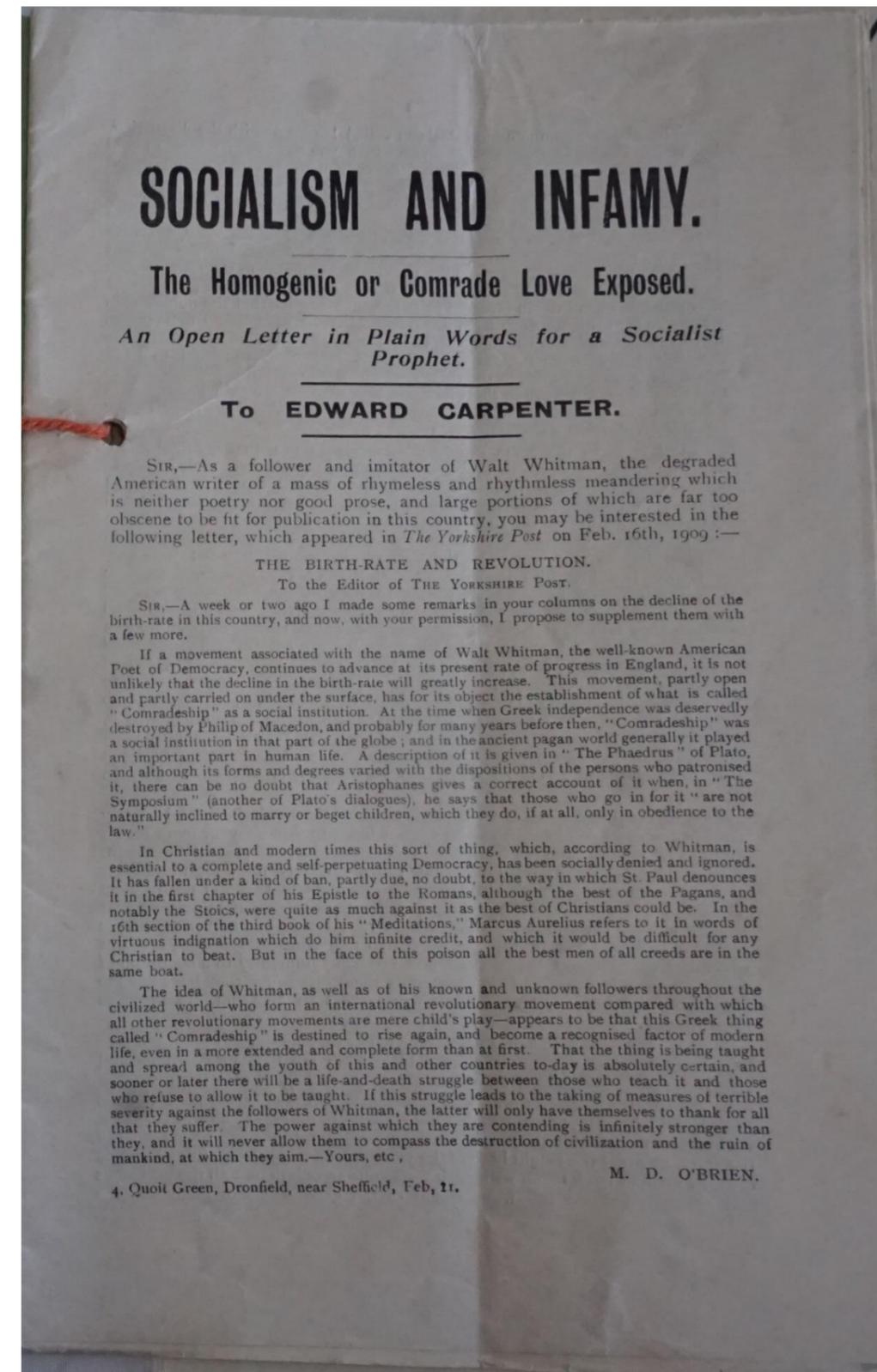
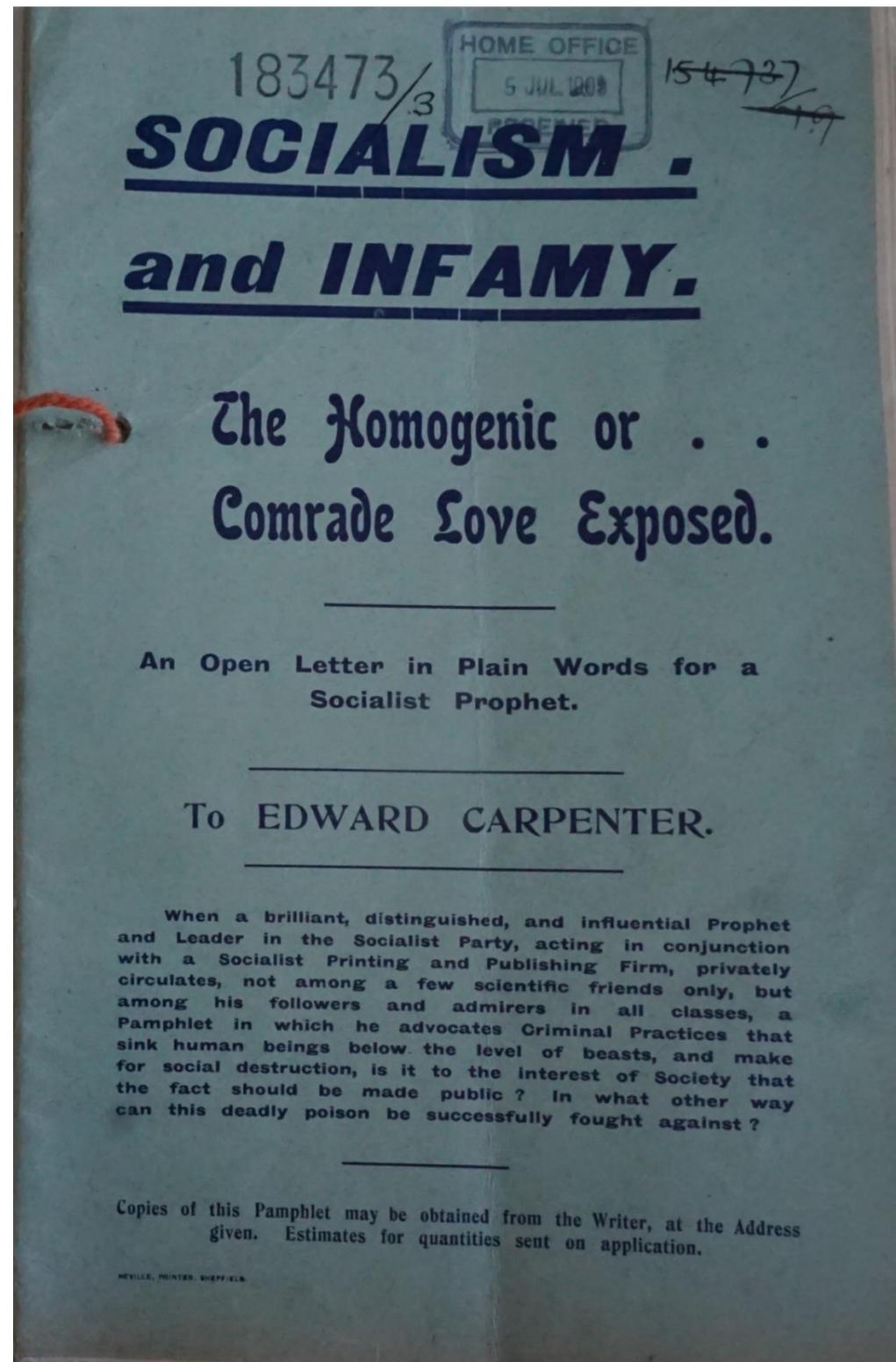


## O'Brien's self-published pamphlet

He says in his original letter he spent £15-20 in printing and circulating this document.

