

it was the equal right of each to have his own interpretation of the word carried out in the institution in which all his interests and responsibilities were involved and it therefore became his object to work upon others till he could. This was but reasonable under the circumstances, but these circumstances were wrong--the error was in the Connected interests and connected responsibilities. It was this connexion that gave rise to the contention and a dissolution of these put an end to it, and it is to these experiments we are indebted for the ideas that Individual Sovereignty is to be the redeeming principle of the world. This of course includes the right of each individual to construe the word Equality or any word or forms of words in any manner in which his individual mind may conceive them.¹

when applied to his or her person or property or responsibilities. This right being extended to every one forbids the extension of any power of one

¹ "The same liberty being extended to all limits" marked out.

Get the connected executive power to sanction his interpretation of the word.

over the person or interests of another.

Persons once assuming this position with regard to each other and exercising this Legitimate Natural Liberty, those words which have so long been the sources of discord, confusion, and bloodshed, would suddenly and as by magic become harmless and men could discuss them disinterestedly and consequently with moderation.

0 This natural Liberty or Individual sovereignty would
 10 set up every one above all authority, above all verbal laws, above all government but that of¹ self government and in the place of what is now government society would probably have representation or agents in reality,² rulers, as³ now profess to be in the United States.

1 "Himself and herself over his or her person or property" marked out.

2 "Instead of" marked out.

3 "They" marked out.

Among these words are Liberty, Morality, Religion, Vice, Virtue, prudence, patriotism, public good, Utility, industry, high station, low station, philosophy, Intelligent etc., all creeds, verbal rules, laws, dogmas, controversial arguments and all other verbal processes. It is for the unspeakable interest of all men that each and every human being assume and exercise his and her inalienable right to construe and apply all verbal processes¹ according to their own peculiar interpretation and it is not for the interest or happiness of any parties that any power should interfere to prevent the exercise of this inalienable Natural right, whenever all the Interests and responsibilities which are now connected can be Individualized, so that no one can involve another's person or property in his movements.

The first step towards this individualisation is to determine what is the property justly belonging to each individual. Is it not the produce of his or her labor or an equivalent in labor when exchanged? and a share of natural wealth?

¹ "Toward their own persons and property" marked out.

It may be asked what is meant by the word equivalent.

10 I leave it to the interpretation of each individual, but I mean any thing which cost the producer an equal amount of sacrifice of comfort, or of exertion and would refer to time or a mode of estimating it, but leaving it with each one to judge for himself and for herself in each case what constitutes a satisfactory equivalent. I would attempt to carry nothing by any verbal law or rigid rule or any other power but that of the individual concerned but I can present some facts which will probably induce men and women to demand an equivalent for their labor which will be very different from that which is now called by the same name, but they must distinctly understand that no combination nor connexion nor organisation is proposed except such as leaves every one at all times free to dispose of his or her person time and property in any manner he or she may choose. And no one should be involved in any responsibility for the opinion or actions of others in consequence of the fact of meeting at the same place for social purposes.

The word Liberty is the pivot upon which all the institutions of men have often turned and are still turning, but they are turning only to be revolutionized again and as often as any new interpretation is given to the word--The only¹ guarantee against revolution and violence and the only security for person and property and for the free pursuit of happiness will be found in each Individual interpreting it for himself and herself and for their own individual interests.

²The great the real reformation required by society is the Individualisation of all interests and all responsibilities and all Executives, the executives always incurring the consequences of its own decisions.

To carefully avoid all artificial or verbal Unions or organizations, but leaving these to be the natural growth of similar interests and sympathies.

¹ "Security for the permanence (person)" marked out.

² "The great, the real reformation required them is to obtain a clear and unequivocal estimate (Individual rights)" marked out.

None of the theories of morality are followed out in practice--why? because the circumstances in which we are placed do not admit it and none of the theories yield to circumstances.

The tyranny of church government or discipline grows naturally out of associated responsibilities--The body being implicated in the character of its individual members, gives that body a Right to sit in judgement on every act of the individual; and the more consistently the body attends to this business, the nearer it approaches the character of the Inquisition.

The remedy is obviously in Individuality.¹

¹ This page is done in the writing of a later period and is obviously an addition.

Modern Times

July 1860

Conversational Development

S. said "the only objection I have heard to the formula" every one act at his own cost" is that there were so few cases where we could act at our own cost, it seems an impractical thing."

W.--yes, it does, unfortunately seem impracticable in almost every thing, and it is precisely for that reason, and for no other that almost everything needs to be remodded so as to make it practicable. If it was practicable now, no society revolutions would be needed--all would be right now if every one did act at his own cost, or the formula would prove itself defective. It is because it is impracticable now, that we demand conditions in which it shall be possible. Then we come to the question what conditions are necessary? The answer is principally found in Individuality of interests. It is impossible to act at own cost just in proportion to our entanglements with others. If you and I own a house together, and want to

paint it, it is as much agreement as we could look for between us (considering our natural differences of opinion) if we could coincide in the idea of having it painted, but when we come to decide upon the color, we may naturally expect to differ in taste--I can not have my way without preventing you from having yours--both are equally entitled to be gratified at his own cost, but here I must have my way at your cost or you at mine.¹ What is the matter? What is it that is wrong here? Is it wrong that we should have different tastes? Who will undertake to produce conformity? That being impossible, what possible solution is there but Individuality of property in the house? If I owned it or if you owned it individually the difficulty never would have arisen. We may safely connect ourselves or our affairs only so far as we are sure to coincide--this certainty is found only in the sphere of the absolutely (and universally) true. That paint is a preservative of wood would not be likely to be a point upon which difference of opinion would occur because the universal experience probably confirms it. But what we need is to preserve the conditions in which it is possible to differ in act as well as in

¹ "What is the solution?" marked out.

taste and opinion without crossing, counteracting or disturbing each other, or doing so at the cost of each other. "It is from such considerations that truths that are universal (and not merely partial) become of immense value as the material for the foundation of our society superstructure, because they only will ensure us¹ the harmonic co-incidence demanded for success."

S. "Now, we will take for instance the drunkard. He cannot act at his own cost because he involves his family in destruction and they must for self preservation restrain him."

