

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

A MEDIUM

FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,

PERTAINING TO

HUMAN PROGRESS

AND GENERAL WELL-BEING.

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

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C O N T E N T S .

The Human Brain, - - - -	67-68	Mathematics, - - - - -	85-86
Bible Prophecies, - - - -	69-71	Use of Terms, - - - - -	86
Love;—a Definition and an Application, - - - -	71-72	Land Office Corruption, - - - - -	87
Practical Socialism, - - - -	73-74	Selfishness, - - - - -	87-89
Localities, - - - - -	74-77	Human Elevation, - - - - -	89
Western Virginia and South-Eastern Ohio, - - - -	77-81	Literary Notices, - - - - -	89-91
Philosophy of Love;—Reply to Harmonia, - - - -	81-83	Poetry, - - - - -	91-94
Marriage, - - - - -	83-84	Social Action, - - - - -	94-95
Contracted Views, - - - - -	84-85	COVER.—Our Journal;—Letter from J. P. Davis.	

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Our Journal.—An occasional word about our pet will no doubt be excused. Ours is a unique periodical "as ever was." No one No. is a "sample" of the journal, by any means. In this No., for example, there is much said about LOCALITIES, and the Res. Ed. occupies a considerable portion of the room; next No. will have more than any one yet on Free Love and kindred subjects, and but little perhaps from the Res. Ed. When an article is written because the thoughts imperiously demand the privilege of coming before the world, it is sure to have "body" in it; and the more such an article would be rejected, by most of our more liberal journals, on account of its heresies, the more freshness and originality it is likely to have, and the more likely is it to get into the pages of the S. Rev., and be read with interest and zest by every fearless truth-seeker. An article on "our side" must be well written to gain admission;—on the other side, we print the best we get. We are proud of "our journal." It is free. Heretofore, the best thoughts of the best thinkers have had to be suppressed for want of a free medium of access to the public mind. Many a one has suffered intensely, silently and alone with the truthful thought burning for utterance. According to the extent of its monthly capacity, the SOCIAL REVOLUTIONIST proclaims that this shall no longer be so.—And with regard to weeklies, it must be mentioned here, that there is one which seems to be really free—the "Truth Seeker," Angola, Ind. It is now struggling for existence, and may it triumph, and live long to herald the gospel of Freedom.

NEXT No.—Brother Hine's article against Free Love is likely to be well attended to. We have an article in reply by Joseph Treat, and another by J. D. Gage, covering different ground, both of which will appear in next No. Also, "Jottings" by L. A. Hine, a reply to George Pyburn by James W. Towner, a letter to "Free Lovers a la Treat and Pyburn" by Peter Socialist; &c. It will be issued a few days earlier than usual, so as to get out a reprint of No. 1., to supply those who have not received that No.

CORRECTION.—By an oversight in last No., the name of the author of "Wants" was omitted. They are J. H. Cook's "wants."

LETTER FROM J. P. DAVIS.

MITCHELL, Mitchell Co., Iowa, July 27, 1856.

FRIEND PATTERSON:—I am now in Mitchell Co., one mile West of the above town, situated on one of the handsomest spots I have ever seen—one embracing as many natural advantages as any in the West; one that has no indications of malaria, although on the verge of Cedar river.

We have a handsome river with pebbly bottom, rocky shores, and affording fine water power. There is one on our land. We have building stones that will bear almost a marble finish; have high, rolling, rich prairie and are near a body of 40,000 acres of timber of good quality. There are five saw-mills in operation, distant from fifty rods to three miles. A flouring mill is building near by. We are supported by an intelligent, enterprising population; nearly to a man, opposed to slavery, and are willing to hear all subjects discussed. (The majority are.) Churches are scarce. There is not a thrifty one in the county. Last year every vote in the county was cast for a Free Soiler. This year there is one Democrat in Mitchell.

Two companies, one from Prairie du Chien, the other from Muscatine, are surveying routes for railroads to this point. No doubt we will have the cars running here within two years.

Good farm lands can be purchased here at \$4 and \$6 per acre; timber from \$15 to \$30. We have laid off some 300 acres into five acre lots, which will be sold at cost to reformers.

We had to purchase second handed in order to get the spot we wanted. We paid from \$5 to \$12 per acre, and will sell the choice part of it for \$8 to \$12 per acre. We could now get \$20 per acre for the whole of it. 700 acres joining are in the hands of a reformer who says if a reform village is started, it shall come in at cost. We have six families here. The nucleus is good. We want some radical co-workers to aid in shaping it.

We design only a public building, erected by taxation and subscription, to answer for social, moral, literary and scientific purposes. A lot is donated for that purpose, and we design commencing it when a sufficient number enlist to make it feasible. We anticipate a union store. These items are all we aim at now. This is surely one step, and if we get cooperation, we can do so much, and this effort will pave the way for a higher life. I am satisfied this is the point to begin at. No matter how radical we may THINK we are. I have yet to find the one who has proved himself ready to make common cause in pecuniary matters. No effort on that basis will succeed in this age.

We have a good water power for sale on reasonable terms.

Yours for progress,

J. P. DAVIS.

THE
SOCIAL REVOLUTIONIST.

SEPTEMBER, 1856.

THE HUMAN BRAIN,
IN ITS RELATIONS TO HUMAN SOCIETY.

BY J. H. COOK.

Having in preceding articles very briefly and imperfectly pointed out some of the relations and correspondences, past, present and future, between the human brain and society, I will occupy the rest of my space, in this volume, in alluding to the foundation, origin, nature, character, and practical working and bearing of all human and sexual affinities. I am aware how poorly qualified I am to impart, and the world at large to receive and appreciate instruction on this important theme, which is exciting so much interest in philosophers and reformers. I wish to make no statements or deductions that are incompatible with man's true nature and constitution. All human affinities depend upon cerebral development, producing certain conditions and relations, which vary in degree or character, with every human being. Human affinities exist in consequence of human wants; or if we had no wants, we should have no affinities. When we compare ourselves with a true standard of development, indicated by a true Anthropology, we find these wants, and their consequent attractions wonderfully various and numerous. Nor is the most profound philosopher less subject to their exalting or degrading influences than the most stolid ignoramus. These attractions are far more numerous and diversified than most minds do or can conceive; or "than Horatio dreamed of in his philosophy." These wonderful attractions all arise from the various developments and relations of human brains. The mass of mankind, ignorant of their origin or their number, suppose them to be few in number and similar in character. A person with a fully developed brain, has numerous wants that cannot be felt or appreciated by a deficient brain. A vast number of the attractions between the sexes arise from some deficiency in one which can only be supplied by the excess or surplus of the same part of the brain in the other. There is a natural tendency in two extremes: a positive and negative to meet, blend and happy both parties. The high or low; good or bad; pure or impure CHARACTER of these attractions does not trouble the philosophical mind, that sees in Nature's grand scheme a NECESSITY for them all. The natural tendency of all attractions between the sexes, is, to check excesses and supply deficiencies, and thus to harmonize and improve the race. Repulsion

is as necessary as attraction. A man and woman both possessing the bilious temperament in predominance, are like two pith balls, positively electrified; and like those balls, mutually repel each other. Both, at the same time, would be strongly drawn to one who was deficient in that temperament, and, therefore negative to them. On this principle, one deficient in bone is attracted to one who has a surplus of bone. One who has weak muscles is benefited in contact with one who has strong muscles. A man deficient in blood is made happy by being attracted to a woman who has an abundance or surplus of blood bounding vigorously through her system, because she supplies him with that which he needs; and he in being thus warmed and invigorated, is made happy in her atmosphere or in contact with her person. She is also happy in thus finding a market, so to speak, for her surplus product, and in giving she is, by a natural law, abundantly blessed. A female deficient in the upper posterior brain, is drawn to a man who is well developed in that region, for she being deficient in the firm, heroic, hardy, resisting and energetic qualities of mind, is drawn to, and feels strengthened in the close proximity of a man who has a full fountain of them which she naturally seeks. The convexity of his head in that region is adapted to, and fits into the concavity of hers. The two developments naturally tend to be side by side, as much as a valley and mountain are generally side by side. A man wanting in the nutritive temperament is drawn to a woman in whom it predominates, by an irresistible power, because she CAN supply his wants in that respect, other things being equal and favorable. A man who has a large region of Restraint, and who is consequently wanting in a free, spontaneous flow of feeling, action, or expression, is attracted to a woman who has Restraint moderately, and the Conductor organs largely developed, through and by which there is a warm, open, free, unchecked expression of her exuberant feelings, ideas, sentiments and attractions. So the cold are attracted to the warm; the coarse to the fine; the hardy to the sensitive; the fearful to the brave; the rash to the prudent; the patient to the fretful, and so on. Dark hair is attractive to light hair; dark skin to light skin; the pale hollow cheek to the rosy, full cheek or face; the full eye to the sunken eye; the convex mouth to the concave mouth; the small upper thorax to the large; the tall to the broad; the angular or sharp to the round, smooth and compromising; those who have firm, hard flesh to those who have soft, yielding flesh; those who have naturally a dry, to those who have a moist skin; those who are stiff-jointed to those who are limber-jointed, and so on. Every organ of the brain has its peculiar objects of attraction, its direction, range and *modus operandi*, which differ more or less from every other organ. Every combination of degree or character produces a different attraction. Every organization, vegetable or animal, naturally attracts to itself that which it needs to gratify and happyify it, and promote its growth and functions.—“What is one’s meat,” or attraction, “is another’s poison,” or repulsion.

I did not intend to intimate above, that extreme differences in CHARACTER, constituted, without conditions, an attraction, but differences in DEGREE of development. Attractions arise from differences in character of cerebral development within certain limits, and favorable intermediate developments, through which the attractions act, or are transmitted. The predominant nervous temperament could not be attracted to the purely nutritive that was entirely wanting in the nervous. The predominant moral brain could not be attracted to the purely animal, entirely destitute of the moral.

How glorious and cheering the idea, that what is needed to make us happy, is at the same time needed to promote our growth and progress, and perfect our constitutions.—“There is balm in Gilead and a physician” in EVERY human being, who has what we want, and can supply it to us. Especially is man to woman, and woman to man, the *vis medicatrix nature*. O, the THERAPEUTICS of human loves! Who fully considers or appreciates the theme?

BIBLE PROPHECIES.

BY W. D.

PROPHECIES RESPECTING EGYPT.—Egypt, the mother of nations, the cradle of science, the birth-place of literature, is often referred to in the bible. Here Abraham and Isaac visited; and here probably the germ was planted of which Mosaic Judaism was the fruit. Jacob and his sons went there and their children—70 souls—and in 215 years increased to nearly two millions!! when they were led forth by Moses to the Promised land. But Egypt was their mother country; and when wandering through the sandy desert, and feeding on one simple dish, they remembered with regret the feasts of that land of plenty. “Jewels of silver and jewels of gold” were not all that the Israelites borrowed of the Egyptians; they carried with them much of their craft, their institutions, manners and laws. Circumcision, it is well known, is an Egyptian rite, and has been practised there from the earliest times. These and other circumstances, caused the Jews to incline to Egypt. Solomon seems to have been on good terms with the Pharaohs, and the kings of Israel and Judah relied upon their help on extraordinary occasions. The prophets being less practical than the kings, were opposed to these Egyptian alliances. They thought that the God of Israel was all-sufficient, and hence they denounced those who sought help from thence, and prophesied against Egypt.