(Pages 20-21 are missing – sorry)



The above communication deals in veiled language with the disgusting, loathsome, and socially-destructive vice which you have the boldness to hold up for approval, if not for adoption, in your infamous production called *Homogenic Love*, a pamphlet "printed for private circulation only" by the Labour Press Society Limited, 59, Tib Street, Manchester, and one which, if I am not mistaken, brings you within the reach of the criminal law. If the filthy thing were correctly named it would be called *Homogenic Lust*, or desire for carnal intercourse with one's own sex—a morbid appetite, the product probably of cultivation, which sinks those who possess it to the lowest depth of depravity, as well as of slavery to the perishable flesh of other people, that it is possible for a human creature to fall to. It is to such that the noblest man who ever held the sceptre of empire refers when he says that "to be pulled by the strings of desire belongs both to wild beasts and to men who have made themselves into women, and to a Phalaris and a Nero; and to have intelligence which guides to the things which appear suitable belongs also to those who do not believe in the divinities, and who betray their country, and do their impure deeds when they have shut the doors."—*The Thoughts of the Emperor M. Aurelius Antoninus, III.*, 16.

And it is to the same agents of an infernal power that St. Paul refers when he says, "Wherefore God gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, Who is blessed for ever, Amen. For this cause God gave them up to vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working unseemliness, and receiving within themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, and to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they who practice such things are worthy of death, not only do the same, but also consent with them that practice them."—*The Epistle of Paul the Apostle to the Romans*, chapter I., 24-32.

The very issue of such a vile production as *Homogenic Love* (and exactly the same remark applies with nearly equal force to *Iolaus*—your more recent attempt to rehabilitate the terrible and monstrous lusts of ancient Paganism) shows quite clearly to my mind that you are utterly unfit for the higher civilization in which, thanks to influences unknown in that old dead Pagan world, we have to-day the advantage of living; although it is nothing near so high as that towards which the human race is moving, and will continue to move, in spite of all that can be done by those who, like yourself, are bent upon destroying civilized life itself, and reducing humanity to a condition of depravity even lower than that of animals themselves—for they have not the ingenuity to whose application the worst vices of mankind are in large measure due.

That your aim is to bring back some of the very lowest and vilest features of Paganism is to my mind quite evident from the following striking and suggestive passage which I take from pages 46 and 47 of your book entitled *Civilization: Its Cause and Cure*:—"The meaning of the old religions will come back to him [man]. On the high tops once more gathering he will celebrate with naked dances the glory of the human form and the great processions of the stars, or greet the bright horn of the young moon which now after a hundred centuries comes back laden with such wondrous associations—all the yearnings and the dreams and the wonderment of the generations of mankind—the

worship of Astarte and of Diana, of Isis or the Virgin Mary; once more in sacred groves will he reunite the passion and the delight of human love with his deepest feelings of the sanctity and beauty of nature; or in the open, standing uncovered to the Sun, will adore the emblem of the everlasting splendour which shines within."

Such is your audacious prophecy, but it is an audacious lie. The worship of Astarte or of Diana, Isis, Mary, the sun, the moon, the stars, the human form (whether dressed or undressed), Jesus, Buddah, the Holy Ghost, or of any other object of shameful and debasing idolatry has no place in the future of mankind. "I," says the infinite, the eternal, the absolutely Perfect Being—"I am alone the Lord thy God: thou shalt worship nothing less or lower than Me. For I, the only true God, am a *jealous* God, and I require you to love, honour, serve, and worship Me with *all* your heart, and *all* your mind, and *all* your strength." This is said to all mankind, and behind it there is power omnipotent that will at last cause it to be everywhere obeyed when a pure and unadulterated Monotheism is universal, and God is all in all. Time will show false prophet, whether your lie or the truth will stand.

Your preference for naked dances, as evidenced in the foregoing passage, is only a part of your liking for nakedness at all times and in all places, which shows itself in a number of other passages in your writings that might be quoted if necessary. (See *Towards Democracy*, pages 390 and 386). But evidently this shameless indecency in which your heart takes such delight is a necessary part of your anti-individualist and anti-private-property creed. Clothing acts as a barrier between one person and another; it is an embodiment of the principle of private property; it is a protest against life in common. Its tendency is to keep each person to himself or herself. To a certain extent it walls, so to speak, each man, each woman, and each child in a little world of their own. In doing this it makes for civilization, which is, after all, only Individualism realized in the social, political, moral, intellectual, religious, commercial, and industrial life of communities. But this is just the very kind of life that you and your followers all over the world are seeking to destroy. All of you are enemies of Individualism—you have declared war upon it. If you are stronger than it you will destroy it; *but if it is stronger than you it will destroy you*. Compromise is out of the question in a struggle of this character. Either you and yours have got to go under or civilization has got to go under. It is because I am on the side of civilization that I am against you and all your friends and supporters wherever they may be.

That I am doing you and your "Comrades" in the "Comrade Love" no injustice in saying that the whole pack of you are bent upon destroying civilized life, is perfectly clear from the following pronouncement—or rather threat—which appears on page 259 of your book, *Towards Democracy*:—"We are a menace to you, O civilization! We have seen you—we allow you—we bear with you for a time, but beware! for in a moment, and when the hour comes, inevitably, we shall arise and sweep you away!"

Truer words were never uttered. They express the final purpose of your revolutionary and destructive movement, and they are quite sufficient to justify anybody who has the power to do so in pitilessly and at once destroying you off the face of God's earth: for civilization is worth infinitely more than any number of vile Prophets of Sodom and Gomorrah, and to preserve the former we are well warranted in destroying the latter. You and your Homogenic "Comrades" will bear with civilization, and will make some outward show of conforming to the decencies and moralities which it requires, until all of you are numerous and powerful enough to arise and sweep it away; just as a cancer may be said to bear with the body in which it has rooted itself until, in course of time, it has grown and grown and spread and spread to such an extent as to seize, so to speak, upon a vital part of that body, when its work of effective destruction will begin, and will go on until it has killed its unfortunate victim, even though, in killing that victim, it necessarily at the same time destroys the essential condition of its own life by cutting short the life of the host on whose blood it depends for its food.

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But no sensible man allows a cancer to go on growing until it has increased to this dangerous extent; he cuts it clean out of his body as quickly as he is able to do so, and thus sacrifices its life to preserve his own. In a word, he behaves like a selfish Individualist who laughs at self-sacrifice for the sake of inferiority, and who holds that self-preservation is the first law of God and nature alike. A sensible community will do likewise when it finds its own life menaced by the fearful cancer to which you give the high-sounding name of *Homogenic Love*, and which is said in Scripture to have grown to such a pitch of ungovernable lust in those famous—or rather infamous—Cities of the Plain, that the very bodies of the best citizens were not safe or secure from the most criminal treatment at the hands of vile wretches in whose hearts and minds unnatural appetite ruled as their sovereign lord and master. (See *Genesis*, chapter xix, 9, 10, 11). It is to this fearful condition that the deadly poison circulated by you and your "Comrades" will bring every city in the world if it is allowed to spread unchecked and unopposed by those who understand its true character, and clearly see the violence and criminal outrage to which, in proportion as it makes headway in human society, it must inevitably lead.

A short time ago the Sheffield Corporation prosecuted a local tradesman for selling indecent pictures. They believe, or at any rate I give them credit for believing, that productions of this kind are detrimental to the morality of the citizens of Sheffield. I quite agree with them in this opinion. Indecent pictures are not conducive to morality either in Sheffield or anywhere else, and without morality neither that city nor any other can prosper, either commercially, industrially, socially, or in any other way. But if the tendency of indecent pictures is to lead towards immorality, and if immorality is injurious to the City of Sheffield, what is to be said of the probable effect of privately circulating in and around that City a vile pamphlet in which one of the most loathsome, revolting, and destructive vices known to the depraved is pleaded for, and sought to be not only justified but even glorified? Do you think that the practice of *Homogenic Love* is likely to promote either the moral, the mental, or the physical welfare of Sheffield? Do you think it is calculated to make Sheffield's citizens better husbands, better fathers, or better sons? Is this vice good for Sheffield, or is it bad for Sheffield? Even looking at it from the extremely low and unworthy standpoint of pounds, shillings, and pence, is it a sound investment for the steel city's sons to invest in? Is it fitted to make mechanics more skilful, intelligent, and inventive? Will it increase the industry and efficiency of merchants, organisers, managers, and directors of labour, or of commercial travellers who have to compete for orders in all parts of the civilized world? Is the infamy which is said to have brought destruction upon Sodom and Gomorrah likely to bring in one form or another anything less than destruction upon the trade of Sheffield? Answer these questions, vile poisoner, if you can. If the city which for more than twenty years you have done your very utmost to injure did its duty it would rise as one man and crush both you and the whole of your infernal crew.

