

## ROBERT DALE OWEN UNMASKED

BY HIS OWN PEN.

SHOWING HIS UNQUALIFIED APPROBATION OF A MOST  
OBSCENELY INDELICATE WORK, ENTITLED,

## “WHAT IS LOVE,

OR,

**EVERY WOMAN'S BOOK."**

A WORK, DESTRUCTIVE TO CONJUGAL HAPPINESS—REPULSIVE  
TO THE MODEST MIND, EQUALLY OF MAN OR WOMAN,  
AND RECOMMENDING THE PROMISCUOUS INTER-  
COURSE OF SENSUAL PROSTITUTION.

**A WORK.**

ALSO APPROBATED BY THE PEN OF

**FRANCES WRIGHT.**

THE AUTHORESS OF THE CELEBRATED

### NASHOBA ADDRESS.

ADVOCATING THE INDISCRIMINATE AMALGAMATION OF THE  
BLACKS AND THE WHITES—THE CONTEMNER OF  
*WEDDED LOVE*, AND THE SEVERER  
OF DOMESTIC TIES.

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THIRD EDITION OF  
**FANNY WRIGHT UNMASKED**  
BY HER OWN PEN.

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**EXPLANATORY NOTES,**  
RESPECTING THE NATURE AND OBJECTS OF THE INSTITUTION AT  
NASHOBA, AND OF THE PRINCIPLES UPON WHICH IT IS FOUNDED.  
ADDRESSED TO THE FRIENDS OF HUMAN IMPROVEMENT,  
IN ALL COUNTRIES, AND OF ALL NATIONS.

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**BY FRANCES WRIGHT.**

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TO WHICH IS AFFIXED HER LETTER TO ROBERT L. JENNINGS,  
ADVISING HIM TO LEAVE HIS WIFE AND FAMILY,  
AND FOLLOW HER DESTINIES.

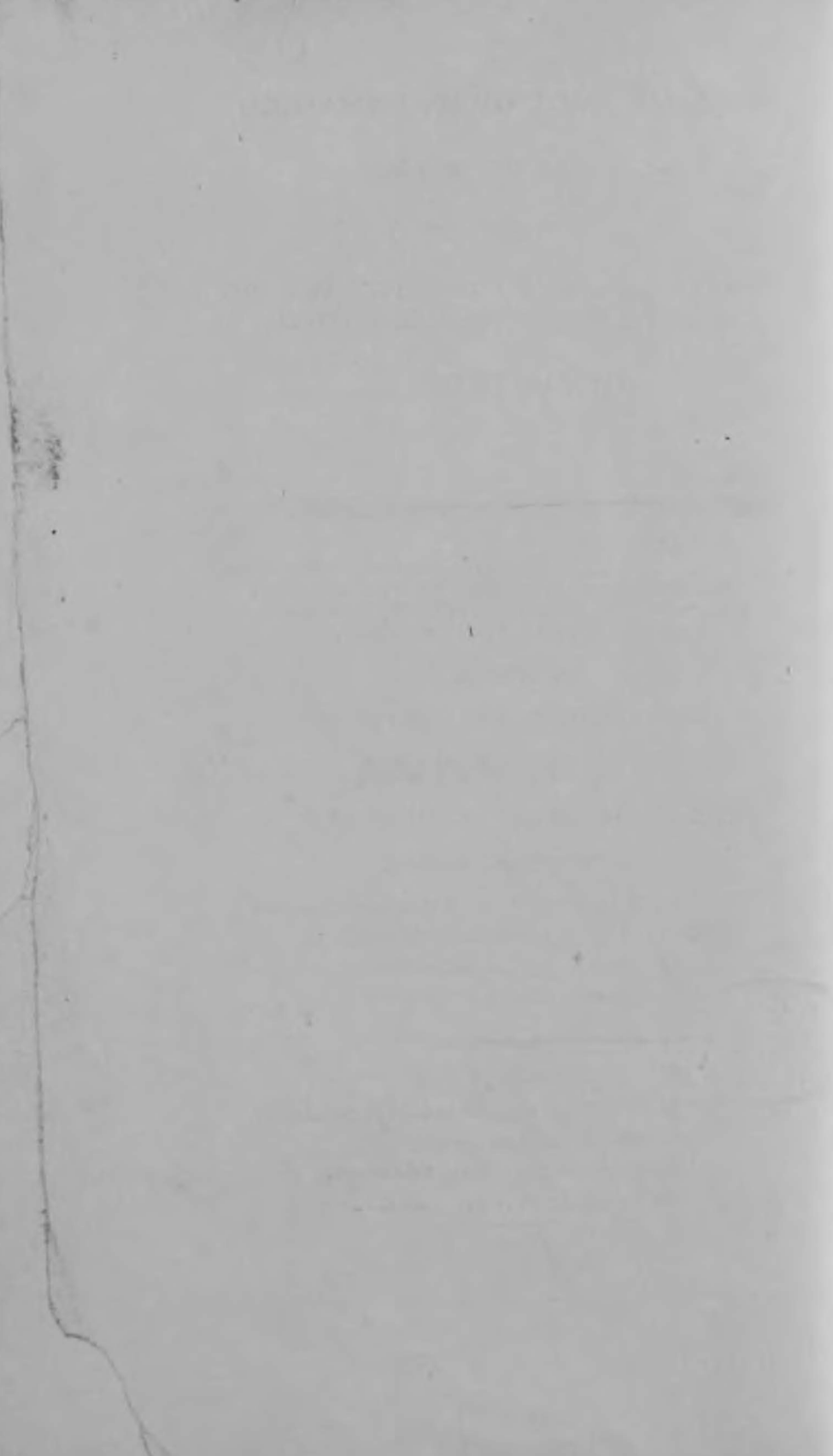
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NEW-YORK.



