

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

A MEDIUM

FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,

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

HUMAN PROGRESS

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

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

JOHN PATTERSON, RESIDENT EDITOR; WILLIAM DENTON, CORRESPOND-
ING EDITOR.

CONTRIBUTORS.—Amos Gilbert, Alfred Cridge, Mrs. Anne D. Cridge, Wm. McDiarmid, T. P. Wright,
L. A. Hinc, J. H. Cook, J. W. Towner, J. P. Lasley, E. C. Cochran, Francis Barry, H. Tuttle, J. M.
Stahl, L. H. Bigarel, R. H. Howard, J. B. Wolff, J. P. Davis, W. S. Courtney, E. L. Crane, J. Treat.

C O N T E N T S .

The Human Brain, - - - -	3-4	Things to Think of, - - - -	16-19
Bible Prophecies, - - - -	5-6	Prayer before the Dem. Convention, - - - -	19-21
Free Love, - - - - -	7-8	The Resurrection, - - - -	21-23
Doom of Nations, - - - - -	8	Field Notes, - - - -	23-24
O the Morn for Me, - - - - -	8	Charlotte Bowen, - - - -	24
God, - - - - -	9-11	"Philosophy of Love" Amplified, - - - -	25-26
God or no God.—What Kind of God, - - - -	11-13	Sectism and Sexuality, - - - -	26-30
Eternal Punishment, - - - -	13-14	COVER.—Business and Literary No-	
Agitation and Toleration, - - - -	15-16	tices;—Octagon Settlement;—Advertisements.	

PUBLISHED BY THE RISING STAR ASSOCIATION.

L. H. BIGAREL, PRINTER.

FOR SALE BY F. BLY, VINE STREET, CINCINNATI; BELA MARSH, 15 FRANKLIN
STREET, BOSTON.

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

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Ho! there every man lend a hand! Take your copy of the SOCIAL REVOLUTIONIST to your neighbor; show him its table of contents; read some of its most stirring articles to him; tell him it is the Magazine that is going to set everything on fire, and burn the world up; make him believe he is an Old Fogey, and the REVOLUTIONIST is hot after him—on his very heels; wake him up, till he'll begin to rub his eyes, and think something is going to happen; then tell him how CHEAP the paper is—costs only a dollar; and I'll warrant by this time you'll have him by the gills! Send on his name, with his cash, and so help on the S. REV. Hurrah, EVERY man! ☞ I mean YOU. JOSEPH TREAT.

TO CONTRIBUTORS.—Carefully written vocalized Phonographic manuscript is acceptable; but phonetic longhand is preferable. Avoid crowding too much on a page. Narrow slips are more convenient for the Printer than ordinary foolscap pages. L. H. B.

TO EXCHANGES.—Please notice our Post Office address is GREENVILLE, DARKE Co., Ohio, and direct exchanges accordingly. Those who have sent to Cincinnati, may not have received all their numbers. When informed of the fact, we shall be pleased to forward them. Those who notice the existence of our Journal will be repaid by an equal expression of fraternal regard. L. H. B.

We have just received a supply of phonetic laughter marks (☺) for use in our journal. As laughing is an agreeable exercise promotive of health, this new improvement introduced into heterography, will be appreciated. L. H. B.

ARTICLES RECEIVED.—We are still favored with an abundant supply of matter. Contributors must exercise patience. We shall give them a hearing as soon as our limited space will allow. Free Love, by L. A. HINE; a Social Greeting from Canada; Contracted Views; Freedom; the Swedish Community; also an interesting letter from a friend in Ill. setting forth the advantages and disadvantages of different localities for a Social Colony; a Response to the S. REV. from Columbus, O. Chap. 5th of Mrs. Cridge's Autobiography will appear in the next number. L. H. B.

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

SENECA'S MORALS. L. E. Barnard, box 996, Cleveland, Ohio. Price \$1.00; \$.005 worth sent free of postage.

Seneca was a noble delver in Nature's mine, and this volume is full of the sparkling jewels that he obtained therein. We have been told a thousand times that one verse of the bible is superior to all the morality of heathendom—all that Greece or Rome ever produced. Yet the bible compared with Seneca, is but an obscured moon to the glow of the meridian sun. 1900 years with Seneca for an instructor, have failed to produce its equal; and it stands confessed the best book of morals extant. No Reformer who can afford it, should be without a copy, and if he has not the money, he should do as I once heard a friend advise an audience to do in reference to a little book:—"Sell your bibles and buy one." W. D.

PUBLIUS CYRUS. L. E. Barnard, Cleveland. Price, 50 cts.

A collection of moral sayings extracted from the plays of a Roman dramatist, once a slave. Many lines contain a volume of thought. If any minister wishes to get a new text book, he could not do better than buy "Publius Cyrus" and preach from its noble sayings. Some of our readers may wish to taste this Roman dish; here are a few crumbs:—

"He must have lived ill who knows not how to die well." "It is a sad victory which brings repentance in the hour of triumph." "He should be called bad who is good only for selfish ends." "Intemperance is the physician's provider." "An orator's life is more convincing than his eloquence." "He whom many fear, has himself many to fear." "Depravity is its own greatest punishment." "You cannot put the same shoe on every foot." "Every day should be passed as if it were to be our last." "It is the soul, not the body, that makes an enduring maniage." "He who does a kindness to the deserving, shares it with him."

The Publishers deserve the thanks of all for reviving the noble thoughts of these honorable men of the olden time. W. D.

CORNELL'S INTERMEDIATE GEOGRAPHY. Appleton & Co., New York.

Blessed are the boys and girls that live in these glorious days. When I went to school, the Bible was Reader, History, Grammar(☺) and Geography; nor do I remember having any other book at school, till I was fourteen years of age. Now school books are showering upon us like leaves in Autumn. Among a multitude, Cornell's series are decidedly the best that I have seen. Their most obvious excellence is their beauty. The typography and engravings are in the first style of art. All books for children should be as beautiful as heads and hands can make them. The lessons are well arranged and well calculated to give the pupil who thoroughly studies them, a daguerreotype of the world—a brain map always present for reference. Some of the questions might have been improved, such as: Do all nations reckon latitude from the Equator? Ans. Yes. Do all nations reckon longitude from the same meridian? Ans. No. Questions requiring yes or no for answer should never be asked. Children will run the risk and guess the answer without thinking. The pronouncing vocabulary in connection with this work, is a good feature; it has long been needed. W. D.

THE
SOCIAL REVOLUTIONIST.

J U L Y , 1 8 5 6 .

THE HUMAN BRAIN,
IN ITS RELATIONS TO HUMAN SOCIETY.

BY J. H. COOK.

In a preceding article, I should have said no center not "member" of any one group of the cerebral organs, can be the center of any other group. An organ may be a member of several groups varying in each one, in position and function from center to circumference. In the groups and series of groups of our prospective, nature's plan of society, all human capacities may be gratified and all desired positions will be attainable. One of the most serious obstacles that have been, now is, and will be in the way of practical freedom and toleration, is the disposition on the part of so many reformers, arising from more or less occipital development to be arbitrary leaders; and if this development be connected with a fullness and activity around and back the ears, they will inwardly be deceitful, jealous and selfish, although their philosophy may be sound, and their desire for greater freedom strong and earnest. Such difficulties will continue to exist as long as men have such developments as dispose them to assume capacities which they do not possess, and their associates have not consciousness and intuition enough to truly read their character beforehand. Human nature like "murder, will out," as well among reformers as conservatives; and it will generally "out" sooner and stronger from less outer restraint. The truly philosophical and practical reformer, who bases his hopes of a better form of society upon the true, whole nature of man, does not assume that our idea can be fully realized in any one form of society now possible, in any respect. A mountain whose top is gilded by the first rays of light standing in eternal grandeur and sublimity, has a broad, firm basis. Those brains which are developed somewhat (this is but an imperfect analogy) like a mountain inverted, are not doing the most, although they may desire the most, or the highest degree of perfection and refinement for humanity. Again, those heads that are built up unevenly from the base, cannot see mentally or ideally all the parts in their natural order and succession of the desired future harmonic societies, of small or large numbers. A brain whose functions are gross and material—material in the usual sense only—desires and finds a form of society adapted to such functions. They do not, cannot "see every part of that stupendous whole" which comprises all forms, conditions, relations and functions, past, present and prospective.—They can not see and appreciate what is in existence, above and for them. Those who are inversely developed, have but little knowledge and appreciation of, or faith in the material basis of the "House" or the society in which they live. Hence in looking forward with high hopes to a form of society adapted to their developments, they see, because

they DESIRE a degree of spirituality and refinement for which there is NO MATERIAL basis.

Such are the development of a large majority of social reformers. They have corresponded with, and subsequently visited various associations and centers, which they had idealized without reasons into havens of rest, and mansions of bliss, where delicious fruits and fragrant flowers were already developed in profusion, and were awaiting their arrival. Poor, starving soul! I know how to sympathize with you. Your sufferings shall be mitigated at least, if you will exercise the faith of a true philosophy of man and society. You must learn, that it requires development of the lower brain, to execute the mandates and give material form and basis to the ideal of the upper brain. If you want liberty or social freedom, you must help to make those conditions necessary to its existence; and if your cerebral developments are right, you will be a do-something as well as a know-something. You cannot have a sufficiently free and capacious earth-home, made to order, or in the time that God is reported to have "made the world," or out of the same material(?): "nothing!" A predominant top head requires outer conditions as different from those of a predominant lower head, as are those of a tree-top from those of its base. The former wants a large space, expands and diverges heaven-ward; lives upon, and is fed by light, heat, air and the imponderable fluids or gases. Here is the fragrant blossoming and the loving fructification. So the fully expanded top-head waves its wide spreading, graceful, fragrant and fruitful branches in divine and spiritual regions, whose powers and object cannot be compressed into the limits of the gross and animal. Few social reformers have those cerebral developments that will fully sanction in others the attempt to practice the ultra and unpopular principles which they sanction and advocate in the abstract. The upper front head that sees principles and relations, is unselfish, calm and diffusive; and the circumstances that excite it to, and keep it in action, are very different from those conditions that excite and keep in action the selfish, praise-seeking, practical, positive and energetic faculties, or regions of the brain. Therefore, there is no necessary correspondence between the extent of a man's belief, and the extent to which he will practice that belief, or tolerate its practice in others. Few are developed to see principles. The great mass of humanity cannot see the high principles of Love and Wisdom; for the general altitude of their cerebral activities, is below the range of those uncompressed and uncompressible powers. Reformers are often charged with inconsistency, because they cannot, or do not practice what they preach. But a better knowledge of human nature, will show us, that every man is always consistent with himself, as a whole. If by consistency is meant, such internal structure and such outer conditions as shall enable a man to do, to think and to feel in just proportion and harmony, then consistency is impossible. But if consistency is being as wise and good, and doing all that, and as well at any time as we can, then is any one—then are all consistent. The difficulty is, in wrongly inferring that because that one organ, group or region of the brain acts so, and thus, when excited, therefore any other part of that brain will, or can, in the present state of development, act in harmony with it or them. Every transition of society into forms to represent higher conditions of cerebral development, is lengthening and strengthening the love and wisdom levers of the superior regions. Each higher and comparative harmonious form of society, will diffuse itself among, and reflect upon the lower forms, more or less, according to the law of action and reaction, sympathy, radiation or induction in the brain. A man of superior developments and commensurate, executive or occipital power, in consequence of the great scope and power of his influence, will give an upward tendency to human society, that the prevailing influences of the basilar region can destroy. So it is with small groups, or associations of men and women whose minds are really noble, high and pure. They may suffer much from the darkness and ignorance around them, but their influence is permanent and indestructible.

BIBLE PROPHECIES.

BY W. D.