I am sorry for any man who can look at this very grave matter from the point of view of mere material gain. What shall it profit a man if he gain the whole world and lose himself? The true gain is not corporeal, it is incorporeal; it is not in the things of the body, it is in the things of the mind. But I suppose that to 99 out of every 100 persons in this country, the point of view of material gain is the only point of view that is thought to be worthy of a moment's consideration. It is a shocking state of things, and it shows how far this country has sunk below the lofty ideal, not of Scripture only but of reason also, which is expressed in the well-known advice to seek first the Kingdom of God and His righteousness, while leaving all other things to come and go as their Divine Ordainer may Himself determine.

But are you going to tell me that the infamy which is said to have spelt ruin for the Cities of the Plain can be either practiced, preached, or even tolerated for a single moment by any man who honestly endeavours to seek that Kingdom of God to which I have just referred—a Kingdom that is not

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here or there, or that can be observed with eyes composed of corporeal constituents, but a kingdom that is within the mind itself, and one, moreover, which can only be known and enjoyed in so far as the mind is free from pollution by such vile lusts as those which prompt the slaves of this so-called *Homogenic Love* to indulge themselves in their homosexual but indescribable practices?

Will anybody dare to stand up in any public place, before any public audience in this country, and tell me that homosexuality in any shape or form, to any extent or degree, is good for any person, at any time, under any circumstances whatever? The practice is entirely without excuse. It is condemned by reason, by Scripture, and by the law of the land. No argument that will hold water can be put forward in favour of it. It stands in the same category as the mysterious sin against the Holy Ghost, for which there is said to be no forgiveness either in this life or in any other. And yet there is reason for believing that it is gaining ground in this country, but more especially in Sheffield and the surrounding district. For you cannot have lived near here for more than twenty years, cannot have exerted your pernicious influence as you have exerted it, cannot have been visited during that period as you have been visited by thousands of persons of both sexes, and cannot have craftily circulated your abominable pamphlet, as you probably have circulated it, without producing some effect among the most depraved portions of all classes of people in these parts. It is true that your followers may not be as numerous as I am inclined to think, but still they may be far more numerous than those who do not know who they are will be inclined to think. One thing is certain, their opponents cannot afford any longer to ignore them, if they have the lasting welfare of their city at heart, its moral welfare, its mental welfare, its physical welfare, to say nothing of its commercial and industrial prosperity. Their duty with regard to them is as clear as the sun at noonday in a cloudless sky. They are bound before God and man to do their utmost to clear the abandoned votaries of the comrade love out of every place to which their power extends. *Homogenic Love* is a social pestilence, and to save Society from its destructive ravages is a duty lying upon all who seek their own good along with that of the community at large; and with the good of the community at large that of each individual citizen is, if he did but know it, inseparably bound up.

Will any thinking man venture to affirm that the prostitution of human talents in an attempt to beautify and glorify such deadly sin is to any extent less calculated to work mischief in the world than were those indecent pictures for the sale of which the Sheffield Corporation recently prosecuted a Sheffield tradesman? Yet your book, *Towards Democracy*, from which I shall give the most revolting extracts, is sold quite openly by the booksellers in Sheffield. I do not for a single moment contend that by merely suppressing pernicious books one can get rid of the evil contained in them. The seat of that evil is the human heart itself, which will never be reformed by any amount of arbitrary suppression, but only by knowledge of and love towards Him whom to know is life eternal, and perfect freedom from bondage to carnal desires for perishable creatures of any kind. And in this place I may perhaps be permitted to point out the profound mistake in which the vile passion called *Homogenic Love* is rooted, and from which it necessarily springs, like the deadly upas tree that it is. This mistake consists in assuming, with the Prophet of Sodom and Gomorrah, that "to all love, and indeed to all human feeling, there must necessarily be a physical side" (*Homogenic Love*, page 13); and that consequently "embrace and endearment" (page 15) form a legitimate part of friendship, because they represent the physical side of love and are necessary "to define and corroborate the spiritual" (*Civilization: Its cause and cure*, page 105). The theory is plausible, but it is not true. Where is the physical side of our love towards God? When the Prophet speaks of a physical side in this connection he either means carnal desire or his whole case for *Homogenic Love* falls to the ground, for it is the physical expression of this

very desire which he is seeking to justify. There is, it is perfectly true, a sense in which every mental state has a physical side. Psychosis and neurosis are two sides of one process, but these two sides are in the same individual, and the physical side (or brain movement) is no object of desire at all to its mental counterpart or correlative. The physical objects of desire towards which the mind is attracted are always outside the movements taking place in its own brain; but God is not a physical thing at all, and therefore in the love which we feel towards Him there can, in the very nature of the case, be nothing that resembles, even in the remotest possible degree, any desire we may have for perishable persons and things—for flesh or for the fitful fever which men obtain from it, and which they misname pleasure. The love which we feel for God is pure, and it is the only love that ever was or ever can be such. On this foundation we may build. On no other foundation can we build any structure that is worth building. Where two or three are joined together, not by any love which they feel for each other, but by a love for what is infinitely above each and all of them—by a love for the Divine Author of their being—then is the affection which animates them wholly purged of the dross of passion and carnal desire which in greater or less measure corrupts and disfigures every other kind of affection. Whosoever loves the infinite, eternal, and absolutely Perfect Being that I love, the same is my father and mother, and sister and brother, and helpful fellow citizen; but whosoever does not do this is my enemy. He is at war with the Kingdom of Heaven, to which I seek to belong, and his rightful place, and the one to which he is inevitably hastening, is the limbo of outer darkness and sorrow and dissatisfaction, which God has prepared for those who, like the infamous Prophet of Sodom and Gomorrah, vainly seek for happiness in perishable flesh, and neither know nor seek to know the perfect happiness which He who alone is perfect gives to them that love Him for Himself alone.

What kind of love was that to which Jesus referred when, if Scripture correctly reports him, he said to one of His disciples, "Simon Peter, lovest thou Me?" When Peter replied, "Yea, Lord, Thou knowest that I love Thee," He asked again, and yet again, the same question. Was it the kind of love which has a physical side, and which is tainted with carnal desire for the perishable bodies of other men? Was it, in a word, the *Homogenic Love*, which is not love at all, but only the burning and consuming flame of an unholy and infernal lust? Was it this diabolical imposture, or was it the genuine thing whose object is God, and into the Heaven of which nothing that defiles or makes for disorder and confusion can ever enter? Whether we know what it was or not, one thing is absolutely certain—we know what it ought to have been; for we know the highest love because we know God, whose love is the highest, whether it was or was not once incarnate in a human form. And when, after putting that question to Simon Peter, and receiving the reply which satisfied Him, Jesus said unto Peter, "Then feed My lambs," what kind of food was it to which he referred? Was it the vile teaching with which the Prophet of Sodom and Gomorrah has sought for fifteen years to feed the blind and deluded lovers of sensuality who have looked up to him for guidance and instruction in their way through life? It is difficult to believe so. Teachers of infamy like this are scarcely, one would think, the kind of persons to lay down their lives for it, or even risk in its propagation a scratch of their precious skins. Leisured ease, the incense of crowds of ardent worshippers, and the pleasant surroundings of lovely vales are more in their line.

Calling this unholy fire by the attractive and seductive name of love may deceive—as no doubt it is intended to deceive—those impressionable and gullible young people who are deaf to the voice of reason, and who are ever on the look out for new and strange emotions, sensations, and experiences; but it will deceive no man who can distinguish between love and desire, and who can see that the two are as wide apart as heaven and hell. But this is just what those whose intellectual vision is dimmed by the mist of carnal appetite are never able to see. "He who loves God," says Spinoza, "cannot seek to

have God love him in return." Love towards the Absolutely Perfect Being has no taint, no corruption of desire of any kind attaching to it. Perfect and pure as its divine object, it is the origin, the source, the eternal and indestructible fountain head of all love whatsoever; and this is why no lust of any kind for anything or anybody is, ever was, or ever can be love. But only those who know and love God—and few indeed are they—know what love really is, and all the rest are in bondage to lusts of one kind or another for corruptible and perishable objects of one kind or another.