Isaiah is the first to open the thunders of prophecy against the devoted country.—Is. xix ch. “The burden of Egypt.” This prophecy declares that “the Lord shall come into Egypt, and the idols shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.” [Ver. 1.] When shall the Lord come into Egypt? No time is fixed; all is indefinite; in one year or ten thousand, it may be. What is meant by the Lord coming into Egypt? No one can tell. What is meant by the idols being moved in his presence? Some say it means that they would be destroyed; but it does not say so, nor it does not say anything that means that. When we say a man is moved, we mean that his feelings are aroused; but as idols have none, we will not suppose that to be the meaning. When we say a thing is moved, we mean that it is taken from its place. The idols of Egypt then were to be taken from their places at the presence of the Lord. Can any one prove that this has ever been accomplished.

“I will set the Egyptians against the Egyptians: and they shall fight every one against his brother,” etc. [Ver. 2.] All ancient nations were distracted, more or less, with civil wars; and as Isaiah left himself a boundless margin of time, of course, this part of his prophecy was certain to be fulfilled. He goes on to inform us that the spirit of Egypt should fail, and they should seek to idols, charmers and wizards. If anything unusual occurred, of course, they would, they had always been in the habit of doing so.

“And the Egyptians will I give over into the hand of a cruel lord: and a fierce king shall rule over them.” [Ver. 4.] This is more definite, but still not sufficiently so.—When shall they be given over? Shall the cruel lord and fierce king be an Egyptian or a foreigner? and if a foreigner, of what nation? Grotius and others think it refers to Psammitichus, but Bishop Newton says that he reigned long and prosperously for Egypt; so it could not be him. He thinks it may with greater truth and propriety be understood of Nebuchadnezzar; but he never reigned over Egypt at all; he merely made an expedition into Egypt, and returned, leaving the king of Egypt on the throne. But we are told by Newton that it may with the greatest propriety be referred to Cambyses and Ochus. O, poor prophecy mongers; what shifts ye are driven to! Cambyses ravaged Egypt, it is true, but never reigned over it; and if he had, what would be the worth of a prophecy that is applicable to so many persons?

"And the water shall fail from the sea, and the river shall be wasted and dried up."— [Ver. 5.] "The reeds and flags shall wither;" "the fishers shall mourn," etc. Now this is definite enough; we cannot ask for anything much more so. There is only one river in Egypt, and that is the Nile. There is only one sea whose waters could fail(?) and that is the Mediterranean. If the Nile had ever been dried up, of course we should have heard of it. If the waters of the Mediterranean had failed, some account of it would certainly have been transmitted to us.

Has the Nile ever been dried up? History says no. Have the waters failed from the Mediterranean? History again answers no.

This we find invariably in the prophecies, that when the prophet definitely foretells some unlikely event—something that could not be guessed,—the event never corresponds with the prediction.

The prophet proceeds to state that five cities in the land of Egypt should speak the language of Canaan, and swear by the Lord of hosts that there should be an altar to the Lord in the midst of the land, and a pillar at the border for a sign to the Lord. "They shall cry unto the Lord because of their oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation. * * They shall return to the Lord," etc.

If this teaches anything, it certainly teaches that the Egyptians should be converted from their idolatry to the worship of Israel's God, and that five cities should speak the Hebrew language. If this had actually come to pass, we might not have been certain that Isaiah was a prophet, but we might have been surprised. How does history correspond with this prediction? The Egyptians never were converted to the Jewish faith, are not yet, and never will be; and no one city in Egypt has yet spoken the language of Canaan, or the Hebrew, which was the language then spoken. But Isaiah says that God should send the Egyptians a saviour and a great one, and he should deliver them from their oppressors, and that in that day the Lord should be known to them and they should know the Lord. Who was that saviour? Alexander, say the commentators. Did he save them from their oppressors? Yes, by conquering the country, giving his officers the military command over it, and appointing a civil governor, an Egyptian, to rule them. Is this the way that God saves a people? And is this the great saviour prophesied of hundreds of years beforehand, who merely gives them Macedonian rule for Persian, its character depending entirely on the men in whose hands it is placed?

At the same time, or as it reads, in that day, there was to be a highway from Egypt to Assyria; the Assyrian was to come to Egypt, and the Egyptian to Assyria. In that day too "Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless saying, Blessed be Egypt, my people and Assyria, the work of my hands and Israel, mine inheritance." In the time of Alexander, the Assyrians were no longer a people. So that it is evident if Alexander was the saviour, the latter part of the prophecy was never fulfilled. It appears to teach, though it is very misty, as prophecies generally are, that Egypt, Assyria and Israel should be united, and be a blessing in the midst of the land, so much so that God would be pleased with them and bestow upon them his blessing. Did anything like this ever come to pass? Never. Will it ever come to pass? It never can. Assyria has vanished; the time has passed forever.

Jeremiah, who lived in Egypt for some time, prophesied that Nebuchadnezzar would come against Egypt, and conquer it, and destroy its idols. But as he lived in the time of Nebuchadnezzar, and might have known his intentions and the impossibility of Egypt being able to withstand him, there was nothing more remarkable in it than for a man to

have prophesied a few years ago, that the United States would conquer Mexico. Whether he destroyed the idols or not, history is silent respecting, but it is very likely that he did, not having the fear of their gods before his eyes.

Ezekiel, who flourished at the same time as Jeremiah, but who lived in Babylon at the same time that Jeremiah was in Egypt, and had, therefore, opportunities of knowing the intentions of Nebuchadnezzar, prophesied very largely against Egypt.

In Ezek. xxix: 10 and following verses, we are told that the "land of Egypt shall be utterly waste and desolate, from the tower of Syene, even unto the border of Ethiopa. No foot of man shall pass through it, nor foot of beast shall pass through it; neither shall it be inhabited forty years. And I will make the land of Egypt desolate. * * And I will scatter the Egyptians among the nations, and will disperse them among the countries." At the end of forty years, he prophesied that they should return. Here is a prophecy definite enough. The country—Egypt; its condition—utter desolation; the time—forty years. And from the context, this was to follow upon its conquest by Nebuchadnezzar. The only question now is, did it ever come to pass? Never. Nebuchadnezzar left the very king upon the throne that he found there, (Amasis) and returned to Babylon, leaving the Egyptians to go on as before. There never was a time when Egypt was desolate for forty years, so that no foot of man or beast passed through it, and the prophecy fulfillers themselves acknowledge that these prophecies will not bear an absolute and literal understanding. True enough, but is it not evident that if they had been fulfilled, an absolute and literal understanding is the very thing that would have been required, and for which they would have called most loudly. If God made these prophecies, it was just as easy for him to give literal ones as any other, and since they are by far the most convincing, we must reasonably expect them to be of this character. How shall we know when they are literal, and when figurative? We are left most sadly in the dark.

But the prophet takes up his "burden" again. Ezek. xxx: 10-13. "I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar. * * I will make the rivers dry, and sell the land into the hand of the wicked, and I will make the land waste. * * And there shall be no more a prince of the land of Egypt." After Nebuchadnezzar conquered it, there was to be no more a prince in Egypt. Yet Nebuchadnezzar did not even dethrone the king who was over it then, and who continued to reign afterward for more than twenty years, and after his death, his son Psammenitus succeeded him. Egypt is at this present time ruled by a prince—a prince born in her own land.

Ezekiel says much more about the future character and condition of Egypt, but it would not be a profitable employment of time to refer to all.

Sufficient has been done to show that these "prophets" were no prophets; their prophecies were rhapsodies; and that those who trust in them, are building on a spider's web that will not bear the weight of a child.

LOVE;—A DEFINITION AND AN APPLICATION.

BY J. W. TOWNER.

The love of which I speak, is sexual or conjugal love. It is commonly understood and defined to be the attraction which men and women have for each other, which prompts them to union with each other, in various degrees, culminating in the sexual embrace.—It is regarded generally as a first principle, a primary cause. Many assume that it is under the control of the will; we may love or not, say they, as we choose; we may cultivate love where discord and aversion are spontaneous; we may destroy it though it spring up of itself and struggle for continued existence. Love is of God, say they; it is an essential

attribute of his nature; all are made in his image; all can love, can imitate God in the exercise and manifestation of this attribute towards whom they will. So love is generally called Divine.

Putting the "gods" aside, what is apparent respecting the nature of love? Simply this: That as sexual beings, we have affinities for each other, from which arise attractions, which when allowed to have free course, results again in affections, giving us pleasure, prompting us to close and sweet communion, and finally to an interblending of body and soul for our own perfection and the perpetuation of our race. These affections I would designate by the comprehensive term, Love. I would define it, not as the attraction of the sexes to each other, but as the RESULT of such attraction; not as an active principle, but as the PRODUCT of the operation of active principles, interior springs concealed in our being which we have not yet analyzed and understood. Friend Wright's definition of love, in the May No. of the S. Rev., accorded better with my ideas than any I had ever seen.—Farther; love is the conclusion to which we come in our affectional natures, as belief or faith is the conclusion to which we come in our intellectual natures. I think I see a close, if not a perfect analogy between belief and evidence, on the one hand, and love and affinal attraction, on the other. I consider that persons of the opposite sex have the same relation to, and operate upon our affectional natures, in the same way as external objects, logical propositions and evidence have to, and operate upon our intellectual natures; or that similar objects, ethical propositions and evidence have to, and operate upon our moral natures. Things, ideas and evidence are presented to us, if there is adaptation and receptivity in our intellects, we receive them, and the result is belief or faith. Other things, ideas and evidence are presented to us, and if there is adaptation and receptivity in our moral faculties, there is Conscience. So, persons are presented to us; affinity is developed, attraction also, and the result is Love. A long definition? Perhaps, you, dear reader, will say: What application can we give it? I consider its application to the question: Is love enduring? to be very important. Defining love thus, I would answer that question thus: Yes, love is as enduring in its nature, as belief or conscience, no more so. If things and ideas remain to us the same; if evidence presented to our minds, is the same continually, we shall not change our belief. And so of Conscience; so of Love. But whenever changes take place in the springs of faith or conscience; or, when by any cause the adaptation and receptivity of our intellectual and moral natures become different from what they now are, then will our faith and conscience change. So also of love. If the objects of our love change by progression or retrogression, by development or repression; if we change, in the same way, then must our love change. It is unavoidable as long as there is activity and growth. If it is an evil, the only remedy is to be found in stagnation and repression.

But why should we look upon change in love and love relations with fear or aversion, any more than we do upon change in belief or conscience? Some cannot think of this with complacency. They believe and moralize as their fathers taught, and it were sacrilegious to think of doing otherwise. They will not listen to reason; it is carnal. They will not examine or study; it is irksome; they will not break off their relations to the party, the school, the sect, the church; it is inconvenient. Even when those relations are unsatisfactory, people sometimes continue them through fear of countenancing licentiousness of faith and morals. We call such bigots. May there not be the same bigotry in love, springing from the same superstition, or the same dread of change, the same aversion to labor, to get out of false and into true positions and relations?

PRACTICAL SOCIALISM.

BY FRANCIS BARRY.

For some years, a few of us have been thinking of forming an association to be located near Berlin Heights, Ohio. The want of pecuniary resources has alone prevented its going into operation.

Those who have been agitating the question of association through the columns of the Social Revolutionist, have seemed to be bent on finding cheap land, and a more Southerly location, or I should before this have urged the claims of this point. But as the horrible state of things in Kansas, must have a tendency to dampen the ardor of those who have been looking in that direction, and as Western Virginia does not prove as inviting as was hoped, I conclude this is a favorable time for these to speak, who favor other localities.

The point referred to, is located 45 miles West of Cleveland, and 3 miles from Lake Erie. It overlooks the lake and the surrounding country to a great distance, making the scenery exceedingly grand and beautiful.

The soil is good, and adapted to all kinds of crops.

