## THE FREE LOVE SYSTEM. Origin, Progress and Position of the

Anti-Marriage Movement.

In a recent notice of Mary Lyndon, we spoke of it as having been written for the special purpose of recommending adultery as a personal right and a social duty. This book is not an isolated performance,-published upon impulse, and with no further object than to express the writer's feelings and utter her sentiments in the ears of the world. Its publication is part of a plan; -it belongs to a series of efforts, skillfully devised and carried forward with systematic ingenuity and perseverance, of which the ultimate aim is to subvert the present organization of sodety,-destroy the institution of Marriage, as recognized by the religion and laws of Christendom, and to substitute for it a FREE Love System, in which Passion and personal inclination shall be the sole bond, and the sole

restriction, of union between the sexes. We apprehend that but a small portion of the public are aware of the progress which this system is making in this country at the present time. When the theories on which it rests, and by which it was vindicated, were first pressed upon public attention, they were ridiculed by those who looked only on the surface, and saw nothing in them beyond the vagaries of a few whimsical and disordered minds. Those who looked further, and were accustomed to trace social and moral influences to the ultimate principles on which they rest, foresaw the mischiefs that were likely to follow the inculcation of this new Philosophy. Under its complaints of existing institutions lurked, as they perceived, a radical and inveterate hostility to the restraints of Christianity and of law:and beneath its vague inculcation of the necessity of new social organizations, in which human nature as it really is should be the groundwork and the guide, they detected the veiled advocacy of systems subversive of all morality, in which Lust would be the only Law, and Passion the sole guide of human conduct. Their assaults upon the system compelled a change of tactics; Socialism ceased to be openly advocated by its devotees, through their accustomed channels. Argument was ostensibly abandoned. The novel, the medical treatise, the biographical sketch, the adroit literary notice,—skillful delineations of the shadows of our social system,-these and kindred covert modes of advocacy have been substituted for open argument, and have served at once a double purpose.-diverting public attention from the object sought, and enlisting public sympathy for the evils attributed to the Christian system of society, and thus preparing the way for the remedies they have in view.

In this way the impression has been created

that the danger is past,-that the advocacy of Socialism, and especially of those aspects of it which involve the overthrow of the Marriage institution, have been abandoned,—and that there can be no occasion for any further anxiety concerning its progress. This, in our judgment, is a very great mistake. We have taken considerable pains to inform ourselves on this subject,-and the result of our inquiries in the quarters likely to be the best instructed, convinces us that the principles of Socialism were never more ardently and zealously advocated, that they never had anything like so strong a hold on the sympathies and sentiments of a large portion of our society, and that they were never so extensively reduced to practice, as at the present moment in this City and in various sections of the country. The championship of Socialism, or of universal Libertinism and Adultery, which is but another name for the same thingis carried forward under various disguises and by many different agencies; -but they all aim at the same thing,—the destruction of the Marriage Relation as it is created and recognized by Christianity and by law, and the substitution for it of a system which will permit every man and every woman to consult solely their own inclinations, in the relations they shall form and maintain. There are very many regularly organized societies, concealed more or less from public knowledge, in which these views are carried out. There are scores and hundreds of men and women, of intellect and accomplishment, by whom they are held more or less openly. And there are thousands in this City, especially moving in fashionable circles, and maintaining all the outward observances of society, who read these books and believe in the principles which they inculcate. And it is this socialistic element,—instilled thus through various agencies into society,—that has caused the desertions, the elopements, the adulteries, the fornications, and the divorces, that have been so frequent of late years in the higher circles of social life, not a tenth part of which have come to the knowledge of the

public through the press. The seeds of this libertine philosophy, sown broadcast in the poems of Bynon and SHELLEY, and in the romances of Bulwer, GEORGE SAND and EUGENE SUE,—the last two of whom were pupils of Fourier, who did more to organize and reduce it to a system than any other man,-were first promulgated in this country by Robert Owen and his son, and afterwards by FANNY WRIGHT. These persons presented most prominently the infidel and communistic side of the system—dwelling especially on its relation to property and the priesteraft, and concealing, and sometimes even denying, that it had anything to do with marriage and the relations of the sexes. Own's attempt to found a community at New Harmony, proved a disastrous, and in some respects, a ridiculous failure; but even its failure tended more to the spread of his doctrines, than a moderate success would have done; for his disciples were scattered over the country, and have not been idle. They have insinuated their principles in a thousand quarters which the knowledge of their Community never could have reached, and have planted the seeds of infidelity and socialism in various sections of the Union.

