

NICHOLS' MONTHLY.

OCTOBER

SEPTEMBER, 1856.

WE do not apologise for the delays of our last and present numbers, believing that most of our readers have faith in our always doing the best we can, and patience to be content therewith. We are endeavoring to achieve order, which is the first step to harmony; but there are circumstances and conditions over which we have not yet gained control.

The new Prospectus of our monthly, will remind those who prize it for themselves, of a duty they may owe to others respecting it.

Our readers, who are members of the Progressive Union, will, we trust, enter heartily upon the work laid out in the circular. We wish, especially, to circulate the new tract—"THE WORK OF REFORM," wherever it can be read with advantage.

We ask attention also to the Plan of our School of Life, projected three years ago, and now ready to be carried into realization. It has required this time to perfect our plans, and achieve conditions. In the true order of movement, every work has its time. We have now a spacious and beautiful home, ready to our hands; teachers as competent as any in the world; friends who are devoted to our cause, and a much higher wisdom than we had three years ago. In the Providence that guides us, evils are benefits; and disappointments lead to a higher success.

The Reform Mass Meeting at Yellow Springs, was held according to announcement. The attendance was not large; but the work was earnest, and we believe beneficial. Mr. Hine spoke on his favorite subjects of Law Reform and Manual Labor Schools; Wm. Denton was eloquent on free thought, the popular theology, and Spiritualism; Mrs. Anna Denton Cridge lectured on Woman's Rights; and an animated debate sprung up between William Denton and Prof. McKinney, of Yellow Springs, on the authenticity and character of the Bible. This led to a challenge for a formal

debate, at some future time, and a committee was appointed to make the necessary arrangements. We wish to say to our friends, who wish to engage a Reform Lecturer this winter, that we do not know of a more honest, able, and eloquent speaker in the reform field than William Denton.

Should there be a demand, and our home duties permitting, we shall accept of such invitations as may be extended to us, to give one or more lectures on any of the subjects with which we have become familiar; preferring to speak on social science.

Some of our friends who are anxious for a speedy realization of association, held a convention at Milan, Erie county, Ohio, October 28th. There are men and women of much earnestness and ability engaged in this movement, which, we hope, will be well considered. We cannot too earnestly advise our readers not to engage in any enterprise of so important a character, until they know the men, the means, and the principles of organization. No hasty, improvident, hap-hazard association can by any possibility be successful.

This advice will not find acceptance with those who are sanguine of success, and unclear as to methods. Harmonic society involves science, means, conditions, and a discipline and development, for which few have had the opportunities. But failure will teach those whose only school is the hard and bitter one of a sad experience. So the hopeful must keep trying, and the prudent must wait.

The time has not come for the success of a harmonic, or approximately harmonic society; but it is time to gather the elements, and prepare for its realization.

The Bible Discussion at Yellow Springs, at this writing, October 7th, is in the full tide of successful operation. We are not gifted with any prescience in such matters, but presume that both the bigotted friends and enemies of the Scriptures will be confined in their opinions, while more moderate inquirers after truth will be benefited by the investigation.

Having now spent more than three months, in peaceful possession of our beautiful home, without difficulty or disturbance of any kind, we can bear witness to the general good character of our neighbors, and assure our friends, that as a Water Cure, and a Home, Memnonia exceeds our expectations. We do not know of its superior for beauty or salubrity. Even as a winter residence, few places in the north are more desirable.

MEMNONIA INSTITUTE.

HAVING made our preparatory arrangements, we are ready to open our SCHOOL OF LIFE.

We will, from this time forward, receive such persons as wish to join us for individual culture, development and harmonization, and to prepare for the great work of Reform, and the true life of an integral or harmonic society, under the following conditions:

We offer to such persons the means of securing health, the knowledge and practice of industry, the ordering and harmonization of all their faculties, and physical, moral and mental development. We are prepared to teach the common branches of a thorough English education; the Latin, Greek, French, German, Spanish and Italian Languages; algebra, geometry, and the higher mathematics; the whole range of the natural or physical sciences, including a thorough course in human anatomy, physiology, and sociology; logic and rhetoric; the arts of design; vocal and instrumental music, etc. We have the means of giving instruction, by the best methods, in all these branches, and others, which may be thought desirable.

It is contemplated that every student, who pursues the full course of our institute, will, if he or she have the natural ability, become thorough scholars, in the Greek, Latin and English languages and literature, and be able to speak one or more of the modern continental languages; that they will have a comprehensive knowledge of the sciences; and become artists in music, painting, sculpture, etc. according to their genius or faculties; and also acquire such knowledge of husbandry, gardening, household duties, and mechanic arts as will enable them to fill any sphere of life, in harmony or civ-

ilization. Our methods are such as to expedite the acquisition of knowledge in a remarkable degree; and the earnestness of a common enthusiasm will do the rest.

Our full course must, of necessity, include several years, and may be unlimited. In other schools, the student passes through a course of study, and mental and moral discipline, and acquires habits of life and thought, which he is soon obliged to abandon. We contemplate for all who come to us, the continuance of the same life, and the same course of improvement. We wish to form a school of life, which shall also be for life—not the life of a discordant civilization, but a life of harmony, of which this school will be the needful preparation. But should any be called to the labors and conflicts of any other sphere, the discipline here acquired will not be lost.

The pupils we most wish are young persons of both sexes, who have an earnest desire for a thorough development of their whole capabilities, and who can bring to this work a heroic devotion. We wish for those who seek a better life than civilization affords, and who are willing to make every effort necessary to attain it. We hope to find in all who come to us, a thorough consecration to the work of reform, in themselves first, and in humanity.

We shall, therefore, in receiving pupils as inmates of our home, be governed by the following conditions:

Every person who comes to us, comes on trial. There must be on both sides, an absolute freedom of reception, or rejection. Those who are dissatisfied with us and the order of our home, will be free to leave at any time, from the first day onward, with the concurrence, of course, of those parents or others, to whose wishes they may feel bound to defer. In the same way, we shall exercise perfect freedom of rejection, from the first hour, and at all times; mutual attraction and adaptation being the supreme law which must govern us.

Those who are accepted, at first, or after a few days or weeks of trial, will enter upon a term of probation, to ascertain whether they have a genuine attraction for the life of study, industry, self-discipline, development, and the order necessary to a harmonic

movement. Those who may find that they have mistaken their vocation, or not rightly estimated their attractions, strength, and devotion, will withdraw, and seek other spheres. We, also, shall be able to judge of each individual's will and power, and his or her fitness for harmonic development.

Those who accept the principles and methods of harmonic culture, after a fair trial, and a suitable probation, will be considered as having entered fully upon the work, and will pursue as full a course of study and development, as their faculties will admit. Each one will develop his talents, in science, literature, art, and industry, to the extent of his capabilities. Each one will enter earnestly upon the life-work of making himself, or herself, the greatest, noblest, truest, and most perfect man or woman possible.

Although such persons will be considered as permanent members of our home, and enlisted with us in the great life-work of individual and social development and harmonization, in a deep consecration and entire devotion, they will yet be in perfect freedom to leave us at any time, when they may find either repugnance to our life, or stronger attractions elsewhere; so, also, if they fail in orderly and harmonic movement and development, they will be at any time liable to rejection.

It is to be understood that all persons coming to us, of whatever age or condition, are to be, from the period of their full acceptance, free to go or stay, uninfluenced by any external authority, of parents or others. All persons joining our school must be left free to remain, and complete a full course of education, and to choose their future residence and occupations.

The requisites for membership are an earnest desire for an integral or harmonic education—and for a true life; a devotion of the whole being, and all its faculties, to the highest good; an earnest desire for health, purity, and individual harmonization; a love of order, and obedience to whatever is recognized as the principle of highest good.

No one can be accepted as a full member of our institute, who does not accept, heartily and practically, the "Law of Progression in Harmony," and who cannot subscribe to the "Canons and

Pledges of the Circle of Consecration for Development." And all students, even during their probation, will be expected to conform to the life of our order; that they may be able to judge of its adaptedness to them, and their fitness for it.

Those who are willing to enter upon the preparatory, or disciplinary work of a harmonic life, and who can accept the method devised for our reduction to the necessary order, can enter upon their trial, at any time; but all must make their first application in writing.

The price of board and tuition the first year will be one hundred and fifty dollars. After the first year, we hope that expenses will be less, and the means of meeting them greater; but it will be well that every student should see before him the means of subsistence, which we cannot now guarantee, during the period of his education.

Although every one will devote some hours daily to industrial pursuits it is not expected that the profit of such industry will more than compensate its necessary direction during the first year.

We wish it to be understood, that while we believe in freedom as the condition of all right action, we believe not less in order, and harmony; and that we shall reject all erratic and discordant persons, who persist in being such, as being impracticable for a harmonic movement; and that while we will faithfully and patiently aid all who wish to prepare themselves for a life of harmony, we cannot waste our efforts upon those who are persistently and perversely discordant.

No great movement, we are satisfied, can be accomplished without an orderly, persevering, scientific preparation and discipline. Our school is intended to be such a preparation and discipline for the life of a true society, of which its members will form the germ or nucleus. Let those who are able and willing to enter upon this preparatory work, by a thorough education of all their faculties, consider the advantages we offer them for this purpose.

Memnonia Institute, Yellow Springs, O.

October, 1856.

XIII.

O MY CLARA! How shall I unfold to you the interior beauty of this life, of which I have hitherto been able only to give you very imperfect glimpses? Words—the common words of our common speech, seem so poor—so inadequate to convey ideas of a life which must come in time to have a language corresponding to its dignity and beauty, its purity and bliss.

