertake to reduce socialism to practical form in such a location. It appears to me that it must fail. I do not believe a company of persons can be found large enough (I mean of persons who are of the true temper,) to withstand the onsets of civilized speculators, without being overborne or corrupted by them. The fact of a company of persons going out and forming a pioneer settlement, even if it be for the sake of getting rid of the speculation and robbery of civilization, should they choose a location having many natural advantages, would be but throwing a bait for the "land sharks" to follow. They would come, and could not well be hindered. Land jobbing would be introduced; it would excite dispute and hot contention about "claims;" speculators would secure large entries of land when it came into market, by corruption, fraud and bribery; would lay out towns on paper, and deal largely in town lots at a high figure, and so on to the end of the chapter. The individual, and the body of Socialists would be hemmed in and menaced by an array of selfishness and rapacity on all sides; and true indeed must be those who would be unaffected by their malign influences. But it may be said; "such circumstances would try the stuff we are made of." If we think we NEED a trial of this kind, then, it is better to have it; if not, not. When I came to the West, I came to look for a chance to make social effort, for a place to which the true-hearted and free might resort for the purpose of instituting higher conditions and relations; but a residence here of a year has satisfied me that it is not best to undertake anything of the kind in a "new" location.

"The laws will help us nowhere." Very true; but in a new location, will not the greediness and unscrupulousness of land-jobbers impel them, with the law on their side, to oust, by fair means or foul, a body of radical Socialists who might be in possession

of the best chance. Coveting the "Eden" these had made, or were likely to make, would not those be seized with a deep horror of the license they were about to practice, and of the disastrous results to "law and order" which would follow their being allowed to remain unmolested? As a general thing, men do not care so much about the law, unless they can make it minister to their selfishness. Would there not be more occasion for this in a "new" than in an "old" location?

"When and how will a sufficient number of earnest cooperators unite to solve the problem of fraternity and Social Freedom?"

It must be done within a few years, at most, or else the work deferred until a new generation of socialists rises. Those whose minds and hearts are now enlisted in the cause of Social Reform will soon have passed the meridian of life; many of them will have become old, and unless something is done soon, the work must be bequeathed to posterity. The question as to the time when, then, is simply this: Is such a union and solution of the fraternal and social problem possible in our day? If we believe that it is, it is time we were taking the initiatory steps to make the possible the actual; if we do not thus believe, then we have only to "cry in the wilderness prepare ye the way" for the coming of the Social Messiah in the future. But for one, I believe it is now possible, and fervently pray that while I live, I may be able to help prove it.

But "How?" I offer the following, not as a plan, but as suggestions for the formation of a plan. Let some one, or several if convenient draw up a paper, stating the general principles which radical reformers desire to embody in social relations and institutions, the object for which subscriptions are asked, and the method of operation. Let those principles be so clearly stated, that there can be no misapprehension respecting them; so that no one need make a mistake in starting. The necessary steps in the method of operation would be perhaps something like the following: First, to obtain subscriptions of a certain amount of stock in shares so small as to be within the reach of all, male and female. When a sufficient amount is taken, let there be an election of directors to take charge of and manage the concerns of the company, as ordered by the stockholders. The stockholders will of course, organize themselves in some way, either by contract among themselves or under some law regulating stock companies. The former would be better; we should have as little to do with the law as possible. When all is ready, make an assesment upon each share of stock, large enough to cover the travelling expenses of the directors and others who would be willing to give their time in looking for, and securing a location. When such location is found, call in stock enough to secure it, and then, let such as can, get ready and go to the spot immediately and commence the work. Let joint stock operations extend only to the purchase of the location and the construction of a Unitary Dwelling. When the land is secured, sell it in lots at cost. Rent or sell apartments in the Unitary Dwelling in the same way. Arrange things so that persons would not be obliged to group more closely, or to cooperate any farther than their attractions lead them to do. These are some of the most prominent things necessary to be done.

