

# NICHOLS' MONTHLY.

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SEPTEMBER, 1856.

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WITH this number, but in a letter envelope, we send to every member of the Progressive Union, a circular, containing the organization of a Board of Propagation, for the dissemination of the principles of the Union, and the furtherance of the work of Reform.

Many of our readers are still unconnected with this organization. We could wish it were otherwise, but all must act in freedom. Some have thought that this freedom might thus be hindered—we think it may be better secured. No pledge, no bond, no oath is requisite to membership, and no member is held to do any thing which he cannot do in the utmost freedom.

The Board of Propagation, formed for the outward but very important work of spreading our principles, and strengthening our organization, consists of a President, Treasurer, Printers and Publishers, Auditors of Accounts, Central Committee, and General or Advising Committee. The latter consists of more than fifty members, scattered over half the States in the Union—men and women of zeal and energy, devoted to the movement of reform, and willing to work.

This department has a responsible Treasurer and Board of Direction. Reports will be made of all contributions and expenditures. It is very important that means be not wanting to carry on our work. We know that the devotion of many is fully equal to their means; we know that many of our best members have but one great object in life, which is the advancement of this cause; and we hope there are few of our readers who are not fully awake to its importance.

We publish in this number, a tract on the work of reform, prepared for distribution by the Board of Propagation. It is to include the principles of the Progressive Union—forms for the affiliation of members, and a list of our publications. It will

make a tract of about 24 pages, at five cents single ; thirty for one dollar, or \$3 a hundred, post paid. We hope our friends will secure a large circulation for this document, as the most concise and complete statement of our principles, objects, and work yet published. It has been prepared at the suggestion of one of our members, who takes one thousand copies for his own part of the distribution. We wish to have the means of sending this pamphlet to every newspaper in this country, and to place it in the hands of every man and woman who will give it a candid perusal. Those who wish to contribute directly to this object, can do so. As pamphlets of this size can be mailed by the quantity, at one-half a cent an ounce, we can pre-pay packages of any quantity over eight ounces at the above prices.

As new members are gathered to the central life of our society ; as new accessions are made to our members, of those whose lives have yet to be harmonized, our work must go on, from inmost to outmost. We work in faith, in patience, but also in hope ; or, rather, in the assurance of a happy realization.

While others are striving to save the Country, or the Union, or Kansas, we seek the salvation of humanity. Let each one do the nearest work, and go for the highest right he can see, and then all work will be done, and all right will be accomplished.

MEMNONIA is putting on its robe of gorgeous autumnal beauty. We dwell and work here in peace and quietness. Our meetings, every Sunday afternoon are attended by interested and intelligent inquirers after the truth. We have received a few patients, and some students. If applications be made, in sufficient numbers, and of the requisite character, we shall be prepared to commence a term of instruction, for those who wish to be qualified as teachers, lecturers, and physicians. But our growth must be slow that it may be assured ; and it is well that we are obliged to refuse more than we can receive. "Many are called, but few are chosen."

## XI.

## ECONOMICS.

MY CLARA ;—I resolved to devote the remaining days of my sojourn here to a more careful investigation of the details of this life, both by personal observation and inquiry. I wish to know, not only the external economics of wealth and its distribution, but the nature of those internal relations which are the chief sources of happiness. As all here know and trust me ; as I am recognized as a friend and brother, not only in the central group, but in the entire body, from the noble and venerable Father Gautier, whom I have described to you, to the infant that hides its little head in my bosom, all this life is free and open to me.

I have talked with Vincent, Manlius, Alfred ; with Harmonia, Melodia, and Laura : and many others have answered my inquiries upon particular points. Some of the great problems of political economy have here found an easy, because a natural, solution.

“First of all,” said Vincent, of whom I made my earliest inquiry, “the Domain is ours. We pay no rent or interest for the air we breathe, the water we drink, or the earth we cultivate. It has come to us all, a free gift, as it came to man from the Creator. Father Gautier, a Frenchman of New Orleans, a pupil and friend of Charles Fourier, was led by Providence and his own generous impulses, twenty years ago, to explore this region, and to select and secure this tract of country, as the domain of a future association. He became acquainted with us, through our Melodia, who found him, when she was spending a winter in New Orleans. Next to him, she has been our good angel, for she was the inheritor of a considerable fortune, the most of which she devoted to building our home. We had all saved what we could, during the years of

the life of society, has gradually subsided here. With plenty has come a spirit of generosity, which tends constantly to equilibrium, like the radiation of heat by physical bodies. Every one asks, not, what can I gain, or get? how can I secure my happiness? but what can I give, and how can I promote the happiness of others? In the world's poverty, material and spiritual, all are beggars or thieves; in our wealth, external and internal, all are seeking to bestow something on others. And as every one who has any good or beautiful thought or thing, wishes to bestow it on one or many,—all are thus enriched. It is a condition in which it is better to give than to receive; and in which all are givers and all receivers.”

“And there is no difficulty in securing the necessary labors of the domain?”

“There is a pride in doing more than is needful. As men offer seats, or service to women; as the strong protect the weak, every where, by a natural instinct, where humanity is not utterly depraved; so, here, the constant tendency of the stronger is to take on more than their share of the common burthen. We are obliged to plan attractive amusements to prevent excessive labor; for when industry becomes an enthusiasm, it will run into excess, if not balanced by other means.”

I left Vincent to the work of the morning, which was the correspondence of the Home, in which he was assisted by Harmonia and Estelle, a radiant girl, with a fine talent for literary work, a strong good sense, and an earnest devotion.

Looking toward a field of green peas, I saw a group—mostly of children, engaged in gathering them, to be preserved in large cans for the winter's supply, and for sale.

Laura presided over this nice harvest, and the little carts with dogs and goats, and the tables of the little shellers were in full and gleeful activity. It was easy to see that the field would be exhausted, before these workers would begin to weary—Laura found no difficulty in overlooking this work, and talking with me as I assisted in the gathering.

“Mistress Laura,” said I, “how would you like to be rich?”

“I have never thought about it. I have all I want; and if I



wish to make presents, what is better than a wreath of flowers, or something I can make?"

"But this diamond ring, that Melodia gave you?" said I—"would you not like to give her something of equal value?"

"What! to neutralize her gift, and acquit myself of a burthen-some obligation? That would be the world's way; but I love her too well, and am too happy to be obliged to her. She is happy in being able to make such presents, but I do not see that I am not just as happy in receiving them. She is rich; but not for herself. We all partake of her riches; and she has only a little more care. No—I think I had rather be as I am. I have all I want."

I found no element of dissatisfaction in my lively and lovely friend; so I went to one of the work shops, where a group of musicians were making musical instruments, a favorite and profitable branch of manufacture. In these shops an account of work is kept, and a certain portion of the proceeds of the sales are distributed to the individual workers. And here, as in the other departments, those who choose to work in the hours of recreation, have the net proceeds of their industry. I found here a musical German, who has succeeded in making some violins of great value. These, like other works of art, are sold, and the proceeds are equitably divided between the general and the individual claimants. Thus, a violin made in three or four weeks, with the care and skill required for a fine instrument, is sold for from one to two hundred dollars. If the maker has given his whole time to the work, there is deducted from the sale, the equivalent of his proportion of the common labor; but if he has performed his usual work besides, he can receive the entire proceeds, less the cost of sale. And this German was working hard, to get money to bring two sisters from Germany, with whom he had corresponded, and who wished to join him here.

Manlius, who has a special talent for arranging equilibriums, settles all these accounts, and with such an evident justice, that no one can be dissatisfied with his decision.

I spoke to him to-day about the little property that is coming to

you; wishing to know what disposition he would advise, or what would be customary respecting it.

"She can do as she likes," he said. "It can remain in stocks or mortgages, and bring her interest, which will be her individual property: or it may be invested with us, in buildings or machinery. But we can pay no interest or usury to any. No such burthen can be thrown upon us. Capital advanced, may be withdrawn; but it must not be a burthen upon industry. If civilizees choose to bear such burthens, paying the cost of houses and lands twenty times over, and binding themselves in a perpetual slavery to a constantly growing capital, we cannot help it. They may as well be enslaved and pay this tribute to you as to another; but we must not enslave each other. The most of us have our capital invested here, as loans, without interest, liable, but not likely to be recalled."

"But is it just?" I asked, with all my financial prejudices; "Is it just to use the capital of another, without paying him for its use?"

"I will answer your question," said Manlius, "by asking you a few others, and so put you in a way of answering it for yourself, which may be more to your satisfaction. Is it just for a man to take possession of the earth, and compel those who till it to give him a share of its products? Is it just that a tenant of a house, in fifty years, should pay rent enough to an idle landlord, to build five more such houses, whose tenants also are in like manner enslaved to him? Is it right that a man, who, by inheritance, or some fraudulent speculation, or by aggregating the petty thefts and spoils of miserly accumulation, should be able to command the whole time and labor of ten, or a hundred, or a thousand men, to enable him, not only to live in luxury and idleness, but to still further accumulate the means of enslaving his fellow men? This is the financial system of civilization."

"But in the system of Fourier," I replied, "the proceeds of industry are divided between capital, talent and labor."

"It is true. Fourier was a financier. He wished to interest capitalists, as such, in association. He offered it as a good investment; but the money lenders were wiser than he. They saw that talent and industry would not long remain in a useless servitude to

money. We devote ourselves, our lives, our talent, our industry, to the life of our society. Shall we not devote to it our accidental possessions? If the money we chance to have is returned to us, when required, we lose nothing, and no one is burthened. To pay interest, rent, or usury, is a necessity of civilization, but can have no place in a free and harmonic society."

As I passed across the lawn, I saw the aged Father Gautier, sitting in the shade, alone, save a little girl of seven or eight years of age, who sat at his feet, quietly, as if to attend to any want. The wind played with his white locks, and his eyes seemed looking into the future. As I came near, he saw me, and with a wave of the hand, signed me a gracious invitation to approach.

"Good day, my young friend," he said, holding out his hand, feebly. I took it and remarked that his face had changed. It had less strength than when I saw him last, but a more serene happiness.

"You have been ill, *mon pere*," I said.

"I am old, *mon fils*," said he. "Old, and with a life, wasted in the struggles of the world. But I have no regrets. This," waving his hand toward the Home, "pays me for all. No triumph is like this. The earth has no such glory. I thank the benign God, that I was permitted to choose and secure this Home for the dear ones who were ready to enter it. 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

The tears of joy ran down the old man's face, and my eyes, too, were moistened.

"And you are satisfied with your family?" I said, cheerfully.

"Satisfied? Ah, yes. They are all good children. They live in peace, and love, and harmony. It is the Eden of which we dreamed. I remember, when we used to talk of such possibilities, how we were ridiculed and satirized as visionaries and fanatics. I wish I could see them here—but no. They would spoil our paradise. They are not worthy; and it could not come until there were those who were worthy.

"Is that my child, Melodia, coming?" he asked, with a brightening eye. My poor senses fail. I shall not be here long, so I must have all I can of my dear ones. Call her, my Constance;"

and the child ran to bring the queenly Melodia, who had already turned to come to us. Constance took her offered hand and led her to the good father.

"How does my beautiful one to-day?" asked the old man, as she knelt beside him and put his feeble hand to her rosy lips.

"Very well, Father, and very happy; but I wish you were better."

"I shall be better soon, my dear," he replied with animation. "Very soon I shall be as lively as any of you, and as handsome, perhaps. And have a finer home than this, and more lovely scenery."

"And better children, Father?"

"Ah, well, I don't know. Dear ones are waiting for me there also. My earliest love, my beautiful Marie! I saw her last night in my dreams, a radiant angel, with her blue eyes and golden hair, like thine, my pretty Constance. She smiled, and said, 'a little longer.' It will be but a little now—but do not weep, my children. Your father will be ever near you."

Constance wiped her eyes, smiling through her tears. "I know it, dear Father," she said. "You will go and find just such a beautiful home for us, in the other world, as you have in this."

The old man did not reply, but his face lighted with a smile of joy ineffable.

I spent the day, my Clara, save when writing to you, in such inquiries and observations as I have briefly noted. I visited the shops of blacksmiths and wheel-wrights, of cabinet makers and makers of agricultural implements, as well as the studio of the artists, and the makers of musical instruments. The dignity and attraction of labor, here, consists in the use or beauty—which is but a higher use, of what is made. In every department, the work is constantly inspected, and improvements sought for. A council of construction will sit on a plow, or rake, or axe helve, to seek the perfection of each. So it is with every manufacture. I have never seen implements combining strength and lightness, beauty of form and perfection in use, as here.

And these workmen, uniting science with taste, and the individ-

ual with the general interest and welfare, work with an enthusiasm which our ordinary methods are not fitted to inspire. In our great manufactories, what can be expected but that the capitalist will be anxious only to make as cheap, and sell as dear as he can, and the operatives will all try to slight their work, and earn their wages as easily as possible?

I have paid three or four dollars for a pair of cloth gaiters from a Massachusetts or Connecticut manufactory, and had the entire sole peel off in a week, as if it had been put on with paste. Whole cases, doubtless, were made in the same manner. What self-respect can workmen have, who are engaged in such fabrications? But here, every shoe is an honor to its maker, and every workman takes pride in his work.

As I stood beside one of these fine spirited and intelligent mechanics, in the group of wheel-rights, I said:

"Well, Mr. Frank, is this life altogether to your liking?"

"There may come a better," he said, "in this world or the next; but this will do for the present."

"But have you no want unsatisfied?"

"None out of myself. I wish to know more, and be more; but that will come. I am growing all the time. I learn something new, and feel myself somewhat better, every day. We must wait for growth."

"Very true. But is there no feeling of a desire for independence?"

"How of independence? I have all I want. Food, clothing, shelter, society, study, amusement, friendship, love; and all in the most absolute freedom. What can I have or wish more? I can choose my own work, and my own time for working. I can be alone, or find congenial society. I can go or stay at pleasure. Perhaps you think we are under some constraint. I can put on my coat, go strait to Mr. Manlius or Vincent, draw for a thousand dollars, in New York or New Orleans, and go where I please. I think, sometimes I will take a trip to Paris, but I can never make up my mind to leave those I love here, long enough for the voyage. I go to New Orleans with the Fairy sometimes, for a taste of civi-

lized dissipation; but a taste is enough. After our life here, it seems very flat and insipid."