I have endeavored to convey to you an idea of the education here, which draws out every faculty of body and soul. It is a training which began years back, with an earnest purification and consecration of heart and life to this work. It was not a life of penance and mortification, but of resolute, high-souled endeavor to develop all that is manly in man, and all that is womanly in woman. It began with health, or the purifying and energizing of the physical system. All moral faults were at the same time systematically eradicated; and the whole life reduced to order and harmony. The adopted motto of the society in its formative stage was "Cease to do evil; Learn to do well."

It was an eclectic school of morals and philosophy; a school of the broadest tolerance and the most comprehensive charity. They looked upon all systems of religion and government as embodying some idea of humanity, and as having in it the germs of goodness. Hence they accept the goods of all systems. Brahmism, Boodhism, Judaism, Classic Mythologies, Christianity, Islamism, all creeds and institutions, were brought to the test of an all-comprehending humanitarian philosophy, and the pure gold separated from the dross. Whatever was true, good, beautiful of all these outgrowths

and expressions of the religious sentiment or esthetic life of man, this society has conserved ; and thus the whole progress of humanity in all its stages has been a preparation for this life.

The education here, and the life which educates all who are in and of it, is integral or harmonic. Never is it the development of a single faculty, or even of a few. In this large and varied life all talents, all powers, all faculties are brought into play. The senses, and perceptive faculties, the sentiments, and the instincts or passions are all held in balance. It is not as in our society, where one man is a laborer and nothing else, another a musician, another a linguist, another a teacher. Each life here, by its large and varied development, seems to include many lives, and the happiness of many lives is concentrated into its uses, and enjoyments.

I have asked of the discipline found needful to the ordering of this life from the crudeness and perversity of our depraving conditions ; and I have accepted for myself, and I bring to you this method of reduction to an orderly life. It is a work of systematic culture. In the novitiate and preparatory stages, each individual writes down from time to time the most prominent faults of his character, and rules of conduct respecting them ; and then for each fault fixes upon some suitable penalty—self-chosen and self-inflicted.

Most had tendencies to over-eating, and the self-inflicted penalty for every such transgression, and for many others, was to make the next meal on bread and water only,—at once a punishment and reminder of the fault, and a remedy for its consequences.

“And this practice of noting and marking all transgressions,” said Harmonia, who gave me these details, “has had a wonderful influence in ordering and purifying all our lives. Some had bad habits of speech ; some were irritable, giving way to sudden bursts of anger ; some had inordinate approbateness ; some were contemptuous of others ; all were more or less selfish ; and most of those born and bred in civilization have more or less disordered alimentiveness and amativeness. All this disorder it was necessary to clear from our lives, to make them clean and pure, even to the last fibre.

“ Thus the first solemn pledge of the central group, in its most germinal stage, was to be chaste in thought, word, and deed. It was the central purification, from disordered and diseasing sensuality. And to all, even the purest and noblest, chastity came at first as continence. And now we all accept, as the law of our life, the principle that the ultimatum of sexual love is justified and sanctified only by the desire of a wise maternity.”

“ And do all here accept, and live to this law ?”

“ All have accepted, and do accept, it, as a finality. No person could live in the blessed unity of our life, who wasted his existence in selfish, sensual, and enervating pleasures. I know well that a world sunk in sensuality, can not comprehend the beauty of such a life—but I may trust you with its most interior laws ; the more as you are now an accepted neophyte. It is your right to know all that our life requires ; and it is your duty to order your own life according to your highest perception of truth, beauty, holiness, or integrity.”

I sought Melodia. She was in her own apartment, with her writing table near the piano, alternately playing, and writing out the score of a new musical composition. But she soon laid aside her work, held out one hand to me, and with the other drew a small ottoman to her feet, for me to sit upon.

“ More trouble ?” she inquired cheerfully.

“ The life asks *so much* !” I answered.

“ Do you think the life asks too much of purity, of devotion, of unity of being ?”

“ No : there cannot be too much ; but I despair of the world, and almost of myself.”

“ But not quite. Do you not find in yourself a wish for all the purity of thought and action our life requires ? Do you not wish for that ordering and harmonization of your own being and faculties, that shall fit you for our society ?”

“ You must be sure that I do. Is not my life here ?” I answered.

“ Then the attraction will work out the destiny,” said she ; “ and you will be united to, and oned with, our life. Here you will find the satisfaction of all your faculties ; here friendship and frater-

nity will unite you with a congenial society ; here your heart will repose in true and beautiful loves ; here will open a sphere for all ambitions ; here you will have respect and reverence for all above you ; you will influence and benefit all around and below you in the scale of development ; and here you may find the Home your whole being asks, and the conditions of the truest life now possible to us."

" Ah ! if I were but worthy of such a life ! " I said with a profound humility.

" The attraction asserts the vocation. There is still a work to be done, in and for you, but not beyond the power to do, if you have the necessary humility and devotion."

" I am sufficiently humble, in the sense of my deficiencies," said I. " My education is imperfect ; my life impulsive, disorderly and selfish ; my will does not grasp my being with sufficient force, nor hold it with sufficient strength. I need help."

" You have it and shall have it, from within and without. Whenever any one makes an effort toward goodness, there stands some good angel ready to help. Lift at the wheel ever so weakly, and Hercules will come to your assistance. I too will help you. I will be your confessor and director. Can you trust me ?"

The joy that came into my heart, O, Clara ! how shall I express it to you ? Her face beamed in its pure beauty, like an angel's. I could believe that a radiant halo surrounded her, such as was seen around the heads of the saints. I looked up to her pure loving eyes, as the catholic looks to the holy mother, and felt peace and strength come into my heart.

" You shall be my confessor," I said. " I can open all my heart and life to you ; and you shall direct, order, and attune me to this harmony, so that no discordant tone of mine shall ever mar this divine beauty. I will perform all the penances you inflict. When I attain to any degree of goodness, you shall reward me."

She held my hand, looked into my face a few moments, with a solemn earnestness, and then said, in a low soft tone, " It is well. I accept the care of your life. It is my right, and my duty ; it is also my attraction. Come into unity with my being, and let all

else come to you in that unity. Whatever in your thought or life accords not with that, is not for you, and must go out of your life. Bravely and resolutely put aside every thing that you feel that I would not approve—every thing you could not entrust me with in perfect peace. As bravely, and as resolutely strive to attain to all I would have you be. When that is attained, you can seek a superior direction and a higher unity.”

It is right, dear Clara, that I should tell you this. I do it weakly; with a tremulous sadness in my heart, and with tears; for my faith is yet but weak, and I fear to hurt you. But I must do the right; and if you are joined to me in the right, then is our union blessed; but if the purest and highest right I can see separates you from me, then must I still accept the right and whatever it brings. But I have, even through this weak apprehensiveness, a deep and infinite trust in you; and the feeling that our love is a real unity, and that you will joyfully accept all the good and true that comes to us.

I sat there by Melodia, while she took the pen, and wrote down in a little book, the most prominent faults of my life, such as they now seem to me. To each of these I have affixed a penance, which I will religiously observe; and I have promised every evening to write in this book an account of my progress in overcoming any faults, which I am every week to transcribe for her. In all this, I feel a great peace, and an inconceivable help and strength in her sympathy and support. No more do I think confession a folly; I no longer disrespect penance; I see the wisdom and use of these ordinances, however they may have been abused.

“And you, my guide,” I said to the dear Melodia; “have you too, your confessor and director?”

“Assuredly. We all help one another; and bear one another’s burdens. Are we not all members, one of another; bound up in a sacred brotherhood; organs of the same body; notes in the same living harmony? The strong must support the weak; the wise must govern the foolish; the old instruct the young; the young give strength and life to the old.

“At first I laid the burthen of my life upon the bosom of Har-

monia. I loved Vincent, but I also feared him. There was a reverence, or some such feeling, for which I have no better name—a kind of awe, which for a time kept me from confiding in him. It was not a want of trust. I felt that I could trust him utterly. I lived in his life; yet there was not the unity with him which I desired. I sought it through her, whose life was most intimately joined to his, and as my errors were dissipated and my life ordered and harmonized, I found myself more joined to him, until he became to me all that he is, and we three are now in that sweet unity of life which must be eternal.”

“Do you not think all loves eternal?” I asked.

“Love is the expression or result of affinity of being. When this affinity is slight, extending to but one or two faculties, the partial unity is weak and transient. Most of the loves of the world are based on one or two faculties. Some are the simple sensual attraction—others unite to this vanity, or avarice. These partial unities can not be expected to endure. A love can only be permanent, when it is the expression of more integral unities. When the spiritual attraction corresponds to the material; when there is an interblending and harmony of many faculties and uses; then the love is full, satisfying and enduring. Then may we rest upon it, as on a sure foundation, for time and for eternity.

“For the time, provisionally, and during your novitiate, I assume the relation to you, which is a mutual attraction, and a mutual right. Your happiness in this will be just in proportion to the truth and use of the relation, and the future will take care of itself, if we are but faithful.”

“And all here,” I asked, “are they in this beautiful order of mutual help, all connected by these golden links to the central and the internal life?”

“All. None could be here who were not in the order of this harmony. Not that it is obligatory or compulsory in any external sense, but because any erratic, selfish, inharmonic action would throw the individual out of our life, as surely as a planet would be thrown out of a system, if it lost its attraction and relation to the central sun and the other planets. All belong to each, and each is

joined to all, even to the remotest fibre or atom ; and as the whole body sympathizes with a diseased organ or atom, even so the whole body of our society would be pained should one of its members fall into any evil. And the whole body with a united effort would either cure the diseased member; or, failing in that, the line of separation would be formed, and the dead member would be sloughed away. So truly is the physical body the type of the social body—so truly are the principles of physiology those also of a true sociology.