W. "Certainly, if they have the means to do so. But what are the means? None have yet been discovered--With all the immense exertion and suffering around us the evil still goes on. Are you not tired of waiting for a remedy?"

S. "What would you propose as a remedy?"

W. "A part of the true remedy would be found in the individuality of interests as in the case of the house. The wife and Children should not depend for their support upon a drunken man. There should not be a communion of property between them."

¹ "Against" marked out.

S. "But even then, the wife and children would still suffer sympathetically for him and with him, so that he could not then act at his own cost."

W. "Certainly, and therefore, to effect a complete remedy, we are obliged to bring in another application of the "Cost principle" or the "principle of Equivalents."

If the making and vending of intoxicating liquors afforded no more profit than the useful and beneficial pursuits no one would be engaged in manufacturing or vending them, and then, there would be no drunkards!"

S. "That appears clear and conclusive; but until this principle can be brought into mature operation, what would you do?"

W. "I would strive to introduce it, knowing very well that it was worse than useless to contend with a _____¹ tree for not bearing figs."

¹ This word is illegible, appears to be "repas."

Conversational Development

H. I listened to your conversation on individuality of property with considerable interest and it seemed to lead logically to the dissolution of the communism of the family property.

W. It does--and therein will be found a whole host of solutions to family troubles that never will bless the mental vision of mankind from any other source. I might say that the only indications of remaining wisdom that I have seen in the legislation of these states, is in the fact that seven or eight of them have come to recognise the necessity of Individualising the property of the wife from that of the husband

My friend remarked to me once, Mr. & Mrs. T _____ are going to get a divorce--For what reason? I asked. Why, it seems that he wanted to sell their property in town and move to the country; and she insisted to remain in town never again being so well suited. He feared that he could not maintain the family in town, and she equally feared the same thing from the proposed removal.

¹ "In 1832" marked out.

They talked a great deal to convince each other without success, and the feelings began to get raised--one said the other was self willed--the other retorted--every word became hotter and hotter, till they could talk no longer. The friends interfered to reconcile matter, but without effect, and nothing now can be done but separate. Now, what I assert is that if Mrs. and Mr. T _____ had always kept their properties separate, they would not have separated from each other on account of inability to agree as to the joint administration of it.

Again--another friend remarked that Mr. & Mrs. P _____ were "going to get a divorce." Ah, well, what is the matter? Why, when they married, they both belonged to the Methodist Church, but since that time he has become a Catholic, and is afraid the Children will be lost unless they are brought up within the Catholic Church, while she is equally afraid that they must burn forever in hell if they are thus brought up. They have talked and talked and argued and argued till they have exhausted all their resources and their capacities for forbearance--The friends have endeavored to reconcile matters, but all to no effect--There

is nothing left but to separate."

Now, I conclude from this statement that had they not entered into a joint or communistic responsibility at their marriage--but if it had been Individually vested in either or if he had had the responsibility for the education of the boys and she for the girls, this rupture could not have occurred.

H. In entering into marriage then, what would you advise in regard to this?

W. I would advise that the deciding power wherever vested should be individual not communistic like the joint ownership of the house.

H. Would you say that the mother or that the father should have this final deciding power?

W. We have not the power to settle this. Nature has settled that already in the Mother certainly for a season and I know no period or point at which it becomes necessary or expedient as a rule for the father to take that function from the mother.

We cannot begin to educate children until and only so far as they assume their own responsibilities which they can begin to do at 6 or 7 years old, and the Mother necessarily has the charge of them till past this period."

H. "Should not the father decide for the child while he is bound to support it?"

W. "Fathers have never been successfully bound to support even themselves, and never will be till their labor is properly regarded; when this is done there would be no question arise as to the support of children--they could support themselves after the merest infantile stage. For this I must refer you to the operations of the principle of Equivalents. Three little girls about eleven years old will come to me tonight to take music lessons, for which, in the common way I should charge a dollar an hour but on the principle of Equivalents I take an equal amount of the labor of their little hands or feet (in going of errands) so that what would in the common way be entirely out of their reach is brought

at once to them.

H. But you cannot live by it?

W. I can live better by it than I can without it even pecuniarily. If I demanded even a quarter of a dollar (in common money) per hour, neither of these little ones could afford to take the lessons and my time would bring me in nothing--perhaps be spent in something worse than nothing. Whereas they can save me in many little ways as many hours of my own in cases where my time is of great value to me.

H. This is a strange subject! I get lost in it--I don't know--now where I am.

W. Well then, let us see--we were talking about Individuality and I have only led you into some of the details of life showing its immense importance in preventing disturbance, disappointment and defeat, and how, by the aid of Equivalents in the pecuniary sphere it can be rendered practicable.

I will give you one other illustration.

In 1848 an acquaintance suddenly presented himself before me

five hundred miles from home, and said "You are surprised to see me, but not more than I am surprised at myself. I have left home probably forever with nothing but what you see upon me--money, clothes, horses, farm, every thing I have left, and now throw myself upon the world to begin it anew. I am ashamed to tell you the cause, but I must. I will if only in justice to you who have labored with us so much to show the cause of disturbance which is so strikingly illustrated in my own present trouble. I desired him to rest himself and take his leisure and more composed moments to explain, and at a fitting season he gave the following statement.

"My wife and I," said he, "were setting out a row of onions in the garden. She remarked that I had set them crooked--I replied, no matter they were well enough; but she said that as we were foreigners the neighbors were all the time criticising our farming gardening and she wanted everything to look so as to defy their criticisms.

I replied that I would not trouble myself merely to silence them for the spirit of fault finding, where it existed would always find some excuse for venting itself, and if we did not rise above it we should enslave ourselves to it. But she was not content with my philosophy and insisted--I became a little irritated and made some reply that brought from her an allusion to an old sore between us, that I felt to the quick, and replied with severity, that before I knew what I was doing I had thrown a billet of wood at her, and alarmed and disgusted at my own conduct, as well as at her I rushed out of the house, and here I am!

Now, this was all in consequence of a communism of interest in a row of onions.