It is near the best market, and is surrounded by the best farming country in this region. It is near railroad and post office. It is the best location imaginable for fruit, which is not affected by frost when it is cut off elsewhere.

Springs of good water, run from the hillside.

The people here are behind none in intelligence and liberality. A distinguished reformer who is well acquainted with our people, and, who has lectured extensively in Ohio, says, there is more intelligence here than in any other town in the state.

Orthodoxo onte powerful, is quietly and gracefully dying.

Our reformers are not divided into sects or cliques, but meet in a "FREE DISCUSSION HALL," where anybody may say anything.

At Berlin Heights, is a small seminary in liberal hands, and would very easily fall into hands still more liberal.

Land is from 40 to 50 dollars per acre, which I consider cheap, considering advantages. There is no more healthy climate in the world. The last doctor has left because "he couldn't live," and gone where the climate is worse, and fools more plenty.

It is my settled opinion, that it will not pay to go where land is cheap. Disadvantages will be sure to more than counterbalance the price of land. I would do away with this difficulty by extensive fruit raising, which is the most healthful, attractive and profitable employment in the world, requiring but little land, and avoiding animal raising, which requires a great amount of land, besides being a vexatious, degrading, filthy and comparatively unprofitable employment. On the latter point, extra capital for land, cost of fencing and taxes decides the question in favor of fruit raising against animals.

I am decidedly opposed to running away from "civilization," to find a home where we can enjoy ourselves, and let the world "go to the devil." Let us stay and CHOKe THE MONSTER, "beard the lion in his den." But, I would by all means choose a location, where there would be no danger of physical violence, and where the people would associate with us, and listen to our arguments. It is very important too, to be near the mass of highest developed mind. In view of either of these considerations, this is pre-eminently the place.

In regard to organization, the less the better. Let us protect ourselves against the thieves and cut-throats of civilization, but don't let us appeal to outsiders to help protect ourselves

against each other! Such a contemptible affair would be a "joint stock company." Let individuals and groups hold their own land separately so far as they intend to keep up separate interests, and let the deed of such as is to be held in common, be taken in the name of the poorest (best) woman or girl who comes to our hearts and inspires us with perfect confidence. Would not this be a beautiful lesson to the world? But, let all who wish to load themselves with the filth of the world, do so. I will let them have their own way. But, above all things, let us beware of CAPITAL! It has been the DAMNATION of other associative movements, let us "seek salvation" from their fate, by avoiding the rock on which they made shipwreck. I will "fight to the death" any plan by which capital shall have the advantage of labor. I had rather see the capital sunk in the middle of Lake Erie, than to see it gain a permanent foothold in our midst. Philanthropists of abundant means, could be of incalculable service to humanity, by using their means as justice and manliness would dictate; but all who regard the dollar more than the man, should have a wide berth.

Our only motto must be Freedom. Every individual, fit to be of us, must do as he or she pleases in all respects; and those who are not "of us," will not be attracted to us. We shall not be troubled with tobacco chewers, for free-love will not "attract" filth. Believers in marriage, "mating," "duality" etc. will not come among us, for fear of losing their "property." Those however who have faith, that the "one-love" will be secure where attraction is recognized as law, we shall of course, welcome. But I warn them that "variety in love" will be the result.

LOCALITIES.

BY WM. W. MARTIN.

FRIEND PATTERSON:—I have been much interested in the articles of the "Social Revolutionist" relating to a practical realization of ultra Socialism, especially those portions which treat of the LOCALITY.

Having travelled over and sojourned in different portions of the Mississippi valley, I may be able to give some useful information with reference to the best places for reformatory settlements, for there seems to be a wide diversity of choice in the selection of a proper locality; and it seems probable to me that no one place can be found that would suit all the various tastes of the great body of reformers; but fragmentary and like leaven, they will distribute themselves in groups and small settlements throughout the country, until the whole mass is leavened. 'Tis right. Enough has been said to convince me that more good will result to humanity, from the gradual distillation of truth from the heads and hearts of widely disseminated reformers, than from the concentrated power of ONE HOME OF ALL. The former will kindle fires on every hill top throughout the land, that will everywhere modify the dark and cold atmosphere of ignorance and depravity, and give to many minds an upward bent and a resultant healthy growth. The latter, concentrating all the light and heat in one blaze, will dazzle the eyes of the beholders, and drive many away by its very brightness, before they can approach near enough to FEEL its genial warmth; and the opposition—the fire(y) engines would all be brought to bear on that one point, and the effort crushed—the fire smothered, if not extinguished.

I lived a short time, several years ago, in the valley of the Little Kanawha, Western Virginia, and am able to speak from personal observation of that part of W. Va. 1. The "cheap lands" in that part of Va. are very poor and covered with pine. 2. The scenery is picturesque, but wild and far from delightful to me. 3. The difficulties in the way of

agriculture would make and keep every farmer poor—so poor and so constantly at work that his intellectual and æsthetic faculties would be neglected; or to gain the necessary time to read and study, the physical system would be overtaxed. 4. The "difficulties" alluded to are: a sterile soil, rocks, stones, stumps, roots and steep hill-sides; the little soil there is soon washed off, and by the time the land is clear of roots and grubs, ready for the plow and hoe, the soil has bid good by to the state and "taken to the water;" on a trip to the Mississippi and the Gulf of Mexico. Add to the above, bad roads that always infest a hilly country, "like serpents dragging their slow" and TEDIOUS "length along," and you have a just idea of the disadvantages of W. Va. for a social gathering.—5. There is abundance of timber, and the climate is salubrious and healthy; the water good, clear and cold. If any can subsist on cold water, pine knots, picturesque scenery and white beans, the whole well seasoned with Love, let them go to W. Va. As for the service of animals, they wouldn't need "mule," horse, or ox to take a trip round the sun;—those Virginia hills are plenty narrow enough to sit astride.

Eastern and Southern Ohio have a somewhat better soil than W. Va. Water about the same; timber not so good nor so plenty; hills not so high nor so narrow and steep.

Western Pennsylvania comprises every variety of soil and surface, from the undulating hillocks of Washington and Westmoreland counties, to the rugged and barren steeps of the Alleghenies. There too the water is clear and cold, but "hard."

Southern Indiana—the soil thin and clayey; the timber good; the water "hard."

Eastern Missouri—prairies of abounding fertility in the North-East; few springs; bad water and malaria. Further South, the counties bordering the Mississippi river, are broken, hilly and often approaching to mountainous. The hills are often barren; sometimes completely faced with small, sharp fragments of flint. The valleys are uniformly fertile; well timbered and watered, and are more or less malarious. Springs of water are abundant, and there are also numerous salt springs. Prairie land of surpassing fertility can be purchased in large tracts, at twelve and a half cents per acre in the Northern counties. Those Missouri prairies have a sub-stratum of tough, blue clay that prevents the rapid absorption of water; and when there occurs a wet season, the land is miry—almost untraversable for man and beast. My brother-in-law writes from Pemiscott county, Mo., that fertile forest land can be bought in that part for fifty cents per acre. Mrs. Martin resided one year in Cedar county, Mo. (See map.) She represents that country as fine, fertile, and healthy; pure soft water welling up from pebbly beds; timber and prairie in good proportion, and Steamboats can go without difficulty to Ocoola, on the Osage river. She also asserts to the abundance and cheapness of unsettled lands.

Southern Iowa is of the same character as Northern Mo., but as one proceeds Northward, the soil, everywhere of great fertility, becomes more mixed with sand and better adapted to cultivation. Timber on the creek and river bottoms, is good; on the bluffs, which border the extensive, undulating prairies, it is scattered and scrubby.

Western and Northern Illinois will bear the same general description in the same latitude to Mo. and Iowa. Water is purer and softer, and more malaria at the same distance from the Mississippi river, in Ill. than in Mo.

From all I can gather, I think in that region of Mo., embracing some of the tributaries of the Osage, say in Cedar, St. Clair, or adjacent counties, might be found a healthy and inviting locality for a settlement of reformers, and you have as much "quiet ignorance" there as in W. Va., and a soil and climate adapted to the cultivation of all the best fruit, corn, grain and potatoes. There you could be "positive to your surroundings," and have access to other parts by the river.

I should like if it were consistent with the highest good of all, if all reformers of a certain class, say those whose fundamental principles are Individual Sovereignty at their own

cost, and Association as the basis of the economies and the law of social life, could feel drawn together to one place or vicinity. But the attraction of W. Va. would have to be of persons and not of place, for me. I should prefer Western or Southern Mo., to any other Slave State; but in no part of the West that I have visited, have I found the advantages, all things considered, as in Northern Illinois; and it is my purpose to show the facilities, natural and artificial, of this section, for the production of natural wealth. The prairies in this part of Illinois, are rolling enough to carry off the water; are of the highest fertility, and there is rarely a season so wet or so dry but that heavy crops can be had with reasonable attention. I would venture to say more corn can be raised to the acre WITHOUT cultivation in this country, than with the highest manuring and working, on any hill land in W. Pa., W. Va., E. and S. Ohio, or S. Ind. I know of fields on high ridges (prairie) which have produced corn eight years successively without manure, and one of these fields, last year, yielded from 100 to 120 bushels of corn per acre, (in different parts of the field.) Many Eastern people suppose the prairies low and boggy, and level. This is a great mistake as to all, though all varieties can be found, from the impenetrable Winnebago swamps and the fathomless muck beds of the Illinois river bottom, to the sandy prairie heights, where, in many places, one can see over many miles of beautiful, rolling country, once a meadow on a grand scale, but now sadly disfigured with fences houses and barns. At the village of Providence, in this county, one can see, on a clear day, 40 miles. Do you want scenery? What can you see in W. Va.? You can stand on one hill, look down into a dark hollow where the sun never shines, and across (a cane's length, perhaps,) to the top of the next, just like the one you stand on. True, now and then some grand land-and-water-scape greets the famished eye, from a hill top, up or down the river, or from some mountain peak, over the everlasting hills. But nothing comes up to the enraptured gaze of the beholder, with such mellowed and luxuriant splendor, as the prairie or "barrens," covered with tall, waving grass and interspersed everywhere, in Spring with a multitude of flowers, vieing in delicacy, richness and fragrance with the cultivated gardens of the opulent aristocrat. The Illinois river is navigable to LaSalle, 270 miles from St. Louis; thence to Chicago is a canal of ample capacity. There are four railroads through this county. We have ready access by railroad and river to every part of the United States east of the rocky mountains. There is a good market and ready sale for everything the farmer can produce except objections to orthodoxy.

There is a tract of "barrens" in this neighborhood, of from 2,000 to 3,000 acres, that can be purchased at from \$5 to \$25 per acre. The land is dry, rolling and fertile.— There is plenty of timber on it for fences and firewood. There are several springs of good water on it; one in particular, the Shabny spring, sends out a volume of clear and cold water, which cannot measure less in diameter than eight to twelve inches. Across this tract lies the Bureau valley and Peoria railroad. A part lies in the Illinois bottom and is covered with a dense forest of sugar, white and black walnut, white, bur and red oak, suitable for lumber, rails or wood. To show how fertile these barrens are, last year, although hundreds of cattle and horses pastured on the above tract without perceptibly diminishing the amount of grass, which went to seed and ripened last fall, tall, golden and waving, it would have done credit as a crop of grain to a Virginia farmer. Around this tract lies several farms in a tolerable state of cultivation, containing houses, and orchards of rare grafted fruit, which can be purchased at from \$18 to \$25 per acre. One objection so often urged against a Western location, land jobbing, is here done away. Few immigrate to this part as farmers. Many are selling out at the present advanced prices, in order to go further West and get a greater quantity of land than they had here. Will some one or dozen men or women of means, come and look at this part of Illinois? People of temperate habits enjoy as good health here as anywhere I know of West of Cincinnati. The people here are intelligent, enterprising and

liberal. There are many half-way and a few ultra reformers in this vicinity. Dancing is countenanced by all classes. A man here may follow his trade or his plow on Sunday, and a woman wear the Bloomer without molestation. Opposition to radicalism is mild, intelligent(?) and half yielding. Freedom of the affections is freely discussed but not practiced. And this puts me in mind that the radicals are a forlorn hope to make a breach in the breastworks of the enemy. Few of us can hope to see and realise the establishment of harmonial life in its full tide of success which is in store for the future generations. To us belongs the solemn duties of preparation and experiment with ourselves and others. We have to reform ourselves from the physical diseases bequeathed to us, and from the soul's pestilence—ignorance of the Natural laws.