“ You have the maxim, in union is power. The more complete the unity, the greater the power. The principle of every unity is an orderly obedience to the common life. The power of a mob is in unity of purpose, the efficiency of an army is an orderly obedience ; the harmony of a society is in the obedience of each member to the central life or idea of that society.”

“ But is not this a despotism ? ”

“ Yes, if you please to term it so ; but not in the proper sense of that word. Despotism expresses the exercise of arbitrary power, uncontrolled by principle or law. The obedience which a true society demands is an obedience to law, an orderly accordance with principle, a harmonization with the controlling idea of the life. Absolute freedom is the condition of order by obedience. The tree is free to expand according to the law of its life, but not otherwise. Every animal, in appropriate conditions, obeys its attractions and repulsions, which form its life. The planets move in perfect order, harmony and obedience to the laws of motion. The man who conforms his life to his highest sense of right, lives in obedience to its requirements. This is all. The freedom we demand and enjoy, is the freedom of each to live his or her own truest life.”

As no work, no conversation, and no pleasure, is ever prolonged to weariness tending to exhaustion here, I now took my leave of Melodia ; rather we both walked out upon the lawn, where we met Vincent, returning from a short session of active labor. Its glow was in his cheek, and its moisture on his brow. He greeted Melodia tenderly ; then, at a suggestive look from her, perhaps, he took my arm and walked with me to a shaded seat. For a few moments we

looked out on the scene before and around us. There lay the lake, in its calm beauty, mirroring the heavens. Industrious groups were working in garden, orchards, and fields, and their songs came to us in softened cadences. Far across the lake we heard signal notes of a bugle. There was the hum of machinery and labor from the workshops. The fountains threw up their silvery spray, which fell in tinkling music. Gleeful children made sport of industry, or gathered around some one who both taught and amused them.

“The observation of our life,” said Vincent, “teaches most of its lessons ; but there are some principles which may not be apparent to a hasty observer. It is evident that we have escaped many of the evils of civilized society and morality ; from poverty, and its depressing and debasing conditions ; from competition, with its frauds and spoiliations ; from many evil and diseasing habits and circumstances. We have wealth, peace, competence, a cheerful co-operation, an attractive industry, a sphere of beauty and refinement, and the pervading charm of harmonic social relations ; of friendship, which unites us all in a common brotherhood ; of a true recognition of qualities which awards to each his proper social position ; of love, which is the happiness of every true and noble heart, and of the tender relations which subsist between the gradations of age.

“All this you have seen, and you know, doubtless, natural and spontaneous as these blessings here seem to you, that they do not exist, only as exceptionally and fragmentarily, elsewhere on this planet. Esperanza is the emergence of order out of confusion ; harmony from discord. It is our hope and faith that from this germinal point it may spread over the earth ; that the human race may become one grand associated family ; and that man may fulfil his destiny, as lord of the domain of nature, and harmonizer of the globe.”

“You spoke just now of those principles, which I might overlook, in the observation of so much material prosperity and social happiness,” I observed.

“Yes ; it is due to you, who will soon be separated from us, that you should know the interior of our life, and how much it differs

from that which you have been accustomed to observe. It differs in causes, as in effects. If you would know the sources of the evils in civilization, you must look for them to the principles on which it is based.

“ Thus the wrongs and evils of excessive individual wealth and general poverty; of universal conflict, fraud and robbery, come from the prevailing systems of commerce and finance, and the laws and institutions respecting property.

“ The social discords and miseries find their center and source in the monogamic, indissoluble marriage and isolate household, with its selfishness, deprivations, and moralities.

“ So of the political and religious systems—an evil tree cannot bring forth good fruit. A trial of thirty centuries has given but one result—thirty centuries of toilsome progress have only prepared a few of the foremost of our race to accept the idea; and a few to enter upon the practice, of harmonic relations.

“ There was no possibility of a half way reform. Every effort at a partial harmonization must necessarily fail. A society, with separate individual interests, is a school of selfishness. A society, with the social moralities of civilization, contains the seeds of dissolution.

“ It was required therefore that all who came into our life, should come, first as distinct, separate, utterly free individuals. The husband, the wife, the parent, the child, as such, and as having any legal, or arbitrary claim upon or power over each other, we could not recognize. Each began our life as a free and independent human being, as if such relations had never existed. That a man or woman acknowledged any claim or right of husband or wife, because of the customary or legal relation, was enough to exclude them from our life; the very first condition of which is absolute freedom.

“ Thus freed from these entangling alliances, disintegrated, and brought into the rank of independent human beings, all had that work of individual purification and harmonization of which you have heard, and the method of which has been revealed to you.

“ The man or woman, so made free, pure, and equilibrated in all

faculties, is now ready to form true relations in friendship, love, and that grouping of congenial natures which forms the true family or group of affection. These groups are formed by a harmonic law, on centers or pivots; thence branching or radiating outward, like the groups of all organic formations, and in virtue of the same laws of order and harmony.

“The central passion of harmony, is that of Love, which defines the relations of the two great divisions into which humanity is divided. Love, or the sexual passion, in civilization, is the direct or indirect cause of its deepest evils. In a false moralism, all falsities cluster around this central falsity. Even so in a true life, all true relations cluster round this central truth. All harmonies, material and spiritual, revolve around this pivotal harmony, the harmonic love. It binds us all in one. It is the key-stone of our social fabric—the key-note of our harmony. Whoever cannot accept this fundamental principle is not yet developed up to the plane of our life. There must be, with all who would live this life, the utter abandonment of all selfish or exclusive claim of woman to man or man to woman; the absolute freedom of all relations; but no less the absolute recognition of the laws of harmony in all relations. I wish to make this very clear to you, not only as a postulate, but as a demonstration. I would show you why this must be. I will take your own case. You come here, attracted to our life, or accepting the relation of a novice in its order. You come with a love, which you are not required to abandon, but only to purify from all taint of selfishness, and tyranny of claim and custom. You have to assert your freedom, not from, but in this love; and you have also to set this beloved one as absolutely free. You have found other attractions here, the germs, it may be, of the loves of the future. She whom you hope to bring with you to our home, and whom we shall joyfully welcome, if she prove to be one of ours, will also find her own attractions here. But all of these, in a true and pure life, are as much subject to principles and laws of relation as the harmonies of music, colors, or odors. Each love must be in harmony with the other loves. These separate unities combine to form the unities of the groups of love; and these groups interlock, to form

the series of our society. The threads can be traced from center to circumference, like the nervous system, which unites all hearts to the central love life and gives to us unity of feeling, unity of thought and unity of action. An injury done to the love life of the least of our little ones, is felt in the central life. It is thus that the good of each one is the good of all. And this love circulation is as unimpeded and universal, as the corresponding circulation of blood in the physical system; this unimpeded circulation which is the condition of life to every organized being.

“You will study this, both here and in your absence. Give yourself up to the law of growth, and circulation. No ligatures, no compressions, no congestions, no starvations.”

Vincent left me, and with his springy elastic step, flew up the stair case to find Harmonia, whom one would think the object of his single adoration.

I asked her once—“Do you never wish that Vincent loved you with his whole heart?”

“It is a great heart,” she replied; “but I think it is all mine.”

“You think others have no share in it?”

“I think love is one,” she said. “I love with my whole heart always, and each one according to the unities which we have developed. In music, if I like Bethoven, does he lose anything of my admiration, when I come to appreciate Mozart? If a mother loves one child with her whole maternal heart, is her heart divided into six pieces when she has six children? Or, what is better, let me appeal to your own experience. Do you love your Clara less, or less wholly, since you have seen Melodia, or Serafa, or Evaline, or me?”

With my whole heart, dear Clara, do I love you. I feel and know it. But I should be the meanest, most cowardly and most sacreligious of wretches, if I were to deny that with my whole heart also I love those who are so lovely to me, here, in this paradise, so soon to be a Paradise Lost to me; but soon also, I fondly trust, to be a Paradise Regained.

XIV.

THE LOVES OF HARMONY.

CLARA MINE: It is true—true to my inmost heart and life. I am thine, and thou art mine. I feel a sacredness in these words I have not felt before. I am not a property, a possession, a prisoner, a slave; but a free, self-centered being. This is what I wish to be, and, with all the power of my soul, *will* to be. And I am thine, not in obedience to any clutch, or claim, or outward bond; but as the spontaneous act of my free spirit. And so must thou be to me. O mine! mine, in the inmost life.

I live here, hour by hour, in the sphere of a pervading, purifying love. It is a love that warms all hearts, and attunes them into the sweet harmony of this life. I melt into it; I am absorbed by it; and the old selfish, the miserable, craving, clutching, egotism of the isolate, discordant, and warring life, dies out of my spirit.

I do not give you the details of our daily life; though each has its new interest and enjoyment. It is a life of continual progress—never of a dead routine. It is like a tree that is constantly expanding with its daily growth. The elements, indeed, are the same; the laws forever the same, but the movement is onward, and each day presents some new achievement. Last night, for example, we had a comedy, full of droll, sharp, and yet genial satire, in which the little faults and peculiarities of half a dozen persons were ridiculed in such a way, as to amuse them more, perhaps, than any others in the audience. It was a little caricature, and every stroke told. It is by this means that many faults are corrected.