# ROBERT DALE OWEN

## UNMASKED.

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SCARCELY had the unblushing effrontery by which that shameless document the "Nashoba Address," been publicly avowed by its author, Frances Wright, avowed too, with self complacency and gratulation—scarcely had its immodest and outrageous principles ceased to wound the chaste and virtuous mind, and shock the feelings of sacred delicacy, ere the hallowed sanctuaries of our *dulce domums*, are obtruded on and polluted, by that worse than Nashobaism, by those obscene and abandoned principles, contained in a work entitled "What is Love, or every Woman's book." This work purporting to bear date Philadelphia, is a reprint of a London publication, and the author deems it more than sufficient sanction, that its libertine principles had been many years before publicly illustrated, in the communities under the government and direction of the celebrated Robert Owen, the father of Robert Dale Owen, co-editor and fit partner of Frances Wright, the author of the Nashoba Address, and the loving correspondent of Robert L. Jennings, whom she anxiously solicited to leave his wife and children, in order to further her visionary and licentious schemes.

With the Theological opinions of Robert Dale Owen, or Frances Wright, as expressed in their public discourses, or in the pages of the "Free Enquirer," these strictures have nothing to do. There are the good and the bad among all of religious or anti-religious opinions; on these it is the province of the philosopher, and the Christian, alone to judge—in this exposition we assume neither; we assume the character of a patriot husband and a patriot FATHER. Our objects alone are, to assert the violated rights of outraged humanity, and to hold him up to public scorn, who, in a public press, will dare have the temerity to tarnish the purity, and wound the sensibilities of virtuous wedded love; who will publicly dare recommend, by means too indecent to be related, the repression of offspring, that first and dearest pledge of conjugal affection, that best and highest source of conjugal felicity—who would, were his influence commensurate with his will, convert our sacred domiciles into filthy brothels, and change the tender prattlings of infantine innocence and love into the indecent ribaldry of the libertine stews.

The generality of the readers of any periodical work, take but a superficial and cursory view of some of its most important articles else surely the subscribers to the "Free Enquirer" would long ago have withdrawn their names from a work, two of its three editors advocating, approving, and recommending, such filthy and degrading obscenity with which almost every page of the "Every Woman's Book" is stained—a work polluting the chastity of female affection and that would sacrilegiously reverse the divine mandate "Be fruitful and multiply and replenish the earth"—would blot from the bardic page, all those sublime and tender effusions the delight of millions, because they have their symathetic responsive throbs in the human heart. What parent's bosoms are so ossified by the Malthusian and Owenite selfishness, as not to glow with rapture when they call up to their fond memories the beautiful lines of the Caledonian poet,

"Meantime a smiling offspring rises round,  
And mingles both their graces, by degrees—  
The human blossom blows, and every day,  
Soft as it rolls along, shows some new charm,  
The father's lustre and the mother's bloom:  
The infant reason grows apace, and calls  
For the kind hand of an assiduous care;  
Delightful task! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit and to fix  
The gen'rous purpose in the glowing breast."

Yes, were our legislators Malthuses and Owens, all the tender and felicitating throes of parental and filial affection would be banished from the earth, and this favored land, destined by all living nature, to bloom and blossom as the rose, would be transformed into one unsocial community of Shaking quakerism; the dulcet strains of buoyant youth, and the shrill notes of infant mirth, would be heard no more, and after having jumped about to our nasal twang, for three score years and ten, a dreary blank would close the darkling scene, and the beasts of the forest, more wise than man, in obedience to nature's laws, would dwell in those habitations desecrated by unfruitful and licentious love. But soft! let us not wrong these anti-populationists; these advocates for a lawless promiscuous intercourse—these debasing spoilers of woman's loveliest charms—these impudent obtruders into the sacred privacies of wedded love. Let us do them justice. If that justice be at the expense of their philanthropy and at the expense of their consistency, still let us do them justice. It is not to depopulate the world that these gentlemen have written, oh no! but it is to prevent the PLEBEAN BREED. The tender sensibilities of these generous souls are shaken and wounded at seeing the half naked, half famished sons and daughter's of poverty, and therefore they would fain devise and recommend that the procreation of the poor be discontinued. Malthus having laid it down that the checks to population are three fold, *Moral restraint, vice and misery*. R. D. Owen has selected the first, which rightly named is not moral, but immoral restraint; that is immoral in the Owenite sense of that restraint, and immoral in the means to be employed. Oh no! these gentlemen, the one possessing a good fat clerical living in England and the other

a snug farm in Indiana, are secure from the bitter pangs of poverty themselves—They may say, “soul take thine ease, eat, drink and be merry:” they may clothe themselves in “purple and fine linen, and fare sumptuously every day,” while the Lazaruses who feed from the crumbs which fall from the table, they dictatorially say, “dare you sirs, to marry, or if you dare, we dare your wives to become mothers—or, let them but adopt the plan we recommend, and they shall be as barren as your souls can wish; thus in a few years poverty shall be driven from the earth, and wealth and happiness universally shall reign.”