Chap. 2

H. Your Individuality seems to go against the common property idea.

W. It is exactly in the opposite direction--The conservatives would have been right in their objections of Communism

or what is commonly called socialism. Every shape it has assumed has proposed more closely connected interests than what conservatism or common life exhibits, while the solution and the success demanded, requires, as a first step, exactly the opposite process--more individuality, disintegration--disentanglement.

H. This Individuality, in as much as it is opposite to communism of property seems logically to be opposed to communism of¹ any other united interest--it seems therefore to be opposed to the free Love idea.

W. There are so many different ways of understanding that phrase, (Free Love), we may as well not use it. Individuality certainly does forbid the idea of any plural number of persons expecting attentions from any one person at the same time: this subject, however, involves so much, and should be treated with so much care, that I prefer never to touch upon it in a few offhand words, in conversation for fear some of them may not be well chosen, or may not be understood

¹ "Moral interests or personal interests, that is opposed what is called united" marked out.

as I intend them, and yet we must meet that great subject and see it prospectively harmonised with other great interests before we can think that true progress is fairly begun. I will therefore refer you to a carefully digested document devoted exclusively to that subject. OVER 3 LEAVES, AT F ¹

H. I feel a very great desire to get at the harmonic truth in that subject I feel confident, from the great diversity of opinions and theories that the absolute final eternal truth with regard to it has not yet been reached.

Over 4 leaves

W. Ah, you have begun the subject for me--I think that the first great mistake has been in supposing that there was some absolute, and final and eternal truth, which when found out would instantly settle the subject beyond doubt, and beyond controversy. But our relations to each other are complicated and this complication is our own work. Nature in its simple primary state² unaided by us does not always furnish that which we want³ for our greatest attainments primary nature, nature in the crude stage, does not furnish steam Engines--does not furnish Railroads--letters machinery--scarcely any thing that we value most highly--and it

¹ The following has been marked out with two light lines. Each page to the F is marked in the same manner.

² "Before we attempt" marked out.

³ "Need" marked out.

is not until we apply ourselves to the modification and arrangement of these crude materials that we obtain all that distinguishes our life from that of the Orangoutang. We never get what we call order till we have performed a part in. To be sure there is a beautiful order in the leaves of a flower and in many other products of spontaneous nature, but it is the order that is peculiar to that spontaneous stage and perhaps sufficient for it, but spontaneous nature never produced well paved and clean streets nor clean houses--It never places a carpet on the floor nor sweeps it--it never places a bureau here nor a chair there, nor does it produce any of that order that is indispensable to successful human life or business in any department--this kind of order being necessary for our success and convenience is the work of our own devising. They are our expedients and are good or bad, beneficial or injurious according to our wisdom, and power in adapting them to the ends in view; and I think that we have got a part to act in adjusting this great interest in order to realise what we desire from it.¹

¹ This page marked out in the same manner as the last was easily read.

Of course without the great facts of spontaneous nature we have no foundation to work upon no material to work with; but paying all due regard to these and using them as we do the crude ore from earth with a steady eye to the objects in view we may possibly¹ attain to that which will best answer our ends, but my idea is that we shall not find it in the simple or crude, spontaneous or divine nature.

Admitting, then, at the Commencement that we have, perhaps a part to act in designing and arranging, as in all other civilising processes--that we cannot ignore devices and expedients we will simply enquire what are the blessings we wish to attain and what are the evils to be avoided, and then, what are the best means within our present knowledge whether in spontaneous nature or in the region of our expedients of securing these and avoiding those?

In the spontaneous, primary, barbaric or divine state² before experience has taught anything about consequences

¹ "Place ourselves eventually as far above or beyond what is now realised in attaining to a condition in regard to the affectional relations, as far superior to what we see portray in the newspapers all around us" marked out at the time of writing.

² "State" substituted for "stage."

we see the intercourse of the sexes governed by feeling alone, without thought. Immediately there is jealousy, clashing claims and counteracting pursuits. Heart trials, murders, suicides and violence of all kinds. These consequences suggest the idea of the marriage institutionalism, but the devisers of the institutions ignorant of the kind of creature for whom they are legislating fashion, the institution with only barbaric materials and so produce the same disasters in other things. While forbidding one murder, commits others.¹ While attempting to put an end to confusion, they give rise to hypocrisy, despair, and suicides and evils innumerable so that now where institutionalism is thrown off there is a return to the primitive or spontaneous state with an accumulation of experience that may guide the future more successfully, but still beset with evils.

We will now contemplate the evils incident to that stage which we still will call the spontaneous stage though invested with all the experience and lights of the past--the state in which there is no arrangement, no mutual understanding, but still high intelligence, the best of impulses, good taste, a² sacred regard to all feelings and rights,

¹ "In other forms" marked out.

² "Perfect" marked out.

but still without any particular arrangement. The most attractive are at once surrounded with many admirers,¹ for what purposes? If the purpose or object is left to conjecture there is doubt and confusion in all² each not knowing the wishes of the others does not know how to act towards them. He does not know whether to consider them rivals or not. If they know that they are rivals for the highest honore then commences (involuntarily) the concealed strife for success--the prize that is to be for that time at least is equally embarrassed, she cannot make a selection without wounding the feelings of all except one, while at the same time she decides more perhaps from necessity than from particular partiality. Admitting that most of them are persons of good culture and refinement and of noble natures, the companionship of either might be equally agreeable to her. There is, however, embarrassment here to her, and disappointment to all expectants but one. These are both evils to be avoided.

Then comes the after

¹ "But nature insists on individuality" marked out.

² "Men" marked out.

1st There is the confusion and counteraction of rivalry-- we will not speak of jealousy or the violence, murder or ill will and wretchedness resulting therefrom because we begin with the knowledge that one affection does not necessarily extinguish another. That fact is the specific remedy for jealousy.¹

But confusion and embarrassment must all the time exist among any number, even of the most refined people, who pursue the same object which one only can possess at the same time. This confusion is to be remedied.

2 The principle object of the common marriage institutions is for the pecuniary support of the wife and children. This has never been accomplished properly but can be most effectually by the proper reward of all labor.

3²

¹ "This is one of the" marked out.