"And you are satisfied on the score of wages and profits?"

"Bah! wages and profits. I am a master workman, and have no wages, I make as much as I choose. As to profits, we get good prices for every thing, and I have my full share. here is not a man, woman or child here, who does not have more than they could get elsewhere, unless they went to robbing. The satisfaction of being honest, and plundering nobody, is something."

Frank was working away all this time on a wheel, which excited my special admiration, it was so light and strong and beautiful. There was not a shaving of timber to spare in any part, and it was wonderful to see how the carving away of every superfluous portion had left the wheel of the most elegant form possible. The outer rim of the wheel was of one piece of oak, bent to a circle by steaming and machinery; a great improvement on the felloes. The spokes were light and tough as whalebone, and the hub light and shapely as an Etruscan vase. The entire carriages, buggies, etc, turned out here, are of the same perfection, and finished, painted and trimmed so tastefully as to bring the best prices. A group of more or less skilled workmen begin on a carriage of a certain construction, of which they have made or procured plans and drawings; and they work on with great zeal and industry, until it is completed, perhaps in competition with another group, trying to excel each other. In this contest they often work greatly beyond the ordinary hours of labor; but this time is carefully credited in their individual accounts. But the profit, or gain, so far as I can perceive, is never the motive to this exertion. It is the pride and happiness of achievement. It is the spontaneous activity of the spirit, finding manifestation in works of use and beauty.

I am satisfied on the score of economies. Production is ample; distribution is equitable; kindness and generosity tend constantly to equilibriums; labor is from attraction, and all are free and happy. There is no repugnance to labor; no wearying monotony; no loneliness of spirit; no corroding cares for the future. No man is weighed down with the care of a family—feeble wife and help-



less children, whom his illness or death may plunge into destitution Esperanza is an escape from all the worst evils of civilization, and this is much. It is a realization of some of our highest capabilities for improvement and happiness, and this is more.

*Viva Esperanza!*

The spirit of Justice reigns in this society, as the basis of its economies, but over this is the spirit of Love, which renders a resort to justice unnecessary. If the love prompts to too lavish a generosity, to an excess of devotion, justice, holding the scales of an exact equilibrium, restores the balance between the rights of the individual, and the demands of the social body, and allows neither to encroach upon the province of the other. The reaction from the personal selfishness of civilization is to the other extreme of a single communism; and this is the first form of social organizations. But men cannot dwell in extremes; and the individual soon asserts his rights, and the old selfish spirit returns in full and destructive force. The golden mean is the exact balance of the individual and general good; each tending continually to perfect the other, as they must where they are in entire harmony.

Thus the great problem of the social life is solved for me. The centripetal balances the centrifugal. The earths revolve in their orbits, by these combined forces of attractions and repulsions, in a sublime equipoise, and a glorious harmony.

Again, *Viva Esperanza!*



## XII.

## THE CHILDREN.

MY SWEET CLARA :—Some years ago, I visited a Shaker village. As I look back to the strange scene their life presented to me, and compare it with the rich and beautiful life around me here, the Shaker society seems a dim, faint outline, with no light and shade, no effect, or warmth of coloring, a pale, cold skeleton.

I remember how the uncouth and ugly costumes of men and women, contrived to make them look as hedious as possible ; their thin forms and pale faces, coming from a spiritual, not a physical starvation ; their soft “yea” and “nay,” and simple, child-like language, affected me. And what a contrast is here ! There were fertile fields, abundant crops, noble barns and granaries, substantial houses, and plenty and peace. But all was designed for the most simplistic, naked, and homely use, without beauty or ornament. No pictures, no flowers, no music, no beauty, except that which cannot be shut out. They cannot shut out the glory of the heavens ; nor the green woods or fields. They only mar and make ugly all they can. No flowers bloom in their gardens, or adorn their walks. You see no where ,roses and honey-suckles, and morning-glories, nor even the modest heliotrope, and mignonnette. It was enough to make one’s heart ache to see a whole community striving to shut out the beauty of God, and crucify the faculties of enjoyment he has given us ; shutting out also, and crucifying, the deeper corresponding beauties and fragrances of the affections.

But here, O Clara, while the necessities and uses of life underlie all, and have their true value recognized, beauty also adorns every thing. A dead tree is either cut away, or covered with some

climbing plant. Flowers bloom all around us, and beauty and fragrance ravish the senses with delight. Carvings and ornaments, statues and pictures embellish and adorn every appropriate situation. The costumes of both sexes combine the highest degrees of use and beauty. The working clothes, even of the strongest and coarsest materials, are perfect in form and fitness; while the varied dresses of festal occasions are beautiful, separately, and of indescribable effect in the *tout ensemble*.

I have felt my esthetic life expanded and satisfied here, as it never has been before. Beauty is in the thought and life, and in all its manifestations. The forms and movements of men and women seem moulded into grace by all the graceful influences around them. The carriage is free, active, and of an easy dignity, inexpressibly charming. There is a fine poetical gesticulation united to the pure and musical modulations of their speech. There is not an awkward, sheepish, bashful or constrained person here.

And yet there is no sameness or mannerism, but a wonderful variety of individual development and manifestation. Neither in manner nor speech, more than in personal appearance and adornment, are any two alike; so that there is the most interesting variety; but each one is free to work out his own distinct individuality. One might have supposed that a noble and beautiful woman like Melodia, so admired and beloved by all, would have found many imitators. Not so. There is but one Melodia. No one imitates or copies another, but each one strives to develop his own best life.

I devoted yesterday to an examination of the education of this society; that, at least, was my plan; but my account of it will scarcely equal your expectations.

"Our whole life is a school," said Vincent, "and all our labors and pleasures are educational. We pay less regard to the accumulation of the facts of knowledges than you may think. To be, is more than to know; and when the mind is free and active, it seizes upon the mental food it requires. There is no need of systematic cramming, according to the civilized system. Our children are not educated to prepare them for life; it is the life itself which educates."

"For ten years, our members, who were bred in civilization, have had more trouble to rid themselves of error, than to acquire truth. Free the human mind of the errors which cramp and fetter it, clear away the obstructions from the avenues of knowledge, and truth will flow in like the light, from every portion of the universe. Science, in the human mind, is but the picture of the universe; and the universe is the expression or manifestation of the wisdom, power, and love, of the sublime Intelligence which pervades its infinity, and which men, in their feeble conception, call God."

We walked together to the Hall of Science, of which I have written. It was occupied, just then, by a company of children of from five to fifteen years, one of the oldest of whom was giving a lecture on geology, illustrating it by the paintings on the wall. The young professor, who had evidently read up carefully for the occasion, was listened to with interest, and when he was particularly eloquent, was well applauded. But if he fell into any error, or supposed error, he was interrupted politely, and, as Vincent was present, he was appealed to. He gravely and courteously explained the difficulty, and the lecture proceeded.

We passed on into another room where a class of different ages was being exercised in the elements of vocal music. We found another group arranging a cabinet of botany, from specimens which they had collected and classified. Other students, in the long afternoons, gathered in the library, and the little conversation rooms adjoining, and pursued favorite branches of study or investigation. There are hours also when the most interior subjects are discussed, and when our philosophers and their disciples hold converse in the groves of a new Academa.

"Every one follows out his attraction in these studies," said Vincent; "but the real school is the life of industry, art, and social enjoyment. The best way is to give conditions of growth, and then allow the whole being to expand harmoniously and beautifully. We endeavor to do nothing which will cause an expansion of one part of the being at the expense of another part. We aim at integral development, or the development and perfection of the whole man. And we, who have so lately progressed out of

civilized imperfection and discord—we strive not to perpetuate our incompleteness and imperfections, by having them repeated in the education of the young. Our great law is *give from all faculties to all faculties*. This is the law of spiritual and passional equilibrium, and the condition and result of integral development.

“But, if you wish to get a true idea of that in our life which corresponds to what you call education, you should go a little farther back, and begin, if possible, at the beginning.”

He turned and ascended a wide stair-case, and I followed him to a large, airy and beautiful apartment, which proved to be the nursery of the Home. We were welcomed by Harmonia. “You find me among my little ones,” she said, with a smile of maternal tenderness. In this room were all the babies, of three years old and under, attended by a little group of mothers and nurses. There were grand-motherly women, so fond of children, as to find here their greatest happiness; mothers, who either took their turns in the general care of the nurseries, or came to give the infants their natural food; and young girls, whom a strong instinct led to volunteer in these pleasing cares. It was very sure that they all, like Harmonia, loved babies.

And such beautiful children! So rosy, fat and happy. They laughed, and crowed, and jumped, and rolled about, with a healthful activity and a perpetual joy; or slept the sweet sleep of a pure infancy.

The room is wonderfully adapted to its uses. It is large, well lighted, and perfectly ventilated. The soft breezes flow through it; fine nettings shut out all insect annoyances; the temperature is easily regulated; and the capacious baths, where the children bathe, and even swim, morning and evening, and oftener if needed, are at a comfortable temperature.

The ceiling is of a soft blue, like the heavens; the walls are a lovely, fairy like landscape painting. A musical clock plays pretty airs every quarter of an hour through the day. There is a profusion of toys and little furniture, and a world in miniature. The only punishment is to be banished from this infantile paradise.

“Here,” said Vincent, “we receive the tender plants of human-

ity, and give them, from the beginning, the conditions of a healthy and harmonic growth. Here every mother can nurse her child, and take just as much care of it as she pleases ; without its ever being a burthen to her ; since, if she is wanting in attraction for these natural offices, there are others happy to supply her place."

"But can others supply the love of a mother?" I asked.

"It is not needful. Since no woman, in our life of freedom, ever has a child forced upon her, or against her wishes ; since the love of offspring and the desire for offspring—the strong instinct of maternity—is the only motive and cause in action, it may be presumed that every mother must love the child of her fondest hopes and wishes. But it is true that all women, even with the same love for their children, are not equally adapted to the performance of maternal duties. Would you wish Melodia, for example, to leave her art life, and her sphere in our society, and devote all her time and thought to the care of an infant, that three-fourths of the time would be just as well cared for by those who would attend it with a great love and devotion? Our children are never left, as so often happens in civilization, to indifference and hate. They are never stupified into quietness by opium, or lulled into the insensibility of intoxication by beer or whisky. Our mothers have not the fault of not loving their children. It is only when children are forced upon women, against their wishes, or are born out of a low plane of selfishness and sensuality, that there is lack of love. The danger with us is in their being too much confined to them for the good of either. Variety of life, exercise and repose, are favorable to the health of the nursing mother, and of consequence are for the good of the infant."

On one side of this hall is adopted that pretty invention of Fourier's, for the young infants—the elastic net work, with a cloth covering, sinking in the interstices, in which the babies, with but little clothing, play with each other, or roll and tumble about without the least risk of injury. The soft music, the tinkling fountain, the bland airs, the lovely aspect of the beautiful things that make this infant heaven, all contribute to harmony of being. From this room, often noisy with sports and childish, romping glee,

we passed through a passage to another room, where silence reigns over the repose of sleeping innocence. I could have stayed here an hour looking at these cherub forms. Happy children, I thought, and happy mothers! Happy society, where every child has the beautiful care and conditions of health and enjoyment, which our civilization gives but imperfectly to the most fortunate, and which millions never enjoy. For this loveful care, this nursing from attraction and enthusiasm, is what no wealth or power can command.

Vincent went to his work; and Esperanza has few members who are more industrious. I was left with Harmonia, whose love of children is a strong passion. In the world, she could never pass a babe without wishing to take it in her arms; and many a sick child of an ignorant mother has she taken in her arms and blest, by her knowledge of disease, and skill in the healing art.

"Are they not all beautiful?" she said, as we sat and looked at a group of young children.

"When I think of the poor, sickly, miserable infants of the world, half dying before they are five years old, and then at these healthy and happy darlings of our home, I can hardly wait for the world to grow. It moves so slowly! Every year millions of little ones, born only to breathe out a few days and months of suffering, and then fill the little graves that are scattered over the face of civilization! Then the agony of ignorant parents is not lost to me. I have seen and felt it all. But the future has hope. If God can wait, I must wait also. One of the attributes of Divinity seems a sublime patience; but I do not believe that even an Infinite God can endure an eternity of evil and misery!"

"Do you tell me," I asked, "that these little ones are not liable to the diseases of infancy?"

"A few have them in a very slight degree; for we are not yet purified from the laid-up causes of these evils. But their sickness is light; it is for purification; and it is not into death. If a child should die among us, it would be because we had committed a great sin, and deserved a great calamity."

"Is it possible that you believe that the Almighty punishes our



misdeeds by such a vengeance as killing somebody's child?" I asked, with undisguised astonishment.

"You mistake me, my friend," said Harmonia. "The sin must have been in the begetting of such a child. The child who dies of any disease of infancy, had no right to be born. The crime is that of generation, or gestation, or succeeding conditions. The healthily generated, born and nurtured child of healthy and harmonious parents, never dies of croup, or scarlatina, or cholera infantum. There are no effects without adequate causes.

"Supernal wisdom has revealed to us the laws of a wise and healthful generation; and those laws we must obey. Here is our reward.

"It has been revealed, and is moreover scientifically demonstrable, as Vincent will explain to you, if you desire it, that each child, born into the earth-life, has the sum total of parental possibilities, when generative conditions and gestative are equal."

"You mean that when the father and mother, in their functional capabilities are balanced, or harmonious, that the child will be superior to either, and equal to both?"

"Yes; such is the law of progressive generation, as revealed to us from the angel life. And the superiority of children to their parents, and of consequence, the progress of the race, is determined by the intensity, and integrality, or completeness of love unities, or harmonization in the parents."

"Then the finer the development, and the greater the love of parents, the better will be their children?"