Robert Dale Owen, whom we shall presently show, is desirous of depriving the poor of the highest solace human beings are capable of enjoying, is professedly a friend to the laboring classes of society, who constitute the poor; and, would we believe his public expressions, and the Free Enquirer, the poor have not a more zealous, sincere and able advocate, in their most righteous cause, the amelioration of their condition. Is it not notorious, that both himself and his co-editors have raised themselves up with the recently formed associations of the working men? and is it not equally notorious, that very many of the working men believe, that in him, and them, they have warm and honest and judicious friends. Let our readers peruse the following pages and be undeceived.

That Robert Owen the father, is a philanthropist, his sacrifice from his New Harmony speculation of \$100,000 is an unquestionable proof. But are there no pecuniary losses, in the greedy endeavors for inordinate gain? Was the property of New Harmony ever common property? Were there ever a community of interests in that property? Was Robert Owen himself ever a member of that community? None will have the hardihood and temerity, to answer these questions in the affirmative. As is the father, so is the son: the father a philanthropist, the son a philanthropist; but the philanthropy both of the father and the son, consist, more in specious profession than in beneficial reality: although we have no doubt, that if Robert Dale Owen were now questioned on the subject, that even his endeavors to suppress the population of the poor, were from humane and benevolent feelings. The poor! this is an indefinite and inexplicable word. Who are the poor? and who the rich? In the sense, however, intended, we have some clue to its real meaning, however that meaning may be affected by a more enlarged view of the subject. Two sentient beings, man and woman, however strongly attached, however painful to their minds, and injurious to their health, are for ever to remain disunited—or, if united, are to refrain from conjugal embraces, unless they can calculate, that in some ten or twelve months hence, they shall have the surplus means, to do what nature and society will enable them to perform. Oh! heartless, cruel, demoralizing man! Instead of lending the aid of thy talents, to better the condition of those who require amelioration, thou hast added to poverty the bitterest of its pangs, and wouldst fain deprive her sons and daughters of that which alone makes their miserable pittance their consolation and their joy.

The “Daily Sentinel” too, published in this city, (the echo of R. D. Owen’s sentiments, and, if report speak true, that gentleman

is not altogether unconnected with the paper,) of the 13th of July, among other things relative to that subject says :—

“ Each parent paying a moderate yearly TAX, say FIVE DOLLARS, to act as a CHECK upon the too careless INCREASE of families.”

Well might the “ Friend of Equal Rights ” express its indignant surprise in the following words .—

“ We confess that on perusing it, we experienced feelings which we know not how to describe. To have been accustomed as we have ever been to view with horror, society constituted as it is, on principles such that the many labor and the few enjoy ; that the unproductive possess and producers pine in moral and physical wretchedness ; that idleness and profligacy in high life absorb what industry and virtue create in low ; we say, to have been accustomed to look upon all this, with the horror inseparable from the contemplation of such a state of things, was surely misery enough, But to see a new proposition brought forward, and that seriously to engage the legislative power of the nation, to *repress the increase of population*, not among the rich, BUT AMONG THE POOR, among that very class who now bear all the burdens of human society, as though those burdens were not yet sufficiently oppressive, or as though they were intruders into existence upon a globe which was never made for them ; was surely aggravating those horrors in no small degree.”

But lest our readers suspect this picture incorrectly drawn, or too highly colored, we will as stated in our title page, unmask this would-be poor man's friend, by his own pen, premising only a very few brief but necessary remarks.

We have said, that many of the readers of a periodical journal, take but a cursory notice of some of its most important articles ; hence, only, can we rationally account for the continuance of the patronage of the Free Enquirer—We, ourselves, indeed, a constant reader of that paper, had overlooked the articles we are about to quote ; nor was it until we were informed of, and proved, the fact, could we have supposed that Robert Dale Owen, and Frances Wright, could approve and recommend, a work, which, with the exception of a few unobjectionable passages, is couched in language and conveys sentiments, which, as a husband, and a father, and a MAN, we dare not, we cannot quote.

But the subscribers and readers of the “ Free Enquirer,” may also, perhaps, be exonerated, as, from the information we have derived from the most authentic sources, few of these were subscribers to the “ New Harmony Gazette” by which the Free Enquirer is a new series, in continuance, and it would be very easy to pass unnoticed, or take but little cognizance of the passage I am about to quote, and besides, the Gazette, with the greater part, was not at hand to refer to the article alluded to. But this extract alone, would have been sufficient proof of commendation of that female degrading work here spoken of.