But the theories of Fourier, with his far more brilliant and specious scheme of Association and Social Reorganization, have had a wider influence on the public mind than those of the Communistic philosophers. Fourier himself was not calculated for a popular Apostle of any creed. His mind was mathematical in its tone, and he treated all questions of humanity and society just as he would a theorem in geometry. He classified, arranged and organized the passionsbut he was not under their influence. A cold, ry, inevitable necessity of his system :—and the Spiritualist movement,—those who stand hard theorist—a harsh, unattractive writer, he had no faculty of commanding public attention or of enlisting public interest. But norance, or a dread of meeting at the bar of as some Fourierists deny the same aspect authorship of which, we believe, is avowed he instilled his doctrines into minds of a public opinion responsibility for such a creed. of Fourierism, and for the same reason. But by Mrs. Nichols, inculcates the same doc-

different stamp, and through them they have acquired prodigious power. George Sand has proved more fascinating than FRANCES WRIGHT. EUGENE SUE has had more readers than the author of Caleb Williams. VICTOR CONSIDERANT, ALBERT BRISBANE. PARKE GODWIN and MARGARET FULLER. have had far more influence upon the public mind than the school of philosophers they have well nigh displaced.

It is now a little more than fifteen years since the first earnest attempt was made to introduce the system of Fourier into the United States. ALBERT BRISBANE, the son of a wealthy citizen of Western New-York, had passed many years of his early life in Europe, where he had completed his education, and where he became the personal friend and pupil of Fourier. Of quick intellect, earnest nature, strong passions and enthusiastic temper, Brisbane soon became a thorough devotee of Fourierism, and enlisted in the labor of converting the world to this new creed. After some years spont in France and Italy, where he became thoroughly and practically familiar with all the modes of social life which there prevail, he returned to the United States and entered upon his new crusade. He published in a small volume a compendium of Fourierism,-in which the economical aspects of the system were put most prominently forward, its abstract philosophy being too vague for popular apprehension, and its moral inculcations being veiled under general maxims, well calculated to conceal the practical meaning which they involved. The book attracted little attention from the public at large, Mr. Brisbane's endeavor, in fact, being to impress its doctrines upon certain individuals of ability and influence, and to work through them, rather than affect directly the mass of the community. He was particularly fortunate, at the outset, in securing the cooperation of Horace Greekey, then the editor of the New-Yorker, who studied the system under the personal direction of Mr. Brisbane, and declared his willingness to aid in the promulgation of its doctrines and the promotion of its practical plans. His first article on the subject was published in the New-Yorker, entitled "Thoughts for Christians," of which the main object was to urge the necessity of some radical and thorough change in the existing organization of society, -and especially of superseding the system of isolated households or separate families. A paper called The Phalanx was soon after started, for the special purpose of advocating Fourierism, and Mr. Greeley was announced as one of its editors, and contributed regularly to its columns. The publication of the Tribune, however, which was commenced in the Spring of 1841, superseded these agencies, and offered a far more powerful means of giving currency to the new social theory. Besides the editorial advocacy, which was conducted by Mr. Greeley himself, an arrangement was made by which Mr. Brisbane occupied three columns every week with the presentation and vindication of Fourier's system of society,—the fundamental blea of which was embodied in the abstract maxim. that "attractions are proportional to destinies,"—a phrase that looks innocent enough, but which means that the real and true destiny of mon and women is to follow their attractions, or inclinations. Mr. Grreley, in his writings on the subject, dwelt mainly on its economical aspects, and on the application of the theory of attraction to labor,-leav-