² "The same time we are taught by sad experience not to crush humanity to death in for the sake of saving it from embarrassment. Individuality is in one phase the element of the order while" marked out under 3.

and it would be remedied by arrangement by which only one individual would expect the particular companionship of one person. While this would remedy the confusion, it would, if it¹ were continued too long, lead to indifference, apathy, ennui,² of both parties while many would suffer equally from a wish to enjoy the charm of change which each of these is dying for.³

F For the present I will only say that there seems to have been a very great mistake made in supposing that Nature or a divinity had already provided the infallible truth on this subject which we have only to discover and to follow. My conviction is that we ourselves have a part to act. After having watched experiments and consulted consequences, I am at present in favor of a mode adopted centuries ago by the Persians, together with some additions which seem to be demanded to secure freedom, peace, and order in the highest particular degree.

¹ "Were like most marriage insitiutions to be limited only" marked out.

² "Disease" marked out.

³ This ends the marked out section of the MSS.

That mode is this.

The sexual relation is founded on the affections only. No property or other interests are mixed up with it. Two persons of opposite sexes understand between themselves, without any public notoriety, that (in order to avoid confusion, embarrassment and all, the other evils incident to the _____¹ state,) they will be the particular individual² companions of each other in that particular relation, for a certain specified time.³ At the expiration of which time, the arrangement is positively to end--to be renewed, of course, if each prefers it--both being perfectly free.⁴ 2 And that either party may put an end to the arrangement at any time--but if no notice is given to that effect each is assured that the arrangement is still preferred.

3 If⁵ either violates the conditions of the contract, it is to rest, as all other contracts should, upon the payment of damages (Equitably estimated).

¹ This was illegible, appeared to be "no arrangement".

² "Sexual" marked out.

³ "Say, six month or a year, at" marked out.

⁴ "And during the time specified and at" marked out.

⁵ "any deviation from the contract is" marked out.

to the injured party.

As soon as the arrangement is entered into¹ (although it being a private affair no one else is entitled to know any thing about it further than to know that they cannot be entertained in that particular for the present) this can be very simply and delicately made known by a certain kind of ring worn in sight as now practiced or by any other particular indication of the fact. In this way any one can pass and associate with friends with a freedom and even with affectionate regard to either sex which are impossible where² promiscuity is asserted or even³ left to be inferred.

When we come to reflect and see how this works and penetrate into the subtle beauties of its action co-laterally with the principles of "Equity", I think it will leave us but little to want for, and the embarrassment on this subject, the Great obstacle to still greater solutions seems to be melted away.

Throughout all this there is not a particle of surrender of the right of individual sovereignty. It is adopted voluntarily both for the Attainment of that repose, order, and full enjoyment which can not be attained in the absence of some mutually understood arrangement.

¹ "Or is for any" and then "if both wear a ring on a particular" marked out.

² Mr. Warren seems to have the perfectly normal problem of choosing words for delicate subjects. "Unqualified", "Unlimited", "Freedom" are marked out.

³ "Allowed" marked out.

H. What is the object of determining beforehand that the arrangement shall come to an end at a time fixed on?

W. It is done partly in reverence for the great law of inevitable change stamped on every person and every thing-- partly to provide against the disasters of¹ hasty alliances-- partly to provide for some unforeseen contingencies, all without the disappointment, chagrin, heart trials, and violence that now attend any change which takes place after having admitted that the attractions and alliances are to be permanent. Whatever there is in our motive in the nature of things around us that is not liable to change will remain permanent, however we may legislate about it--we do but provide for that which is liable to change, and at the same time, guard against the other extreme of devoting too much to the pursuit of change and paying too dearly for it!

H. But if either party may put an end to it any time by giving notice to the other, what prospect is there of it being continued any longer than it suited both parties? being bound by nothing but their preferences at the time, it would seem to amount to no arrangement.

W. If the arrangement itself has any good reason for commencing, it has good reasons for continuing, unless unforeseen events transpire, all of which are provided for, and if they occur so as to induce the desire on either side to discontinue, then

¹ "Ill assorted" marked out.

discontinuing it is a part of the arrangement itself and as both are at liberty to discontinue by giving notice and if neither does give such notice at any time¹ both have a constant assurance that the arrangement is preferred and complete confidence which is required as the basis for repose². Without this freedom on both sides³ this confidence and repose are impossible⁴ and without them no one can safely venture into the sacred depths of this relationship.

H. Your statements seem very much like those of old institutionalism to the effect that to attain this confidence in the durability of the alliance, it ought to be made indissoluble.

W. Very well, whatever is in its nature indissoluble, unchangeable will remain unchanged as I said before-- but what ever is in its nature, liable to change, we have no power to render unchangeable. The difference is, while old institutionalism ignores all inevitable tendency to change and presumes that its mandate can fix everything into the unchangeable, I recognize the law of change as inevitable in some respects, and by providing for it, secure all benefits of the unchangeable and avoid

1 "Therefore, and only therefore" marked out.

2 "As the basis of that deepest and m_____? repose", "for the highest enjoyment of that relationship" marked out.

3 "To put an end to this" marked out.

4 "This is one of the beautiful" marked out.

the disasters consequent on¹ building upon the sand.

Change, when provided for, does not necessarily imply rupture, but it does so, when not provided for.

H. ²I don't know that I should expect this arrangement to be adopted by those who have not had experience similar to that on which it is based; but I should hope that less of it³ with the assistance of these suggestions might save them from many a pang and from infinite embarrassment.

Chap.-----

July 9, 1860

"Truth--absolute, pure, unadulterated truth, when brought to bear upon and regulate social life is so transcendently beautiful and beneficent that there is danger of mis-applying our time and means in pursuing any and all truths, because they are truths or because we may possibly find some new truth, although when found, not the least use can be

¹ "Attempting the impossible" marked out.

² "You say that any deviation from the contract should be referred to the common mode of adjunction damages to the injured party--these damages being Equitably divided" marked out.