“ I have already had occasion to speak of Carlile, in reference to a pamphlet entitled “ Every Woman's book,” written by him, and which has excited, both in this country and Great Britain, much prejudice and much inquiry. The opinion I had formed of him from the perusal of that small portion of his writings that has fallen into my hands, has been confirmed by the forcibly written article which I here publish.” [A letter of Carlile's written to a society in London.]

This extract is from No. 4 of the new series, date 19th November, 1828.

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 That Robert Owen, the Father (of New Lanark, and New Harmony celebrity,) is entitled to the merit of this female degrading scheme which the son recommends, we have the authority only of the author of "Every Woman's Book;" but, it is an authority of an unquestionable character, for with the exception of this mental aberration, Richard Carlile stands unimpeached in moral rectitude,\* and we may safely rely on his veracity, when he says :

"Still it is not my plan, it was not sought after by me; it was submitted to my consideration; and I am informed that it was introduced into this country [England] by Mr. Owen of New-Lanark. The story of its English or British origin goes thus:—It was suggested to Mr. Owen, that in his new establishments, [at New-Harmony,] the healthy state of the inhabitants would tend to breed an EXCESS OF CHILDREN. The matter was illustrated and explained to him, so that he felt the force of it. He was also told that on the Continent the women used some means of preventing conceptions, which were uniformly successful. Mr. Owen set out for Paris to discover the process." &c. p. 9.

That Robert Owen, as is here stated, went "to Paris to discover the process," is partially corroborated by the following article, written by his son Robert Dale Owen, and published in the 50th No. of the "New Harmony Gazette," dated October 8th 1828: and we quote the article entire, that no exonerating plea be set up, of "garbled extracts." The reader, and not the writer of these strictures, is the final judge of that moral grade of mind that could pen the following demoralizing lines: the reader, and not the writer of these strictures, is the final judge, of the base degradation to which they would reduce the female mind, and the pernicious consequences to which they lead.

Ecce Homo! Behold the man! Ecce Robert Dale Owen unmasked by his own pen.

#### "REPLY TO AN ANONYMOUS CHARGE."

"A late number of the Wabash Telegraph" has been put into my hands which contains a paragraph signed anonymously, to the following effect:

"A printed prospectus of a work entitled 'Every Woman's Book' was handed to Miss Wright, at the close of one of her lectures at Vincennes, and she was asked if she were the author. 'She answered' says the writer, 'indignantly,' that she was not, that her writings should, as they invariably had done, carry her signature to the world, and that her press should never print an article that was not marked as being printed there."

"This," the correspondent of the Telegraph adds "as regards the authorship of the book I am bound to believe, but, probably without the knowledge of Miss Wright, the prospectus in question WAS PRINTED ON HER PRESS and was so marked. Mr. R. D. Owen her co-editor must know this."

I do know it; equally without my knowledge, and without that of Frances Wright, that prospectus was printed at our office, and the name of the office was not attached to it. I have for some time been aware that a multitude of foolish reports have been in circulation regarding a very simple transaction, but it was not my intention to notice any of these, had they not assumed an authentic form. Since the public, or rather, perhaps, a few busy bodies, are so curious to know the particulars, I shall relate them:

One of our citizens came to me some weeks ago, requesting to know whether I had a copy of a work by Richard Carlile of London, entitled "Every Woman's Book." I replied that I had, and lent it to him. He then inquired if I would write a prospectus for it and publish it at our office. I replied, after consulting on the subject with Frances Wright, then on the eve of her departure for Cincinnati, to both requests in the negative, stating, as my reason, that I thought it unwise to publish the work at present; and, that, if I had not thought so I should have pub-

\* Of his moral character generally, it is sufficient to state, that "a cloud of witnesses" came forward to prove it on his trial for blasphemy, and for which he is now enjoying an annuity (by legacy) of fifty pounds sterling.



*lished it myself*, and subscribed my name as publisher. I permitted him, however, to retain the work on loan; reflecting, that, though I myself saw the *inexpediency* of its publication, I had no right to dictate in such a matter to another.

A day or two afterwards he brought me a prospectus in print, the same to which I have referred above. It had been printed without my knowledge, on the supposition that I was *willing it should be printed*: nor did I see it at all until it was struck off.

I mention this simply as being a fact; *not as being a fact of any importance*. If I had been expressly applied to for permission, I should probably have granted it; but I should certainly have added the signature of the office. I should, indeed, have disapproved the issuing such a prospectus as was issued; but, seeing, that I admit no one a judge over my opinions, so do I ever most carefully refrain from constituting myself, in any way, a judge over those of others, in word or deed.

Here, again, I desire not to be misunderstood! I do not, by any means disapprove the work in question; and that I declined publishing it, was partly because I am not physiologist enough correctly to decide its merits, partly because our printers are young boys, and principally because I feared that the prejudices which are honestly entertained against such a discussion as it contains, are so strong as would probably destroy its present usefulness.

The work itself is bold and plain; dictated, as I sincerely believe, by an honest desire to benefit mankind: and more; *calculated to benefit mankind*.