WESTERN VIRGINIA AND SOUTH-EASTERN OHIO.

Before I visited W. Va., I supposed, from statements I had seen in the N. Y. Tribune and elsewhere, that slavery had depreciated the value of land throughout the State, and that good locations could be had at much lower rates there, than in a Free State. But I was not long in learning that good land, well improved and near to market, if not too close to the Ohio border, would cost more in Virginia than in Ohio. This may seem strange to many, but I found the fact, as I thought, and then I set about to find the cause. All the sources of wealth, with one exception, are as well developed in W. Va., as in Ohio. Whatever capital could do, it has done. The salt works are fully up to the demand, and are now on the decline at Malden. Millions have been invested in coal-mining, at little or no profit, and it is generally understood that this business is overdone. The bottom lands along the Great Kanawha are mostly owned in large tracts, and worked by tenants or slaves. A tract from two to ten miles long with an establishment of fifty or one hundred negroes, is a kind of institution in the county. The owner of a few slaves is a man of great social consequence, and even though in debt, he must not part with them, if his creditors can be kept at bay, till his heirs succeed to the estate. A slave establishment is not a very portable concern, and the owner of it has no mind to move, unless he could get twice or three times the worth of his land. Level, fertile soil only will pay slave labor, and when it is near market and a little out of the reach of "Abolitionism," it is in demand for this purpose, and can only be had at high rates. So, wherever I found a spot of fertile land in Virginia, even where there are few slaves or none, it rates high. The general sterility of the soil seems to give additional value to any that is fertile. Flour is shipped up the Great Kanawha. Back amongst the mountains, the land is mostly turned to grazing; and for this there are two very good reasons. The slopes are too steep to till with convenience, and it will not pay to haul grain to market. Their live stock will walk off. In Nicholas, Braxton and other counties, corn is 50 cents per bu., all the year round, and one year after another. The fluctuations of the price in New York and Ohio do not reach this inaccessible country. After clearing the land, farmers corn it a few years, and then put it to grass. There is a general destitution of lime in the soil which unfits it for wheat. Fruit seems to do well in some parts, but there is not much interest taken in its culture. There are some peaches even this year. There is much land to be had at a low price per acre, but I don't think it CHEAP land after all. Even the fine chestnut, pine and poplar timber is worth nothing for want of a market. They say it will not pay to haul the lumber of yellow pine more than three miles to the river; and then, generally, the mountain sides are so steep, and ravines so narrow, that logging is a

formidable business." The poorer qualities of land are sold at lower rates than similar qualities in Ohio; but they are worth less. The agricultural resources of the uplands in Va., are less developed than they would have been but for the unwise laws of the State and the uncertainty of land titles. The population is sparse, and education receives little attention.* Taxes on real estate are light, but the poll tax and merchants' licenses are onerous. This favors the monopolist of the soil, but oppresses the landless; and cripples the commerce of the State. A dealer in the back counties will come with his wagon to the nearest point on the Ohio river, (St. Mary, for instance,) put up his team, take a boat himself to the nearest point in Ohio, (say Marietta,) make his purchase there, put his goods aboard the next packet, unship at St. Mary, load his wagon and return home. This pays better than to buy in Virginia, and it may be even a necessity, for our purchaser may want some article at wholesale which no merchant in St. Mary can let him have for want of a license. The laws of the State are virtually made by the slaveocracy of Eastern Virginia, and they are unjust and oppressive more ways than one. Even in the Western part of the State, where the people are more liberal, and where there would be more enterprise but for barbarous laws, one feels, in travelling through it, especially in the country towns, that there is a pall of industrial deadness, ominous of doom, hanging over all the country. Except along the Ohio, there are few good dwellings in the rural districts. The old log houses, sombre and drear, seem to be the haunt of solitude and decay; and one is reminded of the social apathy and industrial sluggishness of the oriental people we read of. The scenery is sometimes a relief; but not often. The country is not sufficiently cleared off, and as like as not when you get to the top of a mountain, you can not see out for the timber. † One feels "cribbed, cabined and confined," pent up and circumscribed, almost panting with a sense of suffocation and catching for breath—especially down in the narrow valleys. There is fine scenery, however, along the Great Kanawha, and in Fayette county, along New river. This scenery will do well to ride through and look at, but not to live amongst. When it comes to living, we want something more to the purpose than cascades, rocks and wooded mountains. In that case, I wouldn't give the poetry of a beautiful corn-field, in a fertile plain, for the terrible sublimity of all the jagged, barren peaks in any mountainous region. We must have abundant means of life without exhausting labor, or the "higher man" will suffer. The soul may feed on poetry, but the stomach must have bread, and W. Va. is generally too broken, steep and sterile for this. ‡ Whatever its social institutions, it can hardly ever become a manufacturing country. Although mountainous, there is little water-power; and the streams go dry or get very low during the Summer. Coal is abundant, however, and steam might be used if the facilities for transportation were greatly improved. The health of these mountainous regions, I consider but little compensation for the disadvantages. There is no ague, it is true, but there are bilious, typhoid and scarlet fevers, liver and lung affections, and the flux—the last with signal mortality at times. The people look skinny and nervous, and not so plump and hale looking in the month of June, (when I saw them,) as the people in the Miami valley. Many of the streams are sluggish and muddy, and

* Western Virginia is settling up quite rapidly of late by immigrants from the Eastern part of the State, (some with their slaves,) quite a large number from Pa., and some from N. England.—The State has no general system of education, but there is a provision made by which each county may, by a majority vote of its citizens, adopt free schools for itself. Kanawha county has free schools now; and others in all probability soon will have.

† The article on the Mountain Lands of Virginia, copied into the 4th No. of the S. Rev., from the Ohio Cultivator, and originally published in the American Farmer, was written by the owner of extensive tracts of these lands; and the article was no doubt meant to subserve private as well as public interests.

where there are pebbles, they are of a dark and lifeless hue. The water of the springs is pure enough, but generally not cold. This I had abundant means of testing, as when slightly feverish after a day's walk in the sun, I could not slake my thirst. Some who have "soft" spring water, dig wells for the cold article, and then it is apt to be more or less "hard." Slavery in W. Va. is comparatively mild. It is no sample of what slavery is in the Eastern part of the State, or farther South. As a general thing, the master makes friends of his slaves, and gives them more or less the charge of business. Their interest in the management of the labor they perform; the social contact with the superior minds of the masters are means of mental development; the labor itself, moderate as it is, maintains, if it does not increase their bodily vigor, and thus the colored population of W. Va. are gradually rising in the scale of manhood. But I found no slaveholder (though a very few, I understood, do so,) who would attempt to justify slavery on the question of abstract right. They say, however, that the institution is their own, and believing themselves competent to manage their own affairs, they prefer not to be meddled with. The great mass of the people deplore the existence of the institution amongst them. They speak freely about it and against it—at least they did so to me. There are stringent laws on the statute books against "incendiary" agitation, but they are a dead letter. Few people in the country districts know of their existence. In some counties there are only half a dozen or so who own slaves, and these have but few. The great trouble is that their State is a Slave State. I was through twelve counties and found what seemed to me a fair degree of intelligence and liberality, though my route may have passed amongst the better sort of people. I was told that on Elk river, below Sutton, the settlers are the scum and refuse of depraved humanity. I didn't care about making their acquaintance. The more intelligent in some sections are much exercised on the question of the Church North and the Church South. It is little more than a party question, however, and the difference is hardly worth the war, as the church North is as much richer than the church South as will compensate for its refusal of "promotion" to slaveholders. Still the agitation is hopeful. A free community would not be safe, I think, near the Great Kanawha, or in the vicinity of extensive land holders with numerous slaves and tenants. One man there would have too much control of the elements of mischief. But in most of the rural districts through which I passed, I should have little apprehension, not more than in such districts in free States—not so much even. The people seem to be more inoffensive and less meddlesome, though the reason may be, that there has been less obnoxious radicalism amongst them to rouse them up. The Spiritualists at Mountain Cove, Fayette county, Va., have always been well used by the people of that region—far better than the Spiritualists in Athens county, Ohio, have been treated by the people there. A lady Spiritualist in a section of Athens county, where she is almost alone in her faith, has to go armed to protect herself and property against the outraged piety of the neighborhood.

Sections of S. E. Ohio are very similar to the country across the river; land "cheap" and the country poor. In other parts there is more lime in the soil, and the crops look more cheerful in consequence. When the surface lays pretty well for cultivation, the soil is generally poorer than when the hills are steeper. I might afford to cultivate a hill if I could only get something for the "up hill" business; but when it comes to working hard for a crop, as in these mountainous and hilly regions, and then only getting one-half or one-third as much as we do in the Miami country, it is rather poor encouragement for such as myself that don't like to work any too well?

J. M. STAHL and I went out together, but parted company in Athens county, Ohio, near the Ohio river; he to look through Southern Ohio, and I through W. Va. He will speak for himself. I was from home six weeks, travelling afoot most of the time. It wore me down and I wearied of the "everlasting hills." There is a wildness, rudeness and

harshness about mountain scenery that don't wear with me. After the mountains of Kanawha, Fayette, Nicholas and Braxton counties, the more gentle slopes of Lewis and Harrison counties were a grateful relief. The tops of the hills are cleared off, and one can see out. I like an ample circle of the horizon, and prefer to see the sky without looking up at an angle of 45 degrees or more. The relation between the scope of physical and mental vision is not all fanciful.—At Athens, O., I took the cars for home. Between this and Chillicothe are hills sharp and lean and lank enough to throw any anti-utilitarian into the third heaven of poetic rhapsody. Their remorseless jagged peaks went into my soul like the gibes of desolation; and my heart bounded with joy for the fleetness of the "iron horse" that carried me away from them. Between Chillicothe and Loveland, the hills sank down, the fertile surface of the earth spread out on every side, the horizon descended, and I saw once more, not a fragment merely, but all the spacious dome of heaven. The scene was soothing to my fretted spirit, and I began to feel at home. The lands were gracious and they "smiled with plenty." The shocks of newly harvested grain proclaimed the reward of noble industry, and the broad fields of dancing, leaping, laughing corn with the very soul of life and progress in them, made me glad. I was thoroughly cured of any penchant I may have had for "cheap lands" of the fashion I had seen. Give me a good soil with good timber, near to a good market, even if it does cost \$30, \$40, or \$50 per acre. Upon such a basis, with well managed cooperation, industry and economy, all the goods of life are ours; and when the body is supplied, there is a chance for the soul.

NOTE.—Friend Martin's communication was received during my absence, and I did not read it till after my own report was written. I did not know of the coincidences, until both articles came before me in the "proof."

REPORT BY J. M. STAHL.