³ "Might prompt" marked out.

made of it. In this way I think reformers have missed their aim generally. A very intelligent gentleman, one with a large stock of information on things important and unimportant said to me, when I declined going into the pursuit of some unimportant theme--"Don't you think you ought to get all the information you can, on all subjects?" Why no, I do not--If I were to undertake that, I should never make any use of the truths I know already. I know some now that I want to put in practice when I come to feel the "demand" for fuller information on some particular point I will then thankfully receive it, but even then I should want to go to the one that I might for many reasons prefer as teacher.

I know of no way to preserve ourselves from this kind of intoxication but to follow the order of our wants. To attend first to the things first needed and pursue the supply till we see some good reason to stop.

I have spoken of unimportant truths--I mean those whose importance we do not perceive. It may, some time, be thought

important to determine how many moschetoos¹ can be generated in a given area of water--what exposure, what temperature etc. are the most favorable--how many legs they have and whether always a uniform number--but before I should want to employ my time in the pursuit of such truths I should want to have settled some practical reliable way of procurring food, clothing, shelter, and fuel and heart repose for myself at least, if not for the suffering millions of the best of men and women on earth.

July 25, 1860--How large a thing a little thing may become! How often it has been seen that with twenty men or women taking the right positions and working from the true inspiration for those results which alone can come from true principles could successfully begin the revolution which is so much needed, and that its growth from that beginning would naturally extend outwards indefinitely. In view of this almost self evident fact how very important is any one beginning in the true spirit! With what heartfelt joy I listened today to the

¹. This must be mosquitoes.

first proposal to work a sewing machine Equitably! from one who really appreciates and understands what the proposal involves. There have been several professed lovers of Equity that as soon as they have become possessed of a sewing machine and had therein the means of exhibiting some of the sublime beauties of the Equitable prices, have suddenly come in possession at the same time of some (to them) very plausible reasons why the machine could not be worked for "Equitable" prices!

There was this and that and the other good objections to it being worked at the same rates as common labor! But now, today, for the first time in all these years of tedious suspence Mary A. Chilton proposes not only to let her machine be used for the price of its wear but to teach the use of it, being paid only Equivalents for her labor, and also to do work on it for equivalents, charging nothing for the advantage of the machine, and still further to show that grand feature of Equivalents which rewards labor in proportion to its disagreeableness arising from its being insulted and abused.

Whenever a superficial writer wants a type of female crudity and want of culture taste and feeling he at once selects the washerwoman as his illustration. This makes washing repugnant to women who feel the injustice of the approbrium, and Mrs. Chilton recognises at once the justice of compensating for this repugnance overcome and proposed to give ten hours of her labor and skill with all the advantages of the machine for six hours of washing.

Not only is this a splendid illustration and example of this principle of Equivalent, but it will put it out of the power of the owners of other machines in the neighborhood to take any undue advantages of their machines and compel them to work upon Equivalent terms and to help on the general current out of the prevailing pandemonium though they never might have been the ones to take the first step. So too let anyone with a little sur-

plus means take a store for instance, and by placing it on that principle (provided it reduces the ordinary profits) and all surrounding stores are obliged to do the same or a similar thing.

Let any with surplus money purchase up the products of labor and give them out for the Equitable Money--He would do well (pecuniarily) for himself in the first transaction, after which there would be in circulation an amount of Equitable money in proportion to the transfer and the benefits are incalculable. I once had a musical instrument the price of which was six dollars--a young man wanted it but he had no dollars nor any prospect of getting any. I sold him the instrument for a satisfactory amount of his labor notes--these notes went immediately to others who wanted his labor as teamster while I got several different supplies that I needed--the parties who took the notes could not have paid him money for teaming because they hadn't it.

The young man learned to play it and paid for it in the same way, because he could afford to do that but could not have paid money.

Now, in this case the young man got an instrument and learned to play it gratifying all the village--I got what I wanted, and a half a dozen others got the use of a team--altogether quite a moving of the wheels of life--when, if I had required common money for the instrument or teaching nothing of the kind would have taken place and the instrument being useless to me, would have remained dead on my hands.

A large portion of our transactions may be placed on this basis with similar advantages to all concerned if only we are watchful to turn the opportunities to account. What I see to be a great obstacle to progress is the disposition to sit down and theorise abstractly

about it and seeing some cases where it cannot immediately be done, and therefore conclude that it is not practicable. I assent to begin with that it is impracticable in many things all at once and therein is the safety of it--if it were practicable all at once, the change would be too great to be borne--the only desirable way to introduce such changes by degrees.

See Individualities of nature

Individual Sovereignty is an inalienable right of our Nature denied the idea from the fact that we have no power to make ourselves like other persons.

The sights, sounds, tastes, smells together with the external and internal feelings which each has experienced, constitute the world; and as these are differently collected and combined in each individual so each individual is a distinct world by himself and herself, and each should, like the different planets of the universe have his and her sphere to move in sufficiently distinct from others to be able to pass through life without coming in collusion--with each other.

We may approach in the social condition as closely as each chooses but the liberty to differ according to the choice of each can never be violated with impunity.

This liberty however is violated and always has been violated in every organisation of society of which I have any knowledge either ancient or modern and this the great fatal mistake of all mankind, and most dearly--most dreadfully have they paid the penalties of this violation of our Nature's perfect law

¹ The numbering of this page is arbitrary due to the fact that there are many blank pages in the notebook between this and the last entry. This is a right hand page and so receives the odd number.

This perfect law of Individual liberty forbids the erection of any power over the person or property of the Individual

If this be true, then all systems of government and all laws and all powers which assume control over or claim the right to govern the individual against his or her will ARE FALSE.

The foundation of this error is generally laid in the very first step towards the organization of society; it has been admitted without examination and has been built upon in every possible mode; but the building has no sooner fallen and crushed its thousands than another is erected in its place to work similar ruin, while the subtle rottenness of the foundation remains hidden, unseen, unexamined, unmoved.¹

¹ "We now however declare that the foundation of all the social fabrics written our knowledge is erroneous and being defective and false has caused all the hopes and expectations and has produced all the suffering of the social condition of society to be disappointed but that the elements of a successful and happy social condition are everywhere within human reach." This last paragraph on page 106 is marked out.

Natural liberty or Individual Sovereignty calls for Freedom of choice in all cases under all circumstances & at all times.

By freedom of choice I mean exemption from the control of other persons in distinction from the natural and irresistible control of circumstances.