Whoever prepares a paper as above, would do well to circulate it among those he might know to be interested in such a scheme, before sending it out to the world, so as to have it finished to meet the ideas of all. Perhaps, it might be better for us to correspond with each other on the subject, and agree upon a committee to perform the work. Whatever may be done, let nothing be done in haste; let no steps be taken prematurely.— Before binding ourselves in any way, it would be well for each one to become acquainted as far as possible with others in different localities. Individuals in one locality might be deputed to visit and bring reports from others in other localities. Much can be learned by correspondence. We want no "hot-headed enthusiasm, but cool heads and patient souls. If we will commence soon, we might get ready to seek and determine upon



a location in '57, and commence our work and of the inauguration of Social Reform and Harmony in '58. Have we heads and minds for the work?

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FROM J. P. LASLEY, IOWA.

I fully concur in what is said above by friend Towner. Formerly, I looked to the far West as the most desirable for a location; and I think a hurried trip through the country (such as is generally taken by those who look for locations) would have confirmed me in that opinion. But a year's experience and observation, surrounded by those "trying" influences, has thoroughly changed me in this respect. By the by, I object to this idea of being "tried." It seems to me, to be borrowed from the old Theology, ("the heavier the cross the brighter the crown,") and has about as much foundation in philosophy, as the system itself. According to my idea, the object of social effort is to bring about conditions, wherein we shall be as free as possible from all deleterious influences. If this be the true purpose, why should we seek a location with special difficulties in this direction? As to the advantages spoken of in the article above alluded to, I think, I may say this: First, that cheapness of land would be no advantage; for the reason that the other accompaniments necessary to the building of a home, would cost more in such a location than the same accompaniments, with the price of land added, would in a more favored location. Second, that with the proper regulations, there will be no pecuniary risk anywhere; and, that if pecuniary profit be desired, it can best be attained by efforts for that specific purpose. Third, as to following the fashion, I think the tendency would be to follow on into speculation and land jobbing, which we should avoid, unless for weightier reasons than, that it "is rather easy" to do so. Fourth, that although, the "right proportions of wood and prairie land might be obtained," it would be no real advantage, for the reason, that others selling at a later period, could not get such situations; and the fact, that first choice locations possess so decided an advantage over those taken afterward, creates such a monopoly of those locations, as to greatly increase the difficulties of farming operations, if not to materially mar the agricultural prosperity of the country.

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FROM A FRIEND IN MINNESOTA.

As to the question, where is the most suitable point? let me contribute my mite of experience. I have long engaged in the work of reform, and studied well the wants of the age. I came to this territory with a company of reformers, to find here, a home, wherein we could live the principles we believed to be true; but we are not in the right place to secure that, and I am satisfied that the far West—and N. West along the borders of settlements, is not the place for such organization. The elements are too unsettled, too crude and inharmonious. Speculation is the great moving power, and nothing is too mean or grovelling, not to be used in securing selfish ends. Covetousness is the worst active passion, and it will be years before the public mind will be settled so as to let the intellectual and social faculties rule. Colleges and higher schools cannot be sustained yet, for a long time. The mere cheapness of land is by no means the greatest requisition, and that is all that can be secured by going West. The first great requisite, I consider, is a healthy climate. Second, a central point easy of access, and a cheap communication with the great markets, Third, good land with timber and good water, at a price equivalent to their real value. I know of no place where all these exist in a greater degree than Western Virginia, and Eastern Tennessee and Kentucky.

I have long had my thoughts upon that portion of the country, and long to go there; and as soon as that portion is selected, I will be there with them, heart and hand.

I have had enough of border life. We are on Government land not yet brought into market. Squatter titles are a constant source of wrangling and contest; few neighborhoods but have their harmony broken by disorderly and unprincipled settlers; society is yet conglomerate, and will remain so for a long time.

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FROM A FRIEND IN WISCONSIN.

With reference to location, I am not wedded to any particular place, thing, or person, only as they are, or may be conducive to the carrying out of principles. But whether on the hill tops of civilization, or on the unoccupied lands of the far West, we must to insure success, be positive to our surroundings, we must be physically or pecuniarily independent, and socially, intellectually and spiritually superior in power and attractiveness to our surroundings to succeed in civilization; and we must be superior to the loneliness and comparative isolation of a new country to succeed there.