A number of copies of this book have been circulated in this country, and a still greater number in Great Britain. In this country it is circulated *secretly*; probably to fall into the hands of the thoughtless, or to gratify the curiosity of the licentious, instead of falling, as it ought, into the hands of the philanthropist, of the philosopher, of the physiologist, and above all, of EVERY FATHER AND MOTHER OF A FAMILY; calling upon men and women to pause ere they incur the solemn responsibilities of parents, and calling upon them well to consider what means they possess of support, of care, of instruction for their offspring, before they bring that offspring into existence.

The work was published originally under a somewhat different form, in the 18th number of the 2d volume of the "Republican," a periodical edited by Richard Carlile, and was reprinted by him in its present form. It has passed through six or eight editions; and its principles have been approved by men of the first standing and best talents in England.

James Mill, the celebrated political economist, alludes to its principles with approbation in the article "Colony" of the Encyclopedia Britannica, (see the third volume of the supplement to that encyclopedia, page 261.) They are also alluded to in his *Elements of Political Economy*; likewise in Place's *Illustrations of the principles of population*. The work obtained however, its principal circulation, through the medium of thousands of hand-bills which were distributed among the working classes in the most populous districts of England; and through the following circumstance, which I believe is not very generally known.

The talented son of a talented father\* a public character universally known and esteemed, throughout civilized Europe, but whose name I withhold because its publication might injure the man without benefitting the cause—bought up many hundred copies of Carlile's pamphlet, and, aided by a young friend, distributed them gratuitously in the most crowded parts of London. Their doing so attracted the attention of the police, and they were brought before a magistrate. He inquired of them their names, which they gave to his surprise; asked them what could induce them to circulate such a pamphlet, and upon their replying, calmly, but firmly, "that they had been actuated solely by a desire to assist and instruct those who stood most in need of assistance and instruction," they were quietly dismissed by the perplexed magistrate, who would not approve, and yet knew not how to condemn their proceedings; and who feared the effect, to moral as to religious orthodoxy, of publicly associating names of such high standing with principles so heterodox.

Here gentle reader; you have the unqualified approbation of that mass of filthy obscenity and female degradation contained in that bane of domestic purity and pleasure, the "Every Woman's Book." The prospectus† was printed at the press of the "New Har-

\* This, we OPINE, was one of the sons of Robert Owen, perhaps the writer, (R. D. Owen,) himself. For who could feel a greater interest in the dissemination of such principles, than their foster father, R. O. ? And who more likely to aid their dissemination than R. D. O. ? Still be it understood, on this head, (as our native born Americans say,) we only "GUESS."

† And probably the work itself: the article does not distinctly say so, but R. D. O. having been asked to publish it, and intimating that the borrower of the book may do so if he pleased, it is not impossible that the work itself, as well as the prospectus, was printed at the press of the "New Harmony Gazette." In fact, of what utility was the prospectus, without the publication of the Book.

mony Gazette" and although without the knowledge of R. D. Owen, or Miss Wright, not disapproved of, nor condemned. Aware of their opinions, application is made to the superintendent of their printing establishment, who, fully apprised of his employers views on the subject, hesitates not a moment, and the prospectus issues from the press of the "New-Harmony Gazette."

And is there no latent consciousness of a corrupting taint in the foul pages recommended; no acknowledgement of its tendency to injure the moral sensibilities of innocent youth, when the writer says, that he and his co-partner declined the publication of the work from their press, "partly because their printers were young boys."

One word as to the genuineness or authenticity of the above copy --it is a *verbatim et literatim* copy of the original as published in the "New Harmony Gazette" of Wednesday, October the 8th 1828, and in the same paper is immediately followed by an article from FRANCES WRIGHT, which we here, also, as entire and correctly transcribe; the only liberties we have taken with either, being the italicising of a few passages, which we think of importance, that the reader may more particularly notice.

For the inhabitants of Vincennes and generally for all whom it may concern:

There are two modes of writing as of speaking, which admit not of reply—the mode abusive and the mode nonsensical. Both these modes being united in the anonymous article headed "A Godhead reigns" in the "Wabash Telegraph," reply to the article is doubly out of question—I allude to it only in reference to certain mis-statements respecting myself, as my brother editor has alluded to it in reference to certain mis-statements respecting himself.

The mode adopted by "Anonymous," for calling in question my veracity, coming under the head of the mode abusive, I shall have naught to do with it: my brother editor has simply explained a circumstance of which I was necessarily ignorant, and he no less ignorant—viz. that the prospectus of a work, whose publication we had declined, was printed at our office; a fact that he only knew after the prospectus was issued, and that I only knew on my return to this place.

I must correct "Anonymous" in his application of the word *indignantly*. In my manner in the Court House at Vincennes while disclaiming the work attributed to me, showed aught of indignation, it was *simply* at the implied accusation of issuing and circulating *secretly* a book conceived, *however erroneously*, to be immoral. *To the pure, all things are pure*, is as true as that to the wise, all facts are important; and had I conceived that the public mind to be either pure or wise, *I should have consented conjointly with my associate Robert Dale Owen, to the republication of the work ["Every Woman's Book"] of Richard Carlile at our press.* As I stated, (it may be "indignantly,") to the public of Vincennes, so do I believe the public at large will bear me witness, "that I am not one who speak my thoughts in whispers, or who do things in corners." The opinions which I conscientiously hold, I as conscientiously declare. The truths which I believe of importance to my fellow beings, I state as boldly, as I hope I do it temperately. In taking up the cause of consistent human liberty, which I believe to be one with human improvement, I had every worldly interest to lose, and nothing to gain but the satisfaction of fighting the battles of truth against all the odds of numbers, and all the force of opinion.