All social arrangements should admit of this freedom of choice of every individual and all subordination should be voluntary. As for instance in the performance of a piece of music at a private party each one who takes a part subordinates himself voluntarily to the lead of one person, the necessity of this is so obvious that it controls the choice, but it is not persons that compel this subordination and here is the distinction. It is between or force of circumstances or necessity each being his own judge of it and the control or force of persons or authority that we must draw the great broad line which is to distinguish voluntary from involuntary subordination. The one is in perfect accordance with a natural personal liberty which constitutes the chief element of the happiness of human beings and the other violates it and is the chief cause of the Bedlam like confusion which pervades all ranks and conditions of mind.

¹ There are blank pages between this and the last entry. This entry is written in the blue ink and seems, from the writing, punctuation and spelling to have been written in the New Harmony 1840 period.

If a house be opened for social purposes and the keeper of it requires from every one on entering an equivalent for his labor in preparing the accommodations etc. here is no violation of freedom of choice--the person who wishes to enter is free from any personal control to pay the price or not, and the keeper exercises no control over anything but his own individual interest and his individual responsibilities.

The entering party, having the conditions distinctly before him is free to consider them and to compare the price with the value of the purchase and may accept or decline without subjecting himself to any collision with the first party. So far the natural Liberty has remained unfringed, but if the party enters and there finds some new condition or compliance required of him contrary to his own views or feelings, and if he is not permitted to accept or reject the condition this is a violation of his natural liberty and will be likely to be followed by consequences more or less disagreeable; consequences which will disturb to a greater or less extent the social sympathies or social order.

Thus in the attempts to organise society men have laid down general rules and indefinite propositions in words as the basis of

the social compact which the entering party construed according to his own Individual views, and he is therefore said to exercise his free choice regarding the conditions, but no sooner has he passed the entrance than he has found these verbal rules and laws to contain conditions he knew not of and to be subject to different applications by almost every different member of the body--the vote of the majority is the next resort which acts as a power to compel those who differ into involuntary subordination. This is a violation of the natural liberty which appears inevitable under the circumstances, but the circumstances are wrong--are false--the false step is in laying down any verbal processes which embrace any conditions or applications not distinctly seen and understood beforehand by the entering parties¹.

In this subtle and unseen mistake has originated those melancholy defeats which have, so far, prevented much improvement in the social condition. But may we not hope that when Natural Individualities² shall be fairly developed, and when the incapacity of language to express all these individualities shall be subjects of investigation that

¹ "And upon which they had not the opportunity of exercising free choice" marked out.

² "Of the human character" marked out.

we shall trust less to forms of words and not suffer them to become the means of continually defeating our ends. Our object is happiness and there is no one element so indispensable to this as conscious Liberty, and there is no one source of tyranny in all shapes and degrees, so prolific as that of Verbal rules, laws, regulations, dogmas, creeds, religious, political and moral which embrace conditions or applications not contemplated by the parties who subscribe to them.

When Individual rights shall be clearly appreciated, all rules of social arrangement will be definite--they will express all their conditions and all their applications, or if unavoidably some new application becomes necessary, the subscribing party cannot rightly be bound to sanction or conform to it contrary to his free choice.

If it be made a rule at a public room that smoking of cigars is not admissable this is definite in all its applications and all would understand it alike and whoever enters does so in accordance with his own free choice and knows that as long as he refrains from smoking cigars he will be at peace¹-- but on the contrary if it be made a rule

¹ "On that score" marked out.

whoever enters there will be required to contribute to general order and decorum this would be an indefinite rule and he might think himself hereby elected co-superintendent of the movements of everyone in the room and equally under their scrutinising supervision and would feel consequently anything but comfortable, and the injunction being indefinite he could never tell when he had filled the measure of its requisition¹. And in this state of embarrassment might all at once be surprised and mortified by being told aloud that it was highly indecorous to take hold of a ladies hand in the dance!

If this rule was intended to embrace this particular, it should have been expressed in the rule itself by which the embarrassment, the chagrin and perhaps a fatal duel might have been averted. Everyone likes freedom of choice even in regard to his instructors and the times and places of instruction.

In this case the very step which would be intended to ensure order would be the source of disorder and as the general and indefinite rules and articles of association intended to produce union and harmony among the members of an organised body invariable become the sources of discord and contention.

¹ "A reflecting person might" marked out.

The blind and brutal subordination obtained through fear of punishment in the army of a despot whose use of it is the extension of his power, is involuntary or coerced subordination and works nothing but degradation to the subordinates, an insane self importance in those who command and destruction, disorder, confusion and suffering wherever that army is employed. The corrective is Voluntary Subordination. Every soldier should claim and exercise his free choice in every case in which he was required to act and should refuse to move in any cause but that of the defense of person & property.

The people of Paris, in the "three glorious days of July" all impelled by one interest, by common suffering and common sympathy rushed into the streets to put down their oppressors, but it was immediately evident to all that while each was left to doubt or to pursue different courses without any particular course being marked distinctly out by some individual mind and some particular direction, that their power could not be brought to bear to any effect.

This was so self evident that they all with one voice on the first suggestion threw themselves under the direction of the youths of the Politechnic school, and they did this the more safely as they did not pledge themselves to obey any order which their own views and wishes did not sanction, for they were at liberty at any moment even to disobey any order of the commander or directors which they might perceive to clash with their objects. But what was the result? It was a straight forward attainment of their object as if by miracle! And they exhibited such an example of rigid self government from all excesses, and such ready co-operation in the measures and movements announced by their leaders, that it must stand as an everlasting monument in refutation of the false and interested doctrine in favor of coercive subordination. And in proof of the safety, the harmlessness and righteousness and the infinite superiority of Voluntary Subordination.¹

¹ "with the pretense of erecting (the necessity) keeping society in order, the ambitious, the crafty and those who seek" marked out as the beginning of another paragraph on this page.

Words will not embrace the wide range of destruction, desolation, of terror and suffering brought about by rulers by the means of the coercive subordination which they pretend is so necessary for the preservation of order; but it is the principal source of disorder throughout the world; from the annihilation of whole nations at once down to the little petty jars on the domestic hearth.