"Doubtless: but you will not lose sight of the principle, that this development, in each, must be whole, complete, integral; from inmost to outmost, from all physical powers and functions, to the highest faculties of the mind and spirit. When two persons, so developed, meet in the unity of a pervading love, which joins them in all faculties, then the generative and gestative conditions are equal, and the child combines the sum total of parental possibility."

"But how is this noble and beautiful result to be attained?"

"It cannot be in civilization, where men and women, diseased and discordant, feel at liberty to perpetuate all their discords and all



diseases. It cannot be where the ignorant, and partially developed come together from interest, or caprice, or sensuality; where maternity is forced upon woman, without respect to her condition or desires; and where opinion, custom, and law bind men and women in the abhorrent bondage of discordant marriages.

"I have given you the law of progression, and life. Civilization supplies the conditions of deterioration and death. It is the divine energy that resides in humanity, struggling ever upward to light and life, that has prevented the utter depravation and annihilation of the race."

"And here," I said, "where I see these healthful and beautiful children; how have you secured the conditions, which, according to this law, are necessary to such a result?"

"Our whole life is made up of these conditions. We perfect the plant by culture, and by choosing the most perfect seeds of the best perfected plants, we secure its progressive improvement. The love of humanity demands that none but healthful and developed beings, should reproduce themselves in children. We *produce* ourselves, by integral culture, before we venture to reproduce ourselves, in our offspring."

"Would you deny the right of the parental instinct to the diseased and discordant?"

"We deny no *right*. Nature, herself, forbids that we inflict disease, insanity, and all the miseries of an incomplete and discordant life on our posterity. Those of us who are consciously unfitted to wisely sustain the parental relation, conscientiously refrain from it. They do not the less love and care for the robust and beautiful children of those who follow their most divine attraction, in a wise exercise of their portion of the creative energy. "There is no compulsory restraint on any, but the whole intelligence, and the whole sentiment of our united body, is in favor of our giving to this life none but those who are fitted for its enjoyment. In the outside world all this is different. The laws and customs of society are in direct opposition to the teachings of science, and the dictates of common sense. Disease, deformity, insanity, and every form of mental and physical idiosyncrasy, are

reproduced remorselessly and continually. Children are born in multitudes, one-half to populate grave-yards, and a large portion of the other half to insanities, idiocy, crime or poverty, disease and misery. It is this terrible civilization which Fourier has called a social hell, with its miseries unutterable; but not, thank God, unending."

"And here?"

"Here, even now, after a few years of progress, and the approximation to a harmonic life, you see how the spirit of that life incarnates itself in these rosy cherubs. The first law of this progression, given us from the higher spheres, was, that in the relations of the sexes: *material union is to be had only when the wisdom of the harmony demands a child*. All have come into this harmony through the gate of consecration to a pure life—to an entire chastity, which defined itself first as continence, and later as an equilibrium of the faculties, in which the physical senses are held under the control of wisdom and conscience, or the highest sense of right, in the relation of each individual to the harmonized society to which he belongs."

"This restraint and governance of the sensual nature, by an almost monastic discipline; is this consistent with the freedom you demand—the freedom of the affections, as well as of thought and belief?"

I did not need to ask this question; I could have answered it myself, but not so well as Harmonia.

"Freedom," she said, "is the first condition of our life. We must be free, to do right. The woman, held in marriage bonds, has no freedom. It may be abhorrent to her to be a mother. Sense and soul revolt; but she has no power to refuse. Her life is wasted, and she is made the involuntary and unwilling mother of a diseased and discordant offspring. The first condition and necessity of a true life, is, therefore, freedom: but being free, we can order our life according to our own highest freedom and sense of right. No one can come to us, but in freedom; no one can live our life truly, in whom it is not a free, spontaneous expression of the highest attractions. Fourier saw that *libre amour*—the

'Free Love' which you have heard stigmatized by sensualists—must be of necessity, the supreme law of a harmonic life. Here, all love is free, and in its freedom, seeks the highest purity, and noblest expressions and results. All our children are 'love children,' and the children of the most integral and intense unities of the passion. And the child, born of the mutual love of two developed and harmonized parents, who are free to follow their highest attractions and divinest impulses, must most surely and inevitably combine the same parental possibilities. Such are the children of harmony, and of such is the kingdom of Heaven!"

Harmonia rose, gave me her hand, which I reverently kissed, and we parted; she to some work of love, I to reflect on what she had said to me.

This thought, and this realization of the freedom of woman, opens to me as a new dispensation. In savagism, woman is a drudging slave. In barbarism, a slave of appetite and luxury. In civilization, still a slave, of fashion, custom, law, and the marriage institution, in which her most sacred life is crucified, and which is to her, so often, a hopeless bondage, full of constraint, deprivation, and often outrage. I have seen all this. Now I see woman free; and the results of her freedom, in a purity of life, a harmony of interests, and a happiness, which I had scarcely imagined as an earthly possibility. And I now see that no woman can be truly noble, truly virtuous, only as she is truly free. It is only in perfect freedom that every woman can exercise her highest of all rights—that of choosing the father of her child. Vincent and Harmonia began their work of human harmonization, at this point. They said with Swedenborg, "there is no regeneration but in freedom." They taught that freedom was the first and absolute condition of a true life, and that no man or woman could begin even to live truly, until they were free to do so.

They demanded, for themselves and for all, "absolute self-ownership, and the free disposal of one's time, labor, sympathies and affections." It was a new Declaration of Independence, and a new assertion of the Rights of Man, in which Liberty took on a broader and deeper significance; for they asked nothing less than "Liberty,

of the person from all ownership, bondage, restraint, or imposed burthen; from all fraud or force; all despotisms of custom, law, or institutions; of the mind, from all arbitrary impositions of creeds, opinions, laws, or forms of social or religious dogmatism; of the heart, from the bondage that galls and wears, that paralyzes or breaks. A holy freedom to follow the dictates of nature, in her most sacred instincts. A sanctuary of love which no despotism can violate, and no power profane. The free Pursuit of Happiness, in the unconstrained exercise of all rights; in the following of all attractions; in the respect for all repulsions; in the full freedom of a true and natural life, which does not, in any way, limit the equal freedom, or encroach upon the equal rights, or wrongfully destroy the happiness of any other being."

"True Freedom" they define as "the right to do right;" and "there can be," they said, "no right to do a wrong."

These are the principles upon which this social organization is formed, and here they have found vitality, germination, growth, the blossoming of a blissful, loving life, and the fruition of a harmonic society, perpetuating itself in progressive generations.

Blessed children of Harmony! I exclaimed, as I thought of these happy babes, so embosomed in loving cares, and with the assurance of a life of peace, freedom and happiness, fitting portal to an immortal existence!

But as I walked alone, the prejudices of education and custom threw their shadows over my thoughts. That question, which expresses so many petty tyrannies, "What will the world say?" importuned for its cowardly answer. I even feared that you would be shocked—you, with your true, pure, womanly nature, because these children were born under the laws of heaven, instead of the institutions of civilization. As I walked moodily, wondering at the unreasonableness of civilizees in general, and at the strength of my own prejudices, the bright angel who had guided me to this paradise, met me, smiling as if she knew the source of my disquietude.

"He who contemplates a happy infancy," she said, "should look more joyfully at the present and the future. Can a clouded brow

come from the cheerful nursery of Esperanza? Or do you mourn that all children are not as blest as these?"

There was irony in the question, but it was suggestive, too.

"I have been measuring," I replied, "the power of those prejudices, which enchain the world, and keep its people in their miserable systems."

"Ah! that is better; and you found that measure in yourself?"

"It is true. The old shadows darken me sometimes."

"Well that they are but shadows. Open your mind to the light, and the shadows will disappear. Does it trouble you that our beautiful children are not the sickly, unwelcome offspring of civilized marriages, born to die in their cradles, or to live and perpetuate parental discords?"

"No!" I exclaimed; a thousand times, no! Woman *must* be free, or there cannot be a true maternity. I see well that this is the only guarantee of social regeneration, and that the isolate household and the marriage of civilization have never resulted in the true family and the true society.

"Pardon me, who am so new to this life, if I do not understand all its relations. I see these children, full of health and beauty, and surrounded by a most loving care and culture; and I see the life to which they are happily destined. But I see also, that there are circumstances connected with their birth which would deeply shock the prejudices of civilized moralists, and which I find it difficult to look at like a philosopher."

"Are you in trouble about an imaginary taint of birth, when half the children born in civilization have the real taints of scrofula, and discordances tending to insanity? Am I to tell you that the genuine legitimacy is the result of obeying the laws of nature? Do you not believe in a higher law than those made by kings, or priests, or republican legislators? You have seen our children: do you find them base-born?"

"The children of Esperanza," said I, "are beautiful as angels. I know that they are born of a pure life, and the most sacred relations. Pardon me, if the sadness of a doubt has come over me for a moment. You, dear Melodia, better than any, can tell me

whether all the parental and filial instincts and wants are satisfied in this society."

"Better than they ever have been elsewhere, I believe. Every child born here is an answer to its mother's prayer. The father of every child is its mother's most sacred choice. The children of a mutual love, love both parents, and are beloved by them. They are loved also by all who love their parents. No child here can be an orphan, or want for the most loving care. These are conditions of human progress, and happiness, which no society but ours has ever provided, and which can only be realized in the freedom and harmony of the Unitary Home. Now, my friend, is there a place on the earth where you would rather have your child born and nurtured than here?"

I did not need to answer; and as we turned around a little copse, we came upon a group of children, so joyous, so beautiful, so loving to each other, so beloved by all, that all my troubles vanished like a morning mist. And the first who came to me, with his frank, brave greeting, was the little Vincent. He gave one hand to Melodia and the other to me, and told us the triumphs of his morning's work, and his evening's play.

"Master Vincent," said I, "who, of all these people, do you love the best?"

"Why, the same one that you do;" said the little rogue, looking up at Melodia.

"And who next?"

"Next, I love best the one she loves best. 'Then I love all who love them both; so I love you—a *little*;" and giving Melodia a kiss, he ran off to join his companions in their play.

O Clara, mine! shall not our children find their home and their loves in this beautiful Esperanza?



## CORRESPONDENCE.

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### Letter from Mrs. Nichols.

MY DEAR FRIENDS,

You are aware how much easier it is in the matter of time, exertion and postage, to write to one hundred persons through the medium of our Journal than to write to all those separately. Through April, May and June I was suffering with a severe pulmonary attack, which seemed very likley to close my connexion with the earth life in its present form. The first of July I found that my illness was abating, and we then came here. The peace and quiet I have enjoyed here, with the invigorating effect of the air, and the living water of our baths, have all contributed to restore me, and I am at the present writing hopeful that my period of usefulness in the world will be of sufficient length for me to see a beautiful beginning made in our Harmony.

There are many reasons why I should economize my life. There is but little left of me. The struggle with civilization in the past has well nigh crushed me. All that is left of my powers I dedicate to the Harmony that is made possible to us, by the inflowing Angel Life, into forms matured by growth under the light of culture, and the warmth of a Devotional Love.

I am set apart for a special, a peculiar work. All who are of cognate Life will join me in this work. We who are joined in the purpose to live a Harmonic Life, are irrevocably committed to it. No allurement of a partial Love, or a partial or selfish liberty, and no lash of a potent ridicule can reach us. Our folly, and slavery to the arbitrary dictation of "the Spirits," or to one another, may



be demonstrated ever so clearly, by our wise friends, who wish to convert us to their measure of liberty, or who wish us to give them our friendship on their terms, and we are still unconvinced by their arguments; their demonstration brings no clearness to us. They *can't* post us up.

I would say here, and now, and I could wish that I might never need to say it again, to those friends who are offended with our freedom, who say the Law of Progression in Harmony is "a devilish despotism," I have no occasion for your assertions or criticisms. How is a Law of your being, or one announced as such, a despotism, when you are at perfect liberty to accept or reject it. If every subject of the Czar were at liberty to be a republican, or a loyal subject, to mind his own business without interference from crown or custom even, would not his complaint of a despotism be somewhat ridiculous. Suppose a Russian says, "Father Alexander, I wish for the paternal protection which you bestow on your subjects. But I will not comply with your conditions. They are despotic, ascetic, fanatic. I shrewdly suspect that you are crazed. I have reason to think that you are a compound of knavery, simplicity and dementia. Nevertheless you have a good that I seek. I have a great love for you, and you have no right to shut yourself out from me, and impose conditions on me that I can't comply with. You are very foolish, and in a few years you will be shut up in a mad house." Now the very fact that I have used this illustration will cause some of my eccentric republican friends a great deal of uneasiness. "These people compare themselves with Kings and Emperors, and us with subjects," will probably be the burden of a dozen letters to me ere long. I leave it all, and answer the letters in the lump, that have come, and that are to come, by saying to all, respect your own freedom and live in it faithfully. Respect mine as I do yours. I turn from those who have not yet cast their lot with us, to those who have. The farmer is not wise who spends his labor in shearing unwashed sheep, or in sowing in unplowed and unprepared ground.

For the benefit of those who are ready to come into our present work, I give annexed the—

## PLEDGES AND CANONS OF THE CIRCLE OF CONSECRATION.

"I solemnly pledge myself to the members of this Harmony in the Earth and the Heavens, and to the Infinite Heart and God of all Harmony, to be chaste in thought, word, and deed.

"And in this solemn act of consecration, I devote myself, spirit, soul, body and estate, to promote my own development and that of those every where who are members of this Harmony.

"I pledge myself to be as far as possible pure in spirit; pure in person, by using a daily bath and clean attire; pure in diet, taking my food only at my regular meals, and avoiding animal food, excepting butter, milk and eggs, and to make my food full five-sevenths fruit and bread, or grains, and to disuse animalized substances so far as I can without constraint, or violation of instinct; to drink only pure water till the preparation is had for pure wine. \*

"On Sundays† and Fridays I agree to abstain from all food except grains, bread, fruits and sugar, and at all times to keep to the upward tendency which shall lead me ultimately to feed on bread and fruits only.