There are many passages in the bible which are styled prophecies, and of which much capital is made, that no common reader would dream were of such a character. The curse of a drunken man is set down as the inspiration of the Almighty; and men find an argument for present cruelties, in the mutterings of an inebriate, who is said to have lived 4000 years ago.

"And Noah was drunken, and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told Shem and Japhet, who covered the nakedness of their father, walking backward, so that they might not see his nakedness. And when Noah awoke from his wine and knew what his younger son had done to him, he said: "Cursed be Canaan; a servant of servants shall he be to his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." Gen. ix: 21-27.

It appears from this that Ham, the father of Canaan, was the guilty one; but he is not cursed at all. Noah passes over the head of the offender, and curses his innocent offspring. "Cursed be Canaan." What could induce Noah thus to act, or rather Moses to record this denunciation upon Canaan? Bishop Newton in his dissertation on the Prophecies, explains the matter clearly. He says: "This account was plainly written by Moses for the encouragement of the Israelites, to support and animate them in their expedition against a people, who by their sins had forfeited the Divine protection, and were destined to slavery from the days of Noah." No doubt of it; and written, too, after the Canaanites had been enslaved by the Israelites, so as to make it appear that God had doomed them long before, to be the victims of the conquering Jews. Had the curse been pronounced upon Ham, the scripture statement regarding the Israelites' bondage in Egypt would have falsified the prediction, for Egypt is called, in the scriptures, the land of Ham; hence, the curse is turned upon Canaan. Some pretend to see evidences of this curse in the present condition of the negro population of our country, whom they style "the servile progeny of Ham." But what kind of a being would that be who would doom unborn millions to a life of degradation and woe, for the thoughtless act of a boy? Besides, no curse was pronounced upon Ham; and there is no more evidence to prove that the negroes are descended from Ham, than there is that they are descended from the renowned Baron Munchausen.

But the prophecy states that "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This may mean that Japheth would become a large man; live in his brother's tent, and have his nephew, Canaan, to wait upon him. Or it may mean that the descendants of Japheth would become very numerous and dwell with the descendants of Shem, and the descendants of Canaan should be their slaves. If the former be considered the true explanation, it is impossible to tell whether it was ever fulfilled. If the latter, it is just as impossible to tell. I remember being told, when a boy, that Europe was peopled by Japheth; Asia by Shem; and Africa by Ham. But where is the proof? We ask in vain. Granting that God did curse Canaan by making his posterity slaves to Shem's, then the curse of slavery is rolled upon God, and all its iniquities traced to the Fountain of all good!

When Hagar, Abraham's concubine, fled from Sarai, the angel of the Lord found her in the wilderness and said to her, "Behold thou art with child and shall bare a son, and he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." And when Abraham after-

ward drove her into the wilderness, the angel of God informs her that he will make of her lad a great nation. Abraham, on one occasion, says to God: "O that Ishmael might live before thee." And the answer that he receives is: "Behold I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

These prophecies respecting Ishmael are said to have been fulfilled to the letter, in the Arabs who are claimed to be the descendents of Ishmael. They are wild men; their hands are against every man, and every man's hand against them. But the prophecy does not say more than that HE should be a wild MAN, etc. Supposing the Arabs to be his descendents, then, the fact of their being robbers is no proof of the fulfillment of that prophecy, and how far it was fulfilled in the person of Ishmael, we have no means of knowing outside of the book that contains the prophecy.

But it is said that he should beget twelve princes, and this was fulfilled, for Moses gives their names.

True, and thus fulfills his own prophecy. Let men write prophecies, and their testimony alone be sufficient to establish the fulfillment of them, and prophets of God will be as numerous as religious fanatics.

What evidences have we that the Arabs are descended from Ishmael? Dr. Kitto says, that the Arabs have a notion that they are descended from Abraham through Ishmael, but says it is quite certain that the inhabitants of Southern Arabia are not of the Ishmaelitic stock, and attributes to their vanity the disposition they have to trace themselves back to Abraham. If he had also told us that it was very doubtful whether the inhabitants of Northern Arabia were the descendents of Ishmael, it would have been equally as true.

When Jacob lay on his death-bed, he called his sons together to tell them what should befall them in the last days. Of Reuben it was said, "thou shalt not excel." Very indefinite. Excel in what, wisdom, power, wealth, virtue or numbers? In the 1st chap. of Numbers we learn that Reuben did excel several of the tribes, in numbers, at least. Of Simeon and Levi it was said, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel."

How was this fulfilled?

In the 19th chap. of Joshua, we read of the tribe of Reuben receiving "seventeen cities and their villages," as their share of the promised land; but there is no intimation of their being scattered or divided. The Levites were scattered, it is true, but this was no curse to them. They received no less than forty-eight cities, throughout the land, to dwell in—a much greater number than their brethren, and then lived upon the best of everything, without the labor of producing it. Of Zebulon it is said, "He shall dwell at the haven of the sea, and shall be for an haven of ships." This appears to have been fulfilled, but where is the proof that it was written before its fulfillment? Or supposing it to have been written before, was not there a possibility of its fulfilling itself? The tribe of Zebulon settling on the coast of the Mediterranean to fulfill the prophecy! Some parts of Jacob's prophecy are not worth noticing; but there is a prophecy made respecting Judah which has often been referred to as a proof of the inspiration of the bible. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." What are the facts? The sceptre did depart from Judah nearly 600 years before Jesus came, supposing him to be the Shiloh.

From the time of the Babylonish captivity, the sceptre departed from Judah, and never returned. Herod who reigned in Judea when Jesus came, not being even a Jew.

The prophecies fairly examined, are not even shrewd guesses, but plainly show their

writers to have been careless and extravagant. They are a true image of the times in which they were written, and it does seem amazing that rational beings can ever be led to imagine such crude, illiterate, vague, and, in many cases, ridiculous compositions to have been dictated by the Supreme Being.

FREE LOVE.

The North-Western Orient, for June, contains the following, in reference to this subject:—

“This modern heresy has inflicted a sore injury upon the cause of Spiritualism throughout the country. The public are justly shocked by the announcement of tenets, which, in their consequences, would designate conjugal continence as ‘legalized adultery.’

“The principles of Free Love, as expressed by those who are its expounders, seem to prevail with a certain class of minds, whose intellectual powers are inadequate to the task of tracing causes to ultimates by force of reason, without actual experience; while those of superior powers readily perceive effects, and would avert them by a firm resistance. Every prominent medium who gives utterance to spirit teaching, repudiates modern Free Love. Every intelligent Spiritualist has rendered his dissent. H. H.”

The above remarks seem to have been called forth by numerous slanderous reports circulated about Waukegan, Ill., against the Spiritualists of that place. The writer seems concerned for his reputation, as evinced in the attempt to stay the current of popular indignation, which has set against those supposed to be identified with Free Love principles.

No doubt Spiritualism suffers from its association with liberalism, as must every individual who has courage and manhood enough to assert his individuality against the tyrannical exactions of a false and corrupt society. So long as the slave is obedient, he has nothing to fear from the master. So long as a Spiritualist maintains his popularity, society don't care for his doctrine; but let him announce views of a revolutionary tendency, and society will assign him his place in double quick time.

It is not true that those who teach Free Love doctrines have not the intellectual acumen to trace causes to ultimates. We pity the man who is so ignorant and untruthful as to make such an assertion. Among them may be found the most profound thinkers of the age. As a class, they will compare with any, for intelligence, integrity and chastity, and many of them would put our “Christian” moralism to shame, for the purity of their lives. And yet they are denounced as licentious and unprincipled! This is significant. Let the facts of experience speak for themselves. “Every tree is known by its fruit.” The advocates of Freedom for the Affections ask only for TOLERATION. They believe in Nature. They are willing to test their principles. It would seem that those who assent to the doctrine of the right of every individual to live his highest thought, would have a clearer idea of the principles of Free Love, after they have been so ably and fully presented both by Spiritualists and Anti-Spiritualists.

Nor is it true that “every intelligent Spiritualist has rendered his dissent,” but on the contrary, the greater portion of those who advocate Free Love, ARE Spiritualists, some of them very prominent. It will not suffice to deny this before the world; its facts are too well known. In view of this, some Spiritualists fear and tremble. But they must “face the music;” and they will find it their gain, ultimately, to show more manhood by the candid investigation of a subject to which they have given, as yet, little thought. Such unkind and illiberal expressions don't tell much for Spiritualism. This age demands truth from every man. Prejudice and bigotry are but

relics of the past, and ought not to find countenance in the intelligent and educated.— Let him cease to speak who has not the dignity of manhood to meet the consequences following the expression of any honest opinion. Men of nerve will withstand the opprobrium of a corrupt, despotic society. Those who are cowards and slaves are not the world's reformers.

L. H. B.

THE DOOM OF NATIONS.

BY GEORGE ROBERTS.

“Egypt and Israel, Greece and Rome have had, in turn, their glory and the grave.”—
O. B. PIERCE.

America but follows in their downward road to ruin. The strong man who prays upon the weak and defenceless, is thought to be what he is—a hoggish, cruel coward; but the mighty nation that exterminates the Indian, enslaves the African and massacres the Mexicans, is held up as a pattern for the nations of the earth!

As individuals, the rich men of England never could oppress the poor, as they now can by means of their government. Governments are but “infernal machines,” whose immense size and splendor dazzle the eyes of the beholder and divert his attention from their real character. Human beings will not always submit to human government, which is but another name for tyranny. Organized oppression must meet with final retribution. “Though hand join in hand, the wicked shall not be unpunished.” Individuals only can be saved; nations are doomed forever.

O, THE MORN FOR ME!

BY HELEN H. HOWARD.

Oh, the morn for me! when the golden light
On the Eastern sky is gleaming,
Ere the woodland choir
Has attuned the lyre,
Or the world with life is teeming;—

When the stars grow dim and forsake the sky,
And the Queen of night is sleeping;—
When the waking flow'r,
From its tiny bow'r,
Like a timid child is peeping;—

When the cloudlets pause while they blush reply
To the sun's warm, earnest greeting,
And the night-winds, rude,
To the solitude,
Of their day-homes, are retreating.

Though the countless quivering beams of morn
Are forever in commotion;—
Though they dance with glee,
On the earth and sea,
And the islands of the ocean.

When the burning car of the day-god rests,
While the hidden hosts adore him;

As the royal steed
Had forgot his speed,
And the burnished course before him:—

Though the gentle eve may awake the lute
Of the poet and the lover;
And the maiden's song
To the starry throng,
In the azure vault above her:—

Though they tune their harps to the notes of love,
While the sacred vows unspoken,
In their eyes revealed,
By their lips are sealed,
With affection's choicest token;—

Though the night may boast of the quenchless fires
That adorn her raven tresses;
When the shades of Sleep
O'er the eyelids creep,
And her hand the bosom presses;—

Yet the morn for me, as an emblem bright
Of the dawning day before us;—
When the Wrong shall flee,
And the Right shall be
But the reigning Monarch o'er us.

G O D .

REPLY TO JOHN PATTERSON.

BY F. BARRY.

You believe in something you call God; but you do not believe in what people in general understand by that term. I affirm that you have no right to say you believe in a God, when you reject the idea that term is understood to represent. How can we use terms properly, except according to their common acceptation? By the term God is understood an infinite, omnipresent, self-existent, all-creative, all-powerful BEING. Now, that there can be no such being, you (and every other philosopher) know. There can be but one infinity, and if there is an infinite God, there can be nothing else. But we know there is something beside, so we know there is no infinite God. We know that two things cannot occupy the same space, and that if "God is everywhere," everything else is nowhere! But we know there are other things everywhere, so we know there is no omnipresent God. We know that if God "made all things," the time must have been when there was nothing in existence, except God, and we know there must have been an eternity previous to the creation of the first thing that was created; so there was a whole eternity with nothing in existence, except God, and that he was for all this eternity doing nothing; that he was not even thinking, for there was nothing to think about; that he was JUST NOBODY, for there was no material, either spiritual or material, in existence, (for God afterward made everything, and had yet made nothing) of which a being of any kind could be composed.