It has often been asked what would become of the great interests of society if they were not looked after by rulers or law makers. Let the answer be denied from the real condition of all these great interests at the present time, compared with the amount of blood and treasure and suffering which their management has cost the world;¹ and then let us ask whether any plan could possibly work more injustice, more suffering, or more confusion, uncertainty and insecurity of person than we supervading all society!²

¹ "But consider that no individual can say that his person or his property" marked out.

² "At this present time" marked out.

There is nothing in voluntary subordination that violates the Natural liberty of the individual and the fear that Natural liberty would uproot all order is as groundless and as futile as the idea that coercive subordination has benefitted mankind.

Nothing but the sovereignty of each individual can produce that state of peace, order and security so long sought in vain through schemes which violate that inalienable and inestimable personal right. This is destined to be the Great redeeming principle of the world.

PRACTICAL DEVELOPMENT

Mode--By Individual exertion--

Among the means of development we require

1st Facilities for interchange of ideas and cultivation of
the social sympathies by meetings--by the Press, by
Conversations, readings, short addresses, remarks,
recitations, songs, choruses, Instrumental music,
dancing and other social amusements

These require

A building or

1st book for reading
Johnson's lectures
on language

A NEW SOCIAL INSTITUTE

To be conducted Individually

or
Robert Owen's
great proposition
and its application

Viz. The Character
is formed for not
by the
Individual

¹ There are several blank pages in the notebook between this
and the last entry. This section also written in blue ink.

^{C₂} A time store which in its details should be arranged so as to illustrate the principle of Individual Interests, Individual Responsibilities and Individual executives

^{C₃} A report of wants showing the order of demand and supply

4th Schools wherein children should be thrown upon their own Individual resources and responsibilities, each being his own executive, all to be governed by their own reference to natural rewards and punishments instead of being under any personal government.

The conductors to act only as friends not masters of scholars, they paying the conductors each according

to what he receives of their services upon the principle of labor for labor.

5. The possession of Land for the removal of such as choose to associate in parties for the purpose having first equipped themselves with all the necessary means, mental, moral and physical.

6. Shun all indefinite verbal propositions, have no general laws--no creeds--no pledges without preserving to each the liberty of construing them according to his or her individual views.

No connected responsibilities by Association.

No connected interest in property

Never permit even the vote of the whole body to rise above or to assume control over the individual

No prescription for others against their choice of Laws, rules, regulations, Religions, morals, politics, Ethics, manners, Dress, Etiquette, modes, fashions, subordination, or in any other manner whatsoever; But natural liberty leaves all these to the judgment or feelings of each individual according to Individual Times, persons and circumstances.

The principle of labor for labor, places within the reach of everyone all kinds of information in Arts, Trades, and accomplishments which are now withheld from the multitude in consequence of the profits they yield their possessions¹

¹ I am not sure of this word.

Among these are physic,¹ Law, Music, Instruction in different trades most of which may be acquired, some in a few days and others in a few weeks instead of the customary seven years' apprenticeships.

Females will occupy their proper and rightful position only when they take their share in the more profitable employments, and the labor for labor principle opens the door for them to do so.

The Labor for Labor principle rejects all speculation. It rejects all interest on money, and consequently all banks and banking operations, and it

Rejects money itself because it is not a definite representation of Labor; and because it is issued by those who do not labor and by that means procure labor without rendering an equivalent for it.

¹ Medicine?

The circulating medium should represent only that kind of property which is produced by labor (as all natural wealth should be common) and none but the laborer has any right to issue claims upon his labor.

The Labor for labor principle reverses the effect of machinery and in proportion as it throws workmen out of employ, it works for them thus is this great problem solved by simple, natural justice.

1873 Aug.

MONEY

I never know when I have said enough about Money. It is the pivot upon which every thing turns, and cannot be too well understood, and must not be misunderstood.

I have many times been asked why gold and silver could not be made to answer the true purpose of money if they were recognised as the embodiment of so much Labor?

There are many objections to this In the first place, we never can ascertain the labor cost of either of them. Not long ago, it was announced that a man stumbled over a lump of gold that would make three thousand dollars while others had¹ digging and scratching in the dirt six months and found nothing. What, then, is the Labor Cost of gold!

"But why not average the labor?" Well now let us see how that would not work. ²Five thousand men abandon the useful pursuits here, spend their money and time in going two or three thousand miles to hunt gold.

¹ Insertion of "been" is necessary.

² "Twenty" marked out.

They are to have a share in the findings whether they all find any or not.¹ Now here is partnership formed between all the gold hunters whether they hunt or lounge about-- this communism would immediately lead to quarrels that never could be settled; but if they were settled and each got an equal share, some would get what they never earned and all the expenses, time and quarreling would be worse than thrown away because when a² ten dollar piece came to be presented to a flour speculator for a barrel of flour on the ground of its having cost as much labor as the flour had, the speculator could say, "It is of no consequence how much either the flour or the gold cost"--a thing is worth what it will bring--"flour has gone up." "I must have fifteen dollars a barrel for it." Now of what use would it be to have found out how much labor there was in the gold! So we must be able to present to the flour man a positive promise for a barrel of flour on

1 "And whether they try or not" marked out.

2 "Five" marked out.

demand, and this positive promise¹ must be based on a positive and sufficient Responsibility--Nothing short of this can answer our purpose: and paper or parchment is the very best material for such promises, and the cost is next to nothing.

Then again, it must be practicable for the flour producer himself to make these promises for his own products--if any others, even governments, are allowed to do it, they can continue the enslavement of the producers. All government issues of money are so many drafts upon labor akin to forgeries or² burglary--they get the products of labor by trick--by stealth or else by force of arms like highway robbery; extorting by bodily³ fear--such are all "legal tender" laws and all statutes forbidding Individuals from issuing their own notes--they dam up the natural flow of the river, leaving only a narrow passage for the fish into the net set for them.

No power on earth--no device should be allowed to intervene between the laborer and his or her products; they should be held sacredly at his or her sovereign control.

¹ "Could not be engraved on the gold by the manufacturers of flour and to have it done by any other parties would defraud them of the flour" marked out.