From this it follows that sex has absolutely nothing to do with love. There is undoubtedly such a thing as sexual desire, but there is no such thing as sexual love. That which is called by this name is not love at all: it is something totally different, namely, desire, and nothing but desire. That sexual desire has a useful function to perform in God's universe is indisputable. Its function is to bring the sexes together in such a way as to secure the continuance of the race, and there its function ends. When it has done this it has done the work which it is naturally fitted to do, and to seek to pervert to the furtherance of any ulterior purpose is sheer folly, if not worse. From such perversion evils innumerable must arise. But your Homogenic infamy has no useful function to perform in God's universe. It has no justification whatever for its existence, and it is entirely without excuse. By reason, by Scripture, and by the law of the land it stands, as I have said, condemned, and it cannot too speedily be stamped out in this and every other country throughout the world. In point of fact it no more resembles love than heat resembles light. Just like every other bodily appetite, it must in itself be a kind of consuming fire, slow or violent as the case may be; and violence, not only in its internal, but also in its external manifestations, is as surely the fearful goal towards which it tends as death is the goal of sin. In short, its end is hell, and a hell it will make of this earth if an end is not made of it. The more its vile and infernal votaries are enabled to spread it abroad among men, the more they are enabled to corrupt and inflame the minds of men with it, the more will they draw the human species down to that pit where, as Scripture metaphorically expresses it, the worm never dies and the fire is never quenched. For this fearful abode of torment is only, after all, that unhappy state of mind, that unfortunate condition of internal loss and irredeemable condemnation in which such fiends in human shape as the preachers and practicers of this unforgivable sin themselves perpetually dwell. The mischief is that these monsters of iniquity are not content with being damned themselves, but must needs make every possible effort to lead as numerous a multitude as they can deceive into the same lost condition. Better far would it have been for these sons of perdition if they had never been born, and if all of them were taken and cast into the sea with millstones well fastened to their necks the human race would be blessed by their riddance, and its future prospects infinitely improved.

Already in Sheffield, if reports speak correctly, men are in some cases being followed and molested by vile wretches who carry out practically the unnatural homosexuality which you preach. Charges of the same kind have also been made from a number of quite independent quarters against a teacher of your infamy who lives but a few miles distant from that city, although it is only fair to say that the charges against this man are not so numerous as those which have been made against the man who lives with him, and who he has no doubt corrupted both by his practice and by his precept. These charges are not pressed home simply because those who make them do not like their names to be mixed up with anything that is so vile and loathsome. Such is the awful fruit already appearing in just that part of the country in which you have planted and watered your homosexual tree—a tree which was planted at least fifteen years ago, if not earlier, and which has no doubt been well watered ever since by you and your comrades. The most serious charge against the man to whom I have just referred is made by a man who had to climb through one of his windows, when his door was fastened, in order to

escape from his homosexual attentions. Ultra-sociality of this demonstrative kind may be agreeable to Socialists, but Individualists do not want it, and do not mean to have it. Let the comrades keep all of it for themselves.

It is not possible for me to adequately describe in any words of my own the depth of shameless depravity to which the practice of what you call *Homogenic Love* would sink your fellow countrymen if they were mad enough—or rather bad enough—to give it a trial. To present them with a picture of it I shall have to quote the words of the Prophet who evidently knows far more about it than I do, or ever want to do, and who appears to be speaking from his own repeated experience with his male friends when he exclaims—

"O joy divine of friends! To hold within the circle of one's arms more than the universe holds: so sweet, so rare, so precious beyond words, the god so tenderly mortal! not kisses only or embraces, nor the sweet pain and passion of the flesh alone; but more, far more, to feel (ah joy!) the creature deep within touch on his mate, unite, and lie entranced there, ages down, and ages long, in light, suffused, divine—where all these other pleasures fade but to symbols of that perfect union!" (*Towards Democracy*, page 409).

A man in Sheffield to whom I showed this shameless rhapsody on the vilest practice known to the depraved, said, after he had read it, "That is sewerage"; and he was perfectly correct. And some of the stuff which meets the eye upon your next page is little better:—

"O Child of Uranus" (Uranians being one of the names given, according to you, to the Homosexual people) "O child of Uranus, wanderer down all time, darkling, from the farthest ages of the earth the same strange tender figure, full of grace and pity, yet outcast and misunderstood of men—thy woman-soul within a man's form dwelling (was Adam perchance like this ere Eve from his side was drawn?), so gentle, gracious, dignified, complete, with man's strength to perform, and pride to suffer without sign, and feminine sensitiveness to the last fibre of being; strange twice born, having entrance to both worlds—loved, loved by either sex, and free of all their lore! I see thee where down all of time thou comest; and women break their alabaster caskets, kiss and anoint thy feet, and bless the womb that bare thee, while in thy bosom with thee, lip to lip, thy younger comrade lies. Lord of the love which rules this changing world, passing all partial loves, this one complete, the mother-love and sex-emotion blended. I see thee where for centuries thou hast walked, lonely, the world of men, saving, redeeming, drawing all men to thee, yet outcast, slandered, pointed of the mob, misjudged, and crucified."

Here is another sample of the filth in which you appear to revel. When telling your readers of what will go on in human society when the Lord Demos comes into power (which God forbid) you make that low personification of Democracy say to the man "who walks in singleness of heart"—

"Though he be poor and ignorant I will be his friend; I will swear faithfulness to him, passing my lips to his, and my hand to betwixt his thighs." (*Towards Democracy*, page 338).

Truly we have here a very curious kind of friendship. There is, I should think, no difficulty even now, and before "the coming of the Lord Demos," in practicing it with some people, though I cannot speak with the authority of your extensive experience. But this kind of abomination is in perfect harmony with the rest of your vile homosexual teaching, and it gives, I think, no exaggerated picture of the shameless indecency which will prevail in human society when Demos, as you understand him, is supreme lord and king, and when his servants, the Socialist "comrades," are in power everywhere throughout the world. For such undoubtedly is their darling ambition,

Can there be any mistake as to what all the vile stuff which I have just quoted means? It is a glorification of homosexuality, and it shows quite plainly to me that you were born thousands of years behind your time. If you had lived in Sodom or Gomorrah you would have been made poet laureate. Of the infamous character of the passion, in the defence and justification of which you write, there cannot be the slightest doubt; and on page 33 of your pamphlet called *Homogenic Love* the description of it which you give (on the authority of Dr. Moll) in the very words of one of those unfortunate persons who have been enslaved by it, places this fact in so clear a light that there is no possibility of mistaking it.

"The passion is, I suppose," says this man, "so powerful, just because one looks for everything in the beloved man—Love, Friendship, Ideal, and Sense-satisfaction. As it is at present I suffer the agonies of a deep unresponded passion, which wakes me like a nightmare from sleep, and I am conscious of physical pain in the region of the heart."

Here we are presented with a picture of lust so monstrous, unnatural, and horrible that to a healthy mind there will be considerable difficulty in realizing the condition which it depicts. And yet it does not appear to surprise you in the least, owing, I suppose, to your extensive experience of the erotic insanity to which it refers. For instead of protesting against the foolish, if not criminal, practice of allowing such madmen as these to be at large, you immediately proceed to found upon their existence an argument in favour of homosexuality.

"In such cases," you say, "the love, in some degree physically expressed, of another person of the same sex, is clearly as much a necessity and a condition of healthy life and activity as in the more ordinary cases is the love of a person of the opposite sex." (page 33).

In other words, in order that this depraved man may enjoy healthy life and activity, another man must become as lost to all decency, honour, and self-respect as he himself is! What preposterous rubbish! From homosexuality in any shape or form, to any extent or degree, healthy life and activity cannot by any possibility come. The whole thing is disease, and from disease health is never to be obtained. As well talk of obtaining life from death, or purity from impurity. Healthy life and activity, indeed! No man who lusts after the body of another man can obtain these good things by gratifying an appetite which is in every way opposed to them. Good flows not from evil in this manner. Such a man is rotten at the core, and from his blasted centre only blight and disease can come into the community which harbours him. He ought to be isolated or destroyed. He is not fit to live in civilized society, and it is therefore not at all surprising that he should be found scheming, conspiring, and working, along with all those who are as morally rotten as himself, to destroy human civilization, and fill all the sons of men with the awful fire that burns inside himself.