The grand desideratum is to draw together a sufficient number of radical socialists, persons on one plane in relation to the great question of affectional freedom, (and as a legitimate consequence all other freedoms, for this is the root and centre of all,) to secure the blessings of social life without the discordancies of civilization.

What we need is, the ability to surround our children, (and the weaker and more sensitive to popular odium of the adults,) with such an influence that their affections cannot be alienated from us,—the ability to feed their whole beings, that they may not through social, intellectual, or spiritual starvation, be forced to seek food amongst our opponents, and thus have their minds poisoned against us and our principles. We need this for our own happiness and development, but they who have a thorough knowledge of principles and a consequent hope for, and faith in their power to bless, can afford to wait whilst our children lacking these, cannot; and the advocacy of radical socialism in the midst of civilization, to an extent which brings public odium on our heads, without the power of feeding them, as above described; destroys our influence over them for good, and makes our principles repulsive; I speak not of this theoretically, for I have had a painful experience of it, not only in my own family, but in many others; neither do I fear but the ultimate result will be good, and hence, I continue to advocate radical socialism; but 'tis painful to see the weeds taking possession of the ground in which I want to sow my seeds, knowing that it will cost a great deal of labor to eradicate them, and that the sowing of the virgin soil with pure seed, would much accelerate the advent of the good time coming. A few miles, or a few individuals may make all the difference; the question is one of numbers or distance and whether in civilization or out of it, the greater the number, on the INDIVIDUAL, ATTRACTIVE GROUP AND INTERBLENDING series plan, the greater the chance of success.

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FROM M. B. POLYBLAYK, TORONTO, B. W.

1. I hold that all lands should be held in trust for the community, to be purchased by subscription according to the means of its members.

2. Every member, male and female, should be paid equally, according to time served; have separate houses if desired, and spend their income in their own way, and at their own cost.

3. A unitary home should be provided for all who desire it.

4. Every facility should be given to those wishing to retire from the community, and members investing capital should be refunded upon retirement, or on a short notice except a small fund, say enough to pay for one or two acres of land which should be sunk for ever! Such land will form a good basis for the successful operation of any community composed of members able to succeed at all.

I have said, that all lands should be held in trust for the community, which I consider one of the elements of success. A sure means of avoiding individual selfishness being carried too far for the general good. Now with respect to location, I have but little to say at present, more than, I deem it important to keep within civilization for the purpose of markets to take surplus produce. Absolute success can scarcely be expected without large exchanges with civilization.

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FROM J. A. CLAY, MAINE.

I have been an interested reader of the Social Revolutionist; and the more so since I think that a practical movement, in the right direction, is likely to grow out of it. Still I find, as must be expected, error in some of the minds that propose that move. It would be strange indeed that we, creatures of all the false circumstances, were not more or less under the influence of those falses. That to which I refer more particularly is the proposition for a joint stock company with a large capital.

Now the joint stock company with a monied capital as a base, is a part of the present organized society, which true reformers ought not to carry with them to their new homes. The whole property system is an evil, and connected with it, are all other evils, to a greater or less extent—more or less remotely situated. Marriage slavery, first of all, chattel slavery, wages slavery;—legislation which creates, sustains and perpetuates the law which perpetuates these slaveries; the sword and the soldiery which back up the law; intemperance which makes the soldiers, and the whole monied interests and power, and I might have added the religion of our fathers, which lies back of all these—are but fragments of one great whole evil which true reformers repudiate. And any one part carried into a new society, must take along all the other evils therewith connected.

A joint stock company to purchase of ignorance and avarice, a domain and such other needs as humanity has been robbed of by the property system, would be well; but if it would prosper and realize to its members their highest ideal, it must then leave the property system with whom it belongs, and in its stead, form a joint LOVE company. Such alone can ensure them the quiet and happiness that all desire.

Any reform short of this will need further reforming, and it will be wise, that reformers who can, place themselves on the rock at once, that they can be at ease with the most undoubted assurance of permanency.

I would by no means throw obstacles in the way of those progressives who do not see thus far, for the first step; but would, if possible, induce those who can see the way clear, to avail themselves of the whole truth at once.