Yet the great mass of people believe in this self-existent, omnipotent, infinite, omnipresent BEING, and this being they call God, and they agree in ascribing to him all these attributes. They differ as to the minor traits of his character; some think he has a "good disposition;" always mild, generous and humane; others think he is fretful, fickle, passionate, revengeful and fiendish; some think he has a peculiar taste for ROASTING people; others think he can be pacified with blood, and if he can get blood enough, he will get along without any ROASTED SOULS, and that the "blood of Jesus" will answer as well as any. Some think he wants his dishes seasoned with brimstone; others think he is particularly fond of burnt mitton; some think he has a very large body, with a hand large enough to cover up a man in the crack of a rock; others think he has no body at all, but still agree that he is of the masculine gender. But however they may differ as to these minor points, they all agree that "he" is a great big fellow, who fixed things and manages things to suit himself.

Now you, my brother Patterson, do not believe in this great omnipresent, all-powerful "he"—this magnificent compound of absurdities and impossibilities. You believe in a Universe of matter that always existed, and that it is and was eternally under the control of self-existent, self-acting law or principle. You believe that all the phenomena of the Universe consists in the natural operation of self-existent law or principle upon eternally existing matter. You do not believe that anything was ever "created." You do not believe in any power superior to, or independent of NATURAL LAW. You do not cherish any idea that cannot be properly described without the term "God." Then why use it? What RIGHT have you to it? I must say, in all kindness, that I regard you as a thief! You have taken that "sacred name" that has always described that "great and good being," and applied it to an idea that the great mass of mankind would pronounce rank "Atheism." In the name of propriety, in the use of words, I protest against it.

Joseph Treat says there can be no God, for there is a Universe without him; and this is irresistible logic; but you say it proves just as much that there is no Joseph Treat,—

Not at all; Joseph Treat is IN the Universe; he is a part of it; there is not a Universe without him. But God is another character entirely. He is not a part of the Universe; he is too BIG to be IN it; he is not finite, like our good brother Treat, and would not be content with such small quarters; in other words, he takes up a mighty sight of room;— he is infinite.

Your reference to the ancient and modern "Barry" amounts to just as little. The Barry tribe has improved wonderfully, no doubt, and there is even yet some chance for improvement; and the same is also true of the tribe of "Gods." There is only this great difference: the Barrys are real, while the Gods are imaginary! A real God would not improve, of course; and each and all of these believers are atheistic to all the other gods; and indeed all are really atheists, except one, for no others believe in the REAL God, and possibly this one (who, I suppose, is John Patterson,) is humbugged.

REJOINDER TO FRANCIS BARRY, BY JOHN PATTERSON.

Be careful, friend Barry, that you don't prove too much. If you eject the word "God" from your vocabulary, there is a whole class of words that you must send along with it. These words, like the word "God," represent ideas, which, like the God-idea, are as real and progressive as the "Barry tribe." The word "religion" is one of them.— Does friend Barry discard that as the representative of a metaphysical verity? Some of my neighbors have thought it such a pity that I should throw away religion. But I neither reject the word, nor the thing; but I call their religion idolatry, just as I call their God an idol; and my war is against idols, and not against God.

But in his reply, our friend talks solemnly of "law!" law! What does he mean by that? Go ask our preachers and legislators and the great multitude about them, what law means! The common acceptation! Is that friend Barry's? He can get along very well without the term; then why use it? What right have you to it? I must say, in all kindness, that I regard you as a thief. You have stolen a word and applied it to an idea of which those who coined the term, had no conception. In this regard, the term "law" and the term "God" are precisely analagous. They represent ideas with a generic truth or central verity, pertaining to each of them; and you will have to accept as your own, the sentence you have passed upon me. Substitute your word "law" for my word "God," in the beginning of your reply, till you come to the definition, and see how clean a refutation it makes of your logic!

I use the term "God," because it is a convenient and, to my mind, a very expressive little word; and you use the term "law" for just the same reason. I love these brief, old terms; and I would baptize them into the new faith. It seems to me that it is not the fullness of philosophy that would discard them, but the want of it.

The God of every philosophic mind is just as much a part of the Universe as Joseph Treat and Francis Barry, only more so. This God is the "animus" of the Universe, pretty much as there is something in me which is the "animus" of my body. When, therefore, I say, there is a Universe, and so I know there is a God, my proposition is unexceptionable. Concede my definitions and you can't touch my logic.

Let me assure my friends, that by their indiscriminate onslaught upon God, they are the murderers of truth and English. Almost all philosophers as well as theologians, have used this term to designate their conception of the active principle in the Universe; so that our friends in their reckless onset, assail the God of the philosophers equally with the God of the Sects. We ask them to discriminate; and when they hurl their shafts, to let us know what they are shooting at. Let us know what you mean by your words.— There are different sorts of "laws" and different sorts of "Gods;" and so when friend

Barry says "natural" law, we know what he means; now when he attacks the Gods, why should he not act upon the same principle, and say Heathen-God, Sect-God, or something of the kind, so that we "philosophers" may know that he does not mean the idea which we designate by the term God? This I insist upon, as what we have a right to expect, in accordance with all correct usage in the application of terms.

My God is everywhere. Wherever there is life and action, there is God; and life and action are everywhere that I know of, and I cannot reason beyond what I know. My friend's life-principle is omnipresent in his body; and so is God omnipresent in the Universe. God is not the modes of action, but action itself. The modes of universal action indicate the God-character—the soul of the Universe; and so the modes of my friend's action indicates his character—the soul of Francis Barry; and it is a real big one, but God is bigger, inasmuch as he comprehends all humanity, and in the higher range of his activities, is hourly bringing into existence millions of living human souls.

I say that God is action, and action is everywhere. When my spirit leaves my body, the corporeal mass does not become inactive. A higher activity has left it, and a lower activity immediately seizes it; and both activities are comprehended in the great God-Activity of the Universe.

GOD OR NO GOD.—WHAT KIND OF GOD.

BY THEO VINDEK.

"Of God above or man below,
What can we reason but from what we know?"

In No. 5 of the Revolutionist, I observe conflicting views concerning God, and am thence induced to offer some thoughts which they suggest.

Crane is at one extreme; Barry and Treat at the other. According to Crane, "so far as God is concerned, it is immaterial what position man sustains to his (God's) laws."

Perhaps so; but I should be pleased to know where Dr. Crane learned the fact.

Assuming that God felt sufficient interest in the matter to create man with all his wonderful capacities at all, is it not a little remarkable that he should so soon become so very indifferent about man's welfare. Again, Dr. Crane assumes that God is "all-wise and all-powerful." "That there was no law, no principle, or cause, or action, except what came from God originally" and hence very logically concludes that "all the law and all the actions in the world" are God's actions. This is Theism sufficiently ultra.

Next comes Mr. Barry, and he "pitches into" God with a "vengeance." Methinks I see his throne begin to tremble! Alas for him! However, I should like to "see the fun" and observe the process by which Mr. Barry will demolish him. Will Mr. Barry have the goodness to give us a specimen of his skill, in this way, in the Revolutionist?

Lastly, comes Mr. Treat,—God bless him.—He "believes" a great many things, and a great many things he "don't" believe, just of course as he has a right to do. However, I think it lucky that his peculiar nature is not a "test" for anybody else.

I believe with him that women are "included in the rest of mankind," and am much pleased with his view of love between the sexes. On this point he becomes eloquent. It is a fine passage and will "tell," and I could almost love him for that. However, I can't subscribe to his doctrine of the "congress which parents a child." I "own up" I am a little too carnal for that. That sexual excess diminishes love, there can be no doubt, but that more than merely enough for parentage is necessarily excess, I don't believe. God

has not been so niggardly of his bounties as all that bespeaks; there are some women who desire more during pregnancy than at any other time, and enjoy too without apparent injury to the "fœtus." So much for that.

Now for his God. O! Ah! He knows there is none, and of course "there is no use talking." Here, then, we have both extremes, one of which must be false, neither of which I think is true. "That there is a God, all nature cries aloud, through all her works." On every hand we have proofs of wisdom, power and goodness, and hence infer a Wise, Good and Powerful Being we call God. How any man can gaze on this wonderful world and think and doubt there is a God, is "passing strange." Here is one extreme which, to my mind, needs no argument to refute. Let us look at the other.

Dr. Crane assumes, without the shadow of proof, the INFINITY of God's Wisdom and Power, and thence deduces conclusions opposed to obvious facts. He uses the mind to prove that the mind is not to be trusted in reference to the most obvious dictates of common sense. Nine hundred and ninety-nine in every thousand will believe that their acts are THEIR acts, and not those of another, and must so believe till they bid good by to the teachings of experience.

Is God infinite in Power and are "all the actions in the world HIS actions?" If so then, one or the other things is true. Either there is no evil; no crime in the World, and theft, robbery, murder, arson, etc., are not crimes, only blessings in disguise, and the reputed Thieves, Robbers, etc., so far from being criminals, are but Ministers of Mercy, or there is evil—crime—and God the author—the monster Felon of the Universe! Horrible!

Theories must fall before facts. There are facts to prove that God is powerful, good, and wise, but where are the facts to prove the INFINITY of either of these attributes? That "all the law in the world is God's law" and "all the actions in the world are God's actions." There may be such facts, but I have not observed them, nor do I believe they can be found. On the contrary, there are facts to prove a limit to at least one of these attributes, or that man can have no confidence in deductions legitimately drawn from just premises.

Arguments which prove too much, prove nothing, and premises which lead to absurd conclusions, must be false.

Assume, then, for the sake of argument, the infinity of God's Wisdom, Power, and Goodness (I add goodness, because I suppose from the general drift of Dr. Crane's article, he would admit it,) and the conclusion is inevitable that there never was and never will be a moment's evil, real or apparent, for if God be infinitely good, he would, if he could prevent it—if infinitely wise, he knows how to prevent it;—and if there be no limit to his power, he can do what goodness dictates and wisdom contrives.

This is the LOGICAL conclusion from the premises. But what are the facts of experience?—the only test of truth. There is EVIL scattering thorns along every path of life. True, it is said "God's laws are constantly bringing good out of what the world calls evil;" yet the evils are none the less EVILS, real or apparant, even though permitted for the sake of good; hence the theory which would prove THAT not to be which is KNOWN to be—prove there never can have been evil when it continually stares us in the face, must be false. But this dogma of God does this and is, therefore, false.

There is then a limit to one or other of these attributes. Either God is infinitely wise and infinitely good, or there is a limit to his power. In this way, and this only, can we account for evil and not suppose God to be the worst being in the Universe.

Here I might rest the case, but will go farther and add, that whatever may be said of his goodness and wisdom, there is an evident limit to his "POWER." Power not only supposes an agent acting, but a subject on which the agent exerts his force, but to suppose such subject, is to suppose it to have a nature capable of modifying the results of the

force used by the agent, and to admit this, is to concede a LIMIT to "Power"—all I claim; there is, therefore, a limit to the "Power" of God.

But here I am met with the assumption—for it is nothing better than an assumption: "that there was no law, no principle, except what came from God originally," and that hence, though my principle may, in other cases, apply, it will not in this. However, all this is purely gratuitous, and as I began, so will I end:

"Of God above, or man below,

What can we REASON but from what we KNOW?"

In brief, I believe there is a God of Wisdom, Power and Goodness—to what extent, not knowing, cannot say; that God, the elements and essential laws of matter, are eternal; that God is the Architect and Mechanic of the Universe, which is itself but an assemblage of islands floating in the vast Ocean of a limitless Void; that wherever matter is, there is God also; that all the forms which he has made were produced from pre-existing elements, in accordance with nature's essential, eternal laws; that no more than man can God depart from them and accomplish good results.