ing its moral and religious phases almost en-

tirely to his coadjutor. In this way, by the persevering and able exertions of these two champions, laboring each in his appropriate sphere, through the columns of the Tribunc, a prodigious impetus was given to Fourierism. Thousands were fascinated by its brilliant theories,—by its promises of a life of comparative case, of social enjoyment, of attractive industry, of relief from the burdens and restraints of family life, and of the general escape from poverty and toil to comfort and easy independence. Associations were formed all over the country. There was one or more in Massachusetts, some in Western New-York, and others in New-Jersey, Pennsylvania, Ohio and Wisconsin; most if not all of which have since expired,—the North American Phalanx, which we believe is the last, unless we except the Raritan Bay Union, having recently advertised its domain to be sold at auction. These efforts to carry out the theories of Fourier were prompted and sustained by a Central organization in this City, of which, we believe, Mr. Greeley was President, and which had several affiliated societies in Boston, Philadelphia and elsewhere. A new weekly paper, called the Harbinger, was started, to be the special organ of the movement, which contained translations of Fourier's writings and the contributions of his disciples in this country. But the Tribune continued to be its leading, and by far its most efficient advocate, and gradually numbered among its editors and contributors the ablest and most accomplished writers of the Socialist School. PARKE GODWIN, one of the early converts to the system, published a popular compendium of its leading doctrines, in which he stated, much more boldly and frankly than its other expounders had ventured to do, its relation to the institution of marriage,—admitting that it would of necessity involve the destruction of this institution as it is understood and established by Christianity and law, and substitute for it a relation of the sexes dependent solely upon personal inclination,—to be dissolved as well as formed, at pleasure. When involved in a controversy which he had himself invited, upon the general merits of Fourierism as a social system, Mr. Greeley attempted to ignore this application of its fundamental principle to the institution of marriage; -- but the attempt was simply absurd. Whatever Mr. GREELEY's personal views of the subject may he, no one who knows anything of the social philosophy of Fourier, can doubt that the doctrine of Passional Attraction is its central principle, and that its application to the relations of the sexes renders marriage, as a fixed, sacred and permanent relation between individuals, utterly impossible. The fundamental principle,—the "pivotal idea," as he terms it.—of Fourier's entire social system, is that the Law of Attraction pervades the moral, as it does the material, world; that the passions are the manifestations of this great law in humanity, as gravitation is its manifestation in physics; -and that it is just as absurd, just as hurtful, just as distinctly and decidedly a violation of divine order, to resist this law of Passional Attraction in its application to society, as it would be to resist the law of gravitation in the outward world. Free intercourse between the sexes,—an intercourse prompted and restricted by Passional Attraction alone,—is, therefore, an absolute, prima-

It is to Fourierism, therefore, and its introduction and promulgation, that we attribute the disgusting and detestable Free Love system which is openly advocated in Mary Lyndon, and which is obtaining a wide and alarming currency thoughout the country. The seed thus planted by the Fourierites, has taken root and attained rapid growth, under the united efforts of a great many persons who have watched and watered it, in various ways. Scores of writers, under various disguises, advocating different objects, laboring apparently in different directions, have pushed it forward in public favor,—some by Transcendental speculation upon social laws and woman's rights:—some by medical discussions, directed apparently to the laws of physiology, but really drawing therefrom arguments against marriage as it now obtains; some by vigorous and eloquent denunciation of existing evils,—true in itself, and therefore well calculated to win favor for the remedies towards which it dimly points; in various ways and through various agencles, there has been a constant, earnest and offictive pressure upon the public mind in this direction. Few of this class of writers have had greater influence upon intelligent persons than MARGARET FULLER,—for a long time a leading writer in the Tribune, and author of a book on "Woman in the Nineteenth Century." Marked by great intellectual ability, large scholastic acquirements and a profound hostility to the institution of Marriage as established by law, this book, as well as the other writings of its author, has contributed very largely to the creation of a demoralized public sentiment upon this subject. But the same cause has been advocated with perhaps greater effect, by other writers of far less ability, and far less entitled to public respect. Among them is Dr. Lazarus, a gentleman of Hebrew birth, and an ardent Fourierist, who has published here a series of works, original and translated, from Fourier, St. Pierre, Toussenel, and the St. Simonians, in which Free Love, or the anti-marriage doctrines of his school, are clearly and boldly stated They are openly avowed in his "Passional Hygiene," a book called "Comparative Psychology," and especially in "Love versus Marriage," which is dedicated, with the impious insolence characteristic of his school, "To all True Lovers—to the modest and brave of either sex, who believe that God reveals to the instinct of each heart, the laws which he destines it to obey; who fear not to follow the magic clue of charm, but defy the interference of all foreign powers!" This book is made up, to a considerable extent, of the views of Fourier, Swe-DENBORG, the Transcendentalists and the St. Simonians-as Enfantin, Chevaller, and Mme. Flora Tristan, whose oreed may be inferred from the following extract from her

"Love, and do whatever you will, one of the fathers of the church has said 'In this word is resumed the entire gospel of the Holy Ghost.

"When we love truly we are free, for love it above all powers, and prevails over all constraint."

If any one has a doubt that Free Love finds its chief advocates and defenders in the Socialistic writers, particularly the Fourieristic and St. Simonian, he will find abundant proof in this volume.