With love and freedom as principles for the basis of a movement, I should entertain no fears of a monied power acting derogatory to the final welfare of the enterprise; for I have the utmost confidence in these principles to redeem the world. But without absolute freedom and love, I should have no hope of success to any society, though their numbers outvie the Eastern armies, and their wealth the Eastern kingdoms.

There seems to be a variety of opinions as to the most proper vocation for the germ of a new social order. It is important that the first especially, have favorable circumstances; though I attach more importance to the germ itself. I am looking for movements East, West, North, and South. This sun of righteousness, love and freedom, will rise and dispel the smoky black, clouds of old fogyism, and leave a genial atmosphere everywhere. If we have the right material anywhere that is healthy, and the soil will return to the husbandman fair compensation for his labor.

The proximity to a large market or any market will soon be unimportant in a well regulated society, for such will produce and consume the principal of its own productions

and thus avoid the Sodoms of civilization. It would be well for those having the Western fever to go west; though I would, if permitted to join one, prefer the older settled states. I once had the Western fever which was caused more from a desire to get rid of the cut-throat system which everywhere prevails than from anything else. I went West, got cured, and came home, and have since learned it was better to live down a wrong than run away from it.

In speaking of a location, one of your writers says: "By the by, mule breeding would be a profitable business here;" and again he says: "Sheep and hogs can live all the year round in the woods." I have hoped to live long enough to see a little colony founded, who could sustain themselves on the soil without requiring the slavery of animals, or being enslaved by them. And I do not yet despair of coming so near to it that we can live without being obliged to breed animals for others to wear out, or feed and slaughter hogs for others to consume. However, I should not hesitate, if permitted, to join an association on a much lower plane than my ideal, and run the risk of elevation.

FROM A LADY FRIEND IN INDIANA.

No one more earnestly desires than myself, to have some social movement tested, and prove practicable. If it cannot be done, it is a sad comment on reformers and their boasted charitableness. But I believe it can; but they must bring their high-flown theories down to actual life. Take the world as it is, and the men and women in it to be subject to like changes, as each finds himself liable to change.

The great idea of Individual Sovereignty, is a humbug! It has done good, but it cannot be carried out in the light that some of our prominent reformers hold it, neither is the plan of paying each member for every hour's work they perform, a feasible project.

It would work better for the men than the women; the work of the latter is composed of so many trifling items, it would need a brace of lawyers to keep track of it. Then, such a plan would foster selfishness, a thing already too plenty, even in reformers.

One thing is true, too true. Women are far more selfish than men; and it is to them we are to look for success. Men will have to furnish means, but what of that, if women are not with them, heart and soul?

We are educated entirely on a selfish plan; we rule our own houses, we become accustomed to petty authority, and it makes our natures selfish. Never having anything to expand the mind save dress and the round of domestic duties, we naturally become narrowed, and cannot bear anything that does not exactly coincide with our opinions, we instinctively feel, "I am right;" and it will take time, and much patience on the part of those who are ready to lead a true life, to lead those who have yet to learn to work together for the good of all.

The plan of association which I think will succeed, while others fail, and one which I would join, would be, to have all give their property to be kept in trust by trustees. Let the members work in groups, have a Unitary Dwelling, and the proceeds of their labor go for the good of all. Each work with the same unselfish feeling that a family of children do, when under the parental roof. Each do what he or she is able, and of such work as is necessary; of course, there must be directors, but all should be in common. I know, many would think this way of proceeding would deprive them of individual rights, but let them try their plan; it cannot work; at least, I shall have to see it successful, before I would be willing to join them; for as much as I long for a harmonic home, I had rather never try it, than to have it fail after commencing.

I would ask some of these "Individual Sovereigns," what aged people, invalids and children were to do for a home; have a provision set aside for them? That would savor a

little too strong of an alms house, for me. No; we must have ALL FREE. There must be an entire consecration to the work. We must live for the good and happiness of others. Our happiness will thereby be increased ten-fold.

The only way we can be "independent" is to live by ourselves, for as long as we come in contact with others, we are dependent. If it is our wish—our life to live for and make others happy, so far as it is in our power, that makes us "individual sovereigns," then. I want an opportunity of living such a life.