ETERNAL PUNISHMENT.

BY J. A. RUTHERFORD.

There is a Supreme, Eternal Ruler—a God. Man, the creature, owes God, the Creator, eternal adoration, because of God's supremacy. As Supreme, God had a right to give the inferior a law. The giving of a law to an inferior, presupposes the ability in that inferior, either to obey or disobey that law. Man is so constituted that he can obey or disobey God's law. Man never did disobey until he was tempted; hence we conclude that man never would have disobeyed, if he had never been tempted. Man can only be tempted through the flesh, "for the flesh warreth against the spirit." The flesh is the sole adversary of the spirit; then, when the flesh has fallen off or died, man would not be tempted, and so would sin no more, for it is man's fleshly passions that bring him into temptation, and temptation brings him into sin. Hence, we conclude that after death the spirit will sin or disobey no more, for sin is nothing more nor less than disobedience. The Book says: "Sin is the transgression of a law."

The spirit will be ever acting, and, consequently, ever obeying. Man is so constituted by his Maker, that whenever the temptation has subsided, the sin or disobedience which it caused, is remembered with regret. Now this regret is so much of HELL, or FUTURE PUNISHMENT, for fire and brimstone cannot punish an immaterial being.

Now memory is an essential attribute of mind; then, while the mind or soul exists, memory must exist. Man must then necessarily remember his acts, both of obedience and disobedience, forever; or, in other words, he will remember his virtues and vices eternally.

Now, then, as mental agony is the only Hell that a mind or soul can experience, this remembering of our vices after the temptation shall have ceased, will be mental agony, and this mental agony will be the Hell.

Each sin remembered will produce its proportionate torment; and each virtue remembered will produce its proportionate consolation, for happiness is but the proper approval of our own acts. If man had possessed sufficient knowledge, or had he been wise as his Maker, he would not have sinned at all. In proportion to man's knowledge, then, will be his freedom from sin.

From the very nature of the mind, it must improve or grow wiser forever. So, then,

the mind must improve after the death of the body. Now, as the mind, or spirit, or soul becomes wiser, it must become more happy. Its amount of knowledge of God and his truth, being increased, it will have more to admire than it had ever had before, and stronger powers with which to admire or love than it had before possessed. The more it CAN love, the more it WILL love, for it will love with all its powers. Its obedience will be progressing toward perfection, and, consequently, its happiness increasing.

Now we may safely conclude that the disembodied spirit, with improved knowledge and entire freedom from temptation, would never sin or disobey. Then, if it would never disobey, it would, of course, always obey. That being the case with the departed spirit, his REAL amount of obedience would increase, and his real amount of disobedience would remain the same. But in a relative point of view, his disobedience would decrease, because his obedience increased REALLY. The proportion between the amount of obedience and the amount of disobedience will incessantly change—the amount of obedience gaining more and more the ascendancy. And in the same proportion would the amount of happiness and misery incessantly change—that of happiness gaining more and more the ascendancy.

Now lest the true idea has not been fully apprehended, I will illustrate: St. Paul dies, having one sin to regret, and one hundred virtues to approve. But he improves rapidly in knowledge after death, and being free from temptation, sins no more. At a given future period, his one hundred virtues would have increased to one thousand; and his one sin would be one and only one sin still. At another later period, it would be one sin to a million virtues, and so on, one to a billion, one to a trillion, one to a quadrillion, etc., to infinity; so that the soul must eternally progress in happiness, because it necessarily spends less time in remembering its sins, and more and more in remembering its virtues.

Again; Murrel, the notorious land Pirate of the United States, dies, having one hundred sins to regret, and one, and only one virtue to approve. After death, as we have shown above, he could not be tempted, because he would be out of the flesh; hence, it is clear that he would not sin, but being incessantly active, as a spirit must be from the very nature of its constitution, its actions would be acts of obedience; or, in other words, they would be virtuous or holy acts.

So then his real amount of virtue or obedience, would increase; so that at a given future period, he would have one hundred virtues to approve and one hundred sins to regret.—And still later, it would be one thousand virtues to approve and the same one hundred sins to regret. After that it would be a million to a hundred, so that in the process of eternity, his virtues would rise to billions, then to trillions, then to quadrillions, quintillions, etc., to infinity.

So that a point of time or duration would arrive in eternity, when Murril's good deeds would be to his bad ones, or his happiness to his misery, as 1,000 to 10, and yet eternity would be scarcely begun!!!!!!!!!!!!!!!!!!!!

But St. Paul will remember with regret, eternally, that he helped kill Stephen; and that regret will be so much of Hell or future punishment.

Murril will be punished eternally for his one hundred sins which he committed in the flesh; that is, he will eternally regret that he committed them, and this regret will be so much Hell or future punishment. So we see there will be eternal punishment in every man's case who shall have ever sinned in the flesh.

But in the annals of eternity, the sorrow to the joy, or the misery to the happiness will be infinitely less than one drop to the ocean, or than one grain of sand to the GLOBE.

This we expect, for "GOD IS LOVE."

HONEY GROVE, TEXAS.

AGITATION AND TOLERATION.

BY W. P. POLYBLANK.

A few days since I began to read [the S. Rev.] as usual, until I came to an article by Francis Barry, on perusing which I am told that there are people courageous enough to hear "God, Government and Marriage proved to be mischievous humbugs," and this same Francis Barry traveled twelve hundred miles or more, six hundred and fifty of which he went on foot! Yes, he has taken the field and does not mean to leave it, until God—"that humbug of humbugs, and the huge hydra, heil-begotten monster—Government, and Marriage, that abomination of abominations, shall no longer curse the earth." What philosophy! poetic! sublime! I was so struck, Mr. Editor, with the sublimity of this radical's language and the depth of his powers of persuasion and argument, that I immediately laid the S. R. aside, fully content with so vast an intellectual FEAST; fell back almost intoxicated with the dose; took a long nap, and when I awoke, I found my hand firmly grasping the S. R. Some guardian angel or spirit friend must have placed it in my hand, for I am certain I laid it out of my hand, when I dosed off! Well, I read on and came to Mr. Joseph Treat, who, by the by, treats the subject in much the same strain, perhaps a little more absurd; if possible. Mr. Treat denies all moral obligation; blots out the conscientious principle said to exist in man, as well as the religious sentiment.

Mr. Treat does not believe his nature is a test for anybody else, and yet affirms, the reformer who knows a God, knows an idol, and needs reforming! Query.—How does he need reforming, if there is no such word as "ought?" Wonder if this is not the censure of Sectism on both hands, and Individual Sovereignty blown off with the winds? But some of his heaviest metal is left. The Dops have blown away. He does not believe in money; it's the root of all evil. I say amen! What observer does not know that Wealth is the power that crushes Labor down to the starvation point? But, according to Mr. Treat, this monster power cannot be weakened until the idea of an immortality which stands so much in the way of ALL PROGRESS, is crushed. Absurd! Where is the being who does not wish to live—live on? It's a principle of our nature and can't be blotted out. Neither is it desirable; nor is it essential for any purposes of cooperation in this life, and the successful supplying of all our natural wants. Toleration—yes, the freest—I have no doubt will be granted to the readers of the Social Revolutionist, and Mr. Treat, I am sure, will not be angry with me in saying, that the spirit of his Social Revolution is run mad! and of course he must be allowed to run, so long as he breaks no bones and has ground to stand upon.

Messrs. Editors, the Free Love heresy appears to be spreading with a fearful rapidity. I think it is well if Reformers would consider this all-important subject, in all its bearings, before accepting this theory. The political institutions of any community must be considered in relation to marriage or no marriage. The abnegation of marriage in the present state of society, no one of course will be found prepared to adopt. But I, for one, am not prepared to deny the union of pairs, even in a community of common property, and who must to all intents and purposes, be considered as man and wife, whether married by priest, public opinion, or the civil law of the community. The word Marriage, as I understand the term, means nothing more than an expression on the part of two individuals that they are mutually attracted; and so long as the attraction remains, so long should they be considered man and wife; when it ceases, let the parties so declare it, and the marriage is dissolved. This of course will be an institution of marriage and divorce. Thus far am I prepared to go, and no farther; for I hold that the abnegation of all marriage law, or the adoption of the principle by society, of not recognizing husband and

wife, must lead to consequences the most fatal to the happiness of the race. [Will our friend be so kind as to tell us what these fatal consequences are, and by what process they would be brought about?—Ed.] That there is an alarming amount of ignorance existing in reference to the matrimonial state, I am certain, and the more the subject is agitated the better, let come what may.

THINGS TO THINK OF.

BY JOSEPH TREAT.

SELF-GOVERNMENT.—All the difference between a Monarchy and a Republic, is this:—in a Monarchy, one rules all the rest; in a Republic, all the rest rule one. If a man AGREES with all the rest, a Republic is at once a superfluity—an impertinence; if he does not agree with them, then he is just as much cowed as if a KING had made the law. So a Reformer—a Philosopher (the two words mean the same thing,)—can't vote; but on the contrary, he's a Come-outer, in double-quick time.

COPY RIGHTS.—They are a tax on knowledge and truth, which the future will inevitably abolish. When a man is writing a book, if he don't work a number of hours every day, his health will suffer. But this work will at once earn him his living, and then he don't NEED pay for his writing—and if he's a Reformer, he won't have any. Cheap books for the million! A grand sight, better ones than we have now, though! Books to make the million think! And when the world gets to be decent, and men come to live in Association, they'll tumble Patent Rights overboard, in the same manner.

COMMON SCHOOLS.—Infant Schools were once all the rage. But the "infants" were too young; and so the Schools killed them; and this in time killed the Schools. And Common Schools will yet share the same fate; and in great part, for the same reason. No child ought ever to go to what is commonly called a school. A child was made to be outdoor, and to race around like a lamb or calf—to do anything but be cooped up in a school-house. A child was made to develop its muscles, not its brain—muscles first, brain afterwards. The parents can easily develop the child's mind all it can bear; and that, too, when the child is playing, or even helping on the work, out in the fields, or about the house. And if the parents DON'T KNOW enough to teach their children, then they needn't have any—they ain't fit to. But when we all get into a Community, it will be the easiest thing in the world, to take proper care of the children, as any man can see at a glance. Depend upon it, our vaunted Common Schools will yet be nowhere.

COLLEGES.—PERHAPS these will never be utterly swept away, but, at least, they will be completely revolutionized. If still Colleges, yet they will not know themselves. The Dead Languages will be ruled out; and if men want to see what is contained in the Old Classics, they will read it—once for all—in a translation. For the rest, they will find something else to do, than to pore over the ignorance or the folly of the Ancients. Instead of throwing away their lives in searching for the wisdom of Plato, or Swedenborg, or Shakspeare, (a man-worship, ALMOST as foolish and weak, as the blind reverence of a great Nothing!) they will go to work and BE Plato, or Swedenborg, or Shakspeare—rather, they will be a great deal more than all of them put together. But all the more will they study live Nature; and cultivate, and revel in MATHEMATICS, the great and immutable LAWS of that Nature.