² "Arson" marked out.

Gold, Silver, Greenbacks, and devices heretofore and now used do intervene and make such confusion that even public writers and veteran leaders do not understand, and even say that the philosophy of money is past finding out.

The difficulty is in the simplicity of the solution. We cannot carry Mason work, Carpenter work, or farm products about to exchange for what we want, and therefore require something that represents these, which we can carry about us, and which, being circulated, will procure for the holder of them what they represent; and this is all that is need¹ of money or a circulating medium.

¹ Change to "needed" is necessary.

Combinations or connections of Interests of Responsibilities,
of Executives, the tombs of Human Liberty and Happiness

Any combination or organisation which distinguishes a party from the rest of mankind cuts off those sympathies which are the natural and legitimate bond of society and which ought to have no limits. Combination, by erecting a standard of opinion, of sentiment and of action above that of the individual, throws everyone out of his proper and natural sphere of action, takes from him the power to act upon his own judgement, and his own individual responsibility, and thus lays a false foundation for every subsequent movement.

The power thus erected by organisation over that of the Individual freedom of choice is the great fundamental mistake which has always defeated the hopes and aspirations of mankind.

The first step towards counteracting this error will be to constitute every individual its own interpreter of Language.

¹ There were blank pages between this and the last entry in the notebook. This page was upside down in comparison with the other pages.

1864

Supply

Date	Name	Address	Can Supply
July 4	Josiah Warren	Clifftondale, Mass.	Improved Guitars, violins, Violas, Violoncellos etc. with a superior improved mode of tuning and "Music Remodelled" and simplified
July 4	Josiah Warren	Clifftondale, Mass.	(An art for Printing)
July 4	N.G. Simonds 189 Main St. Charlestown, Mass.	Charlestown Main St. 189	Coal at co-operation prices
July 4	Josiah Warren	Clifftondale	Information how to build cheap, durable, comfortable and handsome houses
April	A.E. Giles	20 Old State House	Had at date a few hundred dollars to invest in some safe and profitable way.

¹ These pages had come loose in the notebook. They appear to have come from the end of the notebook.

FIRST STEP TOWARD PRACTICAL OPERATIONS

1864

				<u>Supply</u>
<u>Date</u>	<u>Name</u>	<u>Address</u>	<u>Can Supply</u>	
July 4	Josiah Warren	Clifftondale, Mass.	Can furnish tools and implements for many trades and give instruction in them and in Domestic and Political Economy including the mode of conducting the College on "Equitable" principles.	
July 4	N.G. Simonds	189 Main St. Charlestown, Mass	3 house lots for sale in Bedford within three miles of Boston and on the principal streets 10,000 ft. in a lot-price about 6 cts. a foot.	
"	" "	" "	A brick house in Essex St. Charlestown, Mass. (No. 29) with 10 rooms.	
"	" "	" "	1/6 part of the patent right for many states for the circulating furnace under steam boilers to steam fuel.	
July 4	Josiah Warren	Clifftondale, Mass.	Can supply "True Civilization"	
July 4	Josiah Warren	Clifftondale, Mass.	Many valuable receipts that have been tested and can be recommended.	

FIRST STEP TOWARDS PRACTICAL OPERATIONS

1864

Demand

<u>Date</u>	<u>Name</u>	<u>Address</u>	<u>Wanted</u>
July 4	Josiah Warren	Clifftondale, Mass.	Someone to undertake and conduct a "Polytechnic College for Boys"
"	B.S. Hussey	Charlestown Main at 15	Boy 15 or 16 years old to tend paint store. Must know how to write
"	A. Cogswell	209 Main St.	An ingenious man or boy to do light iron jobs such as mending locks, fitting keys etc. Will give five or six dollars a week. <u>First rate place</u>
"	Everybody	Everywhere	Shoes and other Clothing House, land, fuel, food, Leisure

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¹ This index was loose but appeared to have been in the back of the notebook. Some of the numbers are found on other pages of the MSS, but the original plan seems to have been incomplete.

Practical Development

20

1818			
Jan. 3 /		Musical engagements in places	
Apr. 7 /		in and around Boston	Book I ²
1827			
May 18		Time store at Cincinnati for	
1829		about two years	Book B
Mar. 30			
1830			
Jan. 3		Cincinnati	
Feb. 21		"	Book B
Aug. 15		Spring Hill, Stark Co., Ohio	
Sept. 2		arrived at Spring Hill	Book B
1834			
no date		Tuscarawas	Book B
1840			
Jan. 29		New Harmony	Book D
1841			
Feb. 27		Carthage O.	
Apr. 25			Book B
May 15		Nuclea	Book B
1842			
July 12 /		Equitable Exchange Store	
1843			Book E
March 19			
1848			
Aug. 18		Boston	Book F

¹ These pages were in the notebook, written in pencil and did not appear to be in Warren's writing. There were also two pages in pencil written crosswise which were illegible and certainly not in Warren's writing.

1849			
Jan. 15		Boston (Is it JW's writing?)	Book F
May 14		Utopia	Book
1850			
Aug.		Equitable Commerce No. 3 by SPA	
1851--	Modern Times commenced		Book A
Mar. 21			
" 24	Washington D.C.		"
Apr. 15	Arrived at MT		"
June 8	While passing through New York		"
"	Boston		"
"	"		"
Aug. 11	MT		
1853			
Mar. 12	Thompson Station L.I.		"
Sept. 5	M.T.		
1853			
Dec. 29			
1857			
July 2	Long Island		"

1860			Book D
July	M.T.		
Oct.	14	M.T.	Book C
Nov.	23	Long Island	" "
1861			
March	12	Thompson Station L.I.	(Book B)
March	21		
Feb.	25	Long Island	Book C
Feb.	28	M.T.	
April	26	Long Island	
1862			
Mar.	2	" "	" "
1863			
Feb.		Boston	
Feb.	24	True Civilization ("was got out")	"
1865		#3 Tremont Row	"
1866			
Mar.	4	Clifftondale, Mass.	Book C
1869			
Aug.		" "	Book J
1870			
Oct.		" "	
1872			
		Princeton	
		May 21	
		July 10	Book C

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