Thus serving the cause for itself, it is my custom to employ the means which appear to me the most judicious, consistently with truth and honor. While I never say what I do not think, *so do I choose my time and season for saying all I think*: Unless, indeed, when asked for my opinion. In that case it is my rule to give it always fully, distinctly without circumlocutions or reserves. This was done in Cincinnati, when I was publicly requested to explain my views on the subject of marriage. As public, and as explicit was my answer. Should the following paragraph meet the eyes of the inhabitants of that city, they may perhaps furnish a certificate to their late Lecturer, showing that she really was not afraid "to communicate her views in regard to marriage" before "the atheist, deist, or sceptic," or even the christian; or even before any person or all persons who wished to understand her views, on that important institution.

"It is worthy of notice, that, of all the many topics she touched upon, she did not communicate her views in regard to marriage. She has done so long since, in the "Gazette," and her expected millenium cannot be enjoyed, until this important subject be understood. Did Miss W. fear that her extraordinary talents and elo-

quence, could not render her doctrine on this point, pleasing to the atheist, or deist, or even to the sceptic. Or, why omit the interesting theme? O, she alone is *brave*—but then, even the infidel father and mother, shocked at *consequences* would have admired no longer."

Surely my anonymous adversary must have been strangely at a loss for a bill of attainder against my character, when he charged it with fear. But let it pass unchallenged. It will make so poor an item in the list of imaginations, and fabrications, and bold assertions, and modest suppositions, and wise interrogations, and wiser examinations, with which the name of any and all of *truths'* advocates are coupled, that it should seem as little deserving of a place in the catalogue of marvels as it were of the trouble of erasure.

Thus much, not to the editors or correspondents of the "*Wabash Telegraph*," but to the citizens of Vincennes; and to *all of the public* whom these matters may concern.

Will Robert Dale Owen like his co-partner Frances Wright, (on the republication of the "*Nashoba Address*") glory in his shame, by an attempt at justification; or rather, to divert public attention from the odium the inculcation of such indecent barbarism is calculated to excite, will he fasten on the motives of the "*supposed*" author of these strictures, and call opprobrious names? What matters it to a discerning, moral public, whether the isolated author of these remarks on important facts, be "*christian*" or "*anti-christian*," whether he be *editor* or *no editor*, or whether any former publication of the merely "*supposed*" author was conducted with violence or moderation. Such subterfuges are the tricks of the sophist, unworthy and unbecoming those, who in the language of Miss Wright, state their opinions, "*fully, distinctly, without circumlocution or reserve*." Let R. D. Owen, with the manliness he avows, justify, if he can, those doctrines and practices the "*Every Woman's Book*" contain, or make the *amende honorable*, by a frank confession of his errors, and an honest declaration of repentant guilt. Let this confession, and this declaration, be as public, and ample, and explicit, as the offensive theme. With the bane, let the antidote from the same pen be spread out before the public eye, and he may be assured that an intelligent and generous public will award that forgiveness which sincere penitence never fails to deserve. But we opine, that like the authoress of the "*Nashoba Address*," like the affectionate writer, of the loving epistle to her paramour Jennings, Robert Dale Owen too, will affect to rejoice in the republication of the above "*Reply*." He too, may trump up a grave conversation between himself and a *true quaker*, and print in Roman capitals on the pages of the "*Free Enquirer*," the "*Wish of a friend forestalled by an enemy*." He too, may express his "*disappointment*" when on peeping "*behind the mask*" that he "*found instead of something new, nothing less familiar, than the* "*Reply*" to an anonymous charge." Perhaps too, this "*Reply*" like the afore mentioned letter, may be deemed by its author, "*quite a good reply by the way, and simple taking out the italics*" as any "*strait forward*" author "*could dictate*." He too may say, that he had thought its republication, (together with the "*Every Woman's Book*") may be "*useful and that he has only neglected it because he conceived the popular mind at present sufficiently occupied*." He too, may think the "*Reply*, comprise most important truths," and that he will do his "*best to assist its circulation, and hold the pamphlet for sale*" at the office of the "*Free Enquirer*."