I am aware that you state that in a great number of cases the relation between homosexual persons "is not distinctly sexual at all," but you completely give the show away when you immediately add, "though it may be said to be physical in the sense of embrace or endearment" (*Homogenic Love*, page 15). Embrace and endearment between men! Good Heavens! The very thought of such effeminate practice fills one with loathing. But no doubt to persons of your mental and moral make-up they will appear to be perfectly natural, normal, healthy, and even beautiful. This shows how wide and deep is the gulf which separates an homosexual from one who stands at the opposite pole in this matter. I cannot say that I feel sorry to know that such is the case. The thought of being too near to a member of the embracing and endearing fraternity is anything but a pleasant one. Their way of expressing their "love" is certainly a very demonstrative one, but the affection which embodies itself in activity of a more rational, dignified, and useful kind may perhaps, after all, be a far deeper and more genuine feeling. All that glitters is not gold, and lavish display has often little or no substance behind it. Caresses are not unfrequently bestowed far more to please those who give them than to really benefit either mentally, morally, or physically those who receive them. He who loves another with a perfect love, pure as light and one with the love celestial of the Eternal Father from Whom alone all love that is truly such can come, seeks not any pleasure or gratification of his own by means of that other, but seeks only that other's solid, lasting, and, if possible, never-ending good. But here I touch upon a reality which is as high above all forms of homosexuality, or of heterosexuality, or of sexuality of any kind, as the heavens are above the earth. You may not know this reality, but it is known, and over all this earth it shall rule with the power and authority of the Father when Democracy, in the foul sense in which you and Whitman understand the term, is overthrown and annihilated for ever.

It was to this reality that Dante referred when, in the fifteenth *Canto* of *The Vision of Paradise*, he wrote of "true love, that ever shows itself as clear in kindness, as loose appetite in wrong," and when he went on to add, "he hath in sooth good cause for endless grief, who, for the love of things that lasteth not, despoils himself for ever of that love." But this is above your level.

Will any man seriously maintain that the erotic inversion which you hold up for admiration, if not for imitation, in your writings and compilations upon this subject is at all like, or, indeed, has anything whatever in common with the divine love that I have so imperfectly indicated in the preceding paragraph? Here is a choice specimen of love as you understand the feeling, and truly your state of mind must be deplorable enough if you know of nothing better and higher than this. It is taken from page 133 of *Iolaus, an Anthology of Friendship*, and comes originally from Richard Barnwell, one of the Elizabethan singers of the sixteenth century:—

"Scarce had the morning star hid from the light  
Heaven's crimson canopie with stars bespangled,  
But I began to rue th' unhappy sight  
Of that fair boy that had my heart intangled;  
Cursing the time, the place, the sense, the sin;  
I came, I saw, I viewed, I slipped in.  
If it be sin to love a sweet-faced boy,  
(Whose amber locks trust up in golden tramels  
Dangle adown his lovely cheekes with joye,  
When pearle and flowers his faire haire enamels.)  
If it be sin to love a lovely lad,  
Oh then sinne I, for whom my soul is sad."

It is a pity that Barnwell had not something better to do than to write such unhealthy rubbish as this, and the same remark applies to your own action in disfiguring with it the pages of a modern publication. The same may be said also of these vile lines which on page 91 of *Iolaus*, you quote from F. Lamb's translation of *Catullus*:—

"If, all complying, thou wouldst grant  
Thy lovely eyes to kiss, my fair,  
Long as I pleased; oh! I would plant  
Three hundred thousand kisses there.  
Nor could I ever then refrain,  
Nor satiate leave that font of blisses,  
Tho' thicker than autumnal grain  
Should be our growing crop of kisses"

Your readers would never dream that lines like these could be addressed by one of the male sex to a "comrade" of the same sex if they did not know that the whole of your book treated exclusively of homosexual love, or rather lust—for this is its correct name, and if *Iolaus* got the name which it ought to have this would appear on its title page. But undisguised infamy no wolf in sheep's clothing is ever likely to deal in. His purpose is to dress Hell up in the garb of Heaven, so that he may if possible deceive even the elect themselves.

It is quite evident from the samples just given that Krafft Ebing, whom you quote on pages 21 and 22 of *Homogenic Love*, is perfectly correct when he says that—

"The sexual life of these Homosexuals is *mutatis mutandis* just the same as in the case of normal sex-love. The Urning loves, deifies his male beloved one, exactly as the woman-wooing man does his beloved one. For him he is capable of the greatest sacrifice, experiences the torments of unhappy, often unrequited love, of faithlessness on his beloved's part, of jealousy, and so forth. His attention is enchained only by the male form. The sight of feminine charms is indifferent to him, if not repugnant" (*Psychopathia Sexualis*, seventh edition, page 236).

"Then he," you add, "goes on to say that many such men, notwithstanding their actual aversion to intercourse with the female, do ultimately marry, whether from ethical, as sometimes happens, or from social considerations. But very remarkable—as illustrating the depth and tenacity of the homogenic instinct—and pathetic too, are the records that he gives of these cases; for in many of them a real friendship and regard between the married pair was still of

no avail to overcome the distaste on the part of one to sexual intercourse with the other, or to prevent the experience of actual physical distress after such intercourse, or to check the continual flow of affection to some third person of the same sex: and thus unwillingly, so to speak, this bias remained to the end." And in a note you quote Krafft Ebing again as follows:—"How deep congenital sex-inversion roots may be gathered from the fact that the pleasure dream of the male Urning has to do with male persons, and of female with females." (*Psychopathia Sexualis*, seventh edition, page 288).

It is thus quite evident from reliable medical testimony that the practice of your vile homosexuality quite unfits its slaves for the duties of the married state, and causes them to turn from their wives to the male "comrades," who are more capable of satisfying their unnatural appetites. Angels and ministers of grace defend us! This is the comrade love's effect upon the comrades! Are these diseased people fit to be at large? Ought not their homosexual lusts to be treated in a lunatic asylum, or in a lethal chamber? And yet on page 25 of *Homogenic Love* you maintain that, judging from the testimony of history, literature, art, and even of modern science, the identical erotic inversion from which they suffer "is capable of splendid developments; and that a love and capacity of love of so intimate, penetrating, and inspiring a kind—and which has played so important a part in the life-histories of some of the greatest races and individuals—is well worthy of respectful and thoughtful consideration." Adding, "and I think it has become obvious that to cast a slur upon this kind of love because it may in cases lead to aberrations and extravagances would be a most irrational thing to do, since exactly the same charges of possible aberration and extravagance might be brought, and the same conclusion enforced, against the ordinary sex-love."

Here is special pleading for infamy with a vengeance. You have actually the hardihood to attempt to place homosexual practices, which are worthy only of Sodom and Gomorrah, upon the same footing as the physical expressions of normal sex-love. You will not admit that they are vile in themselves, and can never under any circumstances be anything but vile. You will not admit that they are aberrations and extravagances in themselves, and not merely aberrations and extravagances of what, when rationally used as a means of racial continuance—its only natural function—is part of the subject-matter of duty, a condition of the practice of virtue, and an indispensable factor of the fullest possible life lived in the service of reason, and therefore of the Divine Being whose Eternal Word God, and are all indeed all things and all creatures in the universe serve God, and are all indeed compelled to serve Him, yet only rational beings who endeavour to act rationally serve Him willingly and consciously, and in the manner naturally fitting such beings; and this is what is here meant by His service so far as such beings are concerned.

It is easy for you to say that the homogenic passion is capable of splendid developments, but it would be no easy matter for you to prove this. Can you give a single instance in which sexual intercourse between persons of the same sex has led to splendid results of any kind? It is beside the point to instance such friendships as those of Orestes and Pylades, of Damon and Pythias, of David and Jonathan—as you do in *Iolaus*—because we do not know that these relationships had any sexual element at all in them; and that it is affection (?) involving some form of sexuality which you are seeking to justify is quite evident from the fact that one of the objects of your pamphlet is to obtain the repeal of the law which in this country makes the practice of homosexuality of any kind a criminal offence. This fact is very significant. If you were pleading for non-sexual friendship you would not ask for an alteration of the law. With friendship of this kind the law does not interfere. It only interferes when a sexual element comes in.