I don't know as I have much to say, as friend Patterson's report covers most of the country through which I passed. I traveled through several counties of Southern Ohio, and will state at once, that I saw no place favorable for a location except in Highland Co. The soil in this county is generally good, and lays most beautifully for farming purposes. Timber is yet plenty and of a good quality. The peach has flourished exceedingly well, but the past winter has killed most of the trees. From what I could learn and from the fresh, hale appearance of the people, I think there is less of chill and fever here than in any other part of Southern Ohio. It is connected by railroad with Cincinnati, which is completed no farther than to Hillsborough, (the county seat,) and probably will not be for some years. In fact all the essential conditions exist here for a favorable location, and one might be purchased in almost any part of the county at from \$30 to \$50 per acre.—The country is beautiful, but possesses no grand scenery. Jackson, Lawrence, Pike, Scioto and in fact, nearly all the South-Eastern counties of Ohio are of but little value except for their minerals. It is emphatically a mining district, and such a country is seldom good for anything else. The land is very broken and poor, and entirely unfit for agricultural purposes. There are of course some exceptions, but this is its general character.

Being well acquainted with the present site of the "Rising Star Community," I think it could gain nothing by pulling up stakes and sticking them down on any spot that I have yet seen, all things being considered. It is true Darke county is an agreeable county, but perhaps not more so than most of the West, and as for other diseases, it is perhaps as healthy as most other countries. One of its greatest lacks is grand scenery; but that is seldom if ever found in a good agricultural district, such as socialists should look for a home.

But I see no use in looking up a location until we are ready for one. The truth is, the social world is not yet prepared for practical operations to any great extent; and there are several reasons why it is not. In the first place, reformers are individualized beings; they have their own thoughts and ideas about everything, and all want their own way about everything that concerns them. Hence, it is only those individuals who think precisely alike that can pull together in harmony, or even unite on a location. Again; most socialists who are now talking of practical operations, want freedom in the affections carried out.— Now it is nonsense to talk about freedom in matters of love, as long as we hold to duality and the family; and it is nonsense to talk of abrogating the family as long as there is not a perfect community of property, and I am well aware that the social world is not prepared for this. And if we were, we have been so long educated in the family, that the family institution has become to us a second nature; all our prejudices and even our consciences are shaped in that direction; and, hence, it is not to be broken up in a day, or even a generation. The true life must be a work of time and growth; we who have the old customs and usages interwoven into our very natures, cannot expect the full fruition of a harmonial life. In fact, were we with our present prejudices placed in such a society, as our reason tells us would be the true life, we could not enjoy it, because we are not prepared for it.

I see no way for the Free Lover of this generation to realize the full fruition of freedom. All that can now be done is to group together and use as much freedom as circumstances will permit; or, in other words, as much freedom as any set of culprits can, for such will be the nature of freedom so long as there is duality. In this way we may prepare the way for the next generation, to occupy a plane higher than we, and they in turn fit those who follow them for a still higher, or for the full enjoyment of the perfect home. All great and permanent reforms have been gradual. It is in the nature of things for them to be so, and so it will be in this matter of ushering in a new and glorious order of society.

“THE PHILOSOPHY OF LOVE.”

REPLY TO “HARMONIA.”

BY T. P. WRIGHT.

DEAR FRIENDS:—I address you as a “unity,” but not as an exclusive “duality,” for I should have been, if not a disinterested, certainly a much less interested reader of your soul-inspiring writings, for the past three or four years, had I not grown into a living appreciation of the joys of loving all that to me is lovable. Lacking the capacity to receive, digest and assimilate this great truth, I could not have read with tearful, yet joyous emotions your “Esperanza,” “Sisters,” etc. How it happens that you have inferred from my article on the “philosophy of Love,” that I believed in one love only, (for the time being,) I cannot tell. It is true, I did not define my position on that subject, because my article, already pretty lengthy, would have been altogether too long, had I done so and done justice to the subject.

The idea there expressed—“love between two of opposite sexes, is a living appreciation of each other,” etc.—can be as easily and philosophically applied to any number of loves as to one; and I have had the pleasure for some time past, of not only believing this

idea theoretically, but to some extent, practically enjoying it, though at considerable cost.—And I may here remark to theoretical “Free Lovers,” that if they think of realizing so great a blessing as affectional freedom, practically, in the midst of present ignorance and consequent discordance, without passing through a fiery ordeal, they will find themselves grievously mistaken. Comparatively speaking, it signifies not how pure your loves may be, for notwithstanding the fact that Spiritual love is considered no crime in the eyes of the law, it all depends on those who pass judgment upon you, of what quality your love shall be pronounced; and their judgment depends on their own condition and development. “To the pure, all things are pure,” but the impure color all things by their impurity.

But to return to the one-love idea;—the very thought that we can obtain a full gratification of all our wants in the varied and numerous love relations, from anything short of a perfect being, is to me absurd; and perfect beings are not to be found yet, neither will they be, for perfection, if attainable, is not desirable, (and, therefore, not attainable, for all that is attainable, in an upward direction, is desirable; and all that is truly desirable, is attainable,) as it would be the end of progression—the end of happiness, which is heaven;—the beginning of monotony—of misery—which is hell. We shall find, then, that there is not so much difference between us—that I have “conceived of;” yea, even enjoyed “the idea of an opera;” but believing that not only simple variety, but a constantly changing variety is necessary to the production of continued harmony, I should prefer a change of performers as well as performance to an ETERNAL “OPERA” by the same performers. You may say it will not be by the same performers alone, for we shall be constantly discovering new loves to add to our choir;—and shall none drop off? (You have not been so fortunate as the boy said his father was with the cedar posts; you have not tried it ETERNALLY, nor seen any one else do so.) We know that loves do decline, and there is a cause for it; and it does not seem to be a sufficient reason to assume that they were not fully affinited. Many have firmly believed that they were well affinited, yet their love has had its Spring, Summer, Autumn and Winter. I have attempted to give the philosophy of this change, and instead of attempting to refute my position, you say: “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.” Now, if I were to say, “I speak what I know and testify what I have seen, when I say that love between partners who were most largely affinited,” has declined, and it were POSSIBLE that my experience has been as great as yours,—should we not be even? Love between affinities may and will grow, “until all the points of attraction that mutually exist, are reciprocally absorbed,” except they be overpowered by repulsions. To use rather a homely illustration, it may be said that the stock in trade of a lover, is the amount of attractions that are left after deducting the repulsions; for that there are both attractions and repulsions existing between every two lovers, I think none will deny. The repulsions may, at times, be so small, compared to the attractions, that we are blind to them; but if we closely analyze our feelings, we shall find they are there And we remain not fixed, but are constantly changing, each in his own individual sphere and direction; and if from any given time, in the course of our progressive existence, the new points of attraction developed and discovered, should exceed the points of repulsion, our “love becomes more living;” and “there is a continual bridal;” but if on the other hand the points of repulsion grown into and presented, exceed those of attraction, our love must become less living, and ultimately be overpowered.

Judging from the XXIII^d chapter of the “Sisters,” and from the disposition in the development of practical operations to enforce obedience to LAW, one might be led to conclude that you were on the one-love idea, otherwise you have got Charles Ashton in a strange situation, for on the supposition that he has more than one love, what is he to do?

Must he marry them all, to please his mother; or will marrying one, take the curse off, and leave him free to love the rest? When you thus departed from principle, to me it seems that your inspiration was gone, and your story and projected practical operations, which before had been so deeply interesting and vitally instructive, became comparatively flat, stale and unprofitable.

I desire to be an earnest enquirer after truth on this, to me, the most important of all subjects, because affectional freedom is the basis of all freedom; and if I am in error, I most earnestly desire to be convinced of that error. But I do love reason better than assertion. Still I am content you should work your way, and I mine. You are and have been doing a glorious work for humanity, and I can excuse your egotism from the conviction that it was all necessary to enable you to do that work.

Since writing the above, I have received your Journal for July, and read with a thrilling interest your "Esperanza" and "Sisters." O, how rich, and beautiful, and true to principle! How could you ever mar the beauty and consistency of these soul-cheering ideals—sometime to be realized—to legally marrying your heroes, or talking of arbitrarily enforcing obedience to man-made laws?

CERESCO, Wis., July 15, 1856.

MARRIAGE.

BY W. B. POLYBLANK.

FRIEND PATTERSON:—You desire me to give reasons for my apprehension of fatal consequences to humanity by abrogating the marriage law. I shall be happy to do so, and will be as brief as possible.

In my last communication, I conceded the essential point of free love in the affections by the admission of the right of divorce, to all who demand it; but I claimed the principle of marriage, by priest, public opinion or by some more arbitrary ceremony, such as we have at the present time. This has been wisely done for obvious reasons, to hold responsible the parents of the rising generation.

The father, whose physical strength, social position and peculiar privileges, as the lord of creation demands, he should be held. Abolish this law or ceremony, and the already weak portion of society will be made weaker! God forbid they should. Some advocates of the no law or ceremony system for the regulation of the sexes, aver that society cannot be worse than it is at present. My reply to such is, we don't know; the system of no law is as yet untried; of course, I am now contemplating society as it is. Society as it ought to be, or communities of united interest, in which every individual (woman included) will have equal privileges, and, when the strong must, by a cardinal principle of the new order of society, help the weak, the circumstances connected with the marriage relations, will be entirely different, and marriage, yes SACRED, HOLY marriage will present an entirely different front, from what now reigns in civilization. It is now subject to all the baneful influences of caste, money worship, the pride of family connections and a hundred other little matters which help to control the present system of match-making, or marriage, so called!

Love is free, always has been, and must continue just in proportion as those external noxious influences are removed from society. I mean, such as pertain to wealth, convenience, etc. But, as we advance in the path of progression and make our surroundings more

and more adapted to our wants, derived from a knowledge of those obstacles which mar our present freedom, all arbitrary laws must recede, including those which at present intrude of necessity upon our marriage relations.

To my mind, then, the whole question turns upon the theory of pairs, or marriage in that form of society contemplated by the social reformer. With me, pairs and marriage are synonymous terms, an illustration of the same principle. The theory then of free-loveism, is, if I apprehend the subject rightly, as to the duration of the sexual union, whether it shall be for life, for one year or more. Who, I ask, will be so presumptuous as to predict. The free-love advocate says, it cannot be for life; how does he know? has he lived his life through, that he so confidently affirms? Is he not as great a sectist and equally intolerant, as those who advocate union for life? The fatal consequences, of which I speak, is this one sided argument on the part of the so called FREE LOVERS. They are building a sectarian wall as broad and as high as the one built by the sect of puritans and others, who continue to demand life unions for no other reason than the ceremony of the priesthood who confirmed the marriage; and our sentiments, say they, demands its permanence!

Place man and woman in true political relations, which, I believe, is to be found only in the adoption of those principles which recognize each for all and all for each; marriage will then find its calm equilibrium on the bosom of an advanced society, whose selfish waves will be subdued, and all may float in perfect safety, and reach the haven of our earthly home.

By the by, the home desired, is not to be found in present society. We must be getting on to the land, more out of crowded cities, and realize in practice the political, economical arrangements we demand for a true life. All our talk and theory about rights and freedom and pure marriage;—I must stick to marriage—is but as sounding brass! 'Twas said by a certain philosopher, he who would be free himself, must strike the blow. Brevity in writing;—land and labor is the order of the day, for love, freedom and reform.

CONTRACTED VIEWS.

BY E. L. CRANE.