We have mentioned Swedenborg as one of the authors quoted and commented on by Dr. LAZARUS, in support of his views. Although there is nothing in the writings of Swedenborg on which a vindication of such a system as that we are discussing could be based, there is no doubt that very many of its advocates make effective use of them in their advocacy of it. Although his doctrine of conjugial love,-implying the eternal, spiritual affinity of a single pair,—would naturally bind his disciples to an indissoluble monogamy, use is made of it to inculcate the progriety and duty of dissolving all false and mercly legal relations; and many Swedenborgians make it a matter of conscience to repudiate all such relations and form new ones, with a view to more perfect and therefore permanent connections. It must, indeed, be obvious, that the natural and inevitable effect of any religious system which assails the fundamental principles of Christianity and seeks to substitute for it a new religious creed, must be to shake public confidence in the social institutions which rest upon Christian doctrine as their basis. Marriage is preëminently such an institution. It was founded by Christianity. It depends upon that for its vitality and integrity, and the prescriptions of law in regard to it are merely recognitions of Christian principles upon that subject. The tendency of a system of religious belief may, therefore, be to destroy the institution of marriage, even where no such purpose is professed or even suspected by its adherents. We believe this to be preeminently true of Modern Spiritualism, as it is called—which is as yet but an imperfectly organized religious faith, but which has advanced far enough to show that it is utterly and uncompromisingly hostile to Christianity, and that its influence is, of course, destructive to those social institutions which rest upon Christianity for their basis and support. The rapidity with which this new faith has been extended is most remarkable. Its influence is wider, stronger and deeper than that of any philosophical or socialistic theory, since it appeals to the marvelous in man, and takes hold directly upon the strongest sentiments of his nature. Judging from its rapid extension and widespread effects, it seems to be the new Mahomet, or the social Antichrist, overrunning the world. In five years it has spread like wild-fire over this Continent, so that there is scarcely a village without its mediums and its miracles. It has its preachers, its public lecturers, its speaking and healing mediums, as well as those for test manifestations, its newspapers and its literature. It takes the form of a Church organization and has its religious services,—its prayers and hymns, its sermons and conference meetings,—at which its doctrines are inculcated and the personal experience of its adherents is set forth. If it be a delusion, it has misled very many of the intelligent as well as the ignorant. If a deception, it has deceived sharp intellects or made them its accomplices. If it he a diabolical enchantment, it surpasses in the extent of its influence any that the world has hitherto experienced. But whatever it may be, its direct hostility to Christianity, to its principles and its institutions, is manifest and palpable; and it has, beyond all doubt, exerted a very powerful influence to prepare the minds of its adherents for a ready acceptance of the belief that Marriage, as a legal and Christian institution, is at war with the doctrine of spiritual affinities, and to be treated accordingly. The leaders of logical, inevitable deductions from their faith: -and we believe that the Spiritualistic apostles who have advanced farthest in the system-the best mediums-everywhere accept the doctrines of this school; that the "Spirits" teach them; that the great mass of the believers in the Spirit-Rappings accept the theory of "affinital relations" as of a more sacred character than those of the legal marriage, and that Spirits, according to their own revelations, in their intercourse pay no regard to the legal institution, but assert the right to follow their attractions. It is a well-known fact, moreover, that Spiritualism has had the effect, in hundreds of places, to break up long-existing marital relations; and that Spiritualists are forming associations in various quarters for the purpose of establishing a social order free from the legal restraints of civilization. But, apart from all this, the point we make is, that the whole tendency of Spiritualism as a religious creed, is, to destroy faith in Christianity. to undermine all respect for marriage as an institution which appeals to Christian precept for its sanctions, and thus to prepare the mind for this Free Love doctrine as a substitute

The Woman's Rights movement tends directly and rapidly in the same direction,that extreme section of it, we mean, which claims to rest on the absolute and indefeasible right of woman to an equality in all respects with Man, and to a complete sovereignty over her own person and her conduct. There are very many advocates for a modification of the laws concerning married women,for an extension of the sphere of woman's labor and for other modifications of existing laws. To them we do not refer:--but to the ultra school, whose apostles claim for woman rights which nullify the very idea of Marriage, as anything more than a partnership at will, and who thus identify their cause ntirely with that of the adherents of the Free Love School. The Christian institution of Marriage offers a perpetual barrier to the progress of what are technically styled Woman's Rights: and no one knows this better than Mrs. E. L. Rose, the personal friend and pupil of Frances Wright, and probably the ablest woman engaged in this enterprise.