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FROM A FRIEND IN CINCINNATI.

I am becoming more and more settled in the conviction, that what is done in the way of Association, at present, must be more or less established on existing business principles, leaving an avenue open for advance as we get prepared for it.

I can't see the full propriety of your Virginia idea. It will not answer. It would be a bad condition to be placed in, to live amidst an evil to which you could make no reference in a free way.

On the whole, I think it safer to locate where there is the FULL freedom of the Press and tongue, even though there may be bigotry and intolerance—where there is capacity to understand—reason to be appealed to. The quietness of the ignorant boor—his toleration—is uncertain. Let but his passions be appealed to by your opponents, and where is your safety? Not in his reason, which is undeveloped, and which is all you would prefer to appeal to, except his intuitions of right and wrong; and could they be depended on?

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FROM ALFRED CRIDGE.

There is no use in "pulling up stakes" for nothing, because we want to live a little nearer our ideal, than we have been in the habit of doing. It does not follow, that we should abandon location and employments, which habit has rendered comparatively, if not positively familiar, pleasant and profitable. In some cases this may be necessary; and when the movement becomes 50,000 strong, a new location should be sought for the mass; but until then, there is no use in removing ourselves from all intercourse with, and influence on that very social organization we seek to reform. Freedom is a treasure, but we may pay too much for it. I see no necessity or obligation, binding on the Social Reformer, who may be doing a fair business, as a merchant, mechanic, or a professional man in some city or central locality, to remove to Kansas, Minnesota, Texas, or Western Virginia to aid in starting a new social order. It can be done far better at home. He should not remain among 'old fogies, but reformers sufficiently progressed should gradually concentrate in favorable localities, where a large portion of the population are somewhat progressive, establish unitary households, and arrange business matters so as to carry out cooperation as much as circumstances will admit without sacrificing individual sovereignty. Some may say that all mercantile and professional men are living on stealings, getting more for their labor than it is honestly worth, even where it is not valueless or positively injurious. This, however is owing to defects in the social organization, common to all kinds of business, and especially prominent in buying and selling land. Even the land cultivator in seasons of high prices, gets more for his labor, than it is worth, according to an equitable standard. So that amounts to nothing.

In regard to Western Virginia, the editor of a liberal paper in Cincinnati, says the people there are more like dogs than human beings—that is, the whites. Moreover the institution of chattel slavery necessarily degrades that society in which it is permitted, below the hell even of civilization. To every depth of rascality, there is a lower deep,

and the infernalisms of civilization are outweighed by those of barbarism. No slave state can claim any Social position above that of barbarism. Surrounding influences must affect a community; and such influences in a slave state are generally worse than those of a free state. The people are more brutalized and the legislatures more tyrannical. Notwithstanding that anti-slavery agitation may be below our plane of reformatory effort, we must keep out of the influence as much as possible of the system of chattel slavery, in order to accomplish much in the way of social renovation.

Those who have been accustomed to farm life should, if in a progressive neighborhood, remain on their farms and cooperate as much as circumstances admit. Sometimes, exchanges can be effected by which reformers could bring their farms more into juxtaposition with each other, and when in the neighborhood of cities, a gradual substitution of fruit-growing for cattle, grain, etc., would enable a comparatively small amount of land to furnish profitable employment to a large number of people, and thus in some degree, counteract the injurious results of land monopoly, and render removal to the West unnecessary.

WHEN? Those who wish to realize the benefit of Unitary Homes and cooperation, should, without making rash alterations, shape their movements with a view to that end at once. As a preliminary step, all uncongenial relations, business and domestic life should be dissolved as soon as practicable. The work of disintegration being completed, that of cooperation (not of aggregation) can be commenced.

How? In the country by making such additions to their houses, as will qualify them for transitional Unitary Homes for four or five families. In these arrangements, both in city and country, PRIVACY should be a primary requisite, and the law of supply and demand in regard to social intercourse well understood and thoroughly acted upon by all concerned. Every grown person should have a room to himself or herself, if practicable; and if not, every married couple or family—where it is intended that these institutions shall be retained. Privacy is essential to the soul's growth; some want quiet, rest and study when others want conversation, excitement and action. A common room for meals and conversation, and a common kitchen should be among the institutions, but the private rooms should be "sanctum sanctorum," wherein each individual or pair, may be free to grow and retain his individuality, and not be like a forest tree or a flock of sheep.