ALL TRUTH MATHEMATICAL.—For, at last, there is no truth which is not Mathematics. This infinite Universe divides into five: Things: Facts: Space: Time: Truth. Things are substances: Facts are what Things do: Space is the WHERE of Things, or Facts: Time

is their **WHEN**: and Truth is their **THAT**—the **THAT** Things exist, or Facts take place, in Space, in Time. There is no possible existence but these five; and these are always, and necessarily, distinct from each other. A Thing is never a Fact; and a Fact is never a Thing. A Fact is never a Truth; and a Truth is never a Fact. We are always saying: "That's a Fact:" but we lie every time—we mean, It's a Truth. Things are always Matter; the other four are never matter: they are only Realities—Somethings, as opposed to Nothing. Thoughts, Ideas, Love, Justice, Goodness, Power—everything else you can think of—analysis will in a moment resolve each of all these, into one or the other of those five. Thus, a thought is either the matter of your brain, (for every time you think, you waste a part of its matter,) and then it is a Thing; or it is the giving off that matter, and then it is a Fact; or it is what you think, and then it is a Truth. So a principle is always a Thing—Matter (as Electricity or Caloric)—or a Truth. And a Law is either a Thing, or a Fact, or a Truth. Thus the Law of Gravitation is, either the Matter which falls, or the Fact of its falling; or the Truth that it falls, did fall, or will fall. Truth is a Certainty; and the Certainty of what now is, differs not a whit from the Certainty of what will be. And then the Law becomes simply a Truth. And then there are no Laws, but only Truths. And then at once, all Truth is Mathematical. Mathematics is the science of quantity. But Time is quantity; and so is Space; and then all Truth about these, is Mathematics. And Things are all quantity; and of course all Truth about them, is Mathematics. And Facts are what Things do; and then all Truth about Facts, is Mathematics, because it is the Truth about the Things doing. So that there is not one Truth in the Universe, which does not depend for its TRUTHFULNESS, upon the immutable laws, and inevitable exactitudes of Mathematics!

IMMORTALITY.—Even the question whether we are Immortal, must be settled by Mathematics. Aye! it is so settled—Immortality barred by the Mathematics, forever! Out of fifty ways in which this is done, here are three: First, all Matter would inevitably get used up, in the eternal process of manufacturing spirits. Any one earth would get used up; and so would a whole solar system; and then all solar systems would; for the same process would be going on, at the same time, in them all.—Secondly, all Space would get used up—there would no longer be any room for all the spirits. A whole eternity gone now. Must be getting pretty thick up there! Thirdly, Matter and Space must eternally check-mate each other—the more material to work up into spirits, the less room to put them; and, on the other hand, the more room to put them, the less matter to make them out of. Take which horn of the dilemma you will—either is fatal.

GOD.—This Mathematical analysis makes short work of God. He just steps out! In the twinkling of an eye, he's nowhere! He is not Things, nor Facts, nor Space, nor Time, nor Truth; and of course, he's Nothing! Just as I expected! But you can't help yourself. No man can hold an argument on this question one minute.

MATHEMATICS.—Truth, Science, Philosophy, Knowledge, Nature (that is, what agrees with Nature)—are all one. And Nature is the Universe; and then the highest expression of any truth is, That's the Universe. It's the Universe to be so and so; it's the Universe to do this or that.

GREATEST STATEMENT.—The greatest statement ever put forth in Morals, was that memorable and most magnificent asseveration of Gen. Jackson:—"I take the responsibility!"—and the greatest statement in Philosophy is, WHAT IS, IS! All of goodness and greatness, all of Individuality and Freedom, all of Reform and Human Redemption, is summed up in those four words; and the whole infinite Universe is crowded into those three.

GEN. JACKSON—up there. That is to say, Butcher Jackson, Cut-throat Taylor, Kill-off-by-the-wholesale Scott! No great improvement on the Colonel Moses, Captain Josh-

ua, and Brigadier General David of OLD times! Only "following in the footsteps of their illustrious predecessors!" And then the Military Academy at West Point, where they "teach the young idea (and 'old 'uns' too,) to shoot"—bang—fire!

TWO SIDES TO IT.—Every man was made to labor; and he who labors not is a loafer and a robber. The great Destiny writ forevermore in the book of Fate, to each individual man or woman of earth, reads: "Work, work, work!" This is the inevitable law, and from it none shall ever escape. But the other side is just as true—man was NOT made to work. If he must work some, still he was not made to work much. He was made to cultivate, enjoy and live in his brain, not his muscles—his social, mental and moral nature, not his arm-nature, nor his leg-nature. To LIVE is the object, and it needs not a great ado for that. Far more work is done already than is required, (even to make every one of the thousand millions RICH,) were its avails only properly distributed—were there no mean sharks (let alone the mere drones,) to grab more than their share. In an Association we shall not work as we do now; and we ought not to, even to START one—it is a sin against Nature. It is to kill ourselves—die before our time. Work is one of the greatest sins and curses of the world.

NO SIDE AT ALL.—Yes, for neither of these sides is true, after all—both in the end are false. Neither were we made to work, nor yet were we made not to work; for—we were not made at all! Our parents originated the germ of our existence; and after that, we GREW, like a squash, or a pumpkin! As the boy said, "It whistled itself!" And even as to the parental act which originated us, that, too, was a growth—an out-growth, a spontaneity, of simple nature. At last, everything is self-existent.

TOO BRIEF.—Doubtless some or other of these many radical propositions will not be readily accepted; but that is the very thing—there is not room to set forth their full evidence. This is the significance of their being "Things to think of."

REMARKS BY L. H. BIGAREL.

We can't see the consistency of our friend's reasoning, in regard to Immortality. If the Universe is INFINITE, and spiritual intelligences FINITE, by what means could the latter finally absorb all matter and space, in the eternal process of their creation?—Though new beings were to merge into life throughout the ceaseless ages of eternity, yet there would still be infinite matter and space, because infinity is illimitable. Nor will the creation of new spirits be confined to our earth or even the system to which this earth belongs; but we may conclude that other worlds, and system of worlds, will also contribute. When we consider the process of life-development, the truth of this hypothesis appears still more evident. We know that the process of organic development in Nature, is from lower forms of matter to higher and more refined and complicated structures. Hence, it is evident that spiritual life is progressive. In passing from the earth-sphere, the external form is cast off, and the soul, or life-principle, takes on an invisible, or higher form of matter, and thus throughout its progressive, eternal career, it will rise higher and higher in the conditions of its being, by assuming forms of matter of a corresponding character. But it may be urged by the opposers of the doctrine of immortality, that if what has just been stated be true, why would it not go to prove the future existence of animals as well as human beings? In reply, I would state that the existence of animals appears to be subordinate, and, hence, they pertain to the earth, or rudimental sphere. Human beings possess characteristics which do not pertain to animals; for instance, the power of reason, intuitive perception and memory, which eminently qualify them for developing through interminable ages. On the other hand, animals do not appear to possess any such remarkable gifts, but such only as serve as means of protection and existence. I know the intelligence of some animals may be urged as an argument to disprove man's superiority over the rest of the animal kingdom.

But I am fully satisfied that the force of this objection will soon disappear by a critical examination of the constitution of the human brain. Even admitting that animals have a being in the spirit world, it could not diminish the force of the argument, establishing man's future, eternal existence, but on the contrary, would carry with it conviction that would be irresistible. Who can conceive of a wiser arrangement than that the realms of the infinite Universe should be peopled with intelligent existences in the enjoyment of immortal life? Where is a higher design?

Our friend's attempt to disprove the God-idea, is equally unsuccessful. If by the use of the term he means the Sect-Gods, no one will doubt his proposition. But applying a correct and consistent idea;—make God the intelligent power, or active principle of the Universe, and where is his logic? To tell us God is not Truth, don't prove it so, as every man must know. So that amounts to nothing.

PRAYER BEFORE THE DEMOCRATIC CONVENTION.

BY W. D.

If a company of bandits wished to engage a reverend gentleman, to pray for success in their marauding adventures, and bless the spoil upon their return, it would be no difficult matter to find a man for the work. The Democrats at their late Convention in Cincinnati, appear to have met with no difficulty on this score. The Rev. Nicholson, of the Episcopal Church, offered a prayer, commencing thus:—

“O, Eternal God, we, thy helpless creatures, desire to make our supplications unto thee.”

And so you commence to ask favors of God by telling him that he has made you helpless! It is certainly nothing to the Creator's credit, that he should have made his creatures helpless; and supposing it to be true, I should hardly have commenced by telling him so.

“Thou art glorious in holiness, fearful in praise, doing wonders.” What do you mean by fearful in praise? and what do you mean by doing wonders? Had you any meaning in your mind, when you used the words, or did you say them over like a priestly parrot, because you had heard somebody else do so, or read it in an old book, and thought what had been said to God, would do to say again?

“While thy tender mercies are over all thy works, thou art of purer eyes than to behold iniquity; and thou puttest away the wicked like dross. The very Heavens are not clean in thy sight.” You profess to believe that God knows all things, and yet you take upon you to tell all this! If you want anything and think you can get it by asking for it, why not do so in a straight forward, manly way? You tell God that he “puts away the wicked like dross.” If you mean by wicked, those who do wrong, it is certainly not true, or you would not have had that Convention to pray before. If the heavens are not clean in God's sight, whose fault is it?

“Wherewith then shall we come before the Lord, and bow ourselves before the High God? For we have erred and strayed from thy ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things we ought not to have done, and there is no health in us.” Of course, God knows that well enough. You have been telling him so ever since I knew you; and if what you told him a while ago is true, he cannot behold you, and he must put you away like dross. Why don't you mend, if you are so bad? If you were to

spend the time in doing good that you now do in telling God how bad you are, you would mend yourselves and help mend the world. Besides, how foolish to keep telling God what he knows, and what you have told him a thousand times before. If you were an idiot or a lunatic, you might be excused, but having common sense, do put a little of it into your prayers.

"But O, what infinite love, thou hast manifested toward us! for thou hast revealed to us the way of salvation through the death and sacrifice of our Lord Jesus Christ, thine Eternal Son, in whom whosoever believeth with the heart, shall not die eternally." Do you mean to say that God has revealed a way by which men who continue to break his laws, do the things they ought not, and leave undone the things they ought to do, can be saved? If you do, there is certainly no truth in it. If you mean that men are saved when they cease to do wrong, and henceforth do right, then God did not reveal that by Jesus Christ, for the world was made on that principle, and men have always been saved in proportion to their obedience to natural law. If a man drinks liquor, who or what can save him from its effects? If he does not drink it, he saves himself thus far, of course. You call Jesus Christ God's Eternal Son; did you ever think what ridiculous nonsense it is to talk of an ETERNAL SON? If a son, there must have been a time when the father begat him; how then can he be eternal? What do you mean by a man believing with his HEART? If a man believes at all, he does it with his brain; and if all believe in Jesus shall be saved, you need not trouble yourself about the majority of people. But you tell God they shall not die eternally. What do you mean by that? It would be just as wise to say that the good should be born eternally, as that the wicked should die eternally.

"O, Lord God, for the sake of thine only Son, have mercy upon us, miserable offenders. Spare those who confess their faults. Restore those who are penitent according to thy promises declared unto mankind in Christ Jesus our Lord." Cease to offend and be faulty, and all will be well with you; if you do not, all the prayers in the world cannot help you.

"And grant most merciful Father, that hereafter we may lead a holy, righteous and sober life to the glory of thy holy name." If you do your part, God will be sure to do his; but if you drink wine and brandy, it is not in God's power to make you lead a sober life.

"We approach thee, O, Lord God, at this time in an especial manner, as the universal Ruler of men and things. Thou conductest both in heaven and on earth, after the counsel of thine own will. Thou settest up one, and then pullest down another." If what you say be true, God is a miserable workman. He pulled down the French Republic, I suppose, and set up the despicable tyrant that now reigns over France. He set up Taylor, a red-handed murderer, and Pierce, a mean, cowardly truckler to slave power, and is about to curse us with another of like stamp, or perhaps worse. Don't tell us that any more, or we shall conclude that your God is the devil; for nothing whiter than a devil could have done such actions.