Another sect which has aided directly in the promulgation of the Free Love principles, professedly on religious grounds, is that of the Perfectionists, which is under the leadership of J. H. Noves, formerly a Presbyterian clergyman. It is a society of Religious Socialists or Communists, who teach free love, or mixed marriages, in a still wider sense than the Fourterists,—inculcating the marriage of each man to every woman, and each woman to every man, within the pale of their church, as the true doctrine of Christ! Their principal community, where most of the members reside, is in Oneida County, New-York; but there are branches at Brooklyn, Newark, and other places. In their First Annual Report they give their doctrine of sexual relations in a series of propositions, professing to support them by Scripture proofs, and citing the testimony of many of their members, as to the practical influence of such relations. Mormonism, with its revival of Oriental and Patriarchal customs.

the promotion of these views. Among the early disciples of Robert Owen, engaged in the Communistic experiment at New-Harmony, Indiana, was Josian Warren. The practical failure of Communism drove him to the opposite idea of absolute Individualism; and he worked out a theory of social order based upon "Individuality," and the consequent principle of perfect freedom and independence, in the axiom laissez faire -"The sovereignty of the Individual to be maintained at his own cost." From this he inferred, logically enough, that as women have just as much individuality, and consequently as much sovereignty, as men, the legal relation of marriage has no rightful existence. One of his ablest and most prominent disciples is Mr. S. P. Andrews, who began with Fourierism but espoused Mr. WARREN'S views of the relation between the sexes. He made, through the columns of the Tribune, the most lucid exposition yet published of those opinions, in a controversy on the general subject of marriage. The discussion was commenced by Henry James, a literary gentleman of great ability, by a reply to some strictures of the New-York Observer upon the Swedenborgian or Spiritual marriage of the affinities-which Mr. James defended, while he denounced and ridiculed the legal bond, or "hand-cuffing of the police," as he styled it. In his remarks on the subject, Mr. Andrews took the broader ground of absolute freedom of the sexual relations—to which the Tribune replied, and a discussion of some length and greater warmth ensued, the main result of which was, that Mr. Andrews obtained access to the public for his arguments—which were plausible, forcible and not adequately refuted by the Tribune—as, in logical argumentation, Mr. Andrews was more than a match

This system found still another active and effective advocate in T. L. Nichols, who came to this City and published a flashy and disreputable paper called the Aurora, in 1841, or thereabouts, afterwards became a convert to Fourierism, and sifted his loose and demoralizing Socialism through several papers with which he had more or less connection. His early attempts in this direction were simply licentious and immoral, and belonged to that class of writings of which the police claims a much more rigid supervision than it exercises. But after espousing Fourierism he began to organize his licenticus notions into a system, and wrote, in the Dispatch and the Universe, a series of papers entitled "Woman in all ages," afterwards published in a volume by Fow-LER & WELLS, whose imprint is to be found upon most of the Socialist books published in this country. He afterwards obtained a degree as Doctor of Medicine, and formed a marriage connection with Mrs. Mary Gove, a Socialist lecturer and writer; and together they embarked in the publication of Socialist books. In 1852, he published one called Esoteric Authropology, professedly a medical treatise, but really, a text-book of Socialism, in which the broadest theories of the Freedom of Woman are advocated on grounds of physical science or natural laws. Soon afterwards Nichols and his wife published a still bolder and more outrageous book, their joint production, entitled Marriage, in which every evil, every vice of civilization, is attributed to marriage, while the remedy for all those evils is Free Love, or the unrestrained Passional Attraction of Fourierism. It is, in ffect, a Fourieristic work, though favoring any denial of this by those who profess to be- before the public as responsible for it,—of Individualism, as a transition movement. lieve in his theory, can only spring from ig- course deny this tendency of their faith, just | The more recent book Mary Lyndon, the

such denials amount to nothing in the face of trines in another form,—one calculated to enlist far more of popular interest, and conse-

quently to be far more effective. HENRY C. WRIGHT, a well known lecturer and writer on Abolitionism, Woman's Rights, Hydropathy, &c., has also written a work on marriage, maintaining the affinital theory, utterly repudiating the legal bond, and, in effect, advocating the same freedom claimed by the Fourierists, except that he allows but one love at a time, while Fourier teaches the "higher harmonies" of loving groups.