"I pledge myself to a careful industry and a conscientious rest, and in all things to keep to the highest freedom and sense of right in myself. And if at any time this freedom shall lead me to any act inconsistent with the plane of life and freedom on which this Circle is formed, I solemnly pledge myself to give notice to the Circle of such change if possible before it is ultimated in act, if not as soon after as may be."

The members of this Circle refrain from criticising one another, or by any outward means holding them to this Life. If it is their highest freedom to live it, they do, and their harmony with the Circle demonstrates their fidelity. Spiritual manifestations in a circle living in fidelity and unity of Will have a wisdom and power that the members of inharmonic circles have no conception of.

The pledges of this Circle are assumed by all for a period of ninety eight days, after a deliberate trial of the practice.

Unchastity being the sin of the world, the first meaning of the word chastity to the foremost generally is continence. In conse-

\* We believe that the preparation for using pure wine is the inauguration of Harmonic Love in the Earth Life. This preparation will be in proportion to the freedom and Harmony of Loves, the balanced action of our faculties.

† No Work is done as a rule on Sundays; and Friday is the day of the meeting of this Circle, from 8 to 10 o'clock P. M. All members, wherever they are, observe this time.

quence of the general disorder it is considered obligatory that chastity be accepted with this meaning by all who join this Circle, for the period above named. Also that the fasts be faithfully kept. The habit of careful thought being thus established, and the individual being oned with the Circle, and balanced in Life, the true meaning of chastity will come.

Chastity is equilibrium; and all who can lovingly accept the Law of Progression in Harmony can live in true chastity. A period of continence is believed to be useful to all, in enabling them to judge calmly and wisely in regard to the true and wise demands of love, for the birth of children.

No man is in true chastity who claims, impresses, or influences the spontaneity of woman. And no woman is truly chaste, who partially impresses man or magnetizes his amative nature, so as to affect, or seek to affect, the sensual, without the spiritual, and passional equilibrium.

Persons who have passed through the novitiate of ninety eight days, will find themselves at liberty to observe the fasts of the novitiate, or not, as is convenient.

All are earnestly advised to be at all times careful and thoughtful of disordered passions, particularly of diseased amativeness and alimentiveness.

Let woman know herself for the Central Life, and dwell in the living faith that man can only be subjected to the true order, as she is Divinized in it.

Friends, the work is before you, and the means that we adopt, who designate ourselves as Harmonists. Very few, comparatively speaking, will find their most integral freedom impelling them to such a life. Still we have enough to make a Heaven on Earth already, and our number is daily increasing. We do not profess that there is no sacrifice in giving up an eccentric freedom, or, in other words, in escaping from the domination of diseased passions. But we do aver that when born into this Life, when our energies from the inmost Love to the outermost dollar, are consecrated to a true Life of Love, and a Harmonic Home, that we find a Heavenly joy that is beyond expression. We are never subjected one to

another—no one in the form, or out of it, rules or governs us, but, we find what is our highest freedom, what we most love to be and to do, and in this love and this liberty, we find our own.

The details of our work, the analysis of our happiness, or even a bird's eye view of our success, we cannot give in such a letter as this. These are only to be given to those who find, on careful examination, that they are of the same Life, and who join us in the consecration of all.

To those who talk of Despotism we frankly say, that our Life is as utter a despotism as the path of the planet around the sun. We are at no more liberty to indulge in an eccentric freedom, than a Planet has to become a comet and dart off into space. We have no disrespect for comets. Let them be themselves. If they have the power of volition, we would respectfully suggest that they do not cross our orbit at a point that will *dash us up*, for we want the liberty to try the effect of sunshine in our orbit, undisturbed by such fierce outsiders.

We respect all honest workers. We endeavor to attain to the positions of those in advance of us, in all fidelity, and we do not despise any because they have not yet attained to our stand point. All that we ask of any, or for any, is individual fidelity.

For myself I have but one fear, and but one prayer. In all the universe of God, there is but one thing moves my fear, and that is the possibility that I, and those who are united to me, may fall below our highest capacity for good; and my only prayer is that the will of God may be done on Earth as it is in Heaven. Then we shall be delivered from Evil, and the reign of Harmony will be established in the Earth. Amen and amen.

MARY S. GOVE NICHOLS.

## CHAPTER. XXX.

## FREE LOVE.

THERE is much controversy now about what is termed Free Love. Many spiritualists have declared that Freedom of the affections is not a Doctrine of Spiritualism, or is only taught by low and undeveloped spirits. I have been led to inquire in my interior Life, where the Law and the Testimony are given by my guardian spirits about this Doctrine.

The answer to me has been, "Those who say that freedom to believe what is true, and to love what is lovely, is not of the Heavens, or is not a Doctrine of spiritualism, either know not what they affirm, or they speak falsely."

The facts seem to be that men and women, who are partially developed, misunderstand the word Freedom. There can be no Freedom, but in order. No man is free to do what is wrong. He has liberty, but if he chooses to do wrong, he is not free, but enslaved. Again, people do not know what is meant by Love. Many who are gross and animal in their life, think that Love means amative excitement. This is the lowest definition of Love, that a human being can make. A law within, continually cries out against the freedom of lust. When men have no love, but animal desire, the strong principle of restraint must hold them in check, to protect their fellow beings against them. Such natures have caused the vile definition of Free Love that now obtains, wherever there is not clearness of understanding, or purity of Life. "Blessed are the pure in heart, for they shall see God;"—that is, they shall see the True and the Good, and know that Free Love means, that every faculty of man should be free to have its proper, and orderly development. A wise man has said, "there is no regeneration but in Freedom." We know that men have been

generated badly, in disease, moral and physical. In order to regeneration, or orderly development, every faculty must have its Loves respected—must be free to follow its attraction, or love. The love of music, of art, of the various branches of industry, must be free. No faculty should have its Love crucified. The man who loves order, neatness, cleanliness, sweetness, beauty and use, should be free to love them, and to create all the use and beauty he can, and to associate with those whose help will be most useful, elevating, and improving to him. The alimentive faculty should be free to seek its loves in food. We know that this faculty is enslaved, and depraved now; that men eat pork and tobacco, and love them, so great is the slavery of this faculty. "The truth shall make you free." The great dietetic truth has been preached, till men have paused to think and feel; to see that they are not free when they are enslaved by a love for poisonous food and stimulants.

As every faculty should be free, surely the amative faculty should be elevated into this freedom. It is now more degraded than any faculty, except the alimentive; and it is protected in its degradation by law and custom. Legalized sensualism is destroying its millions in the church and the world. The few faculties that are developed in us, are much in bondage. Reverence is debauched to revere a God and a religion false as the food we take. The tobacco we chew, and the pork we eat, are very fair correspondences of our revengeful God, and our bigotted and persecuting religion. Again, Caution, instead of being used legitimately to protect us against evils, is made to horrify us with the fear and dread of a burning Hell, that the aforesaid God has ordained us to, or not saved us from, although it is said that he is Almighty, and all Good.

Acquisitiveness, instead of acquiring all goods and truths, is set to get money, that it may be spent in the lowest uses of life. I might pursue this analysis, and show much more fully how the faculties of man are enslaved and debauched. But the philosophical mind will finish the work that I have begun, very readily, and those who can see nothing in freedom of the affections but lust,



can't be helped by my reasoning. I mean to be distinctly understood on this question, by all who can understand me. I have been made a useful instrument in demonstrating individual immortality. I have heard the reproach of Free Love, meaning free lust, cast upon the most advanced spiritualists of the age by those who are either ignorant or wicked. Now I, once for all, declare that I am a free lover, as much as I am a free believer. I am as free to love the good, as I am to believe the true. Love is to me the sum total of the attractions of all the faculties to their true uses, and their consequent happiness.

I believe the amative faculty should be free for its use, as much as any other faculty, Its use is reproduction, and not selfish and lustful gratification. I believe in the Law of Progression in Harmony, given from a Heavenly Society, for whose members I have been four years a medium, viz: sexual union is only to be had when the wisdom of the Harmony, that is, the best and highest wisdom of those who love, demands a child. This law not only cuts up by the root illegal license, but the legalized sensuality of marriage. So far as it is obeyed, power will come into us to develop our faculties. Few children will be born of those who are sufficiently elevated to live according to this law, and those few will not be hung for crimes, or die of the weakness and disease of an inherited licentiousness. I am one of those free lovers who take their stand on this eternal law of progression; who seek to emancipate men from the domination of sensual appetites and passions, and to free the whole man, and leave each faculty subject to the interior law of development.

Men may say that such principles are impracticable; and they may say this truly for themselves, but they cannot assert this of me, or of others. They may as well say that I have not the power given me to move tables by spiritual influence, or that I am not a medium for the manifestations detailed in this book, because they are not. Because freedom means sensuality to the low and undeveloped mind of man, it by no means proves that it has such signification to those who are seeking to have their lives unfolded in the order of truth and purity.



Whatever enslaves me, body or spirit, and hinders me from living according to the law of my life, the light within, whether it be a church creed, or discipline, a marriage ceremony, or the fear of a false public opinion and custom, is evil, and is to be expurgated as fast as is consistent with the greatest good of my own existence, and those to whom I am related.

I do not say that we should not remain in bonds, even when much evil results from them. We must, if the good to be gained is greater than could otherwise be done. I would not remove fetters from my limbs, if by so doing I must break the limbs and spoil my life and its uses. I would even wait for the bonds to rust off, if enough of good were to be thus accomplished. I do not war against the institution of slavery, or of marriage. Both are for the immature man; for protection and care. But when those who are in bonds grow too strong and too wise to be bound, they will make war for themselves, and I will bid them God speed.

What I have to do is to iterate and reiterate the great truth, taught by spiritualism, which is, that man is only a man—a true and happy being, as he is faithful to the Law of Right written in his heart. Whatever hinders this fidelity is evil, and only evil continually, whether we can escape it or not. Freedom is man's birth-right or heritage. Man's life is love, and if he is not free in his love nature, he is a slave. Just so far as he is not free to follow his highest love, free to do the highest right that is shown to him, just so far he falls short of the true manhood.

Those who are conscious that their love is evil, and that they would be vile if they were at liberty, should put on the manacles of law and custom, just as a man who knows that he is too weak and diseased to refrain from drunkenness, would do well to go and get himself shut up in an insane hospital, or in some other prison, that his diseased appetite may have the benefit of a strait waistcoat.

Those persons who have accused me and others, of licentiousness, because we believe in freedom of the affections, have in several instances been proved to be guilty of the same crimes that they declared that I, and others wished to commit. I have facts of seduction and abortion against the persons who have been most

active and bitter in condemning Free Love, and declaring that it was only sensualism.

Set a rogue to catch a rogue, is an old and sensible proverb—men show what their own ruling loves are by the judgment they form of others. The reputation of the most advanced spiritualists, who receive the Law of Progression, which limits the sexual union to a wise reproduction, has been manufactured from the evil and impure lives of their traducers—the scribes and pharisees of the present day.

It has been well said that a man's character is in his own keeping; but that men do what they will with his reputation. It is enough for me, that I hold myself amenable to the law of life, given in my interior by my guardian angels, and that those who believe in the great and redeeming truths of freedom, do the same. Let men spoil our reputation if they can; they cannot hurt our character, or injure the peace that comes from obedience.

The time is near at hand when the disgrace and obloquy that is cast upon those who would "break *every* yoke, and let the oppressed go free," will seem as dark a stain upon the annals of civilized man, as the persecutions and murders for freedom of belief are now seen to be by all who have what is called common sense. But the masses are being awakened and instructed by the contest now raging on this subject; they are coming to see and know that they can no more feel according to law, than they can think, or believe according to church prescription.

It becomes spiritualists, who believe in life according to an interior law, and who see the corruptions of the church and the world, to live honestly according to their convictions. They should obey their highest sense of right, instead of asking, "What will others think of my actions? Will this, or that, be popular?" There is only one safe ground whereon the human spirit can rest, in this, or any world. That is, honesty, fidelity to the light within; the law written in the human heart and constitution.

The more truly we live, the more clearly we can see our duty. "He that will do his will shall know of the doctrine." Persons who are driven along by animal impulse, without bringing their

motives to the light within, and allowing conscience to make its stern decision, may call themselves free, but they will find soon that their so-called freedom is a base bondage. Persons who change one sensual mate for another, under the name of Free Love, are as much in bondage, perhaps more, than those who are stagnating in a false married life. Like the sick man, they change the place, but keep the pain. The part of wisdom is to live above the tyranny of the senses, and to accumulate power to overcome difficulties, and to see duties clearly. All is not gold that glitters, and much that is called freedom is abject slavery.

Spiritual emancipation must begin at the basis of life. We should be emancipated from a debasing and destroying sensualism, in marriage and out of it. We should be freed from an impure, stimulating and diseasing diet, of deceased animals, and from condiments; from tea, coffee, and all other drugs;—especially, and above all, we should be emancipated from tobacco, the poison of all the health, the bane of all true love. We should have our spirits baptised with truth, and our bodies washed with pure water daily. All our surroundings should be clean and pure. When we have done all this, we have a true standing on the earth, and a right to live from the heavenly interior, which will continually flow into our spirits.

Reader, let us pray continually in heart and work, for this pure and holy life, in which alone we can be true disciples, or able apostles of FREE LOVE.

## ESPERANZA.

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A SUBSCRIBER WRITES—"I wish that I could tell you what I think of Esperanza. In my waking or sleeping moments it is before me. I see its domes rising in the distance—the dark forest background, the silvery lake, the smiling meadows, the happy groups of *free* men and women, who are yet to redeem the world!

"My conception of it is grand, sublime. I see its inner life, and try to describe its glories in *word music*, but language is poor, and I fail. The lines I enclose fall far below my idea of Esperanza, but you will excuse their imperfections, and remember that I am no poet.

"O, that I had the means to come to Memnonia when you get possession of it; but I do not ever expect to see one of our loved band.

"I wish that Mr. Conklin would visit our place, for there are hundreds waiting to believe our principles. The principles of the Progressive Union do not seem to find much favor with the people until spiritualism lights up their darkened soul.