So that when you say that the State, by interfering when this element is known to be present, is "kicking vainly against the pricks of its own advantage" and trying "to cripple and damage a respectable and valuable class of its own citizens," (*Homogenic Love*, page 51), there can be no mistake as to the kind of persons to whom you refer, or as to the kind of practices

which they are guilty of carrying on. These persons are your own dear comrades. Their practices are those which you have written your abominable pamphlet to extol and justify. Your comrades carry on the infamy of the "comrade love," and who will venture to say that you yourself do not aid them in the filthy business? Your vile production has all the appearance of having been written by a person who, instead of exclaiming with the Publican, "Lord be merciful to me, a sinner," sets his wits to work to find all the arguments, all the reasons, all the facts that he possibly can to put himself in countenance with the public, and give some show of right to his own illegal, criminal, and loathsome habits. That the thing for which you have constituted yourself such a devil's advocate is of the lowest and foulest character is evident from the remarks which appear on page 43, where you say:—

"Summarizing then some of our conclusions on this rather difficult question, we may say that the homogenic love, as a distinct variety of the sex-passion, is in the main subject to the same laws as ordinary love; that it probably demands and requires some amount of physical intimacy; that a wise humanity will quite recognise this; but that the degree of intimacy, in default of more certain physiological knowledge than we have, is a matter which can only be left to the good sense and feeling of those concerned; and that, while we do not deny for a moment that excesses of physical appetite exist, these form no more reason for tabooing all expression of the sentiment than they do in the case of the more normal love" (*Homogenic Love*, page 35).

The words which I have italicized in the above quotation either point to something of a most revolting character, or they have no business to be there. No physiological knowledge is needed for the carrying on of normal, wholesome, and legal friendship between man and man; nor does such friendship probably demand and require some amount of physical intimacy either between persons of the same sex or between persons of different sex. Such a sentiment cannot possibly lead to excesses of physical appetite, because there is no physical appetite in it; and therefore when you seek to put it upon the same footing as that of normal sex-love, there can be no mistake as to what the thing is which you have in your mind. The fact that the criminal connection, of which you have constituted yourself the advocate, is of a sensual character, is clearly evident from another passage in which you refer by implication to the connection's physiological consequences, which, of course, no ordinary attachment between persons of the same sex can possibly have.

"I have now," you say, "said enough, I think, to show that although science has not as yet been able to give any decisive utterance on the import of the physical and physiological side of the homogenic passion (and it must be remembered that its real understanding of the ordinary sex-love is very limited), yet on its ethical and social sides, which cannot, of course, in the last resort, be separated from the physiological, the passion is pregnant with meaning, and has received at various times in history abundant justification." (*Homogenic Love*, page 42).

What you say on page 12 also points to the same fact, namely, that you are advocating no sublime, ethereal, and celestial love, but something totally different—something that is of the earth earthly, if not of a much lower region. "It will," you say, "be evident from the instances given—and there would be no object in ignoring the fact—that this kind of love, too, like others, has its physical side," and certainly the instances which you give amply prove the correctness of your significant statement. The vileness of the thing which you are championing is also made quite evident by what you say about it on page 32, where you again refer to physiology in your argument in favour of it.

"The desire," you say, "for corporeal intimacy of some kind between persons of the same sex, existing as it does in such force and so widely over the face of the earth, it would seem almost certain that there must be some physiological basis for the desire; but until we know more than we do at present as to what this basis may be, we are necessarily unable to understand the desire itself as well as we might wish. It may be hoped that this is a point to which attention will be given in the future. Meanwhile, though the problem is a complex one, it may not be amiss here to venture a suggestion or two. In the first place it may be suggested that an important part of all love-union, mental or physical, is its influence personally on those concerned. This influence is, of course, subtle and hard to define; and one can hardly be surprised that Science assuming hitherto in its consideration of ordinary sexual relations that the mutual actions and reactions were directed solely to the purpose of generation and the

propagation of the species, has almost quite neglected the question of the direct influences on the lovers themselves. Yet everyone is sensible practically that there is much more in an intimacy with another person than the question of children alone; that even setting aside the effects of actual sex-intercourse there are subtle elements passing from one to another which are indispensable to personal well-being, and which make some such intimacy almost a necessary condition of health. It may be that there are some persons for whom these necessary reactions can only come from one of the same sex. In fact it is obvious that there are such persons. 'Successful love,' says Moll (page 125), 'exercises a helpful influence on the Urning. His mental and bodily condition improves, and capacity of work increases, just as it often happens in the case of a normal youth with his love.'

The homosexual character of the thing dealt with in these sentences is unmistakable, and the argument which you bring in to justify it points to the same fact.

"No one," you say, "if fairly confronted with the question, would seriously maintain that the mutual stimulus, physical, mental, and moral, which flows from embrace and endearment is nothing, and that because these things do not lead to actual race propagation therefore they must be discountenanced. If so, must even the loving association between man and wife, more than necessary for the breeding of children, or after the period of fertility has passed, be also discountenanced?" (*Homogenic Love*, pages 34 and 35).

Here again there is the same plausible attempt to put what is an abuse in itself upon the same footing as ordinary sex-love which is only an abuse when it goes beyond what efficient racial continuance requires.

But it must, I think, be confessed that some of your special pleadings for infamy are very ingenious. Here is one of them:—

"In truth, it seems," you say, "the most natural thing in the world that just as the ordinary sex-love has a special function in the propagation of the race, so the other love should have its special function in social and heroic work, and in the generation, not of bodily children but of those children of the mind, the philosophical conceptions and ideals which transform our lives and those of society" (*Homogenic Love*, page 43).

And on the same page you say,—

"It is easy to see that while on the one hand the ordinary marriage is of indispensable importance to the State as providing the workshops as it were for the breeding and rearing of children, another form of union is almost equally indispensable to supply the basis of social activities of other kinds."

And two pages further on you use the same kind of argument.

"It is," you there say, "difficult to believe that anything except that kind of comrade-union which satisfies and invigorates the two lovers, and yet leaves them free from the responsibilities and impediments of family life, can supply the force and liberate the energies required for social and mental activities of the most necessary kind."

And on the next page you say—

"It may indeed be doubted whether the higher heroic and spiritual life of a nation is ever quite possible without the sanction of this attachment in its institutions; and it is not unlikely that the marked materialistic and commercial character of the last age of European civilized life is largely to be connected with the fact that the only form of love and love-union that it has recognised has been the one founded on the quite necessary but comparatively materialistic basis of matrimonial sex-intercourse and child-breeding."

The infamy of Sodom and Gomorrah is not, of course, in your judgment a materialistic affair at all. It is a holy, pure, and beautiful connection worthy of prophets and poets who dwell in lovely vales with flowery meads, purling streams, roses, nightingales, and other delightful attractions to charm and elevate the worshippers among both sexes who come from far and near to worship at the shrines of these homosexual divinities whose lofty minds soar far above the petty cares, vulgar responsibilities, and commonplace duties of family life. In fact, by means of such a connection you hope to make a new and better race of people to inhabit this earth, herein carrying forward the work of the great American Prophet whom you follow and imitate in almost everything—I refer to Walt Whitman, "the inaugurator, it might almost be said, of a new world of democratic ideals and literature, who insists continually on this social function of intense and loving comradeship, the personal and passionate attachment of man to man."

"I will make," he says, "the most splendid race the sun ever shone upon, I will make divine magnetic lands . . . I will make inseparable cities with their arms about each others necks, by the love of comrades" (page 46).

And again—

"It is to the development, identification, and general prevalence of that fervid comradeship (the adhesive love at least rivalling the amative love hitherto possessing imaginative literature, if not going beyond it) that I look for the counterbalance and offset of our materialistic and vulgar American Democracy, and for the spiritualisation thereof. Many will say it is a dream, and will not follow my inferences; but I confidently expect a time when there will be seen, running like a half-hid warp through all the myriad audible and visible worldly interests of America, threads of manly friendship, fond and loving, pure and sweet, strong and lifelong, carried to degrees hitherto unknown, not only giving tone to individual character, and making it unprecedently emotional, muscular, heroic, and refined, but having deepest relations to general politics. I say Democracy infers such loving comradeship as its most inevitable twin and counterpart, without which it will be incomplete, in vain, and incapable of perpetuating itself." (Whitman's *Democratic Vistas*.—Note.)