If a custom or habit begins to get ground here, some one writes a comedy or farce, in which it is worked out to its perceivable conse-

quences. It is the *reductio ad absurdum* in action. No one is hurt, and all are warned. The pervading love life—the affectional interlocking of all groups in this series, gives it the sensitiveness of an organized body. In our dislocated, dismembered society, some members suffer, and some die, and the rest are but little conscious of the evil. Our social life is paralyzed. Men and women are diseased, starved, depraved and cut off, without our perception.

It is not so here. The humblest member of this society is so joined to the central life, that his wants, his pains, his disorders, would be felt, and if possible remedied. And there is an embodied justice here, which all may trust, and an embodied love or philanthropy, on which all can securely repose. The society has the same faculties as the individual. As a whole body or organization, it has its benevolence, its conscience, its love. And while the individual never loses his individuality, he is still in entire unity with the whole, and the great problem is solved, of finding a social state in which the highest good and happiness of each, is not only consistent with, but promotive of, the highest good and happiness of all.

“If one person here were sick; or in any want, spiritual or material, or suffering any unhappiness,” said Vincent, to-day, “every person here would be less happy. Every one, for his *own* good, if there were no other motive, would seek to cure the sickness, supply the want, or remedy the evil. It would come to the heart and head of our body, and help would come. What could resist the united love, and will, and power of a body so united. You know what the magnetism, and strength, and sympathy of one or two may be to you. It conquers pain and disease; it supplies our deficiencies; or enables us to bear them. It compensates losses. It brings us the riches of life. How much greater might this power be when exercised by a harmonious society.”

“I can see that this is true of philanthropy, benevolence, or the sentiment of paternity,” I said; “but will you explain to me how far it is so of the more intimate and personal love of the sexual attraction or relation?”

“Yes; I will try; for I wish you to understand this; the more

especially as you may have to explain it to others. You may bring it nearer to their minds than I can. It is well, often, that the teacher be not far in advance of his pupils. Our best teachers, in many things, are those one grade in advance.

“Our love life is composed of concentric spheres. The external is philanthropy, which grasps all humanity. The love of friendship or congeniality takes in numbers of both sexes, and of different ages. Each faculty has its own loves, which join together persons by similarity of tastes and pursuits. Thus scholars and artists flock together. There is also an attraction of contrast, or supply and demand, by which dissimilar persons are drawn together. We have the paternal instinct, special and general, by which we love our own children because they belong to us, or those we love, or merely because they are children. There is also the love reverence by which the young love those who are older than themselves. These loves combine variously, several entering into one combined passion.

“We find a natural or instinctive attraction, tending to unity between our young people and the middle aged; a relation of mutual help. So between infancy and old age. Naturally, the sexual attraction modifies all these loves, or relations. Other things being equal, men are more benevolent, more friendly, more tenderly parental, more reverent and protective toward women. And the reverse of this is true; yet men demand the manly, and women the womanly sympathy.

“In all these loves, or forms of love, there are certain laws of diffusion or exclusion, of relation, or want of relation. A man or woman may be joined to us by the sphere of philanthropy, but be excluded from friendship or any nearer relation. I may have a warm friendship for a woman whom I could never love with a tender, spiritual sympathy; and you may be able to conceive of having a very tender spiritual love for one, with whom you might never wish to come into the most intimate relation.

All these passions or sentiments are confused, distorted, or destroyed in the world of civilization. In that corporate Ishmaelism where every man's hand is against every man, there springs up a

deep, pervading, offensive and defensive selfishness. The property feeling is applied to every thing. It is *my* house, *my* land, *my* friend, *my* wife, *my* children. This *my* becomes a word of terrible power. With us it is very much changed. We use the pronouns *we*, *us*, and *our*, much oftener. The little *my* has all its rights, but in a true subordination to the much larger *our*, which includes all the little *mys*.

“The policy in the world of civilization is that each man must have his own love, as his own exclusive property, and all teach, and many feel, that this is the natural law. That which is most craved, and most valued, becomes most subject to the property feeling, hence the claim, and right, and absolute despotism which men and women assert and exert over each other, in the civilized marriage, is the most oppressive and terrible of all the slaveries of civilization. Where it is mutual, it is mutually absorbant and balancing, and borne often unconsciously, supported as it is by custom, habit, opinion and law. But let its mutualness cease, and it becomes the most terrible hell to which man or woman can be condemned.

“This state does not belong to our life. It is utterly inconsistent with the life of a harmonious society, of which the love of the sexes must be the central harmonizing power. A selfish, enslaving, debasing property love, the love of clutch, claim, and exclusive right, must be an element of discord in every society, tending to the rupture of all other relations, and to a complete individual selfishness and isolation. Thus the individual, selfish, isolate marriage can never be an element of a true society. All have failed, and all must fail, which attempt to include this element. It belongs to discord, and not to harmony.

“Have you any objection,” I asked, “to giving me your own experience in this matter?”

“None, whatever,” he replied, in a quiet, serious tone, as if his most sacred life was devoted to the great idea. “I was born in civilization, and experienced some of its evils; but, either from a natural bias or from peculiar circumstances, I grew up in much freedom from its influences. My early studies were of a socialistic

tendency. Nature and man were the objects of my investigations. I never fell into the social and domestic slaveries of the world around me. I grew more and more free.

“But I found in myself a hereditary taint of selfishness, which displayed itself in exclusive claim and morbid jealousy of those I loved. My reason, my sense of right, and my desire for a true life, have enabled me to overcome this depravity. I am content now to have of every man, every woman, and every child around me, what is truly and sacredly mine, just as I am content not to be a pirate, a thief, or a miser. The love that flows to me, freely, the spontaneous offerings of true and loving hearts, is mine by a divine right, and brings me the most beautiful happiness. The love that is claimed, clutched and enforced, by either a physical or spiritual despotism, gives no such happiness.

“The world shows us all grades of the debasement of love. The Australian, wanting a woman, knocks down and drags off to his hut the first one he finds, or fancies. Savages, a little more advanced, buy their women with skins, trinkets, and liquors.

“In barbarous countries, which include more than half the population of the earth, women are thus bought and enslaved. The civilizee knocks down his bride with fine speeches, and seductive behaviour, or buys her with position and fortune. In all cases, the freedom, self-hood, and spontaneity of the woman, especially, and often of both, are sacrificed and lost. The selfish and savage claim of a man over the heart and person of a woman is sanctioned by law, and sanctified by religion. This is the central Evil of the world.

“All this I have long since seen, and felt and deplored; and I have done what I could to awaken thoughtful men and women to a consideration of this evil; but it is a part and parcel of civilization, the center and pivot of its great system of wrongs; and also its necessity. Only in a new and true social organization could a remedy be found for such a pervading evil. It is at once the bane and the necessity of the old society.

“In my present life, and in the life of our society, all this is swept away. So far from its being a necessity, we have to guard

more carefully against selfishness and exclusiveness here, than elsewhere, because here it would be the greatest evil. Were any man here to assert an exclusive property claim to any woman, as wife or mistress, or any woman to assert a similar claim to any man, it would be felt as the violation of the rights of every other person in our society.

“There is, therefore, but one principle for us, and that is the absolute right of individual self-ownership, and the consequent absolute freedom of the affections. Living in the purity of a healthful life, with the development and exercise of all faculties, we find it entirely safe to leave the relations of love, as all others, to be determined by those attractions which are proportional to destinies. We recognize, as a principle, the self-ownership of woman, and her queenship in the realm of love—her consequent right to the bestowal of her affections and her person.

“It is our gallantry, our chivalry, to relinquish and secure to woman this, her highest right. Consequently, love, and its uses, and happiness, are in her keeping. It is she who regulates the sacred function of maternity. Never, with us, is a child forced upon a reluctant mother; and such is the sense of duty and responsibility here, that no woman in our society would have a child unless satisfied that it was her highest duty to humanity and to God.

“This secures the purity of all relations. The highest and most integral loves alone are ultimated; and love, no longer an idle, selfish, sensual passion, becomes the holiest thing in our lives. Love is our religion, and our religion is love.

“Marriage, in civilization, is, for the most part, a legal license for sensuality. We who have too many uses for our vital forces, to waste them in such sensuality, have no need of such a license; nor have we the selfish appropriativeness, that demands a legal claim to property, to which we assert exclusive ownership.

“You have asked my own experience. It is that of all. The freedom of love secures the purity of love. The purity of love permits its freedom. All good and right things act reciprocally—working together for good. You have been in the center of our life, and you know those who love me most intimately, and those to

whom my whole life is devoted. I could not lose the love of any one without a pang—a great sorrow. But the life is more than the loves, which are the precious blossoms of the life; and if any one of these were to be false to the life, my love for her would die out of my heart; and if I were myself to be selfish and false, there is not one of these, I hope and believe, who would not exclude me from her love; or, rather, whose love, would not also die, with whatever regrets, but not the less die, and be buried as a dead thing, out of sight.

“Every heart has its own capacities and its own wants. I cannot speak for many, much less for all. I have never known man or woman, who, deprived of one love, would not seek another. I have seen few, if any, who were not capable of more than one love, or rather, of having more than one object of love at the same time. I have loves on the earth, and very real and sacred loves in the heavens; and so, I hope and believe, have most men and women. The number whom it is possible to love, with the intensity of passion, is probably limited by a law. All regular groups are restricted in the number of individuals composing them. In music a few notes compose the scale of harmony. In painting, a few colors. The heart of man finds its deepest and truest happiness in the harmony of loves.”