"That the All-Good may speed you in your noble work is the prayer of your friend."

From the American Sentinel.

## ESPERANZA.

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Esperanza, Esperanza!

Blessed words of hope and cheer,  
How with joy my worn heart pulsates,  
As ye fall upon my ear!

Esperanza—land of promise,  
Soon we'll ope thy golden gate;  
Faint with strife, and heat and turmoil,  
For thy joys our spirits wait.

The outward world of care and sadness  
Hath no charms to bind us here—  
Here, where reign woe, want and madness  
Hatred, tyranny, and fear.

Feverish dreams of wild ambition,  
Quenchless thirst for wealth and power,  
Draw the life-blood from the million,  
Hasten retribution's hour!

Esperanza—land of promise!  
Fain we'd fly to thee and rest.—  
Roam thy pleasant groves and meadows,  
Sail upon thy lake's calm breast.

Land of hope—fair Esperanza,  
Though in Fancy ye exist,  
Yet thy mystic name hath meaning—  
Esperanza—land of bliss!

## THE WORK OF REFORM.

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EVERY man who believes in the progress of humanity to the realization of a true life on the earth, must be, instinctively, and from principle, a REFORMER. This tract is addressed especially to such persons.

The life of man on the earth,—the great fact of human existence—is a mystery, whose solution is beyond our present powers of intellection. But the history of our race is a history of progress ; and the instinctive desires, and perpetual struggles of man ; his wants and sufferings, as well as his aspirations and hopes ; point to a happy and glorious destiny ; and the work of every reformer is to aid in the attainment of that great end of human existence.

Life, in its present aspect, satisfies no enlightened mind. In all conditions, from the lowest savagism to the highest civilization, life is filled with discordant elements. We have disease, pain, and premature death ; strife, contest, war, ignorance, error, fanaticism, want, misery, despair, fraud, plunder, rapine, oppression, tyranny, slavery ; a vast complication of evils, material and spiritual, affecting the whole nature and all the relations of man.

These evils of our life are evident to the most casual observer ; and if custom has blinded us to the observation of many, all suffer enough themselves, and witness enough of suffering in others, to make them wish for a better and happier life.

That which we can conceive of and desire, must be possible to us. It is not to be imagined that man has instincts, passions and attractions implanted in his nature, which cannot sometime and somewhere find their realization. In all beings, in all modes of life, "*attractions are proportional to destinies.*"

The cry of humanity, sounding through all its generations, is for a true and happy life on the earth—all prophets have foretold a golden age of the future ; a blessed and blissful millennium ; an era of universal knowledge, peace, health, riches, harmony and happiness.

The progress of humanity tends to this result ; and all reformers, instruments of progression, labor for this glorious consummation.

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There is no conceivable end, or final cause of life, but happiness, or the enjoyment of life. Happiness consists in the satisfaction of our faculties ; the highest happiness is in the satisfaction of the highest faculties ; and the most complete, integral, and perfect happiness comes from the harmonious satisfaction of all our faculties, desires, or attractions.

If one faculty is unemployed, one desire unsatisfied, one attraction thwarted, our happiness is incomplete. And if we can approximate complete or perfect happiness, it is to be done by the harmonious satisfaction of the greatest number of faculties ; or of those which are highest in the scale of life, and yield us the greatest delight.

Simple beings, with few senses and faculties, and those of a low order, require but little to have all the happiness they are capable of enjoying. There are lives, whose whole force is expended in the two functions of alimentation and reproduction. Others add locomotion, construction, etc. But when we come to man, we find many senses and faculties, all demanding their exercise, use, and enjoyment, and afflicting us with discontent, pain, and misery, if deprived of their proper use.

Man requires health, or the vigor of his physical system ; wealth, for the satisfaction of his physical wants ; knowledge, for the wants of the intellect ; beauty, for the delight of sense and soul ; power, to satisfy ambition ; objects of faith and veneration ; friendship and love to fill the heart, and satisfy the demands of man's affectional nature. Every sense and every faculty of man demands certain conditions of satisfaction and enjoyment, and all these go to make up the sum of integral happiness.



Man is also constituted with a certain harmony of being, and requires a corresponding harmony of conditions and joys. There must be kept a sacred equilibrium, in which each faculty, from lowest to highest, shall have its rights, and no more. If more of life be given to alimentiveness and amativeness then the harmony of life admits, the man tends to become a glutton, a drunkard, a sensualist; and his nature avenges the injustice which deprives all his higher faculties of their rights. In the true life no faculty is to be starved, none surfeited; each has its own; and the result is a harmonic life, and the highest happiness which we are capable of enjoying.

There are faculties in man which find a degree of satisfaction in solitude, or individual isolation; but most of our pleasures are heightened by society; and, to many of them, association with others is an absolute condition. The natural action and instinctive desires of the greater number of our faculties, demand a large, and varied, and harmonious society. It is the most imperative want of our nature: and the most terrible punishment that can be inflicted on a human being, is to be utterly and forever alone. It is the largest number, and most important of our faculties, which require society for their gratification.

Human happiness demands, then, as its two prime necessities or absolute conditions, the harmonization of the individual, and a harmonic society.

To arrive at these conditions a great change is needed. Education must enlighten, art refine, religion elevate. Ignorance and error, poverty and disease, crime and misery must be done away. As these objects cannot be suddenly attained; as changes in human character and conditions are gradual, requiring generations and centuries even for the development of the existing civilization, we learn that progression is the law of humanity. We must be patient of growth, while we neglect not the means of culture. The Providential work of man's redemption, or his development and harmonization, requires all the agencies that are adapted to that end. If God does the work, it is by "working in us, both to will and to do." It is a portion of the Divine energy that inspires every

real reformer. No one can neglect his mission. The work will most surely be done, by us or over us; and we must choose whether we will be earnest workers, helping on the progress of humanity, or idle and useless stumbling blocks, and rocks of offence, that must be cast out of the way.

Humanity progresses, as all nature progresses; it is subject to the law of growth, as the tree; but this growth may be retarded or hastened years and centuries by human effort. Every man who does an earnest work for humanity, in any department of the great field of reform, does so much to hasten the GLAD TIME.

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One great branch of the work of Reform is, the removal of the obstacles to the human progress. This work is both destruction and constructive. We destroy error by teaching the truth. The Apostle classes human duties under two heads—"Cease to do evil—Learn to do well."

The great obstacles to progress are ignorance, sensuality, diseasing habits, a low form of selfishness, cowardice, superstition, bigotry; these are the great errors of thought and life.

Reformers must banish ignorance by general enlightenment. Science is an illuminating sun that penetrates the darkest mind and wakens it to the study of the universe. When the intellect is roused to activity, the intelligent man awakens to the beauty and grandeur of nature, and is soon raised above his sensual and degrading habits and desires. He no longer grovels with the beasts, but strives to soar with the angels. He seeks health, to bring him into harmony with nature, and make him capable of high forms of enjoyment. The pursuits of avarice and isolate selfishness are unworthy of his cultivated powers, and opposed to his social happiness. He becomes brave and heroic, in asserting the dignity of his manhood, and refusing to be led hood-winked by self-constituted teachers, or to obey an uninlightened public opinion. Reading for himself the open Book of Nature, and her divine revelations, every superstition is swept away. He is a free man; wise, liberal, tolerant; seeking his own highest good, and the best interests of all mankind. This

is the type of the true reformer. His work is to combat error, and to teach the truth.

If a puerile and debasing theology is keeping the minds of men in darkness and error, it is his duty to demonstrate its false and mischievous character. If men entertain erroneous ideas in science and philosophy ; they must be enlightened. If the habits of their lives are diseasing and degrading, they must be shown these errors. If men are controlled and hindered by tyrannies of opinion, custom, laws, and institutions, they must be elevated above the sphere of such evil influences. The lethargic must be aroused. The sensual must be awakened to higher aspirations. When a whole nation is sunk into a passionate desire, and wasting struggle for wealth, while ignorant of all its higher uses — a wealth to be in turn wasted in sensuality ; degrading in the acquisition, and debasing in the abuse—the spiritual nature and heavenward impulses of men must be awakened. They must see that man is more than money — that the culture of the soul is far above the greed of dollars ; that it is what a man *is*, and not what he *has*, that gives him dignity and happiness.

Reformers have to show the “money-making” people of this country the vast waste of life, and all true enjoyment of life, that is involved in the toil, speculation, oppression, and plunderings of the systems of labor, commerce, and finance, which involve almost our entire population. Men rob or are robbed ; cheat or are cheated ; enslave or are enslaved. In the South, a man makes cotton, that he may buy negroes, and buys negroes that he may make cotton, and so on to the end. In the North, he invests money that he may make money, and makes money that he may have more to invest. And the labor of the black slave, or the white slave, swells the ill gotten and ill used gain.

The present work of reformers is to point out to men the conditions of progress, out of this state of civilized discordance, into the harmony of a true life and a true society. And the first condition of progress is freedom. No man can make one step until he is free to make it. “There is no regeneration but in freedom.”

As freedom is the first element of a true life, it is also the first condition of progress out of a false one.

There must be freedom of thought. Men must dare to think for themselves, without fear of censure here, or hell hereafter.

There must be freedom in the expression of thought, that men may mutually enlighten each other. The expression of free thought should be as unimpeded as the radiation of heat, by which hot bodies are cooled, and cold ones warmed. The bigot is like a block of ice rolled up in a blanket.

The most absolute freedom of inquiry and investigation, on every subject of human interest, is an important condition of progress. "Prove *all* things," is a proverb of remote antiquity; sometimes quoted, but never dwelt upon or enforced, by a pulpit which habitually and systematically denounces free investigation.

Our National Declaration of Independence should be followed by one made by each individual; a declaration of absolute freedom of opinion, and the right of private judgment in all things, and of all the freedom of investigation necessary to form an independent judgment. The hereditary transmission of error needs a preventive, as much as the similar transmission of disease.

Conservatism is, mostly, the conservation of error. It requires exertion, oppression, and repression to keep men in error. The tendency of the mind is to truth. The intellect demands truth, as the body asks nutrition, or the spirit love. The institutions of conservatism are prisons that shut out the light, fetters that hinder progress, chains that cripple and deform an ever-aspiring humanity.

Give to humanity freedom of thought and life, and the greatest obstacle to progress is removed, and the work of man's reformation well-nigh accomplished. With freedom, man is ready to seek and achieve the conditions of Happiness.

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As happiness consists in the harmonious or justly-balanced satisfaction of all the faculties of our being, it follows that the more truly and harmoniously these faculties are developed, the greater must be our capacity for happiness, and the higher our

enjoyment of life, in true conditions. A man, so integrally developed, so harmoniously balanced in all his faculties, that no one tyrannizes over the rest, and no one has its rights denied it, can find the satisfaction of these faculties only in the society of other men and women, alike integrally or harmonically developed. Only in such a society can each individual find the sympathy, the friendship, the love, that are the elements of happiness. Only in such a society can he be free from the discords, competitions, struggles, jealousies, hatreds, and the thousand annoyances and despotisms of the civilized discordance around us.

The conditions of happiness are individual and social ; individual freedom, development, and harmonization ; then the formation of a free, developed, and harmonious society, made up of such individuals ; a society which must be, from its very constitution, continually progressive, self-perpetuating, and self-perfecting, up to the highest plane of human achievement, in riches, splendor, beauty, knowledge, and happiness.

Such a society as this must be the steady, never-forgotten aim of every true reformer.

And all reformers, consciously or unconsciously, are working for this object. Every step in progress brings us nearer to this end. The educator is preparing the mind ; the agitator is awakening men to a sense of their evils and oppressions ; the temperance and health reformer is aiding to free the world from diseasing habits and vices ; the land reformer pleads for the right of human brotherhood ; the advocates of Woman's Rights open the eyes of men to the oppressions of customs and laws ; the abolitionist, in denouncing one form of human subjugation and slavery, provokes comparison with other forms. All work together for the great good. All tend to enlightenment and hasten progress. No one can utter any truth in the ears of men ; no one can urge them to any good action ; no one can do any good work, without helping forward the great movement of humanity toward its ultimate and glorious destiny.

The Integral Reformers of this age, who would include all reforms in the one great reform of a Free Social re-organization, are termed Socialists : those who labor for the True Life of Man on

the Earth. A true socialism includes, of necessity, all reforms; for it seeks to elevate man to his highest possible condition, and to secure his greatest possible happiness. Differing in methods, we all aim at the same result. We wish to find and secure to all men the conditions of the most perfect development, and the greatest good.

We do not look for these conditions of human happiness in the improvement and perfection of the existing social system. It is radically false and defective. Give education to all; remove all superstition and bigotry; banish intemperance, poverty, vice and crime; and still the great wants of humanity would be unsatisfied. A new social order is imperatively demanded, because the existing form of society, in its best conceivable state, does not afford the requisite conditions of human happiness.

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The social state at which we aim, and which will secure to us the conditions of happiness, is one adapted to, and in harmony with, the whole nature of man. It is only this harmonic society which can satisfy all the faculties and attractions of his nature. The normal man is thus the type of the true society. Savagism is the social state which corresponds to and satisfies the savage nature. The barbarian development results in barbarism. The ambition, selfishness, sensuality, rapacity, and partial and discordant intellectual and moral developments of civilized man, demand and make our existing state of social discord, denominated civilization. The fully developed, balanced, harmonized man, will require, and will create a correspondingly harmonic society.

We hold, therefore, that individual development and harmonization, are the first necessities of a harmonic society: that a harmonic society can no more be made of discordant individuals, than a harmonious band could be formed of unskilled musicians. Therefore it is the duty of every one who feels the need of a better social state, to bring his own life into better conditions. And whenever there can be found a number of persons, whose own faculties are developed and equilibrated, and whose own lives are orderly and harmonic, they will be fitted to join together in the formation of an



orderly and harmonic society. As harmonized individuals can group into a harmonic society, so a harmonic society will constantly tend to the perfection of individual harmonization; as each player in an orchestra is continually becoming a more skilful musician. But we do not expect to see disorderly and discordant individuals, whose minds are full of error, and whose lives are full of evils, coming into an orderly and harmonic society by any influence of external conditions, though these are highly favorable to individual growth and harmonization.