We have given all these details for the purpose of showing that this theory of Free Love, as it is styled, instead of being a casual, incidental offshoot of loose modality, is really held and advocated by an organized Society, which has its literature, its science, its systematic plans of extension. It pervades the works of Spiritualist and Socialist writers. It enters into religious fanaticisms, and its prominent apostles have entered upon a vigorous propaganda.

Nor have all these efforts been without their fruits. The progress the theory has made, and the success which has attended the endeavors to reduce it to practice, may well alarm every friend of social order and Christian morality. There has been established for three years, a village or community in which this system is held and practiced, called "Modern Times," on Long Island. There is also a Secret Society, or League, in this City, whose weekly social gatherings, for lectures, music, dancing, &c., have been attended by hundreds, of persons of both sexes. These soirces are given at a large hall in Broadway, and an oath of secrecy is required of every visitor. "The Progressive Union," a Society "for Mutual Protection in Right," which in its declaration of principles, goes to the entire length of the Free Love Theory, has its central Bureau in New-York, its organ, with a wide circulation, and some hundreds of members, from Maine to California. The Ceresco Union, which occupies the site of a defunct "Phalansterie," in Wisconsin, has become notorious enough to be threatened with an application of the Code Lynch. A large society of Free Love Spritualists are emigrating to a domain in Southwestern Minnesota, to found a society in accordance with their principles. Other groups and societies are forming, under what is claimed to be spiritual direction, and for

While preparing for these open demonstrations, Free Love principles have affected legislation in several States, particularly in the West. By the new divorce law in Ohio, marriage in that great and populous. State is made a limited partnership, which may be dissolved at the will of either party. Thus, Mrs. Love, a prominent Spiritualist, and Woman's Rights lecturer, recently obtained a divorce from her husband, who had other "affinities," and has married, a la "Mary Lyndon," the Spiritualist writer, Andrew Jacksox Davis. The laws of Indiana and Illinois are nearly as liberal. A lady can leave New-York on a visit to her friends, put a notice of her application for divorce in some obscure paper, and the first her husband may know of her intentions, may be his seeing the published fact of her marriage to somebody else. Such instances, we are assured, have actually ta-

The minds of the Western people seem to of the West are to culture. In the East, both are more settled and occupied, yet even here these notions of Spiritualism and Free Love find many disciples. We are told there are more members of the "Progressive Union" in Massachusetts than in any but the largest States. Boston and Charlestown particularly, are largely infected. Clergymen, formerly preachers of even evangelical denominations, are now lecturing on Spiritualism and its wildest heresies to large congregations. The whole West, and to a greater or less extent the whole country, has been deeply infiltrated, by all the agencies which we have pointed out, and which must be held responsible for this wide-spread demoralization, tending rapidly to a social revolution of a startling and alarming character. The danger, in our apprehension, is not that these theories will ever obtain ascendancy in the public mind, and supersede in law or in fact the existing institutions of society. But they unsettle the opinions, and affect the conduct of multitudes of our people. They scatter the seeds of vice and immorality. They disturb confidence in law and Christian principle. They are foremost among the influences which demand the attention, and the counteracting efforts of all the agencies on which society depends for its progress and purifica-

## POLITICAL MOVEMENTS.

Proposed Action of the Temperance Party. Address of the State Temperance Society.

To the Friends of Temperance

in the State of New-York:
FELLOW-CITIZENS:—The officers of the State Temperance Society, entrusted by you from year to year with its concerns, take the liberty of addressing you very briefly, believing that an important epoch has arrived to the cause in which you have so long labored; a cause which has forced itself upon the minds of statesmen, the leaders of all parties, and the people

By your past labors, you secured a Prohibitory Law, at the last meeting of the Legislature, by a vote of 81 to 45 in the Assembly, and 21 to 11 in the Senate.

This law is not the one. In many respects, which originated with your Law Committee, and as it came from the hands of several of the most eminent jurists tional, until the Court of last resort decides to the con

Any law of prohibition, however perfect, would meet with the same amount of opposition which the present

pathizers, are combining to repeal the law. The traffic has become so enormously profitable, through the who look only to their gains will not yield them up well that disease, misery, premature death, crime of every grade, and more than doubled taxation, are the legitimate and invariable results of their immoral and

Experience has fully taught us, that when men who hold office and who use those poisonous drinks, the sale to execute it, they, as a general rule, nullify it. the contrary, when we find those in office who do not the Law, and who do not recognize property in them, when offered for sale as a beverage, it is faithfully ex-

est degree in advancing men to office who drink the poison, the sale of which is now declared to be crimas a beverage, we think, do great damage to sound Tem-As a Society, we disclaim all connection with parties.