Until a man can so expand his views, as to look upon the universe as a whole, and every part bearing a certain relation to that whole, he will necessarily have contracted views. I see, that some writer for your critical paper, from the fact "that there is not a particle of matter in the universe precisely the same for two consecutive moments," deduces the conclusion, the "marriage relation" should not be for life. Now, if this fact was the only thing, or fact, connected with, and bearing upon the "marriage relation," the deduction might perhaps, be correct; but the marriage relation being connected with the world in so many different ways, and at so many different points, to me such a "deduction" from such a premise, appears most preposterous. The interests, happiness and well-fare of the whole community are somewhat connected with every marriage relation made in it, and in its dissolution is nothing to be consulted, no argument used? but the fact, that "there is not an atom in the universe precisely the same for two consecutive moments!!" To my mind, if this argument proves anything, it proves a man or woman may pledge their vows of love one day to one person, on the next, to another, and so on through the round of

their lives; and not only pledge their vows, but go through with all the associations of conjugal love. How easily is all this proved right and virtuous, and in perfect keeping with the happiness of all mankind? Listen, reader and hear the argument that makes it all so plain. "There is not an atom in the universe precisely the same for two consecutive moments." Hear again, what is deduced from this simple fact;—if the preceding ideas on change, be true, it is unphilosophical to promise to do anything twenty four hours in advance, when the doing of it will result in more misery than happiness. In business matters, people begin to realize the necessity for, and adoption in practice, of this idea. I know, there is a great deal of practice upon the idea of not performing contracts, but I never knew before, it was so easily proved moral and virtuous. If a man should be sued for a non-performance of a contract, all he has to do is, to show the court "that no atom of matter in the universe is precisely the same for two consecutive moments," and his case is made out as clear as a sunbeam!! and it must be a blockhead of a jury that would not render a verdict in favor of the violation of a contract for such substantial reasons.

Again: "I have no right to give my liberty to any one, but for the moment, for the next moment I am changed, and this changed or new being has no right to be held by the promises of the being from which it is changed." This is very convenient doctrine. I receive from a man, a horse on promise to pay him next day; but behold you, before the next day comes, I am changed, "and the changed being has no right to pay the debts of that being from which he is changed." How easily and clearly the case is made out: who can escape the force of such logic? I, the changed being have the horse for nothing; for clearly, I am under no obligation to pay the debts of that being from which I am changed. Our astute logician here, seems to think, as to love matters, this doctrine may be somewhat alarming, but adds, "that the principle is nevertheless sound, no true philosophical mind can doubt." Our friend then, tries to lighten the consequences of his logic by observing "the change is generally, slow." What, slow! your language above says: "there is not an atom in the universe precisely the same for two consecutive moments;" what change can be more rapid than a change every "moment." No, no, this doctrine is too good for the thief, the robber, assassin and the promise-breaker, to have it frittered away in this style. Stick to it like a man.

Seriously, is it to be wondered at, that there is so much delinquency in, and entire disregard as to the performance of contracts, when men seek to justify it on such grounds? I look upon it as the great sin of this age, that there is so little regard paid to contracts. Reader, do you not know many men who will make almost any promise, if they can secure a present end by it, with little or no intention of performing? Who do you find the best men in community, the reckless, unprincipled class who make promises and never perform, or the upright, punctual performing class? Who will say, individuals who are reckoned of sound mind, should not have the right to make contracts? Who will say, the contract being made, that either party without the consent of the other shall have the right to break the contract, simply, because in his opinion, "more misery than happiness will be the result of its performance?" Some contracts may perhaps not be binding, but the umpire to judge of that matter, we have in our laws. Is not this wiser and better than to place it in the breast of either the contracting parties?

MATHEMATICS.

GENTLEMEN:—Noticing that one of your Contributors is "great" in mathematics, I wish to submit the following phenomena for his solution, by his favorite science:—

Seated evening before last, round a piano along with two other persons, there came upon the piano numerous raps, varied according to questions and remarks of the trio; the piano was moved away from its usual place, and up ended, several times. Then, notwithstanding the keys of the piano were covered by the lid, made for that purpose and locked, sounds were produced within the piano; and on some of the party singing over an air, an accompaniment was played on the piano by some unperceived agency. These sounds were professedly produced by those whom Mr. Treat says do not exist—cannot exist mathematically. I am desirous of having a more definite demonstration from him, than the bare assertion he makes, that spirits do not live again after “death,” of what produces such phenomena as the preceding.

J. H.

Toronto, C. W., July 19, 1856.

USE OF TERMS.

BY FRANCIS BARRY.

FRIEND PATTERSON:—I don't think you have got the start of me in this matter of the use of terms, as much as you think for. I use terms, or mean to, according to their common acceptation, always. If you can show that I use any terms in any other way, I will “knock under.” You say, in this regard, the term “law” and the term “God” “are precisely analogous.” Now I hate to tell as good a man as you are? that you LIE, but if I should say what you have, I should utter an untruth!

People use the term “God” only in one sense, and the mass of them apply it to an infinite BEING; and I use the term just as they do, and only quarrel with them about the existence of their great being. But the term “LAW,” they and I use in different senses. We tell about the “laws of God,” the “laws of Nature,” and the “laws of the land,” and we speak generally in such a way that all understand what laws are referred to. When people tell about the “laws of God,” I tell them I don't believe in any such laws.—When they tell about the “laws of the land,” I tell them “damn the law,” and I understand and use the term in this as in the other case, just as they do. When we speak of a Natural law, we mean a self-acting principle. This is what people in general mean;—gravitation, for instance. They agree that an apple falls, or water runs down hill ITSELF, in obedience to the law of gravitation. It is not generally thought that God does all this directly. People do not believe in general, but in special providences. As to the origin of Natural law, we differ; but that is another point. We use the term precisely alike.

Why don't you hold on to the term Marriage as you do to Religion and God?

“Give my respects” to friend POLYBLANK! Tell him my feelings are very much “wrought up” in behalf of people who try hard to say something smart, and CAN'T.

REPLY.

I am not surprised at all by our friend's closing question. I considered that matter well before committing myself on paper. I ignore the central idea of what I understand by the term Marriage, and so I discard the word; I accept the central idea of what I understand by the terms, God, Religion and Law; and so I retain the words. If friend Barry cannot see a nucleus of truth common to all the notions of God, from that of the veriest heathen up to my own and that of other philosophers? it is only because he is intellectually a little more obtuse than myself? and of course, I can say with perfect truthfulness what it would not be truthful for him to say! The two knights who quarreled about the shield, with silver on one side and gold on the other, were both right.

LAND OFFICE CORRUPTION.

FRIEND PATTERSON:—I long have thought to write you relative to land operations in Northern Iowa. But there was so much of fraud and villainy connected with the entire matter, on the part of officers and agents, that I feared to report without more testimony, and so I refrained until now.

Now we are safe in saying what we think is true, for official rascality has become so evident, that it is in the mouths of all; and a paper has been drawn up by citizens, and sent to the proper officials at Washington, setting forth as many facts as could be got hold of, demanding an investigation. No notice, as yet, has been taken of it, and it is not likely there will be any. The Register and Receiver defy any one to do anything.

Land speculators could enter 2000 or 3000 acres at a time, while the actual settler, getting lands for himself and friends, could get only 160 acres at a time, and he was lucky if he could make an entry a week. Thus the poor, deserving and actual settler would be forced to board here to the amount of \$10, \$15, \$20, or \$50 to get his lands; meantime some heartless land sharks would gain admittance, perhaps in the darkness of night, and enter all of the choice lands. The poor laborer would get his 2nd, 3d, or 4th choice—settle on it—raise the price of the speculators' lands to \$5 or even \$30 per acre. This is not only the case in a few instances, but is the fact in regard to almost every good location in Northern and Central Iowa.

I presume that there are at least half a million of acres of land now in the hands of speculators in this district, which will be sold at an average of \$5 per acre, which will amount to 2,500,000, or it will take from the laboring classes \$875,000; or the difference would purchase farms for 10937 persons, of 80 acres each.

The Government officers pretended to let no one enter more than 160 acres at a time; to sell lands generally between the hours of 8 A. M. and 12 M., making sales during this time of from 2,000 to 3,000 acres; yet men of the best veracity will testify that 5,000 or 6,000 acres have been entered at a time, out of pretended land office hours. Such are the facts, and in the face of this the receiver defies a prosecution. He knows who will back him. There is a fearful coalition of corrupt officials here and at Washington. I have seen more corruption at Dacorrah, in the last six months, than I have seen in any other six years of my life. There is much in this region to admire, but there is a numerous gang of Yankees here who combine all that is hateful and dishonest in both politics and commerce.

J. P. DAVIS.

DACORRAH LAND OFFICE, IOWA, July 8, 1856.

SELFISHNESS.

"We are all selfish," says a would-be-philosopher. "One accumulates property to hoard up, another for display, another for his family, another for the relief of suffering, another for the propagation of reform and the cure of radical wrong. One preaches, doctors, or serves in official station, for the honor, the wealth, or the 'good,' as he calls it, which he may do. One administers charity for the name, another from benevolent impulse, another from a sense of justice;—but in all this and more, we are selfish.

"Here's our proposition, and it is undeniable: Every one acts in such a way as, in his opinion, will make himself most happy. It is for this even that he does 'good.' Pursue what road he will, he is laboring directly or indirectly for self. One adopts this course

as seems to him best; another that; but self is the end of it all. Verily, we are all selfish; and there is no difference between us, but as to the manner in which we are so."— And our eloquent sage looked the very image of self-complacency.

Now, that we may judge of this philosophy, let us see what this Mr. Would-Be-Philosopher is. Well, he mimics religion or prates reform, and it don't matter which; one or the other, to all outward seeming, is his hobby. His intellect has power, but his heart is tainted. He knows himself to be selfish; but with the loom and shuttle of sophistry, he weaves an ambiguous term into a gauze for the cover of his own sordidness. And he says we are all selfish; one this way, and another that, and the wise man proves it!

If you want a bit of his wealth wherewith to propagate reform, build up a school of life, or in any way, promote integral education, the wary philosopher, forsooth, must choose his own time and place and manner of doing good, and says: "Verily, we are all selfish." If you ask for a little active service to exemplify and illustrate the very principles which Mr. Philosopher says himself are true, he gives you a lecture on the freedom of the individual to do what he thinks is right, and concludes with his darling aphorism, that "we are all selfish." But if you are not convinced with all his rhetoric and logic, and still insist that he give a little of his means to advance the practical measures in which he claims to feel so profound an interest, that he may show forth his faith by his works, since specious words are futile;—then it would not be strange if he would whine out that most graphic and euphonious phrase—"grinding poverty," though counting his wealth by thousands.— And there you may as well stop. This last defense is impregnable. You have attacked the wrong citadel. It is "encompassed round about" with a seven-fold wall of philosophic self-complacency, and all the legions of truth could not prevail against it.

Our nonchalant philosopher has made just one grand mistake. He has bedizened his logical vision with the mists of ambiguous English; he has perverted the use of the word selfishness, and in the puissance of his philosophy, has at once annihilated the term disinterestedness and all idea of the human feeling whence it originated. The word selfishness has usually the bad sense; never any other, perhaps, except in "philosophy." Our sage uses it indiscriminately. The man who labors for the good of his fellows that himself may be happier, is selfish in a very charitable sense of the term; and if all men were so, we would have no use for the word. Our philosopher is selfish in the bad sense; in less equivalent phrase, he is **SORDID**. Let us call things by their right names, and not deceive ourselves. It would be well, too, for us to remember that freedom is not defiant of irrevocable law. There is no true freedom in the disregard of conscience, truth, and humanity.— There is true freedom only in right doing. Perfect freedom is obedience to every law of our being. **FREEDOM: HARMONY: HAPPINESS.**

"Come, Mr. Editor, you are not to pitch into individual sins in that kind of a way! Don't you know that we reformers have enough to do, if we successfully invade the ramparts of conservatism and wrong, and proclaim the truth without quarreling amongst ourselves? And then beware! you will injure your journal."