Writing like this only shows how easily the most putrid cesspool may be skinned over with a deceitful mask of seductive beauty intended to blind the ignorant, the thoughtless, and the sentimental to its true character. But any thinking man who reads your *Homogenic Love* will see very clearly what that character is. This vile pamphlet supplies the key to a great deal of what both you and Whitman have written. Over the lowest, the foulest, the most loathsome, debasing, and degrading materialism both of you attempt to draw a veil of poetical sentiment and idealism. Your aim evidently is to give to vice all the outward appearance of virtue, to palm impurity off upon the world as a clean, healthy, and wholesome thing, and to thus, metaphorically speaking, so well whitewash the Devil as to quite disguise his blackness and make him look just like an angel of light. But his cloven foot shows itself clearly enough through the pages of *Homogenic Love*, and the fact of your having written that infamous production will damn your reputation for ever.

The final goal of *Homogenic Love* is not, I am inclined to think, seen even by all of those who both believe in it and practice it. For just as socialistic or unexclusive love for women leads to the communism of women, so the same kind of love for men leads to the same kind of thing so far as they are concerned. It must do so. For just as there is a selfishness—a selfishness dictated, it is true, by reason, and approved by conscience—involved when a man and a woman keep their sex-love exclusively for their own enjoyment, instead of generously sharing it with as many others as possible, so there is the self-same piece of Individualism involved when one man and another man act in precisely the same manner. If the "comrades" need a physical bond of union to keep them together, link them up into bands, and bind their forces in the service of their infernal cause—and that they do need such a bond is now beyond question—then it follows necessarily that the more this physical bond is shared in by each and every one of them, the more will it make them one in the sense understood by themselves, and one also in a common guilt, a common infamy, and a common punishment ultimately for the vile lives which in order to be consistent with themselves, they will all have to lead. For then will they realize in all its fulness of degradation and shame the practical outcome of their great Socialistic maxim of "each for all and all for each."

The more the "comrades" carry on homosexual practices amongst themselves promiscuously, the more will they actually realize their fraternal principle of each for all and all for each; nor is it easy to see how they can fully realize such a principle unless they do promiscuously resort to such practices. According to "comrade" Blatchford, "no man has a right to his self, because he did not make that self." (*Merrie England*, page 75). Why, then, should he selfishly and unsocially keep his body exclusively to himself when some of his dear "comrades" are burning with an ungovernable homogenic "love" for it, and are likely to be injured in health if he refuses to allow them to form the closest possible union with it? I can quite understand a selfish Individualist acting in this last unsocial and stand-offish

manner, but from dear "comrades" who love one another homogenically greater kindness and mutual helpfulness may surely be expected. I see nothing in their ultra-social creed to prevent them from putting their naked bodies together and mutually embracing each other whenever they wish to do so, and I think that it is quite possible that during the last twenty or twenty-five years, hundreds, if not thousands, of them have done so in the house of their Prophet and God in Caudwell Valley, Holmesfield.

But here at this point it will not, I think, be out of place for me to quote some words that appear in a letter which I received not long ago from one of your admirers, if indeed he is not also one of your disciples. It was through the kindness of this gentleman that I was enabled to read your extraordinary pamphlet, and also to keep it long enough to enable a friend of mine in Sheffield to make two copies of it containing every word that is in it. Dealing with the embrace and endearment business, which, according to your pamphlet, is included in the expression of homosexual love, your admirer and possible follower says:—

"I can assure you from my own observation and knowledge that the particular act which you think Carpenter has in his mind is a very harmless, mild sort of affair. It is the act usually committed by educated and healthy-minded inverts, and consists simply of the contact of naked body with naked body in a mutual embrace."

Very harmless and very mild indeed! And this is the "comrade love"! This is the wonderful "bond," the Whitmanian "adhesiveness," "which, by the most passionate and lasting compulsion, may draw members of the different classes together, and (as it often seems to do) none the less strongly because they are members of different classes"; and concerning which "it is hardly needful in these days, when social questions loom so large upon us, to emphasise the importance of." (*Homogenic Love*, page 47).

Homosexuality is thus, according to your own account of it, a something having a social value, a bond capable of drawing and binding together all sorts of people in all grades of society. Shall I be far from the mark if I say that it has already bound together in one union of shame, dishonour, and infamy the majority of the "comrades" in the political Party to which you belong? And shall I be far from the mark if I say that eventually it will bind all of them together in such a combination? Do either they or you know of anything else that is better fitted for the purpose? Agents of darkness and destruction may fittingly be linked together by a bond consisting of vile practices that will not bear the light of day throwing upon them.

A question naturally arising just here is—How many members of the different classes in society has this filthy bond of homosexuality drawn together for social and political purposes? Their number will of course depend upon the number of persons in all grades of society on whom the bond in question is capable of acting. In other words, it will depend upon the number of homosexuals in the community. Some light is thrown by you upon this point on page 19 of your pamphlet. You there state that "it has become quite clear that the number of individuals affected with 'sexual inversion' in some degree or other is very great—much greater than is supposed to be the case." I am sorry to hear this, because if it is true modern society must be in a most rotten condition. But you go on to say that

"It is, however, very difficult or perhaps impossible to arrive at satisfactory figures on the subject, for the simple reason that the proportions vary so greatly among the different peoples, and even in different sections of society, and in different localities; and because of course there are all possible grades of sexual inversion to deal with, from that in which the instinct is quite exclusively directed towards the same sex, to the other extreme in which it is normally towards the opposite sex, but capable occasionally, and under exceptional attractions, of inversion towards its own—this last condition being probably among some peoples very widespread, if not universal."

So that, if you are correct, there is, I am sorry to say, an abundance of diseased material in the modern world for the Socialistic votaries of the "comrade love" to work upon, so as "to form an indissoluble union and compact, a brotherhood unalterable," bound together by all shades and degrees of homosexual passion, which is "mightier than Mammon" and even "something more, more personal and close, than philanthropy inspires." (*Towards Democracy*, pages 277 and 401).

All this to me is very easily understood. Mankind are moved by appeals to the two elements into which human nature may be finally resolved, namely, reason and appetite. In periods of great public and private corruption ambition's only way to power lies through appeals to the latter. The Prophet of Mecca promised his followers a sensual Paradise in Heaven. The Prophet of Caudwell Valley promises his followers a sensual Paradise on earth. Both of these impostors lie. There is no such thing as a sensual paradise anywhere in existence. The only paradise that is, ever was, or ever will be, is the Kingdom of God which is within us, or rather, which is within the few among us who seek and strive for happiness in something better than sensuality of any kind. "And there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie." God Himself, or, rather, the knowledge and love of Him, is the bond which binds together those who inhabit this paradise. To mutually know Him, to mutually love Him, and thus to mutually enjoy the blessedness of hearts and minds made pure by that knowledge and that love, is to possess within themselves the only paradise which moral and intellectual beings are naturally fitted for, and those who are wise will neither expect nor seek for any other.

To what do you refer when you speak of "passionate and lasting compulsion"? Are you thinking of the constant and irresistible desire of dear "comrades" for mutual embraces, and for the contact of naked body with naked body? If you are not thinking of this, what on earth are you thinking of? The selfish, exclusive, and stand-offish Individualist has no such passionate desire for the persons of his friends. He is bound to them by no "adhesive" bond of this ultra sociable character. The links which join him with them are not sensual but intellectual. They are born of reason, not of appetite. But what gives to your bond its lasting compulsion? I rather fancy that I know. When once your dear "comrades" have become accustomed to carry on homosexual practices amongst themselves, they are very likely placed by the force of habit under a kind of compulsion to continue carrying them on. Their bond is, it is true, a bond of mutual guilt and infamy, but, for anything I know to the contrary, it may hold them very closely and permanently together. Certainly the *Homogenic Love* infamy seems likely to be just the very kind of bond by which an enemy of mankind would wish them to be bound to one another and to him in an infernal league bent upon destroying all that is good in the world, and bringing ruin and desolation upon the whole of mankind.

The man who cannot see what a menace your *Homogenic Love* is to the peace, the happiness, the security and good order of civilized society must be blind indeed. And yet this vile passion is an inseparable part of the doctrine of sex to which you, Whitman, and no doubt others in your destructive movement, look for "the liberation of a motive greater than money, and the only motive perhaps that can finally take precedence of money." (*Towards Democracy*, page 403.) And as such it will be taught in schools and churches if ever such men succeed in getting hold of supreme power either in this or in any other country in the civilized world.