Vincent sat a moment in a silence which I did not venture to interrupt—then went slowly away. I pondered his words; and that I might not lose them, came at once and have written them down as nearly as I can remember. Having performed this duty, I will pursue my investigations.

And to whom do you think I next addressed myself. Not to any man, for I had got the masculine statement from Vincent. Nor did I go to Harmonia, or Melodia, to the gentle Evaline, or the *spirituel* Serafa, nor to my piquant Laura, nor the calm Eugenia. I did not seek any one; but one came to me. I was walking near the house, when I was met by the rosy Angela, coming from the garden.

“O Mr. Frank,” she cried, “I am so glad to have met you.

I have worked two hours, and that is as long as any one should work at once; and now I want you to be my beau, and walk with me, and amuse me, just as you do the young ladies in New York."

She took my arm with just such a demure look as I have seen a thousand times, and prepared herself for the customary compliments. I could only laugh.

"Well, Mr. Frank, is that the way you treat a young lady who favors you by taking your arm?" said she, with a pretty affectation of indignation. "Why don't you begin? Tell me that it is a fine day, and pleasanter than it was yesterday; but not so pleasant as you hope it will be to-morrow; that the country is delightful, especially in such pleasant society; and that the flowers are beautiful, but you prefer other beauties, you know; that the waves are sparkling, but not so brilliant as those corruscations which glitter—hem!—and that all the beauties and sublimities of nature are not to be compared to the—what-d'ye-call-em? You know, Mr. Frank. Why don't you talk to me in this fashion of nonsense? Oh! how stupid you are, to be sure!"

"Excuse me, Miss Angela," I said, "I have been talking and thinking on some serious questions."

"Such as—?"

"Love."

The child's whole manner changed to me. She looked in my face with a serious earnestness. "Forgive me, dear Frank," she said, "I ought to have taken better notice of you. I saw you talking with my father; but it was an hour ago."

I wish you could hear this girl speak the words "*my father*." I cannot tell you what there was of tender, reverent pride and affection in them.

"It was," I answered, "and I have been trying to write down all he said."

"That is right, Mr. Frank. My father is very wise, and you must learn all you can of him. He seems cold and abstracted sometimes, but he loves to talk with the young. Frank, you must love my father!"

"You need not tell me that—but to-day he was very kind, and gave me much information."

"And still you are unsatisfied?" said she; as if such a thing were scarcely possible, or a proof of a wonderful degree of stupidity.

"Yes, unsatisfied, if you please, Miss Angela; but not dissatisfied. Mr. Vincent's statement of the love relations, existing in this society, is clear and satisfactory; but I wish also to see how the same subject would seem to a woman."

"Because women are not philosophers; is that it?"

"That is near enough."

"Well, Mr. Frank, if I am not a woman now I hope I shall be, sometime. Suppose you ask me."

I was surprised at this—but why should I not seek wisdom from a child; one so clear, pure, and unperverted as this assuredly is? Without waiting for my questions, she said;

"I have seen a little of the world, and read history, poetry, plays and romances, in which it is more or less truthfully represented. And I think, Mr. Frank, that the human world is very poor, and mean, and bad. The trees are good and beautiful in their way; so are the animals, in theirs. They live their true lives. But men and women have lived very perversely. The loves of the plants are varied, and natural and beautiful. I read of them in Darwin first, and then I study them in themselves. How respectable all the animals are in their relations. Even the savage ones—you see that they act in character. Man only is a hypocrite—men and women both; and women most, just because they are the most enslaved.

"I am not old enough to have experience of love; but it comes first in idea, in the imagination; and I think it is as clear there, as it ever is. Now I can imagine myself loving you, a few years hence, very dearly; but I can never imagine myself bound to you in a civilized marriage. It might be that this love would satisfy my heart, if you were great and varied enough; but I could not live in the most sacred love that ever the pure heart imagined, if it was an outward bond to me.

"With us, each day is a new life. What I felt or did yesterday,

does not bind me to-day. What I feel to-day must not enslave me to-morrow. That which is my brightest ideal this year, might next year become the most abhorrent slavery to me. So, Mr. Frank, if you are ever a lover mine, you will have to be good, and worthy, and attractive to me every day. No one can promise to love next week or next year. How stupid then to make a vow, or oath, or contract to love all one's life!

"The young girl, who stands at the marriage altar, promises to love, honor, and obey—an angel; her ideal perfection. I mean if she is honest and is not selling herself like a prostitute. But in a month or a year, she finds that the man who claims to own her is not that angel, but a very common mortal, or worse. He is not the man she bargained for. He is not the man she promised to love, loved, or ever could love. You may say, she is bound to keep her promise, however mistaken and false. I say she cannot. It is a moral impossibility.

"Were I in the world I would make no such promise. Here it will never be required of me. No man or woman here promises anything, but to be true to themselves, and their highest sense of right, in all relations."

"And this life, my Angela, is full of promise to you?"

"Oh, better than that, Mr. Frank. It is full of real happiness. Where in the world could I find so much? Where such comfort and luxury; so many friends; such pleasant and varied employments; so much exercise for my talents; such opportunities for development; such a home and such loves? The dear life here is full of all beautiful things, even now. As my life opens, and our state and condition improves, there will be more happiness. I shall be able to help my dear father and mother; the mother to whom we all owe everything in our life, and our glorious Melodia, and dear Evaline. Ah! my friend, beautiful as I can believe that our life seems to you, it is yet more so to us."

"And the world?"

"I know it a little, for myself; and more from others. It is very poor and mean at the best. I read of it sometimes, not always with sadness. I have no desire to see it. It would be time lost

and life wasted. I may join a little party to go to Europe to see the world of art, there; pictures, statuary and music; but that is all. We shall not be long absent; and the joy of our return may repay us a little for the deprivation."

"Will Mr. Vincent go?"

"Scarcely. Melodia may, and Angelo, and Evalina. My father and mother would not wish to be separated—and our home could not well spare them both. It will be hard for any of us to leave. Perhaps we shall not go; but we dream and talk about it sometimes."

"Now, Angela, I am going to ask you a question. You need not answer it unless you wish. If you were obliged to choose only one person, of all here, to be with, and give your life to, who would that one be?"

"My mother, always!"

"Not your father?"

"No—it is my mother; for though I may love my father most, or best, or however it is compared; I should best satisfy all my loves, even my love for him, and my sense of right by going with her. Thank God, there is no such alternative! No, Mr. Frank, no child here is obliged to choose between father and mother, or between parents and husbands. Our family cannot be broken up and scattered, like the families of civilization, where parents and children, brothers and sisters are separated by the marriage system and the isolate household. Did you ever think what a tragedy of suffering it is?"

"No, it is one to which custom reconciles us."

"Yes, like burning Hindoo widows, or christian heretics. Our family is sacred—sacred and imperishable. All its members are folded in its loving arms. The mind thinks, the heart loves, the hands work for all, and now I must go to my work too. Have you found out what you wanted?"

Kissing her hand to me, she ran away toward the studio, where was her next labor.

Beautiful Angela! what a treasure of rich, pure, loving life! She is one of many here; but I could not help thinking that even

this one would shed a radiance over this existence. I sat and thought of her life, her loves, her beautiful physical, mental and artistic development, and her relations to all here, till it seemed that no body in the world could be so fortunate and happy. Yet every one in Esperanza, in proportion to his capacity for employment, must be just as fortunate, and just as blessed.

Last night, I danced. We know very little of the pleasure of this harmonic exercise. You and I, when we have shut out others from our thoughts, have danced beautiful duets. But here we dance full harmonies. It is not only two lives that mingle, but many—many hearts and lives. It was a magnetism that entranced and up bore me. I seemed to tread on air. I moved to the glowing cadence of the grand music without an effort. It was like swimming in a sea of pure extacy. With the music still vibrating in my ears; still floating in the measures of the intertwining movement; still feeling the pressure of friendly hands, and warm beating hearts, I slept. May you, my beloved one, sleep ever as happily.

ARISTOTLE.

world of thought for two thousand years, has been more influenced by the works of Aristotle, than by those of any other philosopher; and it is therefore proper that such particulars of his life as gather, should have place in our series of the World's Reformers.

Aristotle was born at Stageirus, in Macedonia, 384 years before Christ. His father, Nichomachus, was physician to the King of Persia, and is said to have been descended from Esculapius.—Aristotle must have possessed, by hereditary descent, the talents and impulses which made his future career so distinguished.

The actual benefit of paternal example and instruction could have been but small, since he was left an orphan at an early age, when he resided with his guardian, where he remained until he was sixteen years of age, when the course of his future life was determined by his going to Athens and becoming a pupil in the school of Plato.

There are some curious stories of the early youth of Aristotle, such as those of his having led a roving life, been engaged in various pursuits, and of his being dissolute in his habits. There may have been something of this, since his impulses were strong and his passions unsatisfied; but the fact of his having entered the academy of Plato at so early an age as seventeen, is proof that these excesses and extravagancies were not of long continuance.

We know little of the twenty years in which he remained in the school of Plato, up to the death of that great philosopher, except commendations the master is said to have spoken of his pupil. He was called the "intellect of the school," and "the reader." Little credit can be given to the stories of Aristotle having quarrelled with Plato, and set up a school in opposition to him during his lifetime.

At the death of Plato, Aristotle first returned to the residence of his guardian, but soon after accepted an invitation from one of his former pupils, a prince, who had set himself up in independence of the King of Persia, and went to reside at his Court, where for three years he continued his studies; but at the end of this period his

friend was conquered, and Aristotle had to flee for his life; but in his flight he did not forget the gratitude due to his patron, the unfortunate tyrant of Atarneus; he protected his family and married a young lady of his lineage.