The social state which we seek to inaugurate, we believe must be the result of general progress and individual development, and be constituted according to the law of growth. We look first for the formation of central or germinal groups, having in them the vitality of a true social organism; and that other groups shall then be added to these, of individuals, attuned to the harmony, or fitted for the growth; so that the social body shall expand, organ by organ, like the natural body, in a healthy, beautiful and harmonic growth, to its highest possibilities of use and enjoyment.\*

Our work, as reformers, is three-fold. It is the earnest propagation of our principles of Freedom, Progress, Enlightenment, Health, Purity, and Fidelity to the Highest known Good. We teach the doctrine of individual freedom and responsibility; of the right of all men and women to absolute self-ownership and self-control. We would supercede all laws, customs and institutions which infringe these sacred rights of man.

It is, with all who accept these principles, and devote themselves to the great object of Reform, a work of individual development and harmonization; the orderly culture and exercise of every faculty; the attainment of health, equilibrium of life, control of the intellectual and spiritual nature over the physical and animal, or rather, the true balance of all faculties and functions, as manifested in a true industry, equitable and harmonious relations, a true temperance and chastity. This is an earnest work of individual

\* The Story of "ESPERANZA," now publishing as a serial in "NICHOLS' MONTHLY," commencing with January, 1856, is an attempt to give a vivid, life-like picture of the life of such a society.

redemption. It demands devotion to principles, and a consecration of the whole life and being of those who would prepare themselves for the orderly growth of the harmonic life. It is not to be imposed on any as an external restraint, but to be accepted cheerfully and joyfully, as the highest attraction of the soul.

Our last work is the actual formation or organization of the harmonic society, by the grouping of harmonized individuals into groups of industry, affection, and all the uses and enjoyments of a harmonic life, and then the union of these groups to form a large, varied, and beautiful society, affording the conditions of still higher individual development, and the elements of happiness.

Our social doctrine, it will be seen, is not that of civilized moralism, which contends that the rights and happiness of the individual are to be sacrificed to the good of society; so that every individual may be oppressed, plundered, and made miserable in all his relations, for the general good. We believe, on the contrary, that whatever is for the good of one, is for the good of all; and that the general welfare is made up of the welfare of all individuals.

The true society, is that social state, or form of social organization, in which the most perfect freedom and highest happiness of each individual is consistent with, and necessary to, the general good. It is a perfect harmonization of each individual's interests, duties and attraction, with those of every other. It is where each contributes to the good of all, and all to each. This is the order of nature, and is seen in all her works. Each leaf contributes to the growth of the tree, and rejoices in the pervading life. Each organ of the healthy body performs its own function, in harmony with all other functions. Throughout nature, freedom is the condition, attraction the impelling force and order or harmony the result. This is what we seek; this is the destiny to which we tend in the progress of humanity.

This work of reform is, of necessity, that of a peaceful and progressive revolution. Old things must pass away; all things must become new. Men must change their habits of thought and life. They must abandon some long cherished notions and rela-

tions. The prevailing systems; industry — with its slaveries; commerce, with its frauds; finance, with its usury and robberies; legislation, with its oppressions; and the isolations, tyrannies, wrongs, and outrages of our domestic institutions, must be done away. Some, even of those esteemed "our most sacred institutions," must be modified or abolished, because they have been the out-growth or necessity of the existing social system of discord; and are not adapted to the coming system of harmonic relations.

We demand, we seek, we hope to find, a social state, in which there shall be the conditions of universal health and longevity; of universal intelligence and wisdom; of universal freedom and individuality; of universal equity in all relations; of universal purity of thought and life; of universal riches, peace, harmony, and happiness.

The beginning of this end we believe to be within the attainment of a few of the most advanced of those in the earth life, aided as they are, and will be, from the life of the heavens.

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THE PROGRESSIVE UNION; a society for mutual protection in right, was organized nearly two years ago, for the furtherance of these objects. It is a society of men and women who unite voluntarily, without any surrender of individual freedom, for the right to do right. The action of this society finds its centre in the Central Bureau, whose reports are published in its organ. \* Its public work in the spread of its principles is under the management of a Board of Propagation, for the publication of such tracts and books, as have been or shall be adopted as the best means of enlightenment, in regard to health, intelligence, freedom, and the requisites of a true life. †

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\* Nichols' Monthly, a Magazine of social science and Progressive Literature, published in Cincinnati, at One Dollar a year. T. L. NICHOLS, and Mrs. MARY S. GOVE NICHOLS, Yellow Springs, O., Editors.

† These works are mailed to subscribers and furnished to agents, lecturers, and those who wish to do good by their circulation, by H. WATKIN, Printer to the Board, No. 227 West Fifth street, Cincinnati, Ohio. A list of these works will be found appended to this pamphlet. The Board expects to be enabled, by liberal contributions, to make a wide distribution of tracts, and to employ lecturers and agents.

The vital centre of this society, and the germ and preparatory school of the harmonic society it seeks to organize, is at MEMNONIA, Yellow Springs, Greene county, Ohio. This place, a spacious Water Cure, situated in one of the most healthful and beautiful places in the whole West, contiguous to Antioch College, has been opened as a school of health and life, and the preparatory home of the new society. Here, living in the consecration of a pure life, seeking all conditions of health and improvement, we hope not only to teach the principles, but to offer the example of a harmonic society in its germinal stage, and to make the careful and needed preparation for a larger growth.

To this home we invite those who are prepared, both in will and in power, to join us in our life work; or in that department of it to which they may be called. To the sick we offer the means of purification and invigoration, to be found in Water Cure, Homoeopathy, a pure diet, and energising occupations. To the student of a true life, we offer such aid, counsel, and direction as we are enabled to give, or as may be given through our means. To those who would enter, through the gate of consecration, and the order of individual development and harmonization, upon the life of the harmonic society, we offer such means as have been given us for progress in harmony.

Such, and such only, can we receive into our home, as can enter into, or will not mar, the harmony of the life we seek. It is also requisite that all individuals or groups, who are joined to us, should be self-centered and self-sustaining; and that they impose no burthen on the society or the home. They must seek to help and not to hinder. They must ask what they can do for the cause, not what they can get of, or by it. Disorderly egotism and sensual self-seeking can have no place in our organization. There must be, with every member of this interior life, a full consecration, and an entire devotion to the work of his own development, and that of all who are truly related to him in this society. In our orchestra, every instrument must be attuned to the same pitch, and join in the same harmony. A discordant individualism can have no place in a harmonic society. And this order of harmonic rela-

tion is not only consistent with, but the natural result of the most absolute individual freedom; since it is only in freedom that men and women can seek, and find, and spontaneously accept, their true relations to each other, in all the uses and enjoyments of life.

That no one may mistake the requirements of the central life of our harmony, and the nature of the consecration required of every one who would belong to us, we give here the canons and pledges of the circle of consecration, accepted and sacredly lived to for a specified period, by every member, not of the Progressive Union, which is a general and external organization, for certain definite objects, and the propagation of the general principles of progress, but of the central harmony, which is the germinal group of the Harmonic Society—of those who adopt the name of Harmonists.

#### PLEDGES AND CANONS OF THE CIRCLE OF CONSECRATION.

“I solemnly pledge myself to the members of this Harmony in the Earth and the Heavens, and to the Infinite Heart and God of all Harmony, to be chaste in thought, word, and deed.

“And in this solemn act of consecration, I devote myself, spirit, soul, body and estate, to promote my own development and that of those every where who are members of this Harmony.

“I pledge myself to be as far as possible pure in spirit; pure in person, by using a daily bath and clean attire; pure in diet, taking my food only at my regular meals, and avoiding animal food, excepting butter, milk and eggs, and to make my food full five-sevenths fruit and bread, or grains, and to disuse animalized substances so far as I can without constraint, or violation of instinct; to drink only pure water till the preparation is had for pure wine. \*

“On Sundays† and Fridays I agree to abstain from all food except grains, bread, fruits and sugar, and at all times to keep to the upward tendency which shall lead me ultimately to feed on bread and fruits only.

“I pledge myself to a careful industry and a conscientious rest, and in all things to keep to the highest freedom and sense of right in myself. And if at any time this freedom shall lead me to any

\* We believe that the preparation for using pure wine is the inauguration of Harmonic Love in the Earth Life. This preparation will be in proportion to the freedom and Harmony of Loves, the balanced action of our faculties.

† No Work is done as a rule on Sundays; and Friday is the day of the meeting of this Circle, from 8 to 10 o'clock P. M. All members, wherever they are, observe this time.

act inconsistent with the plane of life and freedom on which the Circle is formed, I solemnly pledge myself to give notice to this Circle of such change, if possible before it is ultimated in act, if not as soon after as may be."

This is a probationary life of discipline and harmonization, not to be imposed authoritatively, but accepted in freedom as a sign and pledge of devotion to the work of individual and social harmonization. Those who can live this life of purity and consecration, prove themselves to have that internal harmonization and equilibrium of life, which fits them for entering upon the life of the harmonic society, and who will not mar it by the discordance of disordered passions. They are instruments attuned to harmony.

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When we proclaimed the great law of freedom in all relations, conservatism charged us with licentiousness.

When, in the exercise of that freedom, we proclaimed the Law of Progression in Harmony, in the sexual relations, *viz*: "*Material union is only to be had when the wisdom of the harmony demands a child*;" selfists, individualists, and experimentists denounced us as tyrants and ascetics.

Neither is true. In all freedom, and honesty, and guided only by our highest sense of right, do we seek the development of all our faculties, the balance and harmonization of all, and the rights and happiness of all, according to the Law of Progress in Passional Harmony: "*Give from all faculties to all faculties*."

Inspired by a love for humanity, more sacred than life; by a zeal for all genuine progress; an ardent desire for the highest good, and the greatest happiness of man; and guided, as we believe, by the inflowing life and love of the heavenly society, which seeks to re-present itself in the earth-life, we labor with patience, and we work in hope for the purification and harmonization of man.

We cordially extend the fraternal hand to every worker in the great field of reform, whatever his mission and work. The smallest part must be done. The old must be demolished; the new must be built up. Light must penetrate all dark places; all



errors must be eradicated; all despotisms overthrown. Whatever can enlighten the minds, or enliven the hearts of men; whatever can free them from errors and oppressions, vices and vitiating conditions, helps on the great work, *ad majorem Dei gloriam*.

We shall append to this tract the principles of the Progressive Union, and the form of its organization and affiliation. Let such as can subscribe to its principles, and are willing to aid in its objects, swell the number of this already wide-spread and powerful organization. It is a great free society; bound by no sectarian creed, and imposing upon its members no duties but those they can cheerfully accept and easily accomplish; and leaving every member to be guided in all things, by his own highest freedom and sense of right.

For the Central Bureau of the Progressive Union:

T. L. NICHOLS,

MEMNONIA INSTITUTE,

*Secretary.*

*Yellow Springs, Ohio, 1856.*

NOTE.—Communications relating to the Progressive Union or the Memnonia Institute, should be addressed to T. L. NICHOLS, Yellow Springs, Ohio: orders for books, tracts, etc., to him or H. WATKIN, 227 West Fifth Street, Cincinnati, Ohio. Those who may wish to learn further of our doctrines, will find them in the Reports of the Central Bureau, contained in Nichols' Monthly, and also to be published separately; in Esoteric Anthropology; Marriage; Woman in all Ages and Nations; Religions of the World; Mary Lyndon; The Sisters; Esperanza, etc. etc.

## OUR LIFE AT MEMNONIA.

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WE owe it to our friends and readers, and to all who are interested in our life and work, to give as clear an idea as can be presented in writing, of the present condition of this center of our movement—the germ of the Institute of Memnonia, and the preparatory school and home of the harmonic life of the future, on which we hope and expect to enter.

Our place has the charm of remarkable beauty of location and scenery—a beauty which is felt by all, but which is not easy to describe. A spacious mansion, of fine architectural proportions, and very convenient adaptation to its uses, is surrounded by a noble grove of forest trees, which, clear of under growth, affords pleasant walks and cooling shade. The house is on the Eastern side of a ravine or valley, through which runs, from North to South, a large brook, fed by living springs, which, every few rods, gush from the rocks, along the hill-sides. Up and down this ravine for a mile, the walks are delightful, while a little further on, a larger stream, the little Miami River, we have some of the boldest and finest scenery in the whole West.

Near the house are two large gardens; one of them of great fertility; but both much neglected, as the whole place has been under its former tenants.

The Water Cure facilities of this establishment are scarcely surpassed. An abundant supply of living water is brought into large bath-rooms in both wings, which are supplied with swimming

baths, douches, and all the means of thorough ablution. The rooms for patients, two stories in each wing, are near these bathing rooms, one side being intended for male, and the other for female patients.

The life of this home is but germinal, yet it contains the visible promise of the future. It is, even now, a life of health and development; of industry and of art. Those who perform the offices of the kitchen and bath room, also take lessons in music and languages. At this time we have students in Latin, Greek, French, Spanish, music and drawing, and we have facilities for giving instruction in the entire course of collegiate studies, as well as in the modern and oriental languages; the teachers in these departments being the inmates of our home.

We welcome to this home, and to these opportunities, those who are prepared to live an earnest life of development in all faculties. We have no routine of education, any more than of treatment; each being adapted to the wants or requirements of each individual. Those who come for cure are put at once upon the best course of treatment; those who come for mental and moral culture are treated with a like discrimination.

Every Sunday afternoon we hold a meeting for conversation, to which not only all the inmates of our home, but our neighbors, are invited. These are for discussions of all important questions affecting human progress and happiness. We have our circles also, on Friday and Sunday evenings, and every morning at half past seven o'clock, attended by those who are able to join us in the consecration for development, and in the harmony of our life.

Memnonia offers little to the pleasure seeker; to the curious; the selfish, or erratic individualist. It offers health, purity, and the conditions and means of development, to those who have an earnest desire to know and live a true life.