That the marriage contract, however simple in its form, advantageous its design, and pleasureable in its effects, is to be torn asunder and thrown in mutilated pieces to the winds of Heaven, by Frances Wright, Robert Dale Owen and Richard Carlile, and a promiscuous sexual intercourse recommended, the "*New Harmony Gazette*," the "*Free Enquirer*" and the "*Every Woman's Book*" bear ample and damning testimony. Equally certain is it, also from the same sources, that these

same individuals would suppress the population of the *poor*, by means too indecent for the chaste and virtuous mind to dwell upon for a moment. How then, can we obtrude the offensive passages of the obscene work, recommended, before the refined and moral portion of this civilized community. Already in the "Nashoba Address," already in the two documents inserted in this pamphlet, already, have we partially shocked the tenderest of human sensibilities, already have we partially outraged the most exquisite of human feelings; but this was unavoidable—to expose and deprecate such lawless, and disgusting doctrines and practices, allusions at least must be made to those doctrines and those practices. Of two evils, we choose the least—we probe the wound to effect a cure—we risk the evanescent blush which will mantle the cheek of female innocence, to warn her of the licentious impurities of those, who if they could, *universal prostitution and libertine violence would sully and destroy all the social virtues and tender charities, the brightest gems in the diadem of human nature, and the highest sources of human enjoyment.*

The speculations of Malthus, and our anti-population philosophers, respecting the means of subsistence, are worse than visionary, while every market is glutted to oversurfeiting, and millions of square miles still to be cultivated and to produce. But will the suppression of the population of the poor, receive the sanction of any but the *lordly or lady aristocrat*? the sanction of the wealthy few, and not that of the impoverished many. And why. Is there not a latent fear, that if the present state and institutions of society continue unreformed—if labor saving-machinery increasingly continues to supplant human labor, that the poor and their offspring will be fed and clothed, lawfully, if we have a wise legislation, and by force if otherwise, from the treasures and the granaries of the rich.

Theorists in all ages, from the religious fanatics who mutilated their bodies for the sake of the "kingdom of heaven" to the Malthuses and the Owens of the present day, like young Hannibal who swore eternal enmity to the Romans, have sworn an everlasting opposition to Nature, have waged an eternal war with her kindest and happiest gifts—have manifested an unceasing solicitude to mar her fondest and most rapturous delights. And instead of searching for a panacea to remove existing evils, have easily devised impracticable or demoralizing means to prevent the procreation of sentient beings, lest their existence stand in the way of, and check, aristocratical selfishness, and luxury and pride.

When Frances Wright, in her recent acknowledgement respecting the "Nashoba Address," (see F. E. July 10, 1830,) stated that she had neglected republishing that document, because she conceived that the "popular mind at present was sufficiently occupied," evidently meaning, with political affairs, how can she reconcile this apology for its non-reappearance, when, but two months before, when the popular mind was equally as much occupied, in order to evade the charges of the members of the Society of Friends in Wilmington, Delaware, (see F. E. 15th May 1830) she says: "The important subjects I treated in the "Nashoba Address," are not now before the public, and the generality of men and women are at present, unequal to their discussion." What! not before the public in the pages of the "New Harmony Gazette," and "Correspondent?" and was there such a mighty revolution in the public mind, rendering it equal to its discussion in two short months? Certes however, Miss Frances, on finding the "wish of a friend forestalled by an enemy," makes a virtue of necessity, and valiantly says if he had not published it, she herself would; for although the generality of men and women two months ago were unequal to the discussion the address comprises most important truths which she would do her best to assist its circulation, and hold the pamphlet for sale at the office of the



"Free Enquirer." But, by the bye, as Hudibras humorously says "He that fights and runs away, may live to fight another day;" so this lady of Nashoba, contrives to be far on the rolling waves of the mighty Atlantic, ere her prowess, her paper prowess, meets the public eye, and this bravado and justification of an address respecting "an experiment" she had previously confessed, "had in it more of righteous intent, than practical wisdom," (see F. E. October 31, 29.) a work denounced by herself as indicating more of righteous intent (the ignorant simpleton's plea when he thoughtlessly fired the York Minster of England) than of practical wisdom, is within a few months after declared to contain important truths and to merit an extensive circulation!

Should any of our readers suppose that Frances Wright in the article quoted in this pamphlet, has not gone so far into the subject of suppressing the population of the poor as Robert Dale Owen and Richard Carlile, let them carefully read the "Nashoba Address," and particularly an article under the title of an "interesting communication" in the 8th No. of the F. E. July 22d 1829—in which among other things she says:

I am far from passing censure on individuals, who, swayed by existing prejudices no less than circumstances, *unexercised in self-government*, and blinded to real duty by false lessons and erroneous habits, *allow themselves to become parents* when they cannot fulfil the parental duties, and when each addition to a young family of unprovided and uneducated or ill educated children subtracts yet farther from the well-being of the whole unfortunat circle, and adds another unit to the sum of human suffering—I am far, I say, from judging in severity the thousands who thus err in ignorance. It is, in all cases, *the action*, and not the agent, to which *censure should have reference*.

Should not all women in a similar situation consider whether they can consistently with rectitude give birth to children who "must inevitably be doomed to a life of ignorance and consequent vice and misery?"

But whence this inevitable doom? Have not all the children born into the world a lien upon the community for maintenance and education if their parents be unable to educate and maintain them?

Again she says:

Parents understand but little in any country the nature of their high responsibility; but in no country do I believe them to understand it less than in this. The French have been generally, by English and American writers stigmatised as a peculiarly immoral people; and yet the French are extensively careful to *limit their progeny* to the means of provision. The same with many other continental Europeans.

Does not this prove a community of feeling and sentiment with the elder Mr. Owen, who travelled on the continent of Europe to see tested by actual experiment his depopulating scheme.