The domestic labor should be equally divided among all the females, and no lazy or inefficient person admitted, still less a discordant or gossiping one.

In the cities, suitable houses can be rented and the requisite arrangements soon made; but a union of less than six adult persons is almost certain to result in more or less discord.

The art of living economically and well in regard to diet, should be carefully studied by all concerned, or cooperation will lead, as it has led, to extravagance.

REMARKS.—Does it amount to nothing that merchants and professional men are sustaining discordant relations by the very business of their lives? Is it a reason for remaining in isolation and antagonism, that we are doing a thriving business? Does it justify the wrong to say that it belongs to the system, and that all are guilty, the difference being only in degree? The very object in coming together would seem to be to get rid of these falses, and establish the conditions of a diviner life. Let us not abandon civilization, but create our fraternal home in its midst. The great need is EXEMPLIFICATION, and until there is more of this, our talk will not amount to much. So far from abandoning occupations suitable to the individual, cooperation would seem to be a means of realizing that end. And we know that many of our Socialists who would be most efficient in working out the practical solution, can turn their hands to a variety of industries with a facility which would bewilder any of our esthetic dreamers.

We ought to know something of this affair of the small group. We have tried it and found it wanting. It is good so far as it goes: but it don't go far enough. It is an advance upon the family in isolation, but it cannot satisfy a large soul that is conscious of its needs. What we want is the cooperation of considerable numbers, that there may be MANY groups. These must be formed by attraction and modified by attraction. They will not be exclusive and distinct as to their individual elements, but INTERBLENDING. They will not be permanent as to their individual constituents, but subject to the law of change and variety. These things will not be determined by the Community, as such, but by the individuals and groups thereof, according to their own sovereign will, straightened only by the necessity of circumstances. Each individual must be thrown upon his own responsibility, to labor in his own way and live. None should be compelled to cooperate, but all should be permitted to do so in such manner as they wish, and so far as they can. Secure every intermediate condition to facilitate all that are higher; make sure work of every step, but throw no obstacles in the way of those which are to follow.

Nothing short of this can relieve the apprehensions of individuals—satisfy all the social conditions of our complicated being, and secure the elements of present success.

Without the cooperation of considerable numbers, the legitimate cravings of the soul must go unsatisfied and the end cannot be achieved; and if left to act with that freedom which our higher nature demands, the many will cooperate with less discord than the few. Unite one hundred persons; organize the domestic department properly, and it will go on harmoniously, as has already been practically demonstrated. Unite five or six families; place the domestic concerns in charge of the women thereof who are to take an equal share of the responsibilities in permanent relations to each other, and we should have a pretty mess of it. Not one such group in twenty but would be torn to tatters, in less than three years. Yet it is superior to the isolated family and a better way to live; the family holds, and this would not, for the simple reasons that the family is linked and knotted together by the necessity (1) of isolation; (2) of animal appetite; (3) of the law; (4) of education and prejudice; (5) of conventionality and public opinion;—and these ligaments bind not the group.

We do not think it so important to locate amongst intelligent people, since we take our own society with us. Intelligent surroundings are desirable certainly, if, at the same time, liberal and tolerant; but this is not always the case as to individuals; and as to neighborhoods, we know of none in which it is so. When intelligence allies itself with family-sustaining and property-snatching, as it does in an especial manner in the Western sections of the Union, it becomes aggressive. The sordidness engendered by the antagonism and strife of the isolated family arrangement, seizes upon the soil, monopolies and gives it a fictitious value, and then attacks whatever endangers affectional exclusiveness, as the vitalizing center of professional, commercial and social craft and privilege.

What we want is, first, to live amongst a people that will not molest us; and, secondly, to live in a locality with ready access to the elements of social progress in the States. To live our principles, we want to be left undisturbed; but to propagate our principles, we want to make as much disturbance as possible.