## ANTIOCH COLLEGE.

### WORD FROM A STUDENT.

ANTIOCH COLLEGE is a living centre, around which cluster the ardent hopes and prayers of many earnest friends of humanity. Whatever affects the prosperity and advancement of this College vitally affects the interests of the community. Antioch claims to hold a leading position, and professes a liberality which tends, among those who wish to bind the world to their own faith, to produce fears of an evil influence generally expressed by the word "infidel."

It must be evident to every one who will examine the claims set forth in the published catalogue that nothing there would tend to induce those who believe in the necessity of constantly enforcing truth to the exclusion of every thing which appears false to them to patronize this institution; for it is specially claimed that the whole character of Antioch is to be liberal and non-sectarian. Of course if this is carried out, the advocates of all opinions will be free to express themselves, and no set of ideas can be enforced to the exclusion of others. This is a strong inducement to those who believe in the inherent power of truth; to those who see beauty in the words of the poet:

"Truth crushed to earth will rise again,  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies amid her worshippers."

To those who wish for freedom to utter their honest thought. This is the class which must be attracted to Antioch. This is the class its founders and supporters wished to attract, and, in many respects, the wants of this class are more nearly met here than in most other institutions. There are not such strenuous personal

efforts made by the professors and teachers to "convert" the students to their peculiar belief. It is to be regretted, however, that there are various ways in which this want is not met. Students are required to attend the religious exercises. These are conducted by the professors, and occasionally strangers are invited to occupy the desk; but no man holding views which differ widely from what is orthodox to the faculty, would be allowed to express them on these occasions. There are many questions on which honest men differ widely, but one side of which can ever be heard in these "non-sectarian" halls.

It may be claimed that the faculty, as a body, do not promulgate any special set of opinion; but it must be admitted that there are some opinions which they allow to be promulgated, and give abundant facilities for so doing. An example of this is seen in the prayer-meetings held by the Christian Association. Of these meetings I do not wish to be understood as speaking reproachfully. The object for which they are held is good. Their meetings for Christian research cannot fail to benefit all who can take an interest in them. The regret is that there are not also meetings held for the investigation of all subjects of interest.

Mr. Mann, the President of the College, under date of March 31st, 1856, referring to the writings of Dr. and Mrs. Nichols, and to certain anonymous writings which he ascribes to them, writes as follows:

"We must disconnect ourselves from every body who upholds him. If any of our students advocate such doctrines, or defend their advocates, we must request them to leave or their parents to take them away. We are here like parents with a household of sons and daughters, we cannot have such a corrupter of morals among them. With entire good feeling towards your son, and with friendship to you, we must request you to restrain him from advocating these doctrines, and circulating these books, and introducing the advocates of them to our students, (as he has done,) or we must request him to leave."

This, if enforced, would place Antioch partially upon the basis of a theological institute. It would be taking the position that

certain things having been decided to be wrong, the students must not discuss them. It is the old way of combating new ideas by forbidding their utterance. It would be taking the ground that the students might advocate just such ideas as the faculty approved of, and no others; a species of "liberality," which may be found abundant without coming to Antioch.

It is much to be hoped that, on taking a "sober second thought," the folly, and it might almost be said, perfidy of such a course will be apparent. If Antioch is not to call these earnest truth seekers, and to be made attractive to them, how is it to fill the high position which its friends desire?

The discussion of living questions is one of the best means of enlarging the mind and developing independent thought. Truth, much more established truth, can have no fear of investigation.

One of the professors, at the beginning of the last college term, delivered a sermon in defence of "Christian Marriage," which he defined to be the "union of one man with one woman for life." It is to be presumed that Mr. Mann would have no objection to a student advocating the same doctrine. With what consistency then can he object to one who holds opposite views, exercising the same right? If this power can be exercised in this case, it can in any other; and the faculty have a right to nullify the noble professions which have been made, by prohibiting the students under their charge from expressing any sentiment of which they do not approve.

JARED D. GAGE.

*Yellow Springs, July 26, 1856.*



## LYCURGUS.

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No man ever more truly deserved the title of Reformer than did Lycurgus, the Spartan Lawgiver; and there have lived few men whose lives and actions were of a more interesting character.

Lycurgus flourished about 900 years before the Christian era, or about 2700 years ago. As may be supposed, the incidents of his life are neither so numerous nor so well authenticated as would be desirable; but if there be doubts in regard to his personal history, there can be none in regard to the reforms he brought about, and the institutions he established.

Lycurgus is commonly believed to have been a son of Eunomus, of the royal house of Lacedæmon, but not in the line of direct succession. The death of his brother appeared to give him a title to the crown; but his widow, giving promise of an heir to the throne, Lycurgus assumed the government as regent.

His brother's widow, preferring the queenly dignity to that of queen-mother, proposed to destroy the yet unborn heir to the throne of Sparta, and share the crown with Lycurgus. Stifling his indignation at this infamous proposal, he yielded a seeming assent; but as procuring an abortion, though sometimes practiced, was attended with serious danger to the health of the mother, Lycurgus persuaded her to do no violence to the course of nature, since, if born, the infant might be easily disposed of.

As the time for the birth of the child drew nigh, Lycurgus placed trusty attendants around the person of the queen, with orders to bring him the child, if it proved a son, as soon as born. This happened while he was sitting at table, with the magistrates of Sparta. The new born prince was brought to him, and taking the infant in his arms, he immediately named it Charilaus, and

proclaimed him king of Sparta; after which, as regent, he provided for his proper care and education.

There was thus thrown upon this noble prince two great cares—the government of the realm as regent, and the protection of the lawful sovereign. With these cares came also a danger from which the sensitive soul of Lycurgus shrunk with dread. The life of this infant alone stood between him and the supreme power. If the child should die he would doubtless be accused of its murder, from motives of ambition.

Lycurgus resolved to avoid this danger and do his country a great service at the same time. During the minority of the king, leaving the administration of the estate in the hands of proper officers, he became a voluntary exile, traveling in various parts of Greece, in Egypt, and, if we believe the historians, in India; for Egypt and India were, in the early ages of Greece, considered as the fountains of science and wisdom.

During this exile and these travels, Lycurgus perfected a plan for the reformation of the institutions of his country, which, when Charilaus, his ward, had arrived at maturity, he returned to put in practice. And reforms were greatly needed: Sparta had fallen into a deplorable situation.

The soil had become gradually monopolized by the rich landlords, who lived in luxury, while the great mass of the people, being without land, were poor, oppressed and degraded, and were often in danger of starvation. Such an unnatural state of things enervated the rich, crushed down and dispirited the poor, provoked discontent, outrages and rebellions, which produced despotism and tyranny, and threatened the entire ruin of the country.

Writers have uniformly expressed astonishment that Lycurgus should have had sufficient power and influence to correct these great abuses in the state. But when it is considered that he was the uncle of the king; that he had governed the country as regent; that he was entitled to the gratitude of the sovereign and of the people on account of the conduct we have narrated, and that by his foreign travels and study he had acquired the respect due to superior wisdom; and when to these considerations we add the fact that in common with all the reformers and legislators of past ages he invoked the authority of religion, we shall not be astonished at the result of his efforts in remodeling the institutions of his country. We must consider also that the free citizens of Lacedæmon did not number more than two or three hundred thousand.

Returning from the feet of the Brahmins and the temples of Egypt, Lycurgus set himself steadily at the great work of Reform. First he visited the Delphic Oracle, and the Spartans

heard with veneration a sentence they were already well disposed to believe—that Lycurgus in wisdom transcended the common level of humanity. He then secured a considerable party of the best citizens of Sparta, and though he met with an opposition so violent as at times to threaten his life, his firmness and courage at length triumphed over every obstacle, and he established laws and institutions for Sparta, which remained for many centuries, and which gave her great renown in all succeeding times. These laws and institutions we are now to consider.

The first object was to reform the great and fundamental evil—the monopoly of wealth by a few, which necessarily reduced the great body of the people to extreme poverty. At a single blow, aided by the king, a senate which he had established, consisting of the most popular men in the State, and the voice of the people, Lycurgus destroyed the existing titles to large tracts of land vested in a few individuals, and the soil of Lacedæmon, as the property of the State, was divided among the people, and their rights in the soil were guarded by such provisions that no family could be deprived of the means of support. We are not particularly informed of the difficulties which attended this reform, but it made the way easy for every other.

In the government the office of king was retained. It was one of dignity and respect; but that was paid to the office rather than the man. The monarch assumed none of the trappings or state of royalty; he dressed like the common people, and dined with them at the common public table. As commander-in-chief of the army he exercised the greatest authority.

Thirty senators were chosen by a free election, which was curiously managed. Several judges were placed in a room where they could hear but not see the whole assembly of the people. The candidates then presented themselves successively before the people, and he who got the greatest applause the judges declared to be elected.

The grand reform of a fair division of the soil among the people having been carried out, the artificial distinction of wealth was at once abolished, and poverty was unknown. The whole country looked, as Lycurgus himself observed, like a heritage newly shared among many brethren. The removal of poverty and riches in real estate was made the more complete by banishing useless arts and luxuries, and even money; for Lycurgus established a currency of iron, which, while it served in so small a state the common purpose of a circulating medium, or measure of exchange, presented no temptation to hoard or accumulate.

Let us look now at the customs and institutions which this extraordinary man founded upon this noble basis of social equality.

The Spartan institutions were pervaded by one principle. The citizen is born, lives, and is ready to die for the State. His substance, time, strength, faculties and affections are dedicated to its service. Its welfare is his happiness—its glory his honor. Patriotism was the Spartan's leading virtue.

When a child was born he was not allowed to live if so weakly or deformed as not likely to be capable of performing all the duties of a citizen, and transmitting the full vigor of manhood to his posterity; and as much pains were taken to insure a good breed of men as are now employed in improving the races of inferior animals.

The infant, until the age of seven, was left to the care of its parents, under certain established rules of treatment, calculated to protect them from the mischievous indulgence of parental tenderness.

At seven they were sent to the public schools, which were under the superintendence of the elders, who were assisted by the picked young men of the nation. The education of the boys consisted of various gymnastic and military exercises; they were also taught music and dancing. The songs of the Spartans contained the greater part of their literature, their history, and perhaps their religion. Their exercises were conducted with all the rigor of military discipline, and were such as to give them strength, energy, and the greatest powers of endurance. They were taught habitually to despise danger, to exercise caution, to endure fatigue, and to brave torture and death with unflinching fortitude. There has never been seen a finer race of men, gifted with more vigor, grace and agility than the Spartans; and they were consequently invincible as soldiers.

From the time the young Spartan left the lap of his mother for the public schools, his life was a continued exercise for the development of Spartan qualities. He lived on coarse and scanty fare, and this was often withheld; he wore a thin dress in the depth of winter; slept on a bed of reeds, gathered by himself from the Eurotas; fought with his comrades; received stripes from his governors, as an exercise rather than a punishment; foraged for himself in spite of the vigilance used to prevent or detect him, and was known to die rather than discover his plunder, or flinch from a public flogging at the shrine of Diana.

The cultivation of music, poetry, and a sharp and ready wit, and extreme modesty, obedience, and reverence for age, were the intellectual and moral characteristics of this nation.

All the Spartans dined at the public tables, to which each man sent his contribution of provisions. Men were admitted to these daily public feast by ballot, requiring unanimous consent, and no one elected, not even the king, could dine at home without incurring

a fine. These feasts were enlivened by pleasantry and mirth, but never profaned by impure conversation. At the age of sixty the military life closed, and the aged men either employed themselves in superintending the affairs of education, or passed their time pleasantly in social conversation.

"Victory or death," was the Spartan's watchword. The Spartan mother sent her son to battle with the injunction to bring his shield home or be borne home upon it. No matter what the odds of numbers, the Spartan never turned his back to an enemy. He who did so was publicly disgraced, excluded from all society, and forced to wear in public a ridiculous costume, and be a mark for scorn and insult—a disgrace worse than death.

Sparta was at all times like a camp—all her men were soldiers. War was the element in which the Spartan breathed most freely, and enjoyed the fullest consciousness of his existence. He dressed for battle as for a feast—he went into action singing martial songs, and with every appearance of gay enthusiasm, as if joining in a public festival.

The Spartan women were held in peculiar esteem, and enjoyed a degree of freedom and social consideration contrasting strongly with the general condition of the sex in the eastern world. Their education was intended to promote the highest physical development, and to fit them to be mothers to heroes. To encourage beauty of form, and all that could promote and perpetuate it, the young women were required to perform their dances and gymnastic and exercises entirely naked, and to appear in public processions in an open tunic which fell far short of the usual purposes of dress. For all this, the Spartan women were celebrated for chastity, and their matrons appeared seldom in public, but yet exercised a strong influence in all public affairs.

As the wisdom and utility of many of the customs established by Lycurgus are unquestionable, this of the exposure of young females must have had some national object, probably that to which we have alluded.

The Spartans are very religious, and the luxuries they denied themselves they lavished on the temples of the gods, and displayed in processions in their honor; for in no part of Greece were religious ceremonies more splendid, or temples more magnificent.

Slavery, before the time of Lycurgus, had existed in Sparta, as over the whole eastern world. The land was cultivated, and all servile labor performed by helots.

Such were the institutions and manners formed by Lycurgus.—When he had seen them in fair and successful operation, in his old age, he told his assembled countrymen that there was yet one thing

upon which he wished to consult the sacred and infallible Oracle at Delphos; and he made them take a solemn oath to keep his laws until he returned to Sparta. Arrived at Delphos he sent word that the Oracle had said that Sparta should be prosperous as long as her people observed his laws. Then, that the oath taken at his departure might bind them forever, he determined never to return. Lycurgus died in exile; when and where is not known, though it is said that he ended his life by voluntary starvation.

We have demonstrated in this history the practicability of social reformations of the most radical character. Human nature is always the same, but it is not every age that produces a Lycurgus.