"Thou art the avenger of thy truth on the nations that depart from thy ways, while thou art the rewarder of all such as diligently seek thee. O, Lord, bless our beloved land! Let it not be said of us: Ah, sinful nation; a people laden with iniquity; a seed of evil doers; children that are corruptors. They have forsaken the Lord; they have provoked the holy one to anger. They are all gone away backward. But let integrity, justice and the fear of God prevail in all our high places of authority." You may pray to God not to have that said of you, but the damning truth remains the same; that is just what you are; and if God could have been provoked, he would have swept you all away long since. You ask for the fear of God to prevail. Would it not have been a little wiser to ask for the love of man to prevail, so that the bonds of the oppressed might be broken

and Freedom bless the whole land. But you were so craven spirited that you dared not do it, lest you should offend the slavery Propagandists who engaged you to mumble for them.

"Rebuke throughout the land the daring spirit of infidelity, of insubordination, and of an excessive worldliness. Let truth and righteousness flow down all our streets, and the songs of the righteous be heard from all the habitations of the land." I know what you mean by infidelity; unbelief in priestcraft and theological rubbish. No doubt you would be glad for God to rebuke that, so that you and your craft might be exalted. Your prayer alone is sufficient to make a thousand infidels. The worst infidelity is unfaithfulness to our convictions; and if God was to rebuke that, you and your brethren would be the first to receive that rebuke. If truth and righteousness were to flow down the streets, you would be one of the first to make an outcry, for it would wash you priests away like a flood. No one would be in greater consternation than yourselves, at the answer of your own prayer. I have not time to go over the whole of this prayer, but the above is a fair sample of it, and of the way that men talk nonsense to God. We talk about heavens. We need not go abroad to find them; our towns, our churches and our pulpits are full of them. They need converting as much as any ignorant Yezidee who worships the devil that he may keep in the good graces of the potent God of this world.

THE RESURRECTION.

The following queries were recently proposed to a Methodist circuit rider; they explain themselves:—

1. Is not the body of man subject to the same physiological laws to which the bodies of the inferior animals are subject?

2. By the incontrovertable evidences of Geological science, we know that animals died countless ages before the advent of man;—was not the principle of death then, in their physiological constitution?

3. By virtue of the physiological laws of their being, the bodies of animals have their periods of birth, growth, decay and death;—by virtue of like physiological laws, the body of man has its birth, growth, decay; and we want to know, why not its death, also.

4. Since our bodies change once in seven years, what particles of all our several bodies, will be collected to form our "glorious body?" By what rule of choice will the preference be given to any set of particles? And as some of them must be rejected; what necessity or reason for retaining any? As the body was being constantly renewed to suit the needs of the soul on earth, and assimilated new particles for that purpose, till at the end of every seven years, all the particles were new; why not take all new ones at the resurrection? Wherein, I repeat, is the "reason and common sense" for molding into the spiritual body any of the identical particles of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, etc. which entered into the composition of the earthly body?

5. Does not this idea of the resurrection become ridiculous, when we make it mean anything else than, that the soul will have a body, adapting it to its heavenly home?

6. You place your hope of immortality in the resurrection;—now, we, whom you call "infidels," believe in the immortal existence of the spirit, and that immediately after the death of its fleshly body, it receives its spiritual body, adapting it to its new sphere of existence;—now, what hope have you, more than we? You place your hope upon one basis, and we upon another; but does not our hope answer to all the yearnings for immortality, as well as yours?

7. We have but one "judgment;" that, by which the spirit finds its appropriate place at once, in the spheres of spirit existence. Good spirits must, by a law of their being, immediately enter upon the enjoyment of happiness; bad ones must necessarily, be unhappy, until they learn to fulfill the conditions, by which alone, spirits can become happy, whether in this life or the next. You seem to have two judgments; one, which gives the soul its appropriate place in Hades; the other, which sends it to heaven or hell; now, after the first, what need can there be for the second? That the first was not formal, is no reason for one that is, since it must have been virtual, and to all intents and purposes a judgment upon the character of the individual; also, how could his appropriate place in Hades be determined?

In reference to these queries, the preacher remarked, that they contained nothing new; that they were as old as the hills; yet, we understand, that he thinks the science of Geology upon which a part of them is predicated, so new, that we cannot rely upon its teachings. He has since delivered a sermon on the resurrection, in which frequent allusion was made to these queries; but no attempt made to answer any but the fourth one. It was assumed, that the body which is raised, is the one that died, or it would be no resurrection. We had to think how much better off our friend would be, who is rather remarkable embonpoint, than Calvin Edson, who is perhaps as tall, but weighs only forty pounds. Our friend went into a calculation based upon the principles of animal and vegetable Physiology, to show how small a portion of a body in dissolution could possibly enter into the constitution of a living body. But, although he forgot the cannibal, who is slain a week after he has feasted on his enemy, and, also the invisible particles which pass into the atmosphere from decaying carcasses on the field of battle, and even from the graves of the entombed, and are appropriated by the vegetable products which men consume; still, his calculation, imperfect and partial as it was, showed that the same identical particles of matter may, in the natural course of things, become incorporated in more than one human body. However few these particles may be, the difficulty looms up as big as ever; and how are we to get rid of it? Our friend had an easy and most effectual method. He just assumed that God could watch over the particles of matter which are laid aside at "death," and so endow them, that they could not enter into other human bodies; and the thing was done—done by the "law of miracles;" and we suppose that no chemical test, however delicate, could distinguish a particle of oxygen or carbon thus endowed, from these vulgar atoms of the same element which floats at random without the seal of a protecting Providence upon them. All done according to the "Science of Miracles!" the central principle of which we should announce thus: An imaginary power sufficiently arbitrary and mysterious to account for all the absurdities of any idolatrous theology; a virtue or potency which is resorted to in the extremities of a hard run logic to save old and beloved dogmas that are doomed to die.

If, for example, any theology asserts the absurdity that three are one, and we contend upon mathematical grounds that three are not one; our guardians of mystery tell us, "stick to your mathematics, it will do well enough to calculate the eclipses of the moon by, or ten per cent; but in divinity, three are one, and we can prove it by the Science of Miracles." If you prove by the sure teachings of Physiology and Geology the utter and hopeless absurdity of the dogmas, that death came into the world by the "Adamic curse," and that our animal body in dissolution is to be collected together at the sound of a trumpet, united again with the same spirit, and transformed in a twinkling into a glorious spiritual body which shall live forever; and theologians tell us; "keep within the domain of your physical sciences, and don't step upon forbidden ground; we have a higher science than yours; it explains all mysteries, and disposes of all seeming absurdities;—the Science of Miracles." And there you see, we may as well stop. Our carnal logic and

common-place science are superceded by a logic and science that are divine.

Now, we have a proposition for our friend in particular, and for clergymen in general. It is this; By this same Science or Law of Miracles, we will justify every absurdity of heathen mythology with as much ease and readiness as you justify the absurdities of your "Christian" theology. If you doubt it, try us. We should confirm the virtues of your divine science, and show that experience, reason, common sense and science are as nothing in its blighting presence.

Our friend defines an "infidel" to be one, who does not believe the truth. Who is to judge as to what the truth is? In some respects, our friend believes more than I do; in others, I believe more than he does. He thinks that he is right, and I think, that I am right. I have the same right to judge that he has—no more and no less; but he calls me an infidel; and I call him an infidel. Now, which has the best right to bandy the epithet? But when our friend uses the term with respect to us, he speaks it gently; and when we apply it to him, we shall try to emulate his good example.

FIELD NOTES.

BY W. D.

Several weeks ago, lecturing in the neighborhood of Anderson, Indiana, I was challenged by a New-Light minister to a discussion on the bible. The question proposed was, "is the bible a revelation from God?" The discussion commenced, May 26th, and lasted two days. The first day, the New-Light minister was my opponent, and the second day, a Campbellite minister, who was sent for by express, to assist his discomfited brother.

I always knew that preachers, as a class, were exceedingly ignorant, but I did not dream that men who have been preaching for twenty or thirty years, could bring forward such childish and absurd arguments as these men did. They knew nothing of history beyond what they had gathered from some Commentary on the bible and Keith on the prophecies, and took all for granted what they said. The following are a few of their assertions, during the debate:—

"Without the bible, we should know no more of God than the horse does!" "If it had not told us that God was in the shape of a man, we might have thought he was in the shape of some beast!" "We should not know we were men, if it was not for the bible!"

"Children have to be taught to talk. God must have taught the first man, and it was very likely that he gave him a revelation at the same time!" "All the morality in the world came from the bible." "The bible and nature exactly agree. Look at the account of the flood, and then look at the shells found on the top of mountains." "We are told that the rocks were rent when Jesus Christ died, and everywhere we find cracks in the rocks!!" "Look at the rainbow; every time we see it we have a proof of the truth of the bible!"

Such ridiculous assertions as the above abounded in the discussion. I knew that orthodoxy was weak, but I certainly did not anticipate that men of fifty years of age, who had been preaching for years, could be found who would present such childish arguments as these men did. Well may the sheep be lean that feed in such miserable pasture; well may the people be ignorant who rely on such teachers for instruction.

At Muncie I saw more wonderful manifestations. A spirit foot was exhibited; my boot taken off by a spirit; bells rung; spirit dances performed; and marvellous things of vari-

ous kinds, done under circumstances that made deception an impossibility. The spirits were of an unintellectual character, but of agreeable disposition.

I lectured at Winchester on the Sabbath question, and showed, 1. That Sunday is not the Sabbath; 2. That if it was, the orthodox were continually breaking it; 3. That it is impossible to keep the Sabbath without breaking the laws of nature; and 4. That nature knows no Sabbath day. The attendance, was large, and after the lecture, some friends assembled in a field near town where we played at "base" for an hour, and then had a pleasant dance, not having the fear of orthodoxy before our eyes. In the evening, I lectured on Bible Prophecies to a large and attentive audience. Winchester is decidedly in advance of most towns in Ohio, in liberality and intelligence. The people are prepared to look everything in the face and judge it according to its merits.

CHARLOTTE BOWEN.

BY FRANCIS BARRY.

This noble woman, with whom some readers of the Social Revolutionist are acquainted, and of whom others of them have heard, it has been my good fortune the past winter, to become acquainted with. In this worldfull of cowards and flunkies, to say nothing of quite a number of good, clever people, who tell considerable truth, and believe still more, there are to be found only here and there one who dare to think and speak; who dare to be and do. One of these is Charlotte Bowen, of Waukegan, Ill.

It will be recollected that a great commotion was raised, the past year, at Ceresco, Wis. A mass-meeting of pure-minded men (of course!) was called, and vomited forth a considerable quantity of righteous indignation. A mob of virtuous ladies (legal prostitutes are always virtuous!!) was called out to rid the place of a being whom CHRIST might not have condemned, but who was supposed to be too bad to be allowed to live in Ceresco! This woman—"this old hag from Waukegan," was no other than the subject of this article—one of the noblest, bravest, truest women, as well as one of the ablest philosophers, it has ever been my fortune to meet. Whether my noble sister has ever violated the rules of popular morality, I am not able to say. With true dignity and independence, she refuses to admit or deny anything in regard to the matter. This is the true position. When there shall be found a few more men and women with sense and courage enough to take such a position and maintain it, people will have begun to find out, that minding their own business is a paying operation. To all such brave, true souls, I would say, be of good cheer; the day of Humanity's redemption is at hand, and YE ARE THE REDEEMERS. They who dare speak the truth do well; but it is they who ACT as well as speak, who DO as well as teach, that are the saviors of the world. Whatever other teachers of the glorious gospel of Freedom may do, you and I, my sister, must be true to our principles, which is to be true to ourselves. Let us be true to Nature; let us obey our attractions; let us LIVE the doctrine we teach. Let us leave the timid and prudent to sacrifice their manhood on the altar of a senseless and exacting popular sentiment; let us leave the mad multitude of fools and bigots to rave on in their folly and their madness, but let us be true to truth, love, freedom. Then shall Humanity "rise up and call us blessed."