At this time there opened for Aristotle, in his native country, a career of great distinction and usefulness. A prophet or philosopher always becomes known in his own country, when he studies or prophecies abroad. Philip of Macedon summoned Aristotle to take charge of the education of his son Alexander, by a letter which is still extant, couched in the following terms:

“Be informed that I have a son, and that I am thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will undertake the charge of his education, I assure myself that he will become worthy of his father, and of the kingdom which he will inherit.”

Upon the reception of this flattering epistle Aristotle immediately repaired to the Court of Philip, where he was received with the distinction due to his learning and character, and the infant prince and future hero and conqueror was placed under his charge. Aristotle directed his regimen, his exercises, and the whole development of his body and mind, and at the same time pursued his own studies in every department of human science, for which purpose he was liberally supplied with money by the king. We do not know the particular course of instruction pursued by Aristotle, but much of it is to be inferred from the character and habits of Alexander, who endeavored to form his conduct by the examples of the heroes of Homer. It is certain that Alexander entertained for him the affection of a son, as he said that “he was no less indebted to Aristotle than to his father, since it was through his father indeed that he lived, but through Aristotle that he lived well.”

The cares of an active life shortened in Alexander the usual period of education, which in those times was longer than is common at the present day. Coming to the throne at the age of twenty, the conqueror of the world began at once that dazzling career of conquest which has made him renowned in all ages. Still the philosopher remained at court, the chosen companion and adviser of the king; but when the bustle of military preparation, before the grand expedition to Asia began, Aristotle retired to Athens, established a school of philosophy in the Lyceum, and in teaching the youth who flocked to Athens, he found a more congenial occupation than that of following in the train of young Alexander.

But the conqueror of Asia, though circumstances had divided him from his teacher, and had even alienated in some degree his affection, did not forget the respect and gratitude that was due to Aristotle. He wrote to him, urging him to pursue his studies in Natural History, and employed a great number of men in securing specimens, which he forwarded to Athens. Pliny says the History of Animals, for which materials were thus furnished in part, extended to fifty volumes.

The popularity of Aristotle as the head of the peripatetic, and most practical and sensible of the then existing schools of philosophy, became so great as to excite just such a clamor against him as had sixteen years before his birth ended in the death of Socrates. Aristotle was accused of a want of veneration for the gods, of teaching the inutility of prayers and sacrifices, and of deifying his deceased wife, for whom he had entertained the warmest affection. He saw that his destruction was determined upon, and as he did not choose to become a victim of so miserable a conspiracy, he retired, saying to his friends, in allusion to the fate of Socrates, "that he was unwilling to involve the Athenians in a second crime against philosophy."

Advanced in life, probably broken in spirits, the philosopher retired to Chalcis, where he did not long survive. The immediate cause of his death is not known. He died in the sixty-third year of his age, and his last words are said to have been—"I came into the world polluted—I have lived in it anxiously—I quit it disturbedly. Cause of causes, pity me!"

Aristotle was of little personal attraction: his eyes were small, and his legs ill formed. On this account, perhaps, he paid great attention to dress. His hair was carefully cut, his beard dressed; he wore rings on his fingers, and sumptuous garments. He was exceedingly temperate in his habits, and so industrious, that for many years he never went to sleep without holding his arm out of the bed, with a bullet in his hand, which falling into a brass basin would wake him as soon as he had got into a sound sleep.

The works of Aristotle were various and voluminous. He wrote upon natural history, physics, ethics, politics, logic, rhetoric, grammar, and nearly the whole range of ancient sciences, and upon all so well as to have been held supreme in the learned schools almost to the present day.

SOCRATES.

No philosopher of antiquity is entitled to more reverence than Socrates, a model man of his own and of all time. Fortunate in the place of his birth, fortunate in his education and pursuits, he was still happier in possessing a natural genius which fitted him for making the most of these advantages.

Socrates was born at Athens, the burning focus of civilization, 468 years before our era. His father was a sculptor. Reared from infancy among the beautiful forms of art, inheriting the harmonious development of the true artist, the young Socrates was surrounded by a world of glorious beauty, in music, painting, sculpture and architecture, which molded his character to a perfection which corresponded to that of the world around him.

Educated by his father in his own profession, Socrates vindicated the law of progress by adding philosophy to art. The blessing of friendship was added to his other advantages; and being in humble circumstances, his friend Crito supplied him with money to pay the masters who taught him various accomplishments, while he listened to the teachings of all the great philosophers who, during his genial youth, visited his native city.

At the age of thirty, the death of his father having left him moderately independent, he abandoned the chisel of the artist, and devoted himself to the pursuits of learning and philosophy.

In many respects the life of Socrates is worthy of our highest admiration. He was the instructor of the people in temperance, virtue and holiness. In his mission of public teacher he neglected no class of society and no opportunity for giving instruction. Preceptor of Plato, Euclid, Xenophon and Alcibiades, he yet visited the workshops of mechanics and the dwellings of the poor, that he might fulfil his sacred trust. There has lived no more true-hearted and devoted Reformer of the World.

Socrates was a patriot as well as a philosopher, and performed the duties of a good citizen in the state. He took part in three campaigns as a soldier, displaying a hardihood in danger, and a valor in action, worthy of his principles. In one engagement, fighting by the side of that glorious Greek, Alcibiades, the latter fell wounded in the midst of the enemy. The philosopher hero kept the foe at bay, and carried his pupil from the field; when awarded the civic crown, as the prize of valor, he modestly declined it, in favor of the valiant, wounded Alcibiades. In another campaign, he bore his other pupil, Xenophon, from the field, wounded—an act of the most heroic devotion.

The teachings of Socrates were eminently practical. They extended to all the duties and avocations of life. He taught men how to become good citizens, by industry, moderation and virtue. He tried to subdue prejudices, reform custom, destroy errors, to awaken every man's better genius in his soul, to develop his purer and holier life, and so to make men truly happy.

Himself a model of manly and religious life, he endeavored to instil into others the same principles which governed his own conduct. He taught by examples as well as precept; and married to a beautiful but shrewish wife, the too famous Xantippe, he gave an example of patience to all hen-pecked husbands in Athens.

Socrates instructed his especial pupils in politics, rhetoric, logic, ethics, arithmetic and geometry. He gave no long lectures, but communicated his views in free conversations, thus bringing all the talents of his pupils into constant exercise, and by artful questions, leading them to discover for themselves the truths he wished to teach them.

Conforming to the religious institutions of his country, Socrates yet taught the grand doctrine of the one Supreme Intelligence, and more than any other man, he promoted free inquiry and independent thought. He sought ever the highest good—the holiest truth.

There was never such a man, who did not suffer from persecutions and bigotry. The countrymen of Socrates accused him of innovation on the orthodox faith, as the Jews accused Jesus in the fifth century afterward, and Socrates, like Jesus, was a martyr to the spirit of reform.

There were two classes who opposed Socrates. The one, while they secretly believed in his doctrines, yet considered them dangerous to the state. Without being bigoted themselves, they held to the necessity and efficacy of superstition in the masses of the people. They would preserve for the ignorant, the thunders of Jupiter and terrors of Tartarus. The other class, who took the

most violent ground against him, were the very persons thus enslaved by ignorance and prejudice.

Arranged before the Areopagus on charges of infidelity, and a perversion of the youth of the republic, he declined the usual methods of defending his conduct, or exciting sympathy. He reasoned with his accusers as if they had been his pupils, amid the groves of Academa. He was condemned; but when asked to choose the form of his punishment, he replied that he must say honestly what he deserved, and that was the highest honors of the Republic. He was condemned to die by poison.

His death was grand and noble, like his life. To the last moment he conversed with his friends with cheerfulness. "Assuredly, my dear friends," said he, "if I did not think I was going to find, in the other world, Gods good and wise, and even infinitely better than men, it would be wrong in me not to be troubled at death. But you must know that I hope soon to be introduced to virtuous men—soon to arrive at the assembly of the just. Therefore it is that I fear not death, hoping as I do, according to the ancient faith of the human race, that something better is in store for the just than what there is for the wicked.

"Let that man have confidence in his destiny, who, during lifetime, has renounced the pleasures of the body, which are productive of evil. He who has sought the pleasures of science, and who has beautified his soul, not with useless ornaments, but with what is suitable to his nature, such as temperance, justice, fortitude, liberty and truth, ought to wait peaceably the hour of his departure, and to be always ready for the voyage, whenever fate calls him."

Discoursing thus divinely to the last, he drank the cup of poison. Bigots may condemn such a man to an eternity of tortures; but he certainly died, if ever mortal did, full of the blessed hope of a glorious immortality.

ENDEAVOUR.

Wake! and look into the heavens, ere the regal lark is done
Sounding loud his matin bugle at the gateways of the sun;
Up, and leave thy narrow circle bounded grandly by all time,
All the bright world beckons to thee—beckon all the years sublime,
Since the morning stars together sang in Eden's glorious prime.

Life hath found a deeper meaning, growing deeper day by day,
For the New is darkly dawning, and the Old hath passed away;—
Up! and gird thee for the conflict, for the hungry years behind
Ever widening through the Ages, speed the thunder march of mind,
And the tyranny of Custom can no longer rule mankind.