Western Virginia is central and accessible; it has fine scenery, an abundance of timber, a healthy atmosphere, and excellent water; it has facilities for manufacturing, farming and fruit-growing; and its lands are as cheap as in Kansas. It presents a combination of advantages which no other place does. The only question is: Will its laws and people permit us to live our faith in peace? If the affirmative of this be ascertained to be true, W. Va. is the spot above all others.

We have no fears whatever, of the degrading influence of chattel slavery. The very fact that advanced reformers have so far outgrown it, is the reason as it seems to us, that a co-operative brotherhood would have nothing to fear from its infectious influence. It is not the evil which disgusts, but the one which entices us, that we have reason to fear. The social plane of negro chattelism is too far below us to be dangerous; but that of speculation and sordid gain is not. The debasing influence of negro slavery, I believe would not touch

a colony on the Ohio and Kanawha rivers; but in the far West, the contagious influences of land speculation and property snatching, I fear would.

Upon friend Wright's principle, that we should be positive to our surroundings, I would locate among the simple, ignorant children of nature in Western Virginia, if not the tools of priestcraft, rather than amongst the intelligent, but determined and aggressive Puritans of Wisconsin, with all their professed anti-slavery. The opposition of intelligent conservatism, would be manifold; not the least effective form of which, and most difficult to counteract, might be the blandishments and allurements of fashionable life, by which, as friend Wright has elsewhere remarked, it would aim to seduce our youthful population. But in a rural district, amongst a boorish but inoffensive people, nothing of this kind could occur.

Propagating the ideas of a higher freedom requires other conditions. As Journalists and Lecturers, we should aim to reach those people who are rid of the lower forms of slavery; such as are more intelligent, and would give more opposition. In the mental action and reaction this generated truth is thrown up, and some must always embrace it.

But we can only state these points here; we hope to add others and elaborate all more fully some time hereafter. Meantime, the writer hereof and others will visit Western Virginia and South-Eastern Ohio to study the character of both places in all the conditions which would affect a liberal colony in either place. We expect to report in time for the Oct. No. of the S. Rev., if not before.

If conditions should be found favorable in W. Va. and S. E. Ohio, and friends think well of the project, an attempt may be made to get up a joint stock settlement company, with reference to each point. Those who wish to avail themselves of the cheap lands and natural advantages of W. Va. and are not afraid of its social institutions, would go there. Those who wish to settle in the older states, but are apprehensive of slavery, could probably not do better than to locate in S. E. Ohio, near the Ohio river. If neither company should succeed in getting enough to justify operations, they might unite, perhaps, or at least a sufficient number do so with sufficient means to settle in one place or the other. If either company should get enough, let it go on. If both should succeed, all the better.— Their ready access by the river would enable them to sustain each other.

It would hardly be safe to get up a joint stock company without reference to the locality somewhat definitely specified. To leave this altogether an open question might produce dissention and dissatisfaction, and paralyze cooperative effort, even after a sufficient amount of stock had been taken. But even if this source of contention should not produce a rupture, it would seem to involve a feature of despotism which it might be well to avoid. Owing to the falses with which we are surrounded, the temporary despotisms of combination may be necessary to establish the conditions of a just individualism; but even these we should avoid as much as possible. A joint stock company is objectionable, we all know; but how else are we to achieve the end? Individuals by isolated effort cannot do it. No one can secure the basis unless he is wealthy; and how did his wealth come? By the despotism of false social conditions, of course; and hence it is, that while in the midst of falses, we must endure more or less of despotism even in our struggle to be free. We must combine; and if there be a better way for the initiative than a joint stock company, let us have it. The first step, as we now see, would seem to require a statement of the object in view; and a joint stock company involving as few contingencies as possible, and contemplating nothing more than the purchase of the domain and its sale in lots to individuals. This would be entirely safe and good so far as it goes. It would bring the liberal and tolerant together, each upon his own responsibility. Phalansterians would locate their lots together, for the most part; and then organize their company for the erection of the Unitary Dwelling. After that, the industries according to demand, to individual tastes and fraternal attraction.

I write to suggest; and adopt the dogmatic style to save type and time.