## TOLERATION.

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WE copy the following paragraphs from a discourse on the Right of Private Judgment, by Rev. A. Duncanson, Sandusky, Ohio. Such truth from the pulpit is alike novel and refreshing :

The moment we challenge the opinion of another does it not take for granted our own correctness? By what infallible judgment do we know that we are correct? Are we not living each day to discover our errors? Do we not detect the faults of yesterday by the light of to-day; and may we not correct mistakes to-morrow that are unseen to-day? What are congresses, parliaments, deputies, diets, cortes, sitting for, if not to supercede old legislation by newer and better? To challenge another censoriously, does it not display a sprinkling of self-esteem and arrogance? Is it not trenching on the individual right of opinion? Is not the conviction and feeling of correctness reciprocal? Has not another the same right, and has he not the same natural tendencies to suppose himself correct, and may he not, in many instances, be more so than we? Should not this teach us to be more modest in our opinions, convictions, feelings, words and actions towards others? And further: Is not that which is wrong to one man right to his neighbor? Is not that which is duty to one crime to another? Does not this depend on their reciprocal enlightenment, on truth and duty? And has not the philosophy of one age become the common sense of the next, the utopias of one generation the stereotyped action of the following? Is not that deep and mysterious to the ignorant that is plain sailing to the intelligent? And is not that heterodox to one mind that is orthodox to another; sound and true to one people and unsound and untrue to another? Has not the heterodoxy of one age become the orthodoxy of the following? Has it not been the attempt to establish a religious conformity that has kept the world in a blaze? Socrates differed from his fellow-men, and they *poisoned* him? Pythagoras was wiser than his cotemporaries, and they *banished* him. Servetus differed from Calvin, and they *burned* him!! So it has

been, and so it always will be, till religion is intelligently understood, felt, and practiced. Till the spirit of the rational overcomes the spirit of the animal; the spirit of Christ, the spirit of man. We may as well set ourselves to give all people the same colored eyes, or hair, or skin, as to give them identity of religious views, or of any other views. Why, how is it possible? Take the question of orthodoxy. What is orthodox to the father, is often heterodox to the son; and what is orthodox to the same man at one period of his life, is often heterodox at another; and what is orthodox to an ignorant man, is frequently heterodox to an intelligent one. The orthodoxy of one country and people, is by no means the orthodoxy of another, although they are cotemporary with each other. In India, brahminism. In Turkey, mohammedanism. China, confucianism. America, East, stern puritanism; West, liberalism; South, chattelism. England, episcopalianism. Scotland, presbyterianism. France and Spain, catholicism. Thus each has its own orthodoxy, and the stripe of each differing from the other. What was orthodox to our good puritan forefathers is long ago heterodox to their children. We never think of punishing a Baptist, or hanging a Quaker, or burning a witch, and from the sternest of their very stern ideas the pendulum has long ago swung round. In no city, town or village, will the stripe of the various clergymen or churches be found the same; they have their respective creeds and the difference sometimes infinite. What is minor to one is major to another. What is mere ritual and form to one, is saving gospel and grace to another. It may be said that in *essentials* they are the same, but this is merely changing the terms of the question, what points are absolutely essential to one, can be spared by another, without injuring his creed, and even what is granted to be essential by all will be interpreted and understood by each in the light of his respective sect. It has been so in other matters where the mind is left free, and it will be so in religion, and consequently, the same room and margin that is given for differences of opinion in secular matters ought to be given in sacred. If this simple and equitable principle were acted on, what a change would take place, the moral wilderness and the solitary place would blossom as the rose; but, alas! the spirit of religious caste and sectarianism is yet too great. A better day hastens apace.

The world and the church, owe all that ever they had gained in actual progress, not to the men who shaped their ideas by the square and rule and conservatism of the past; but to the men of ripe mind and new ideas. Who have been the actual reformers of the church, the world, science, the arts? the men whose overgrown veneration led them devoutly to study and as devoutly to imitate their prede-

cessors. Who reformed the vagaries of the old alchemists? who upset the false theories and deductions of the elder anatomists and physicians? a Galen and a Hypocrates. Who corrected the errors of astronomical observation? and changed its pseudo theories, the men of limited hereditary thought, the dogmatist, the narrow-minded conservative? unquestionably not! The men who have done the real good, have been the true benefactors of mankind, the pioneers of all truly useful improvements, that have actually advanced the physical, social, intellectual and moral amelioration of the race, are those, who, breaking away from the conservatism of the past, and pushing aside a spurious and diseased veneration, have launched into the field of free enquiry, looked at all and sundry from new stand points, freely and fearlessly discussed received opinions, and as freely buried old notions, and presented their rising opinions to the rising age.

It has been so, it is so; the few, the minority, the original thinkers, in fact, the heterodox to the men of their generation, have been the true regenerators of society. Copernicus left the orthodoxy of his day, but only to start into existence a more certain and true theory of the solar system. Harvey also became deeply heterodox in the eyes of the medical faculty, but established by his heterodoxy an orthodoxy in normal anatomy that has remained up to the present day. Luther, also, in the field of theology proved recreant to his past ideas, and embraced, and dared to express his firm belief in a better theory. Calvin, also, was a serious innovator on the orthodoxy of his time, and became, in the eyes of the romish church, what many are in the eyes of the Protestant church, a heretic of the first magnitude; but his heresy, was necessary to increased light and liberty. And have not the thinkers of our day the same right as a Luther or a Calvin, or any other, to treat as heterodox whatever is contrary to truth and the mind of God, as thrice expressed in nature, providence and scripture? If Calvin or any other of the reformers left the orthodoxy of *their* day, may we not leave the orthodoxy of Calvin, or any other, provided it be not found correct by the light of our day? Most assuredly! We are men, and Calvin was no more! If they did *well* for their day and their light, let us do *better* for our day and our light. Neither Luther, Calvin, nor the puritan fathers were perfect, they did heroically, nobly; they acted in a God-like manner, but they only completed matters as far as their light went, and have left others in more propitious circumstances, to carry forward to greater perfection, what they so well began. May we not improve on them with our light, as they improved on those that went before with their light, and will not our children make an advance upon us? This

we must admit, unless we are prepared to announce the anomalous position, that the human mind in religion, has reached maximum, all progress concluded, and religious view, creed, and dogma, a present finality! With any one who entertains such an idea, we have no controversy, but leave them in peace to "chew the cud" of their own conceptions, while we utter with the thunder's voice, "forward, still forward."

The denial of the rights of private judgment has imprisoned the public mind, and dwarfed down mental capacity, "cabined, confined, and confined" intellectual power. It has given a stunted growth to man's upward tendencies, the progress of the church has been sadly hindered, and the course of true religion almost entirely arrested. Its tendency is, if unchecked, to roll man back into a darkness, deeper, denser, than the darkness of the middle ages. "A consummation not devoutly to be wished."

Allow free scope to others to think as well as yourself. Why do we require to plead for such a thing? Surely such a necessity betrays a want in society of deferential feeling and gentlemanly courtesy. Allow others to think and express their thoughts? why certainly! To put an extinguisher on free, upward, progressive thinking, or, to snuff out free expression of speech on religious subjects, by clerical or lay opposition, ridicule, or persecution, is about as hopeful as to arrest the sun in his course, or stay the rising tide. Whether it be permitted, or hindered; whether men will hear, or forbear; received well, or frowned upon; no cessation of thinking, speaking, or acting must take place. God has marked for man a high progression, and he must reach it, all opposition to the contrary notwithstanding.

Again. The people must take the case into their own hands. and watch over their own interests. Wherever there is an attempt made to arrest independence of mind, wherever the clergy seem disposed to trample upon conviction and advanced opinion, there the people must assume their individuality and personal rights and oppose it. There are many gentlemen in the ministry peculiarly despotic, whose dictum must always be received as law; such parties can only continue to wield such a power, because the people have not force of character to put it down. As republicans we can permit tyranny, neither in the pulpit, nor anywhere else! Why do not the people remedy such things? They are compelled to support no man, or sustain no power, or maintain no church, whatever that man, power, or church may be, that snatches away the very essence of manhood, independence of mind. Why not rise in a high, moral and intellectual individualism, and say it shall not be so? Let the people only assume this position, instead of

tame and unmanly submission, and the last attempt to press down, is past. But the more the people submit, the more will their minds be manacled, and their moral liberty curtailed.

In carrying out such a course of action, we must dare to think, apart from praise, blame, or excommunication. Praise is more frequently the sign of failure and merited condemnation, than blame. There is a deep philosophy in the words of Jesus, "Woe to you when all men shall speak well of you." In the state of society now obtaining, praise is a very invidious compliment to a really independent mind, whether possessed by man or woman. It has never been otherwise; the true men and women have always been thought unworthy. But we must still think, and be satisfied, that a little is done in the right direction for the world's advancement, although all is not accomplished that we could wish. Man is a creature of slow growth, whether we contemplate him physically, politically, intellectually, or morally; and progress, however small, if rightly made, must be exceedingly gratifying to every lover of humanity, and to every earnest spirit that sighs for the world's redemption and the advancing glory of God.

Persecution in such a cause is a man's honor, never his shame. Every good cause that has ever blessed the church or the world, has been watered by suffering. If we are to worship and follow truth we must count the cost, it cannot yet be followed without sacrifice.

We must recognize the fact that we are children of one father; that the interests of one individual, country, nation, is the interest of all. The spirit of brotherhood, which was so beautifully illustrated in the parable of the good Samaritan, a spirit which the world has sadly overlooked, is the spirit of christianity. And also, that the true science of Christ's religion when enlightenedly understood, is liberty, equality, fraternity. A liberty, consistent with the rights of all; an equality, not of means or station, but of equal rights and liberties; a fraternity, not founded on country, political or religious creed, but based on common humanity. In short, the great social, political, and religious maxim must be, the greatest good, physically, intellectually, and morally, to all.

## MADRIGAL.

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The Lily bells ring underground,  
Their music small I hear,  
When globes of dew, that shine, pearl round,  
Hang in the cowslip's ear :  
And all the summer blooms and sprays  
Are sheathed from the sun,—  
And yet I feel in many ways,  
Their living pulses run.

The crowning rose of summer-time,  
Lies folded on its stem ;  
Its bright urn holds no honey wine,  
Its brow no diadem ;  
And yet my soul is inly thrilled,  
As if I stood anear  
Some regal presence unrevealed,  
The queen of all the year.

O Rose, dear rose, the mist and dew,  
Uprising from the lake,  
And sunshine glancing warmly thro',  
Have kiss'd the flowers awake.  
The orchard blooms are dropping balm,  
The tulip's gorgeous cup,  
More slender than a desert palm,  
Its chalice lifteth up.

The birds are mated on the trees,  
The wan stars burn and pale,—  
O Rose, come forth ! upon the breeze,  
I hear the nightingale.  
Unfold the crimson waves that lie  
In darkness rosy dim ;  
And swing thy fragrant censer high,  
O royal rose, for him.

The hyacinths are pale with love  
And longing, queenly rose ;  
Their sweet bells ring responses low,  
On every wind that blows.  
And violets, bending in the grass,  
Do hide their glowing eyes,  
When those entrancing voices pass,  
Like airs from paradise.

We crown'd our blushing queen of May,  
Long since, with dance and tune ;  
But the merry world of yesterday  
Is lapsing into June.  
Thou art not here—we look in vain,—  
O Rose, arise, appear !  
Resume thine emerald throne, and reign  
The queen of all the year.

KATE SEYMOUR.



## POEMS FOR REFORMERS.

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WILLIAM DENTON, one of the most active, devoted and useful of our Western Reform Writers and Lecturers, has just printed and published a volume of his poems, with the above title. They are full of the spirit of vigorous and indignant protest against the wrongs which afflict humanity, and of faith in progress, and the good time coming, "when men shall form one loving family, the wide world over."

This volume contains about sixty poems, and over one hundred pages, is well printed and neatly bound, and will be mailed to such of our readers as may have a taste for the poetry of reform, for fifty cents.

Mr. Denton is not only a vigorous writer, in prose and verse, but an eloquent and impressive speaker on various branches of the reform movement, and especially on Spiritualism and the popular Theology. He is no mealy-mouthed worldling, but one of the heroic mold, such as our day demands, acting and speaking freely, and up to his highest sense of right. We take pleasure in commending him, as a lecturer, to such of our friends as wish to engage one of the right stamp, during the coming season. His residence is at Dayton, Ohio.

There are many beautiful poems we might copy from the volume before us, but we prefer to give one, written since it was published, which will be new to those who have the book, and also give to others a taste of our reform poet's quality.

### THE ON-COMING EDEN OF GLORY.

WE travel not back to the Eden of old,  
Bright garden so famous in story,  
But forward to gain, with the noble and bold,  
The on-coming Eden of Glory.

Its gates are aye open, for no cherub stands,  
To guard with a sword-flame its portals ;  
But angelic bands are outstretching their hands  
To welcome home timorous mortals.

On low-bending trees hang ambrosial fruits  
'Mid leaves for the sick nations' healing ;  
Bright birds stir the air with their voices like lutes,  
Whose tones on the wakeful are stealing.

The famishing spirit, unfed by a crumb,  
Who secretly pined in his sorrow,  
Shall banquet with Gods in that Eden to come,  
Unhaunted with thoughts of to-morrow.

The troubled soul there on a flow'ry bank lies,  
Peace, henceforth, he claims for a mother ;  
The sleep of a baby steals over his eyes,  
And angels think dreams for their brother.

The down-trodden felon, forsaken and sad,  
Shall scale, in his manhood, the mountain,  
Shall bathe in the streams that the weary make glad,  
And quench his deep thirst at the fountain.

The sin-clouds shall melt from his purified soul,  
As mists from the brow of the morning ;  
The unsullied spirit, resplendant and whole,  
Shine forth in his native adorning.

There Love, like the sun, sheds his beams upon all,  
And soul-buds expand into flowers ;  
Spring brightens to Summer, but Winter and Fall  
Ne'er breathe on its amaranth bowers.

We travel not back then for Eden of old,  
Bright garden, so famous in story,  
But forward to gain, with the noble and bold,  
This on-coming Eden of Glory.

W. DENTON.