“PHILOSOPHY OF LOVE” AMPLIFIED.

BY HARMONIA.

[The following Communication hails from Cincinnati, without the name of the authoress; but on account of its intrinsic worth, we print it, believing that few of our readers will have any difficulty in referring the authorship to the only “unity” from what just such an article could proceed.—ED.]

FRIEND WRIGHT:—You say that Love in opposite sexes, is a mutual appreciation, based in mutual fitness and adaptation; and that it continues until all the points of attraction are reciprocally absorbed, and then comes passivity or repulsion. You think that this state of absorption, or digestion and assimilation of attractions, may continue beyond the earth-life, in some instances, because this life may be too short to reach the passive or assimilated state.

You speak of these assimilated ones then seeking loves and afterwards coming together again with spirit riches to enjoy them.

I am not about to find fault with your doctrine, but with your want of doctrine. Why cannot these loving and assimilating partners of whom you speak, find time and opportunities for other unities and harmonies whilst their own unity is being completed, and thus enjoy the aggregation of spirit riches continually, and from day to day count new treasures in the unity of love and wisdom, constituting development? We are all conscious of a wish for the eternity of loves—our attraction is constancy, but the ever recurring necessity is change. How cannot the two be united?

You seem, in your philosophy of love, to be like a musician who would play an everlasting succession of duets, but who had never conceived the idea of an opera. A little more study of your subject, and the harmonies to be found between the harmonies of Love and music, will enable you to form a much more comprehensive idea of this beautiful philosophy—the philosophy of Life, of God, of Heaven.

The present idea of Love is of sensual pleasure—and everybody has a consciousness if not a knowledge, that this leads to death; hence the popular and well grounded opposition to Free Love. It is really opposition to the tyranny and degradation of Lust.—Advocates of Free Love are getting themselves defined, and their opponents exposed pretty rapidly.

The world wants love; it prays and agonizes for it; but it is too good, even in its great wickedness, to accept animal Love for the Spiritual Life-giving Essence—the very God.

I speak what I know and testify what I have seen, when I say love becomes more living between partners who are most largely affinited, as new loves come into the heart and life of each. There is a continual bridal to those who have ascended the harmonic plane of Love—who have abjured all animal love that is not informed and made living and holy by Spiritual Love, and by being confined to use, and not wasted by selfish gratification. Those who have arisen from the plane of animal love, who hold themselves free to love all that is lovely to them, realize two great goods;—they have no jealousy nor distrust; and they have an ever fresh and living bridal love.

But this freedom of love cannot be reached through the waste of the Senses. All who seek to make love free without a vestalate to prepare them to know its uses, and to enable them to fulfill them, will find themselves involved in change, jealousy and the death of soul and body.

I assert, then, that the true Harmonist will consecrate himself or herself, to the freedom of love, by emancipation from the tyranny of the sensual desire;—that they will use the sensual expression of Love only for the wisest reproduction of which they are capable, and that all Love beyond this use, they will devote to the unities that constitute

development. The smile of woman's love is the sunshine which evolves wisdom in man from generals to all particulars; and man's loving appreciation of woman becomes the mode of her unfolding and beautifying herself and all things within her sphere.

TO DR. T. L. AND MRS. M. S. G. NICHOLS.
SECTISM AND SEXUALITY.

In the May number of your Journal, I find two articles; a letter from one of you, and a report of the P. U. in the other, in regard to which I feel impelled to address you a few words, in the fullness of a brother's spirit. By your writings you have done a noble work; and as an individual recipient of good at your hands, I am truly grateful; but I write not now to commend your truths, but to protest against what I deem your errors.

You assume to be in advance of all Reformers who do not accept your views, and that we shall appreciate you and become one of you, when we become sufficiently wise to do so. I have known many sectists; and the position they all take is: "When you are as wise as I am, you will understand me and believe as I do." Perhaps this feeling attends us all, more or less; but I think it best that we should not make too great a parade of it before the world.

The sectist does not judge me by my devotion to good according to my highest wisdom, but by the special articles of my faith and the isolated acts of my life. I accept not his ideas of God, nor observe the day he has consecrated to idleness; and these delinquencies taint my whole being, in his estimation, and he looks upon me as an Atheist and heathen. Whilst he tries me by one standard, I am living by another; and he cannot judge me justly, for he does not know all that I am.

So I eat moderately of flesh, and the dietetic sectist expends his wit in the invention of ugly names for me, never dreaming that may be I am a better man and a truer harmonist in the earth-sphere, than I would be if I used no stimulating food at all; for in the supremacy of his wisdom, he presumes to know what is best for me, as well as for himself. It would not be worth while for me to make any defense, for his whole manner is instinct with the spirit: "Stand by; I am holier than thou."

Now, I ask to be judged by all that I am; not by one, but by all the principles of my being, for if you give a monopoly to any one of these, you may do me gross injustice. The peculiarities of my constitution; all the experience of my life, and all the circumstances in which I am placed, must be understood by whomsoever judgment is given; and for this reason, none of your exclusiveness can apply with certainty to me, or to any one else.—They are best adapted, I have no doubt, to certain individuals, in certain modes of life; but the attempt to take a partialism out of its own sphere, must inevitably lead to revolt and inharmony, and I protest against it as the very essence of intolerance and sectism.

I am not going to make a defense of the gross flesh-eating and stimulating habits of the people of Civilization; not by a great way. I am simply protesting against the sectism of exclusiveness, which in the plenitude of its own wisdom, erects a standard for itself, not of temperance, but of abstinence, and judges all men by it. I think it likely that there are many who would achieve a greater harmony in their earth sphere, to use no animal food; but there may be others with whom the case would be just the reverse. Falses innumerable affected us before we were born, and afterwards; and still we are not redeemed from their tyranny. All truth is not absolute; and what may be true for one, may not be true for another. What is right under certain conditions, may not be right under others; and hence a rule of life may be very good in its own sphere; but out of it, an instrument of wrong and oppression.

Individuals who indulge sedentary and studious habits to the neglect of physical exercise in the open air, under the life-giving rays of the sun, would, I think, do well to be sparing in the use of a diet which requires the exhalation of much oxygen to consume the superabundant carbon. As, under such circumstance, there is less oxygen received through the lungs, a greater proportion should be taken with the food. But if I were to indulge habits of this kind which tax my nerves, and cheat my lungs of air and my muscles of exercise, I should soon be a fit subject for the mad-house. In this respect, others may do with impunity, what I dare not do; hence, we observe that the same habits of life do not affect us all the same way.

We all have bodies, or should have, and it would seem to be a law of our being, that all should devote a part of their time to physical industry for the supply of their physical needs. As those who are active in the open air, inhale much more oxygen than those who are inactive within doors, they crave such food as contains a greater proportion of the elements which enter into combination with oxygen in the lungs, and the chemical changes therein effected become stimulating to the animal life; the blood flows more vigorously; the chest expands, and the whole physical man attains to a vigor and buoyancy of which the striplings of the counting-room and studio know nothing. Having a sound body, such are prepared to exercise the functions of a sound mind. By a just expenditure of our life energies in physical and mental activity, the equilibrium may be maintained all through life, and this would be harmony, as I conceive, in our present spheres of existence.

I know that by shutting ourselves up within doors, and doing but little to excite physical activity, we may attain to a condition of nerves, in which, by spasmodic effort, we are able to astonish the world with greater displays of genius, than we could have made by greater harmony in our habits of life. But such fragmentary culture develops the spiritual prematurely; it exhausts the individual, and he becomes old at an early age. The blood flows sluggishly or feverishly in the veins of his children, and two or three generations are sufficient to extinguish the family forever. Such is one of the penalties which God inflicts for the unjust absorption of vital energy by the higher faculties of our nature. There is an exhausting superabundance of activity in one direction, and a debilitating want of it in another. And the consequence is that the whole man becomes distorted, dwarfed and diseased. The robust farmer or mechanic, whom Plato and yourselves would deem a sensualist, lives to a hale old age himself, and his blood runs full and free in the veins of his progeny, and his name descends from generation to generation; and this is one of the modes of divine reward for the naturalness of his life.

You speak of emancipation from the tyranny of sensual desire. Now as it respects the sensual desire for food, it will be a long time before we can sing the song of deliverance. Its demands are imperious and we must comply. The desire has strength in proportion to the importance of the end subserved by its gratification. The desire for food guaranties the life of the individual; and there is another desire which guaranties the life of the Race, and you cannot subdue either without the most fearful penalties. If you weaken the one, you put your individual life in jeopardy; if you weaken the other, the penalty falls upon your offspring. Subduing one is death to the individual; subduing the other, death to the Race. Whatever invigorates the body, invigorates these desires; whatever enfeebles the body, enfeebles them.

Hence a dietetic error. Sexual desire is "immoral;" we must tone down our animal nature; become spiritual: and so reject as filthy the best of foods for sustaining bodily vigor. But every philosopher must know that it is not our physical nature that we want toned down; for we have little enough now, in all conscience; but it is our spiritual nature that we want toned up. By the process of toning down the animal, we may shoot up the spiritual like a plant in a hot-bed; but the growth is morbid and exhausting, and it can

not last from generation to generation. If we would increase the spiritual elements of our being in a natural way, in this earth sphere, we must be careful not to tone down our animal powers, but be very careful to tone them up, and then develop the whole being in harmony. What vital energy should be expended through one channel of our being, must not be expended through another, or we shall make bad work of it in the end.— Each faculty must be exercised with due respect to the needs of all other faculties, and then will the whole man grow together.

If freedom for the affections is not to be installed till mankind may control the sexual desire, as they now control the desire to ride on horseback, or to travel in foreign countries, we who are fighting for it, may as well lay down our arms. If the conditions of affectional freedom be thus the conditions of lineal extinction, then is freedom "a sounding brass and a tinkling symbol." What seems to be a more likely condition of freedom for love, is the voluntary control of the natural function amidst the free play of the social elements in harmonic life.

You have recently promulgated as a sexual law, that "the material union is to be had only when the wisdom of the harmony demands a child." I look upon this law as the legitimate child of a fragmentary philosophy, and this in turn as the offspring of fragmentary culture and unsymmetrical development.

If the law be true, as I understand it, the virtuous old bachelor whose life comes nearest your standard, should live to a greater age than the married man, and develop a higher order of manhood. In his case there has been no amative waste of the energies which should be consecrated to development, and the virtuous economist should receive his reward in a thrifty manhood and a green old age. But is it so? The prudish old bachelor and the husky old husband; the manhood of the one developed with sexual inactivity, and the manhood of the other exhausted by sexual excess; and what prominence has the sexual niggard over the sexual spendthrift? The excess of married life is one extreme; and the abstinence of your rule another. The mean between the two, would seem to be the requirements of health and happiness. This mean can only be found and practiced in freedom; and every one must find it for himself. Woman must be released from slavery and the individual allowed to live his highest thought, both as to practice and expediency, amidst the most perfect toleration.

But you have assumed to give the law; and all who violate it are presumed to be sinners. Individuals who have the same right to judge as yourselves and whose lives may have been as symmetrical as yours, and in their own opinion, more so, rebel against this law, in their highest wisdom; and however noble their lives in all other respects, yet for this you rule them out of the Brotherhood of Harmony. They cannot find acceptance and toleration, for your rule is absolute. It is the despotism of every sect on earth.

Everywhere has nature shown the utmost solicitude for the preservation of the species, and made the surest possible provision against their extinction; and the human race is no exception. As it relates to plants and animals, there is a superabundance of all the elements of reproduction. Hundreds of seeds are produced for one that ever matures a plant. There are hundreds of drones to meet the contingency of the union of only one of them, in the air, with the mother bee. All nature is governed by law, and not any part of it by specialities; not even man himself. Had natural government been by providential interference, one male bee would have been sufficient; but as it is, the seeming in-harmony of a superabundance becomes indispensable to the continuation of the species. It is just so with man's sexuality. When you get enough to ensure the continuation of the species, you have a superabundance; and this is a necessity of humanity under the general law government of the Universe.