We accept from any party, nominations for office of First—Competent.

Third-Who are known advocates of Prohibition.

If such men are not nominated by any party, we must

We believe that, rightfully, there can be no property The present law very justly and very wisely declares principle is *vital*, and should be universally inculcated. If intoxicating drink, as a beverage, is safe and good as "one of God's gifts" to man for such use, every man in the State has a right to sell it, and all restrictions on

ciety have in view the advantage, or harm, of no parti-cular party, the elevation to office of no particular men, or set of men. Their sole aim is to accomplish the ob-jects of the Society as specified in its Constitution: First—To pus an end to Intemperance in this State. SECOND—To secure, as soon as possible, by just and lange

At no meeting of the Society has it ever towered its compromised as principles; and we trust it never will Our opposers are open and consistent in their opposi consistent in the advocacy of our principles

ton; they will respect us the more if we are firm and casionally have obtruded themselves into our Meetings and Conventions, for the purpose of using them to promote objects other than those of Temperauce. We must be as well on our guard to counteract the aims of such

men, as those of our open opposers. With singleness of purpose, with unity of action, and a stru and unyielding devotion to our articiples, we connot but triumph, because our cause is the cause of

Our State and local elections are close at hand. The dealers and their supporters will to all in their power to fill all the officer of the State, from the highest to the lowest, with spirit drinkers and opposers of Prohibition. Can we do less than to make the like effort to fill those offices with men who practice our principles,

and who are in favor of the taw of Prohibition?
Each ward and district in the State has now its devoted, long-tried advocate of Temperance ; to them we would say, see well to the interests of our great cause in your respective districts. No general rule of action will apply to all. The friends of Prohibition in ouch district must pursue such a course in the coming election, as to t em may appear best to secure the object for which we unitedly labor.

The officers of the State Society pledge themselves to their fellow laborers throughout the State, to continued offort to sustain the Prohibitory Law. We cordially approve of the change of day for the meeting of the State Convention at Utica until the 3d of

October. This change will afford time to decide how far the candidates for State Officers nominated by the various parties can be endorsed by the friends of Tem-Permit us, fellow-laborers in this movement, to urge upon you to exert your best energies to render your

nermanent, and when you approach the ballot-box for this purpose, approach it with you principles strongly impressed on your minds; and if they are to be carried to the ballot box, we can no more vote for a spirit-drinker to govern us or execute our laws, than we can vote for a spirit dealer for the like objects.
We cannot close this address without expressing our gratification that so large a number of those formerly

orgaged in the sale of intoxicating drinks (amounting we believe to several thousands) have in obedience to law, a sound public sentiment, and we trust a personal and well settled conviction of its immorality, abandoned the traffic forever. While thus frankly avowing the only principles upon which this Temperance organizaaincerely thank all helpers in the good work to which it is devoted, who have aided in any degree in checking that monater evil which has been the cause of so mucl

wretchedness and ruin.
EDWARD C. DELAVAN, Prosident.

The Black Laws of Kansas.

From the Correspondence of the Missouri Democrat. Aug 27 HOUSE OF REPRESENTATIVES.

The following Council bill was presented:
"An Actto amend an act entitled an act to punish offences against slave property. Be it educted, &c.
The two feh section of the before recited act is hereby

This act to take effect and be in force from and after its This bill, which was introduced into the Council by jected by the House, by a unanimous vote.

By a strict construction of the twelfth section of the law referred to, any person could be sent to the penitentiary, with hard labor, for two years, for bringing into Kansas Jefferson's Complete Works, Comper's Fask, Macaulay's Speeches, Patrick Henry's Writings, or the published opinions of Washington, Franklin, the Adamses, John Wesley, Sydney Smitti, Charles Dickens, and almost every modern author of geniusfor marly all of these contain expressions of thought, which would have a tendency to promote discontent among slaves if publicly promulgated.