It were easier to muse along the lonelier walks of life,—
Keeping evermore at distance from the struggle and the strife:
If thine own were all the bosom aching with a secret pain,
Thou might'st get thee to thy dreaming, and thy solitude again,
For no eye should ever miss thee, looking down the ranks of man.

Not alone is thine the longing for the dwelling deeply hid,—
Folded in sweet sleep, and lying underneath the coffin lid;—
Coward heart! were it not greater still to suffer and be brave,
Nobly struggling with thy sorrow—nobly daring for the slave,
Growing stronger in the earth-path sloping downward to the grave.

Climbing up the heights of being—walking in a mist of tears,—
Still the summit gleams above thee, shining through the future years,
And the golden gates of heaven opening on its radiant floor,
Show the faces of the angels bending from the thither shore,—
Courage! brave heart life is labor, heaven is rest forevermore!

GENEVIEVE.

Sept, 1856.

ADDRESS TO THE FRIENDS, OFFICERS, AND STUDENTS OF ANTIOCH COLLEGE.

HAVING lately received a letter of dismissal from the above institution, I wish to make a full statement of circumstances which will put the matter in a clear light before all who are interested in the welfare of the college.

I consider it as a case involving principles more than individuals, and in which the friends of education have more interest than my own personal friends. It will be necessary to go back somewhat, and show what have been the circumstances which have caused this action to be taken.

I entered the preparatory school connected with Antioch College, March 28th, 1855, at the commencement of the spring term, and have been in regular attendance ever since; my ticket of full membership bearing date of Dec. 20th, 1855.

During the month of February, 1856, a circular was received at this place from Dr. T. L. Nichols, advertising the Memnonia Institute, which he proposed to open on the 1st of April.

On the evening of the 28th of February, a meeting of some of the citizens of the place was held to deliberate on the subject, the result of which was the appointment of a committee, consisting of Horace Mann, and two citizens of the place, to go to Cincinnati, and express to the owner of the Water Cure, and also to Dr. Nichols, the opposition which was felt to the establishment of the proposed institution in this vicinity.

I had heard during the day of the proposed meeting, and on meeting Mr. Mann, by chance, in the afternoon, inquired of him whether it was to be open. He answered that he thought not, and asked if I knew anything with regard to Dr. Nichols.

I replied that I had had as good opportunity for knowing him as any other man, that I had read many of his writings, and had lived with him, and enjoyed the pleasure of his personal acquaintance. He asked, "What do you think of him?" I replied, "He is a man for whom I have the highest respect and the most unbounded esteem." Mr. Mann's answer, I think, was in precisely the following words. "Mr. Gage; I shall have to alter my opinion very much, either of him, or of you."

This conversation closed on the stairs of the book store building, and we both passed up to Dr. W. N. Hambleton's room, where I borrowed a book and withdrew. I have given this conversation because it seems necessary as a key to much that has followed. Dr. Hambleton was a student, and had kept Dr. Nichols' works for sale. He had, at the commencement of the excitement which attended the calling of the meeting before referred to, put up notices, announcing that he had these works for sale, and expressing the sentiment that "error alone fears investigation."

He was summoned before the faculty the next day, and required to stop selling these works to other students, or leave the institution. After mature reflection he chose the latter. Of the nature and bearing of this transaction, I shall speak hereafter.

During this excitement, I frequently heard attacks made upon Dr. and Mrs. Nichols, which I could not pass by with a due regard to what is due from one friend to another, and I often found it necessary to explain the nature of their teachings to those who had gathered all their knowledge of them from slanderous reports.

This drew upon me the condemnation of those who were striving to excite hatred against a man for a difference of opinion.

Fortunately, however, it is unnecessary in this instance to refer to conversation, for I have in my possession a letter of Mr. Mann's to my father, part of which has been published before.

The following is a copy of the letter:

Antioch College, Yellow Springs,
March 31st, 1856.

JOHN GAGE, Esq.

Dear Sir,—I have just returned home, after a ten days

absence, and have found Mrs. Gage's letter and yours awaiting my arrival.

I can respond but very briefly, as I have many letters to write, and many things to attend to.

First: I thank you for your appreciation of my motives in writing to you respecting your son. I regard all the youth who come here as placed under my moral guardianship, and I feel a responsibility hardly less than the *parental* for them all,—and not only on account of what they do for themselves, but for their influence on each other.

Second: Mrs. Gage says she is acquainted with the writings of Mr. and Mrs. Nichols, and that if they are "honest," they have "her warmest sympathies." I do not think it is possible she can have read all their writings. In their book on "Marriage," he says expressly that what the law calls "fornication," may be the "holiest relation," which two persons of opposite sexes can bear to each other; he calls "adultery" a "virtue," and she details at great length a conversation which she had with a patient of hers,—a married woman,—to persuade her to commit adultery. I have heard Dr. Nichols himself say that seduction was an affair of the parties engaged in it only; that a father whose daughter was seduced had no interest in it, unless he might be legally entitled to her services, and then only to the amount of his pecuniary loss.

[I omit the next paragraph because it is of such a grossly libelous and indecent character, as to render it totally unfit for publication.]*

We want nothing to do with him, unless we could reform him. 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

* I would also here state that Dr. Nichols emphatically denies having uttered the sentiment attributed to him, alleging that what he did say was that the common law gave only this remedy of damages; and not that he approved it. Those who have read the writings of Dr. and Mrs. Nichols will be able to judge how far Mr. Mann has misrepresented them in other particulars.

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. I have neither space nor time to write more. I fear I have not in my haste, expressed myself well; but I wish to say that notwithstanding my regard for you and your son, we cannot have such doctrines, as Dr. and Mrs. Nichols', propagated in our Institution.

(Signed,)

In haste, yours truly,

HORACE MANN.

I also received a personal warning from Mr. Mann similar to the above. I maintained my right to defend my friends and opinions, and to introduce such of my friends to each other as I thought proper, whether they were "advocates of these doctrines," or not.

On the evening of the 8th of March, nine days after the first meeting, a meeting of the citizens of Yellow Springs opposed to the establishment of the Memnonia Institute at this place, was held in the Methodist Church.

Dr. Nichols was present, and after much angry opposition, was allowed to speak in his own defense by a decided vote. Mr. Mann was in favor of granting the Dr. this privilege, because, as he said, "It would not do for the story to go out that we dare not hear him." When it was decided that both sides of the question might be heard, a few, among whom was the secretary of the meeting, left the house. The meeting broke up after listening to various speakers without taking any definite action.

About the 7th of July, I procured a small assortment of books, and put up a hand bill announcing that I kept for sale works on spiritualism and the reforms of the day. This was near the commencement of the long vacation, and a few days afterward Mr. Mann called upon me, and after examining my stock of books, which consisted of Dr. and Mrs. Nichols' works, a number of books on spiritualism by different authors, pamphlets on Temperance, Water Cure, etc. he told me that the Faculty had unanimously resolved that no person who would sell works on free love, could

remain connected with the institution. I refused to acknowledge the right of the "faculty" to prohibit my following any lawful business, and also told him that I considered his notice insufficient. I have a notice to my parents similar to the above, except that the proscribed books were designated as Dr. Nichols' works (generally), in which he says that "this determination the faculty will certainly carry out."

My health, when I entered college, was poor; so poor in fact that it was with much anxiety that my parents took leave of me as I started on my journey. I spent the long vacation at home, and returned in the fall. My health at that time was such that I considered it prudent to omit one of the regular studies of my class, and I received permission to do so. Since then, by careful attention I have gained constantly, and have never missed a single exercise from sickness.

I was much pleased with the announcement of Dr. Nichols' intended removal to the vicinity of the college. I had been placed by my parents under his care a few years ago, when my health was very poor; and had been greatly benefited by his advice, and by the diet which was used in his house, and I felt assured that if he came, he could benefit others as well myself; and when he took possession of the Water Cure in July, I took board with him, that I might have the advantage of the baths and diet which my condition required.

I was much pained at the angry opposition which was made to Dr. Nichols on account of difference of opinion, and was surprised to find so earnest an advocate of freedom as Mr. Mann, the most violent in his denunciations. Such, however, was the case. He declared that he would rather see the whole place sunk, and even on some occasions so far forgot his usual dignity and urbanity, not to say charity and brotherly love, as to make use of opprobrious epithets.

On account of this spirit of proscription which was manifested towards others as well as myself, I was more than ordinarily careful in my observance of college rules. I expected at first, that one or more ladies, who were living in Dr. Nichols' family, would wish to attend

the College, and intended to find another boarding place at the commencement of the term, but as they concluded not to attend, I considered this as unnecessary, and continued boarding with my friend, perfectly confident that I was violating no rule by so doing.

At the commencement of the fall term, 1856, I went to the College as usual, intending to enter the first English class, but learned that there were but two others who wished to enter that class, and consequently it would not be formed. On Saturday, I went to talk with Mr. Mann about my studies, and to make such an arrangement for selecting studies from the College classes, as might be most profitable. After a few minutes conversation he changed the subject, by asking me where I lived. As soon as I had replied, he asked me if I was not aware that I was violating one of their plainest regulations. I told him I was not, and asked by what new construction of the rules he could make it so. He said that he objected to the form of my question, because it would imply that by the ordinary construction I had committed no violation. I told him that I wished to be understood in that manner. He then called my attention to the first part of the 36th rule which is :

“Without permission of the Faculty, students will not be allowed to board with families in the village, who take boarders of the other sex.”