Ah! I understand you, Most Respected Sir. The fashionable preacher does not rebuke the notorious and habitual sins of his people; he has enough to do to preach the gospel! He is too much of a gentleman to annoy the feelings of the wealthy and reputable in such a manner, and he goes on with stale sermons and a good salary, while his church still flaunts in fashion and folly, and all the specious drapery of legalized injustice and wrong. The minister preaches to please his patrons, to be popular, and a man of consequence; and you would have our journal do likewise, would you? Let us look right at home rather than abroad for the evils that afflict us. The work of reform can never be effectual, unless we see well to our own household. That considerate and courtly urbanity which connives at our own sins and those of our clique, is no part of the qualifications of a true man.

If the writer hereof errs in a mistaken zeal to point out for correction the short comings of his brethren in reform, let his friends not overlook him, to see errors away in the distance, but do the work that is nearest by, that he may be wiser and better. We may learn of each other. By mutual discipline, we may be the better qualified to overthrow wrong, and build up the right. We may profit to single out the "particular sins" into which we are liable to fall. Habitual, captious, fault-finding, we should of course, avoid. Errors which we are ready to acknowledge and deplore, it will do no good to taunt us with. It is the equivocal sin which we hug under cover that needs unmasking.

NOTE.—This article was written, just as it now reads, more than a year ago.

HUMAN ELEVATION.

A writer in the S. Rev., after portraying "the blackest sin that now curses our world," seems greatly astonished that so much that is vile, should exist. If our friend has fully comprehended the true Science of Man, he must perceive a necessity for such conditions, growing out of the manifestations of the lower brain. He must see the relation which it bears to its surrounding society. The harmony which he perceives, from the development of the superior frontal-coronal region of his brain, cannot obtain in an undeveloped society, until they attain, like himself, a higher growth. When the world has learned the cause of the numerous ills which afflict humanity, then will it accept the great remedy. The world is at present as good as it can be, and it will be made better and wiser only by GROWTH.

So the licentiousness of the age is a necessity. The great mass of mankind possessing good, active physical organizations, with little development of spirituality, give free play to the lower passions, because of a lack of the spiritual element to antagonize and inform the animal love; hence we have all the evils of its excessive action. When the race has attained a higher development in the spiritual region, the "devils of hate and lust," of whom we are told, will be changed into loving men and women who will expend their energies for wiser purposes, in adding to the beauty and loveliness of their lives.

Our friend says the means of human redemption is by the elevation of WOMAN. We cannot hope much for the elevation of woman until MAN shall advance; because of his superior physical and consequently mental powers, he must exert a mighty influence over her, who, by nature, is more mild and yielding. Man and woman must be educated together, (in the school of life,) otherwise their culture will be fragmentary. Woman, from her present abject position, may seem to have more wants than man; but all attempts to elevate one exclusive of the other, must fail. Hand in hand, let them tread the pathway of progress in mutual elevation.

L. H. B.

LITERARY NOTICES.

ZOE; OR THE QUADROON'S TRIUMPH. By Mrs. Elizabeth D. Livermore. Trueman & Spofford, Cincinnati.

As a new novel this work cannot be regarded; the authoress evidently possesses the power to write a thrilling, soul-stirring tale, but she has not chosen to do so, and those who read merely for the sake of excitement, will be likely to throw it down in disgust, and consider it unworthy of notice. But thinkers will find in it food for thought, and

professing Christians much that will be likely to produce serious reflections. Mrs. Livermore is bold, yet womanly; earnest, but cheerful; daring and occasionally defiant, yet with all, considerably conservative.

She has read much evidently, of English and German literature, and has looked at the world with her own eyes, and come to her own conclusions respecting it. Jesus is her model; there is nothing holier than his instructions; nothing higher than his philosophy. All that the world needs, in her estimation, is to become imbued with the spirit of this perfect man of Nazareth. But Mrs. Livermore, like many others, puts her own best thoughts into the words of Jesus, and then of course, finds them there. The philosophy of Christ is merely the reflection of the philosophy existing in her own mind, and Jesus is the model of which she is the sculptor.

It is well, however, that notwithstanding their Christianity, some can advance to such high and comprehensive views of things, as the writer of "Zoe."

Speaking of the ascetic element in the Catholic church, she turns to the orthodox churches, and then strongly and truthfully speaks of their character. "Not less grievous and wicked, but more insidious and life-crushing is the same in the prevalent Protestantism of the day, dubbed Calvinism, self-nicknamed Luthernism, or with the presumptuous title of Orthodoxy, rolling like a sweet morsel its self-assurance, under its blistering tongue. For it has by its worse than heathen dogmas, darkened our earth's atmosphere, set it awry upon its axis, wheeled it aside from its proper orbit, so that the moon's dark side is turned towards it; the spots upon the sun are so magnified to the world's eye, by their false position as almost to conceal its beams, and the planetary system, and the stars seem not to shine by their heaven-appointed light, but have the lurid glare of Hell upon their spheres. O! it is awful that this perversion of the great good of life, this connecting, binding link between man and God, Religion, should be the chain and manacle to force him to tremble, and it may be curse, while he grinds out his daily degraded life in the prison-house of his spirit's bondage."

But is the authoress herself free from "heathen dogmas?" Speaking of a woman who was unhappily married, she says: "Indiana was under God's care and discipline no less than her husband's rule, and only he should have severed the bond between them." She allows that there is a cause which annuls all obligation, forgetting that the New Testament gives no authority to a woman to put away her husband for any cause, but allows the husband to put away his wife for adultery.

But she continues: "To the pure and religious wife, it has been formed by 'our Father.' It was he who saw how his child needed to be tempered and trained, and through what trials or joys she was to weave her wings for the skies. If he judged her strong and good enough to place in her keeping one of his most faulty ones; it was that through holy marriage, he too might become meet for his presence." When there is no longer any attraction between two individuals, God has severed the bond, to all intents and purposes; and it is the only way in which God can be said to sever it. But neither State law nor Christian law regards it in this light. If God tempers and trains his children by yoking them with uncongenial mates, and thus making their lives a constant burden, and entailing a curse upon their children, the most sensible prayer would be to be saved from his gardian care.

Her ideas of the way in which Sunday should be spent are excellent. "Sometimes we will gather to hear one who can tell us well of the wonders of the stars. Again, another shall teach us of the trees and flowers; another of the marvels of the tinted shell, linking each with thoughts of God and his many-sided goodness, loveliness and power."—"Sometimes on Sunday evenings we will have dramatic representations in our chapel."—"Do you not think if a little boy or girl were striving very hard to grow up good, and

wished to learn how, in every way he could, that if he saw represented by living persons, the struggles, trials, and at last the victory of some great and good man or woman, who had toiled from childhood for this high aim, that he would learn as much as if he went to a darkened church three times each Sunday, to hear a gloomy looking man say in the morning, over and over again, 'that sin is exceedingly sinful;' and in the afternoon, tell of the 'terrors of the law;' and in the evening, 'that God was going to burn up a multitude of his children for ever and ever?'"

Mr. Stephenson, in the second volume, who figures as Young America, is a well-drawn character, and says some excellent things in an off hand style. Take the following as a specimen: "The preachers condemn the theatre and preach against dancing; denounce games of chance and skill, and now they are going to put down as a trick of the devil, calisthenics, that the little girls find some pleasure and exercise in! I wonder they don't go out into the woods and fields and put a veto on the birds' singing, and the lambs' frisking, or read the Assembly's Chatecism to Watch and Fido when they get up a gambol together! Confound their fire and brimstone notions that they are always dealing out to us! If they really believed what they said, I should not so much care; but to see one of your young dandy priests, with no blood in him but milk and water instead, get up, dandling his scented pocket handkerchief, and consign to the lower regions all but a few slim specimens like himself, just for enjoying themselves a bit in some innocent way; why, I can hardly keep my hands from pulling his nose for him."

I fear Mrs. Livermore will find herself too heretical for the orthodox, and not sufficient-ly so for the heterodox, and trust she will yet advance and help to overturn and upbuild with that power which she eminently possesses.

POETRY.

POEMS FOR REFORMERS. By WM. DENTON. Printed and Published by Wm. and Elizabeth M. F. Denton; Dayton, O. 1856. Price, 50 cents, postage 5 cents. Four copies to one address, postage free.

Written poetry is not in my line. I would not give the poetry of a fine landscape of choral groves, fertile fields and sheeny waters for all the poetry that was ever put in words. The starry heavens of a piercing, cold Winter evening; the rustle and fall of leaves in autumn; the patter of gentle rains in the still hour of night; the low, deep moan of complaining winds when it is bleak and dreary without; the wild war of the winds, and the sweep and roar of the peerless storm have stirred the fountains of feeling for me as no written poetry ever has or ever can. When I go to mother Nature herself—to the source of all truth, and loveliness, and beauty, and grandeur,—I get my poetry in all its ravishing freshness, direct from the gushing LIFE of the great, eternal Poet himself. And of all the poems that ever took form through the constructive genius of this artistic Energy,—MAN, great in action, deep in thought, large of soul, noble and earnest;—WOMAN, true to herself, beautiful of spirit, pure, trusting, loving—these two stand unrivalled.—Man is the poem that thrills the soul of woman, as no other can; and woman is the poem that melts the heart of man, and soothes, and chastens, and purifies his spirit; that mellows his entire being, infuses life and beauty, and makes him more a poem still. This is "original poetry;" it is written not upon paper, nor can it be; the language of words would be desecration, and its most eloquent tongue is silence; it permeates all the being with a thrilling, filling power of its own, and lives and burns in the inmost chambers of the soul.

As I read not much print and forget the most I do read, I cannot say whether any one has ever affirmed it or not, but it is true that when we go to Nature for poetry, we get the article direct; and when we go to books, we get it "second hand," and it is comparatively dull and unprofitable. Still, I am not going to condemn book-poetry,—not by a long way; it is good in its place for pleasure and use, and we thank brother Denton for his little volume.

There is a great deal of sentiment put in metre that scans perfectly, but the jingle of the words is all that pays the reading, and that is poor pay. Others put philosophy in numbers, and bury apt conceits and pointed thoughts as deep as they can get them in inverted English, that those who have nothing else to do but to dig for the gems, will think the more of them for the labor they cost. And as the object of poetry is to please, it may be a legitimate design of the poet to write in such a way that the reader will feel satisfied with himself for his ingenuity in finding out what the author means; for then there is a warrant in the reader's gratified vanity, that he will pronounce his author a very profound and original poet whom only the chosen few can appreciate! Some of these poets are so surpassingly happy in their "finest passages," that only a dozen or so, on each continent, can understand them! Most of these (privileged writers and readers) are not a little stupid in other respects; but this is to be accounted for, perhaps, on the presumption that "poetry" has had a monopoly of their mental energies. I may be a little perverse in this business, but I prefer to make the acquaintance of philosophy in a plain, honest prose dress; and for all the progeny of Fancy and Imagination, I like an open countenance and a soul that looks right through it. Friend Denton's poetry is not of the mystified, make-believe kind; it is frank and fair, and looks you honestly in the face.

I like that poetry best which comes into the soul with the least effort, and rouses it up by the suddenness and wholeness of its effect. Such is the poetry of Nature; and in this respect, has prose-poetry the advantage of versified poetry; though there are instances in which I will admit that the rhythm and rhyme of the latter produce an effect which nothing else can. Narrative (embracing the descriptive) receives a peculiar aptness, richness and fascination from the musical flow of numbers. There are examples of this kind in "the volume before us"—of narrative both simple and allegorical. I may mention "Cazan and the Collier," "A Dream," "The True Light," and quote

THE ADVENT OF FREEDOM.