An act exempting slaves from execution was reported. The report is a quaint and decidedly original pro-

Here is a copy of the bill as renorted : An Act to exempt Slaves from Execution. Be it enact-

Section 1. That from and after the passage of this Act, all household slaves owned by any resident of the Territory of Kansas, shall be exempt from sale under execution except for taxes. Provided, that this act shall not he so construed as to exempt the slave or slaves of any Executor or Administrator on the forfeiture of his Sec. 2. That male and female slaves living together

as man and wife, by and with the advice and consent of the owner, shall not be separated by sale under execution; norshall any child under the age of —— years, born of slaves, be separated by sale or otherwise from its mother. Dr. Stringfellow said he did not intend to offe

the way through. This measure had already been discussed; and he thought the decision of the House on that occasion ought to have been respected. Although totally opposed to the bill in detail and as a whole, he would particularize some of his objections to it. It discriminated in favor of the rich man against the poor emoting a larger sum than this Legislature had determined to exempt from execution. He understood that the Council had resolved to limit exempted property to \$750 in value, and every slave was worth more than that. He was not willing to sanction such unfast discrimination as this would be. If this bill passed, a man who found himself liable to have all his property seized for debt, would convert it into slaves, and thus be secure from the law. The Speaker was not will n of dishonesty. He was willing to do anything honorable to encourage slaveholders to emigrate to the Terri-

ory, but he would not vote for this bill.

Mr. Marshall said he thought this bill was an excelhis wife, or to separate forever a mother and her child He thought that it was for the interest of Pro-Slavery men to pass this law, even if it did lead to swindling among bankrupts; for, by giving a good opportunity to Free-Soilers to swindle in this way, they would soon lay aside their "conscientious scrupies" and purchase slaves—thus becoming advocates and defenders of the

It would also lead to the emigration of a certain class of large speculators in the South, whose vote and influence at this particular time would be highly beneficial to the Slave interest in the territory. He was exceedingly anxious for the passage of this bill—it would be beneficial alike to slaves and slaveholders. Mr. MATTHIAS expressed himselfin favor of the poli-

tical principles, morality, philanthrophy, and religious sentiments expressed in "the beautiful and able report" just read, but was free to confess that the substitute accompanying it had not provided against the evils contemplated by it. This bill proposes to exempt from execution slaves, but does not provide against owners separating families by private sale-does it

believed it right and proper that it should be rejected. It contains provisions that recognize principles which originally emanated from the deep sinks and perdition the unprinciple, he ought to say, for which Abolitionists had been contending for years—that "man cannot hold property in man." Yes, Sir. it yields their unprinciple that there can be no property in slaves : for it you will not allow trade in thom, as a matter of course, they are not property. It would work injuriously to the rights of the owner. Suppose a negro committed some crime, this bill does not allow him to sell him could not get rid of a bad negro, unless he committed a capital crime and was hung for it The arguments of the gendeman from Maryville (Mr. Manshall) had astonished him. He believed that his advocacy of the bill had emanated from a kind disposition, a desire to push through the gentle man from Washington's (WcGRE) hobby. For it was merely a hobby of Mr. McGee's-he was sensible or monomeniae: he has thought over it and nursed his pet hobby so long, that he has become insane regarding it. Mr. Anderson then proceeded to "pitch into" Mr. McGre, for virtually incorporating in this act the vile and pestilential doctrine that man cannot hold property in man." Is this position, he asked, in apparent indignation, to be assumed and acknowledged by the first Legislature of Kansas, a Pro-Stavery body! "This bill," he said. "would work greater injustice than ever had been worked by any bill on earth.' then showed how it might be the means of working injustice to the poor men of other States, as well as Kansas, by a rich man getting their services or goods and then bolting to the Territory without settling up. He concludes in these words:

'It would be a crime of the deepest die to pass this law. If ever men are justified in resisting the laws, I think that the passage of this act by this Assembly would justify the people rising and saying, 'You are an iniquitous and corrupt body, and we will not obey

Dr. STRINGFELLOW said he was opposed to the bill not only because it unjustly discriminates, but because its principles are wrong. He did not think the principle of separating husband and wife or child and mother was wrong. "I do not pretend to be any better than God's chosen people were, or God himself; and God framed laws which allowed the separation of husband and wife and of families. I believe, sir, it is right to sell a mother from her child or a wife from her hus-band; if I did not, I would vote for this bill." He then bill, and he thought that it would make the condition of the slave worse than it is. "This act," he said, "entails all those things on the slave that you seem to consider evils. I don't call them evils; to sell slaves is

a right; a right recognized by God himself; recognized The vote was then called and the bill rejected-17

Among the acts passed by the House, on the 21st of

Sporting. race has been made, to come off on the

20th inst., in 19 feet working boats, between Captain DANIEL SPINAGE and Mr. JOHN PALMERSTON, of Whitehall, for \$250 a side. A deposit of \$20 has been made. The race to be from Whitehall-slip, around Gibbet stand and back.