Further comment is unnecessary; nor, without polluting our pages with the obscene ribaldry of the "Every Woman's Book," so highly approved and so strongly recommended by the high priest and higher priestess of the Hall of Science, could we convey our detestation of principles fraught with so much inhumanity indecency and injustice.

Allusion has been already made to the cowardly subterfuge of Frances Wright, on the recent publication of the celebrated "Nashoba Address," and her more celebrated loving letter to her "dear Jennings"—Let Robert Dale Owen, if he will, resort to a similar scheme of defence. An intelligent and moral public will not be deceived—Calling the "*supposed*" writer of these remarks, "Anti-Christian sectarian," or the "editor of a late violent anti-christian publication," will be of no avail with an impartial and thinking public. Facts will speak louder than words; the safeguards to public morals will, in their estimation, be of more worth than theological speculative opinions; the securities to domestic happiness of greater import than opprobrious names; and female beauty and innocence, far more sacred than the blustering bravados of

"right-eous intent," or the unfounded accusations of hypothetical "coalitions."

Let him, if he will, impugn the motives of this "unmasking;" let him attempt to draw off the public attention from the deformity of the picture, unmasked by his own pen, to the "supposed" author of its accompanying remarks; let him, if he will, endeavor to divert the public mind from the text to the comment—it is all in vain. The time has long since gone by that these juggleries would take effect; the nature and tendency of *principles*, not conjectural personalities, now occupy the public mind; tangible realities have displaced ideal imaginings; and demonstrable fact hath supplanted the dogmas of the sophist, and the caustic dicta of the learned lumber of the schools.

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## ADDENDA.

SINCE the foregoing went to press, we have perused the "Free Enquirer" of the 7th of August, (Vol. II. No. 41,) in which is an article over the signature of R. D. O. (Robert Dale Owen,) in reply to the strictures of Thomas Skidmore, one of the editors of the "The Friend of Equal Rights;" part of which have been already quoted. In that reply, R. D. O. positively denies that he has "spoken of prudential restraint, as a good thing to *keep down the numbers of the poor*," and says—"this odious construction of my sentiments is equally unjust and unwarranted. I have spoken of it as a virtue in *all human beings*." It were not a difficult matter, in conning over the file of the "Free Enquirer" to detect many very gross and palpable contradictions and discrepancies; but we need not now to travel out of the record of the 328th page of the 2d volume, to discover as gross and palpable contradictions and discrepancies as ever came from the pen of a writer perplexed with a puzzling and harrassing subject.

"Thrice is he armed who hath his quarrel just."

Thomas Skidmore stated facts, and made such deductions from those facts as every moral man, as every affectionate husband and father of a family would make from such facts. These rational deductions form an "odious construction" and the bold expression of the indignant feelings of outraged humanity is characterised as "rude, abusive and dogmatical," and he is insultingly told that "he will never find any *decent* contemporary to discuss" his principles with him, "so long as his paper retains its present" tone. Skidmore! whether thy principles be erroneous or true, practicable or otherwise, (and they yet remain to be discussed,) keep on the even tenor of thy manly way, unintimidated by the presumptuous insolence of the philosophical depopulationists. With honest severity still, and always continue, to lash in the columns of thy paper, the man or the woman who would break the marriage tie—deprive the poor of the highest source of human enjoyment, tarnish the purity of female virtue, and would make the world one universal brothel of wanton prostitution.

But R. D. O. denies having "spoken of prudential restraint, as a good thing to *keep down the numbers of the poor*." This is an "odious construction" of the following passages, again furnished by this inconsistent writer in the self same page with the disavowal and the charge. The reader will judge between Thomas Skidmore and Robert Dale Owen.

"We have no right to bring young beings into existence for whose future welfare, both *physical* and mental, we have not a fair prospect of *amply providing*." (R. D. O. page 328.)

Who are these but the *poor*? Again:

"—whenever the heavy responsibilities of parents are about to be incurred, without a *consciousness*, that when parents, we shall be able to meet and fulfil them by educating our children *physically*, morally, and mentally, as a regard for their future happiness requires." (R. D. O. page 328.)

Who can want this consciousness, but the *poor*? Again. The obscene and disgusting "Every Woman's Book" should fall into the hands of—

"EVERY FATHER AND MOTHER OF A FAMILY—calling upon men and women to pause ere they incur the solemn responsibilities of parents, and calling upon them well to consider what means they possess of support, of care, of instruction for their offspring, before they bring that offspring into existence." (R. D. O. p. 328.)

Who are destitute of these means of support, &c. but the *poor*?

And yet, with these glaring facts, transcribed by his own pen, in the self same page, the writer has the temerity to say, that—

"He, (Thomas Skidmore,) must know little of my sentiments, or must be especially desirous of falsely stating them who insinuates that I make one iota of difference in what I consider virtue, in the richest lordling in the land, or the poorest beggar, or that I would put forth one code of morals for the one, and another for the other." (R. D. O. p. 328.)

If Thomas Skidmore has thus *insinuated*, we will go farther than Thomas Skidmore, and boldly assert, that if the above passages convey the *bona fide* sentiments of R. D. O. he really does consider a difference of virtue in the rich and the poor, and would "put forth one code of morals for the one, and another for the other."

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