'Twas Summer eve; the soft wind rocked to sleep the nodding flowers,
While busy insects sang their loves, within the arching bowers.
I wandered forth from man's hot town; 't was heav'n on earth to me,
To lie upon the fragrant grass, beneath the spreading tree.

As sank the sun in glory down behind the crimson West,
Arose upon my fading sight, the star of ev'ning, blest;
And lo! enlarging, as I looked, it seemed a golden crown,
Upon an angel's head upborne, who thus came flying down.
She cast a glance that thrilled me, as beneath the tree I lay;
Unwittingly I followed, as she gently lead the way.

She lifted up a cottage latch; how pleasantly she smiled,
And shook the peasant's horny hand, and kissed his ruddy child.
"My blessing on ye, breathers of the fresh, free country air;
Be manly and be bold," she said; "be bold to do and dare;
Though tyrant knaves may rivet chains, your toil shall give you strength;
And ev'ry fetter ye shall tread beneath your feet at length."

She visited the city; but she left the gay and proud,
And sought a little attic, all unnoticed by the crowd,
Where sat a youth, whose sparkling eyes revealed the inward fire,

Which kindled in the bosom once, can never more expire.
She laid her hand upon his brow: "Go forth, my son, said she,
"I make thee Captain of the hosts that fight for Liberty."

She passed a gloomy prison, and her face put on a frown;
The rusty bars of iron at her presence melted down;
The treble-bolted doors flew back, that closed the gloomy cell,
Out sprung the trembling prisoner a man with men to dwell.
Her eye beheld the gallows, and it rotted to the ground,
While crowds of legal murderers in amazement looked around.

She spread her pinions for the South; the bondman raised his head,
For though his manhood bleeding lay, Hope, ling'ring, had not fled.
The planter saw, and drew his knife, with fury in his eye,
And swore with fearful oaths, that he would hold his slave, or die.
A shadow crossed her blooming face; she left the land of thrall,
Where bondmen find their sweetest drink is bitterer than gall.

"The Church will gladly aid me now, no doubt," the angel said,
And thither on her pinions swift, the blest deliverer fled.
'Twas Sabbath, and the priest beheld her coming to the place;
He closed the door and hastened forth, and cursed her to her face;
"Begone," he said; "why thus disturb our church's holy rest?
Thou breeder of continual strife, we can have no such guest."
Then banned her from the "Holy Book;" "base, hell-born wretch," said he,
"God dwells within our walls; we have no room for Liberty."
Indignantly I heard him speak; I felt my brain on fire;
"Base utterer of pious lies," I shouted in my ire;
But Freedom turned, as thus I spoke, with chiding look, to me.
I started; it was night profound, I lay beneath the tree;
Night's cresset fires were blazing bright, and in their starry gleam
I wandered home to ponder on the meaning of my dream.

An instance in which the measure and rhyme are indispensable, is when a feeling simple, round and complete, takes entire possession of the soul, and spontaneously seeks expression in the music of a lyric. The following is a fine specimen of its kind :

THE ANTHEM OF THE FREE.

There's a song the rills are singing,
As they ramble through the glen;
Echoes from the hills are rolling
Their sweet voices back again.
There's a hymn the birds are chanting,
As they flit from tree to tree;
Nature loves its joyous music;
'Tis the Anthem of the Free.
Roll the wild waves to its numbers,
As the free winds over them sweep;
Gambol gaily in its spirit,
All the tenants of the deep;

To its notes the bees are humming,
Working on the verdant lea;
Ev'rywhere is Nature ringing
With the Anthem of the Free.

Start we then, from death-like slumber,
As its heart-tones reach the ear;
Spring to life, resolves long lying
In our bosoms, cold and sere.
Henceforth we are slaves no longer;
Up, on unchained pinions flee!
Swell the everlasting chorus,
God's sweet Anthem of the Free.

If all poetic expression were as crystal-like and pure as this, it would reach the heart more readily. Let some composer set this to music; and let it be sung at home and at "meeting," and it will elevate and cheer, and do lasting good to many a one. There are other pieces in this little volume that would sing well; and I will be excused for insisting that we should think truth when we do think, speak truth, live truth; and when we sing, sing truth.

But friend Denton, besides being a poet, is one of the most eloquent lecturers of the day. Reformers should give him plenty of work of this kind to do, and allow him fairly for his time. It would do them good, set others to thinking, and advance the cause of

reform. If our friend's theology is too strong for the people of any neighborhood, let the liberal call for a lecture on Poetry. The Fogies will be pleased with it, and elevated. Some will get the volume and read it, and truth will come into their souls in the wreaths of Poesy. The "flowers of rhetoric" will mitigate the thorns of heresy; and the sharp angles of reform will be lost in the drapery of flowing numbers; and the witchery of song may break the thrall of a prejudice, wake up the sleeping energies of manhood, and set in play, the bounding pulses of freedom and progress.

I have presumed to offer nothing in the way of special criticism. Suffice to say, that there are "poems" and parts of poems in the volume which, to my mind, have little or no poetry in them. Such are "The Battle of Freedom," "What is Religion?" "What I once Thought," and a very few others. And though the volume would seem to me a greater gem without them, yet I have no doubt those pieces will find appreciating readers. Some may think well of such who would take little interest in the author's poem on "Thoughts," which is, as it seems to me, admirable for its originality and the richness of its deep-toned utterances. All Reformers will like "The Freeman's Resolution," "The Freeman's Reply," "To the True Reformer," and others of similar character. The author seems to be especially at home in the poetry of Freedom;—and while we sing of the soul's deliverance, let us study the conditions of Freedom, that we may actualize the burden of our song!

I don't want any to take what I say about these Poems as final? I can't decide on the merits of poetry any better than our literary umpires, who thrust themselves by an imperious egotism, into a position of arbitrary precedence in literary circles, and then with the pompous airs of an oracle, pronounce judgment on poetry and poets, for the next generation to reverse! It is the privilege of aristocracy of any kind to act the donkey with impunity; and literary critics are too often a cliquish, clannish set, from which no justice is to be expected; and if the author of "Poems for Reformers" should fall into the hands of any such, he may have occasion to exercise the virtue of patience.

The idea of "Poems for Reformers" is, I believe, a new one—an innovation in keeping with the spirit of progress; and should not "Reformers" see that it is a successful one? The dedication of the volume is itself a little poem of hope:

TO THE FRIENDS OF HUMAN PROGRESS,—Who are laboring to remove the ills that afflict Humanity, and speed the time when men shall form one loving family the wide world over, these lines are dedicated by their friend and fellow-laborer, WM. DENTON.

This little volume would make a fine present to lady friends of progressive tendencies. Your humble servant is disposing of a few copies in that way, and thinking that his example in this respect, is a laudable one, he cannot feel his conscience entirely clear, without exhorting his brother readers of the Social Revolutionist to "go and do likewise!"

SOCIAL ACTION.

There does not seem to be much tendency amongst Social Reformers to move to the same locality. A practical coalition of all the various classes of radicals will, in all probability, not be attempted. Individual ambition, tastes and preferences will be likely to prevent it. We hear of several attempts at actual grouping, and others tending that way. There are probably a score in operation now, or soon to be. Quite a number who are dissatisfied with existing relations, expect soon to better their social conditions, without being very decided, perhaps, as to the manner in which it is to be done.

There seems to be central or leading idea; which determines the limits of cooperation. 1. One seems to make locality the leading idea: and they would not live where the scenery is not fine, etc. 2. Another is controlled by his industrial attractions, and will

locate only where the conditions favor his business, whether it be agricultural, horticultural, or some branch of mechanics. 3. Another makes "vegetarianism" paramount, and will not cooperate with flesh-eaters. 4. Another makes "Spiritualism" the organizing principle, and his movement assumes to be under the guidance of spirits. 5. With another, the central thought seems to be "cost the limit of price," and individual sovereignty through the operation of this principle. 6. With others, the rallying point is a manual labor school, or harmonic education. Dr. George Haskell and others, are locating in Kansas with this object especially in view. Others with similar practical intentions hold a Convention at Yellow Springs, commencing Sept. 26, to confer upon the subject.

With another class, social freedom or free love is the paramount motive. These are disposed to maintain that with proper industry and management under existing relations, any copartnership may secure to its members the principal rights of their being except affectional freedom and its "congeners." They may have wealth, society and science, but not social freedom. Love, the great center of human happiness, is not free, and cannot be without the cooperation of many. Persons of this class are not disposed to go into action until they feel assured of realizing the object in view. Some defer hope and put off action to the next century or the next generation; others are sanguine and want to go at it next Spring. Most of those, perhaps, who are in haste, have little means and no permanent homes of their own; and some are very enthusiastic and eager for action who have not yet themselves had a clear conception of the conditions of freedom, and would of course fail in attempting the realization. Some of these may go into measures prematurely, to end in failure, disappointment and misanthropy. Those who are putting off action for the generations that are to come, have rather a conservative and practical cast of mind, with property enough or business sufficiently remunerative to make themselves comfortable. Such of those as are rather happily situated in their domestic relations will not find much motive in themselves for either preliminary or final action with reference to the outward conditions of social freedom; and while they are putting it off, others will affect the work. I have not much hope in either of these extremes; one will not attempt the work for want of motive, and the other will spoil it with unwise haste.

Between these extremes there is a middle class. They are industrious, practical and economical, with some means generally. Their object at present seems to be, to find out who really want freedom and accept of its conditions. They are agitating by all possible means, and especially by private correspondence, of which there is now much amongst the more active of radical Socialists. Proselytism is being effected to some extent in this way. Inquirers are assisting each other, and coming to a better understanding of the wants of the parties concerned. There seems to be a general feeling that Free Lovers must be better acquainted, and this will require time. With this in view, some are contemplating a visit or convention this Winter; others are contemplating a tent meeting next June, to be held some place near Lake Erie, perhaps. Something of the kind must be and will be done before permanent arrangements are entered into. By this course they hope to effect something practical in three or four years. They may organize and locate at some point already occupied by the friends of such a movement; or they may locate in various groups at points accessible to each other by the increasing facilities of locomotion and transportation. A successful movement is not to be set on foot all in a twinkling. Those who have property, especially real estate, cannot turn it into cash at a moment's notice. Years may be required to avoid selling at a loss; and if Socialists have not yet learned the folly of making pecuniary sacrifices, when the same result can be more surely effected without them, it is time they had.

In general terms, the conditions of social freedom are individual independence and the social inter-communication of considerable numbers. Woman must become pecuniarily independent; and this must be effected through industrial cooperation, and will be just as soon as man is able to see his interest therein and wills it so, but not before; and communism is not necessary at all. It is true that some women of unusual energy will achieve this boon for themselves; but we are not to look to them for the rule; and generally speaking, it must come directly through the practical energies of the masculine mind. Some men have already come into this living faith and acted upon it; and we indulge the hope that many more are coming. The work of social reorganization will of course be gradual; but it must be remembered that this is a very fast age. In some respects it has no parallel in any other period of the world. Spiritualism has achieved more in five years than Christianity did in five ages. Within the memory of the living, have sprung up new sciences with a capacity for physical and social revolution never conceived of before, and even yet but little understood. The great body of the people will be slow in rising above the plane of industrial isolation and commercial antagonism of both which is love-selfishness the center and soul; but before the general rains which follow a drouth, there come partial showers, usually; and so it will be in the inauguration of social freedom. Vampire aristocrats are apprehensive, and with reason too; they have heard the mutterings of doom, and felt the earth trembling at their feet, and they know the general crash must come that will overwhelm them and their craft in everlasting ruin!

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