I told him that there were no ladies boarding there who attended College, and that the construction which had usually been put upon that rule was to prohibit students of different sexes from boarding at the same place. This he denied, and I claimed that I had always understood it so, and that it was so understood by students and citizens. He then referred to the language used, “who take boarders of the other sex;” said that nothing was said about those boarders being students, and that they would consider it as worse for students to board where there were boarders of the opposite sex who were not students, than for students of both sexes to board in the same family. I told him that if he wished to accept of a strict construction of the rule I certainly had not violated it, for its language restricted its application to families living in the village. He then claimed that the Water Cure had always been considered as

included under the application of the rule, and stated that special permission had in some cases been given to students who were sick to go there for the benefit of treatment.

I think I have given the important points of our conversation fairly. Mr. Mann took a sheet of paper, wrote, signed, and handed to me a letter of which the following is a copy :

MR. JARED D. GAGE.

SIR,—By order of the Faculty of Antioch College, you are hereby dismissed from said Institution for a violation of the 36th Rule of the "Laws and Regulations."

(Signed,)

HORACE MANN, Prest.

I reminded Mr. Mann that I had not had any hearing before the Faculty, and told him that it appeared to me like an inquisitorial proceeding. He told me that I could if I liked apply for a hearing before them ; that he was extremely sorry that my connexion with the College must be severed in that manner. I told him that I was not surprised at the course which he had pursued, and that I should certainly apply for a hearing before the Faculty, and asked if it was necessary for it to be in writing. He said it was ; that the action of the Faculty had been final and he considered it doubtful whether they would grant me a hearing. In the course of this conversation Mr. Mann remarked, that he thought I was in such a morbid condition of body and mind that I could not be considered criminally responsible for my views and opinions to the extent that some others could.

I considered it necessary to call his attention to the bearing which this sentiment would have, and told him that I thought he ought to consider the sentiment well and reflect what state of mind he must be in when he would consider a man as criminally responsible for differing from him in opinion.

I took the earliest opportunity of placing in Mrs. Dean's hands a letter addressed to the Faculty of Antioch College, containing a copy of my letter of dismissal, and a letter to them of which the following is a copy :

To the Faculty of Antioch College.

I deny that I have ever committed any violation of the 36th Rule, or ever intended to do so.

I have been connected with this institution for four terms, and I claim no more than has been admitted by teachers and professors, when I assert that for propriety of conduct, orderly behavior, regularity of attendance upon my classes, prompt fulfilment of all my duties, and freedom from all bad habits, my standing has been high.

I have never been called before the Faculty to answer to this charge or any other, and this I believe is the first instance, where a student, with a standing as high as any other in the College, has been tried, condemned and dismissed, without the opportunity of a hearing, without a knowledge of the evidence, or even that any charge had been brought against him, and for the first offence with which he had ever been charged.

I demand the right of a fair and impartial hearing.

JARED D. GAGE.

Sept. 13th 1856.

In reply I received the following :

MR. JARED D. GAGE.

Sir,—Your communication of the 13th inst. was received yesterday and laid before the faculty.

They direct me to reply that you may have a hearing before them, at their regular meeting on Friday next, at 3 o'clock, P. M.

(Signed,)

Yours very truly,

HORACE MANN, Prest.

Antioch College Sept. 26th 1856.

I went to the President's room promptly at the specified time, and after waiting a few minutes my case was taken up, Messrs. Mann, Dougherty, Allen, and Pennell being present. Mr. Coburn came in soon after. Mrs. Dean was absent. My letter was read, and my defense called for, the chief points of which were as follows: I requested that the rule should either be construed strictly according to its own language, or that the usual construction should be put upon it, as generally understood by students and others. In the first case I contended that the application of the rule was limited by its own language to families living in the village. This was disputed, and it was claimed that the words "in the village"

were used merely as distinguished from the College buildings. I called their attention to the fact that the distinction which they claimed would be just as obvious without those three words, and claimed that they did not exclude the College buildings as much as they did other buildings which were farther from the village. They replied that the Water Cure buildings had always been considered as coming under that rule. I then claimed that there were no ladies there who attended College, and that the rule had always been considered as applying to students of opposite sexes boarding together in the same family; that it was not expected to find families where there were no ladies. It was denied that the rule had ever been restricted in its application to students of opposite sexes boarding in the same family, one of the faculty remarking that it would be much more dangerous to the morality of the students for them to board where there were boarders of the opposite sex who were not students, than where they were all students, because in case of any irregularity of conduct they could in one case reach both the offending parties, and in the other but one. They asked me if I knew of any cases where students were boarding in families who took boarders of the other sex without special permission.

I answered that I did, and that it was never considered necessary to obtain permission in any such case. A member of the Faculty said that if he knew of any such, he would report them promptly. It was admitted by them that a family which took gentlemen students might have daughters, who attended College or not, or that they might receive their friends, without involving the students in a violation of the rule. I then claimed the benefit of the fact that all the ladies living at the Water Cure, were there either as servants, or as members of the family, who did not pay for their board, and could not be considered as boarders. Mr. Dougherty then said that there might be such a case as women of ill-fame, who were not considered as boarders, living in a family, which would make it an unfit place for students to board. I asked him if he meant to charge me with being such a character, as would seek such a boarding place. He said that he knew nothing of my character. I replied that I had been here long enough for him to know some-

thing about me, and that if he did not, he certainly had no right to convey any such imputation as his remark would imply. He said that he had made no imputation, that he had merely used an illustration.

I then stated my reasons for choosing my boarding place; told them that my health had always been feeble, but that by constant care it was improving; that since I had been with them I had never missed a recitation on account of sickness; that I found the conditions of health much better at Dr. Nichols' than I could find at any other place; that I had more complete retirement for study, and better and more refined society; that I lived exclusively upon vegetable diet, and that it was a great annoyance to sit at a table where animal food was used; that this annoyance, hardly less than that of tobacco, I was free from where I was; and that the Dr. and his wife were old friends, with whom it was very agreeable to associate.

They then asked me if I had anything farther to offer, and on receiving a negative answer, requested me to withdraw for a few minutes, after which they recalled me and reported that they saw no cause for reversing their former decision. I asked if the decision was unanimous. Mr. Mann replied that they were always supposed to be unanimous; and that in the present case he did not know of a dissenting voice on any point. I tendered them my thanks, and expressed my gratification, that the responsibility of the act could be made to rest where it belonged, bade them good afternoon, and went my way.

With regard to the common understanding of the rule to apply to students of opposite sexes, and not to boarders unconnected with the College, I can bring the evidence of students and others if necessary. One of the first questions which is asked, when I speak with my friends on this subject, is, "what lady student is boarding there?" and when I answer none, they ask me as I asked Mr. Mann, "what new fangled construction have they been getting up?" It has been a common remark, that under such a construction of the rule, the Faculty could expel any one they pleased.

The expansiveness of mind which would make the words "In the village" mean anywhere off the college grounds, when the rule would mean that, if those words were stricken out, cannot be too much admired. It is highly probable that the influence of Antioch College is such, that the prospective village of Yellow Springs may be supposed to fill out this grand idea. However this may be, the fact that Mr. Mann has repeatedly threatened, that my connection with the College should be dissolved, on account of the opinions which I expressed and advocated, and also on account of other acts outside of the College rules, such as selling books which the Faculty saw fit to proscribe, or introducing to my friends, such of the students as wished to make their acquaintance; that after having made these threats, and while I was openly performing those acts, and declaring my right to do so, he should seek occasion to have an order of dismission given by the faculty, for an alleged violation of one of their published rules, upon ex parte evidence, and before I had any idea that I was charged with any violation of any rule; that a hearing was offered me after I had been kept out of my classes a week, without offering me an opportunity to pursue my studies till my case was finally disposed of; that after I had positively assured them that I did not regard my course as any violation of either the spirit or letter, no opportunity was offered for me to return on my acceptance of their peculiar understanding of it; and that Dr. Hambleton was previously forced to withdraw for the offence of selling books, though that was a common business for students to engage in, and it was admitted that he was acting conscientiously, and believed the books he sold to be good and important; all show that they were determined to get rid of me on account of my opinions; that they dared not meet the issue which they had raised in a fair and open manner, but resorted to a dodge, alike cowardly and contemptible; that even upon this dodge they dared not meet me in a manly way, but decided upon my case a week before they had heard me; that they granted me a hearing upon positive demand, in spite of Mr. Mann's doubts, but in a manner which showed that they were predetermined to adhere to their first course; and finally, that in

the boasted liberal Institution of the West, there is no freedom of expression except for those whose views meet with the sympathy of the faculty.

In the course of a conversation which I had while stating to the Faculty my reasons for requesting a permission during last term, and while I was openly performing the acts which Mr. Mann denounced in his letter of March 31st, I claimed to be more particular in my observance of rules than any student with whom I was acquainted. This claim was readily admitted, and one of the professors remarked that he believed that I lived more under the control of my intellectual and moral faculties than any one of my age with whom he was acquainted. This remark was drawn out by a discussion of the motives which prompted me to present my petition, was made as an act of justice to my character, and was assented to by others.

Since my last hearing (?) before the Faculty, I have become more certain than ever that I am not guilty of a violation of that rule as it has been universally understood. I know that I did not intend to violate it, and I am perfectly confident from my own conviction and the expressed opinion of many others, that Mr. Mann, seeing that it would be politic to dismiss me for a violation of one of his requirements, unsupported by any published rule, took the more objectionable course of having me dismissed without hearing on a new construction of an old rule, thus carrying out his determined persecution for expression of opinion under color of a laudable desire to have the published rules strictly enforced.

JARED D. GAGE.

Yellow Springs, Ohio, Oct. 10, 1858.