"But the lower animals have no such superabundance, and would you regard man be-

low them?" I simply state the fact; if there be degradation, a power beyond us has imposed it. The very reason that man is superior to the brute creation, would seem to be the reason that a superabundance of the sexual element is a necessity of the Race for its perpetuity. The brute is little more than animal; procreation is necessarily an animal act, and the lower forms of animal existence require but a small development of the faculty. Its function being in the line of the animal nature, or predominant being of the individual, it has no antagonists of a spiritual character to overcome, and hence is sure to effect its purpose. But man has a high intellectual and spiritual nature which antagonizes the animal; his offspring is feeble and requires much care; and when you get enough of the sexual element to overcome these higher elements of our being, and the repugnance of caring for offspring, so as to insure the perpetuity of the Race, you have more than your rule tolerates. The sexual element in man has strength in proportion to the antagonists of sexuality to be overcome, so as to make abundantly sure of the propagation of his kind; and if this proposition be true, it follows that primitive and undeveloped peoples have less of the sexual appetite than the more advanced races; and I think the facts will sustain this as a rule. A corollary of this proposition would be, that as races (not individuals always,) advance in spirituality, their sexual wants will become more and more a necessity of their nature.

The healthy and symmetrical man would find no relief in the amount of sexuality permitted by your rule. If he cultivate those habits which keep up the vigor of his body and the symmetry of the whole man, in all respects but those of sex, and observes your rule in that, he would be necessarily less pure and spiritual, than with a temperate indulgence of amative desire, according to its own indications. Many, I know, through nervous exhaustion of studious habits in a close atmosphere, may tone down their animal nature so as to come within your rule; but I know just as well that such a life is sinful.—The writer hereof knows something of this by fell experience. When he attained his majority, he was endowed with a healthy flow of blood and a vigor of constitution which is not the lot of every one. As a necessary accompaniment of this, his sexual nature had power and activity. But he became a student, and made his intellect and friendship nature the channel through which he expended all his vital energies. As a matter of course, he became very pure and chaste without the least approach to sexual desire. He should have been rewarded for so holy a life, but he was not; and if the penalty be any measure of the sin, he sinned more during a few months of that period of his life, than in all his life besides. He suffers yet, and shall till he lays aside the old body, whose laws he has violated.

As man is now constituted, whoever so absorbs the sexual element of his being in any mode of life, as to bring its activities within the range of your late teachings on this subject, does so at the expense of physical completeness and human symmetry; and he does it at his peril. One who so lives is not capable of the complete sexual act, except through spasmodic and exhausting impulses. He is not physically competent; and it is not strange that his family degenerates.

Your law presumes a harmony which God has not himself achieved in the Universe. There are earthquakes and volcanoes, marshes and malaria, the scorching winds of the desert and the chilling winds of the Winter; yet the Universe is a unit, and harmony therein predominant. Universal government is by law; and hence the necessity of exceptional discord. By discordance of life in one direction, you may overcome discordance in another; but be careful that you do not lose a great deal more than you gain. You may achieve what seems to you a greater harmony in your earth-life, but so far as you do so through the suppression of your animal nature, the effort is a violent one, and exhausting; AND IT LEADS TO DEATH!

Our faith is to a great extent the creature of our lives; and vice versa, of course. When

I was exhausted with intellectual labor, my intuitions would have inclined me to your rule far more than they would have done a few months before, when my life was more natural and truthful; or if I had been a medium, I would, by the same law which governs intuition and revelation, been more likely, under the influence of nervous exhaustion, to have received such teachings as these, with which yourselves have been favored. All unnatural life, of which the DISSIPATIONS of novelism and spiritualism are examples, perverts the instincts of our nature; and I trust none upon any question of harmonic life who gives a monopoly of his vital energies to any class of his faculties.

In the early stages of harmonic movement, the individual must be thrown upon his own responsibility in all that concerns himself; and then we must tolerate all. This is the precise opposite of rule and sectism; and until we ignore all shapes of sectarian despotism and discard utterly all Procrustean bedsteads for any other than our individual self, we shall fail in freedom, progress and harmony; and end in clique, clanishness and sectism. The division of mankind into sects is an evidence of progress toward harmony; but sectism is not an element of harmony in actualization.

I believe in the vestalate in its proper place as much as any one can. Without it I believe a sexual love cannot be matured as it should be. Hence, we want freedom and toleration, and not the dogmas of sect. If in freedom any exhaust or pervert their sexual nature, the penalty falling upon them and their children will contrast with the reward of well-doing, as exemplified in the lives of those who observe the law of temperance; and thus will the truth vindicate itself. Out of freedom this cannot be, for in the despotism and exclusiveness of marriage, there is little incentive to temperance, as the system turns at either extreme on absolute celibacy and exclusive license.

My dear friends, were it not that I feel entirely justified in writing this letter, I would beg your pardon for having done so. You may think me abundantly impudent, but as my letter has been conceived in the utmost kindness and written in the same spirit, I trust that it will not prove offensive to yourselves any further than its heresy of sentiment may make it so. It may be thought that my manner has bordered too much upon the personal; but it must be recollected that you have assumed to be the head and heart of a social body which extends into all parts of the Union; you have assumed to be the unity to which hundreds of the most profound thinkers and intelligent workers are looking as the center of their thought and work; and in view of these assumptions, I think I should have been justified in greater explicitness than I have indulged. If you had assumed only to suggest or teach, I should have presumed nothing more than a careful investigation of your doctrines; but when you set yourselves up before the world as exemplars, it seems to me that your life itself becomes a subject for public scrutiny. Did I assume to stand upon an advanced plane of human life, to proclaim a new gospel, an imminent dispensation, and ask that others have faith in me and reverence for me, I should hold myself in readiness for dissection. But your friend PETER is too chary for that; he assumes simply to be self-centered, and this character he would try to vindicate before the world. We may look to many unities for the mutual interchange of love, and very life itself, and should do so; but let us be careful that no one absorbs us, or we may be eventually swallowed up in tyranny, and overwhelmed with ruin.

This letter is a plea and a protest;—a protest against exclusiveness and sectism, however fascinating the forms in which they come; a plea for toleration as indispensable to the freedom and development of the individual. When the rules of sect-life emanate from the spheres of mystery, and the "I-am-holier-than-thou" is confirmed by oracles, they come with ten-fold power to fasten upon the lives of those who are not yet developed entirely beyond the planes of superstition and idolatry. While there are hero-worshippers, there will always be some to ape the hero; and I accept all these as good in their way; as elements of agitation, but not of actualized harmony.

Sincerely and affectionately your friend,

BOSTON, May, 1856.

PETER SOCIALIST.

THE SOCIAL DESTINY OF MAN.—By private letter from ALBERT BRISBANE, we learn he is engaged in the re-publication of this great work by Fourier. He will also publish in connection, a Treatise on the Functions of the Passions of the Soul. On receipt of the work, a more satisfactory notice will be given. It may be ordered through RISING STAR, Greenville, Darke Co., Ohio. Price, \$1.25, postage unpaid. L. H. B.

FREE MEETING.—A three days Meeting of the Friends of Human Progress will be held in a Grove near Winchester, Preble Co., Ohio, commencing July 11th. L. A. HINE, ANNE D. CRIDGE, WM. DENTON and others, have been engaged to be present. The timid and the half-hearted, the bold and the whole-souled are invited to attend.

What can be killed is unworthy to live.

COMMITTEE OF ARRANGEMENTS.—Samuel F. Cross, G. W. Bookwalter, Thos. Dewette, Martin Lawrence, Wm. Boner, C. H. Grines.

“POEMS FOR REFORMERS” are in the hands of the binder, and will be sent to subscribers in a few days. W. D.

OCTAGON SETTLEMENT COMPANY, KANSAS.—Containing full information for inquirers. New York; published for the Company by Fowler & Wells, 308 Broadway. Price, 25 cents.

ORIGIN.—The Octagon plan of settlement was originated by Henry S. Clubb, of New York City, in 1855. It was first adopted by the Vegetarian Settlement Company which has made rapid and unexpected progress, having already a sufficient number of members to commence a city containing an area of sixteen square miles, a site for which has been selected on the banks of the Neosho river, Kansas Territory. The capital of this Company, in February, 1856, amounted to over \$33,000, and the private capital of members to over \$100,000. The Octagon Settlement Company is the second to adopt the Octagon plan, and although it commenced subscription to stock only in February, 1856, by the end of that month it numbered sufficient members to start one Octagon village of four miles square of area, and its shareholders are daily increasing, so that it is probable before the end of the Winter, sufficient members will be secured to form a city of equal size to that of the Vegetarian Company.

THE SITE.—The site selected for the Octagon City, is on the Neosho river, between lat. 38 deg., and the boundary line of the Osage Indian lands, and between 18 deg. and 19 deg. long. West from Washington. It is on the opposite side of the river to the settlement of the Vegetarian Settlement Company. The river at this point is very rapid, and for ten months in the year, the water is sufficiently abundant to make it serviceable for mill-power. It is free from any bad taste, and very soft. There is a sufficient amount of timber to serve the purposes of settlers until additional timber can be grown. Coal, limestone and sandstone, suitable for grindstones, etc., and abundant springs of pure water are interspersed throughout a fine rolling prairie, and the land comprises excellent vegetable mould, loam, etc., to a great depth, with a gravelly, and in some instances, rocky substratum. The limestone is well adapted for building; being at first easily cut, and becoming very hard by exposure. It will be seen by reference to the map of American Railway Guide, that a Pacific railroad is projected which will cross the Neosho river a little below the spot above indicated. The scenery is very beautiful, and the surface undulating, like the waves of the ocean subduing after a storm. The banks of the river are from fifteen to thirty feet high, and there are several perennial streams adapted for water power, emptying themselves into the river near this site.

ADVANTAGES OF THIS PLAN OF SETTLEMENT.—1. Every settler would live in a village, and at the same time be in the best possible situation on his farm—between pasture land in front, and arable land in the rear of his dwelling. 2. Every settler would enjoy the mutual aid and protection of the other settlers, affording the best opportunity for cooperation in store, implements, teams, machinery and sales. 3. Educational advantages could be secured to children, the school house in the center being within a quarter of a mile of all the farmhouses. 4. The intellectual advantages to settlers are worthy of consideration, as by assembling together frequently in the central building, for the discussion of agricultural, physiological, mechanical and other sciences, politics, theology and morals, the great amount of intelligence will be kept active, and the dullness and monotony often incident to country life, avoided. 5. The social habits of improvement occasioned by such proximity, must be evident. In isolation men become indifferent to the refinements of civilized society, and sometimes sink into barbarism; but living in proximity in this way, will cause emulation to excel in the arts of domestic and social life, and in the elevating influences of mental and moral culture. 6. The pecuniary advantages of this plan arise from the fact that the formation of a village always increases the value of the land all around.

LIST OF BOOKS.

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

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

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

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

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

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"Although I have been a student of Socialism for fifteen years, I have never met with any work which presented the communal doctrine in such a clear and lucid manner, and at the same time so attractive, with the objections so well considered and answered."—W. B. P., Toronto, C. W.

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SOCIAL DEMOCRACY;

A SOCIETY RECOGNIZING THE PRINCIPLES OF MUTUAL TOLERATION.

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

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

LECTURING.

WILLIAM DENTON is prepared to lecture on Religious Reform, the Bible, Temperance, Slavery—Mental, Social and Chattel—Woman's Rights, Education, Phonotopy, Spiritualism, etc. Any one wishing to secure his services, can direct to him at Dayton, Ohio.