"Confessed passionate lovers of your own sex, arise!" you say. "Heroes of the enfranchisement of the body (latest and best gift long concealed from man), arise! As the north wind in summer runs over the world, making a clear light down to the very horizon—so is the world prepared for you." (*Towards Democracy*, page 29).

"Come! I too call you. I have looked in your eyes, O you of great faith and few words; you cannot escape, now. Under your eyelids I have seen, shy, hidden away, pure without taint, one with the fresh air to sweeten all the world—lo! the greatest faith of all. You sacred ones, first interpreters, you holders up of new ideals, you greatest and least, you who are and by your mere presence create Democracy—Arise!" (pages 29 and 30).

"The body is the root of the soul. As the body in air, so the soul sustains itself in love." (page 37).

"Sex still goes first; and hands, eyes, mouth, brain follow; from the midst of the belly and thighs radiate the knowledge of self, religion, and immortality."—*Towards Democracy*, page 18

The last pronouncement gives the key to the greater part of the teaching which is peculiar to Whitman and yourself. "O, I say," says the former Prophet, "the body is the soul." From such idolatrous worshippers of perishable flesh nothing is too vile to proceed.

Perhaps the clearest evidence of character of the loathsome thing which you seek in your pamphlet to bolster up and make presentable, is contained in your closing paragraph, followed as it is by a very significant note.

"We have shown," you say, "that the special functions and really indispensable import of the homogenic or comrade love, in some form, in national life; and it is high time now that the modern States should recognise this in their institutions, instead of (as is also done in schools and places of education) by repression and disallowance, perverting the passion into its least satisfactory channels. If the dedication of love were a matter of mere choice or whim, it would still not be the business of the State to compel that choice; but since no amount of compulsion can ever change the homogenic instinct in a person, where it is innate, the State in trying to effect such a change is only kicking vainly against the pricks of its own advantage, and trying, in view perhaps of the conduct of a licentious few, to cripple and damage a respectable and valuable class of its own citizens." (page 51).

Very respectable and very valuable indeed are citizens who indulge in naked embraces with persons of their own sex! Very respectable and and very valuable! I thank you for these words.

"In France" (you continue in a note), "since the adoption of the Code Napoleon, sexual inversion is tolerated under the same restrictions as normal sexuality; and according to Carlier, formerly Chief of the French Police, Paris is not more depraved in this matter than London. Italy in 1889 also adopted the principles of the Code Napoleon on this point."

The implication is that England would do well to do likewise. But when will you have the courage to say this openly, and not merely in a privately-circulated pamphlet? If the homosexual "love" (as an advocate of which you claim no less a philosopher than Plato), is such an excellent institution as you affirm it to be, why do you not start a political agitation for the repeal of the law which in this country makes every form of the physical expression of it a criminal offence? The Socialist party may surely be depended upon to support such an agitation, and all the Labour Members in the House of Commons may be trusted to do their best in that place to carry it to a successful issue. "Plato throughout his discourses never," you say, "suggests for a moment that the love of which he is speaking is any other than the homogenic passion, or glosses over or conceals its strong physical substructure." (*Homogenic Love*, page 24). The italics are mine. But what was good enough for Plato is not yet thought by the majority of people here to be good enough for toleration by the laws of this country. In course of time, however, if you work very hard, you may convert the majority to your way of thinking. Then the respectable and valuable citizens just mentioned will be able, without any legal let or hindrance, to enjoy the "joy divine of friends" to their hearts content. It seems a pity that they should have to wait for this liberty until the establishment of the Social Democratic State.

You may possibly find something of interest in the letter printed below. It is not likely to ever appear in the newspaper to which it was sent. If I am rightly informed you have recently been extolled to the skies in that publication, and your portrait has appeared in its columns as that of one who is moving towards the ideal. But which ideal? That of good or that of evil? Just as there are two possible courses of human conduct, so there are two ideals of such courses. The ideal towards which you and your disciples are moving is just what one might expect to find in the minds of the foulest fiends of the lowest circle of the Inferno, your fitting, and, I trust, your final, home. Go to it, and take the whole of your Democracy down along with you at the same time. May eternal Hades swallow up the entire crew. But here is the letter to which I refer.

#### SOCIALISM AND THE CRIMINAL LAW.

To the Editor of THE SHEFFIELD DAILY TELEGRAPH.

Sir,—May I call the attention of your readers to a fact which ought to be of deep public interest, seeing how closely connected it is with public morals, the natural growth of population, national independence, and the lasting welfare of the whole community.

Since 1894 a pamphlet entitled *Homogenic Love*, in which the offence known to the criminal law as sexual inversion is unmistakably advocated, has been privately circulated amongst the Socialist Party in this country, and possibly to some extent also amongst the general public. It was published by the Labour Press Society Limited, Tib Street, Manchester, and the writer of it is Edward Carpenter, the well-known Socialist Prophet, who lives at Holmesfield, some three or four miles from here.

The following quotation from page 49 of this production will show, I think, that I have not misrepresented its character: "It has been insisted on in this essay that the homogenic love is a valuable social force, and, in cases, an indispensable factor of the noblest human character; also that it has a necessary root in the physical and sexual organism. This last is the point where the law steps in. 'We know nothing,' it says, 'of what may be valuable social forces or factors of character, or of what may be the relation of physical things to things spiritual; but when you speak of a sexual element being present in this kind of love we can quite understand that, and that is just what we mean to suppress. That sexual element is nothing but gross indecency, any form of which by our Act of 1885 we make criminal.'"

For the information of those readers who may never before have heard of the term "sexual inversion," it may be pointed out that it means in essence the very identical crime for which the Cities of Sodom and Gomorrah are said to have been destroyed by fire from Heaven; a crime which was also rampant in Rome and Greece when St. Paul denounced it in his Epistle to the Romans, and one which, moreover, had much to do with the destruction of the Pagan civilization of those times.

This crime is, of course, expressed in various ways; but the question in regard to it which I should like to have answered is this—Is not the written, printed, and circulated advocacy of such a crime equally as illegal as the practice of it?

Another question, and one with which I conclude, is this.—If the Socialist Party are against this crime, how comes it that throughout the whole of the fifteen years of *Homogenic Love's* circulation among them, not one has ever been known to publicly denounce the vile thing, or repudiate as a leader of their movement the Socialist Prophet from whom it has come?—Yours truly,

4, Quoit Green, Dronfield, near Sheffield,  
28th February, 1909.

M. D. O'BRIEN.

Why are you unwilling to defend in fair debate before a public audience the teaching which you set forth in books and pamphlets?

On the 7th of March, 1907, the following letter was sent to you at your address in Caudwell Valley, Holmesfield, Derbyshire:

Quoit Green House, Dronfield, near Sheffield,

7th March, 1907.

Dear Sir,—You are, I believe, a recognized exponent of Socialism, and I write to ask you if you are willing to meet an opponent to debate in a public meeting, held in the Dronfield Town Hall, the question, "Is Socialism Morally Sound?" You to pay half the necessary expenses, and your opponent the other half.

I am, dear Sir,

Yours respectfully,

W. WARD BARKER.

To that letter no reply has been received.

Little more than a year ago I attacked some of your doctrines in the correspondence columns of the *Sheffield Daily Telegraph*, where you had ample opportunity to defend them; but in the letter which you sent to that newspaper no defence was made.

A few weeks ago, at the close of the lecture on "Socialism and State Interference," which you delivered for the Fabians in the Lower Cutlers' Hall, Sheffield, I asked through your chairman whether you were willing to publicly debate the subject of your lecture, and your reply was that you could not find time to do so. But you can find time to poison the minds of both sexes with teaching that which is bad alike for the individual and for the community at large; why, then, are you unable to find time to defend it upon an open platform? Sound, healthy, and wholesome doctrines could not lose, they could only gain, by public criticism. "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" need fear no attack from any quarter. They will stand firm and unshaken until the Day of Judgment. But a set of doctrines that cannot be defended upon an open platform, a set of doctrines for which your own admirers and followers have not, as I know from experience, a good word to say, is a set of doctrines that cannot be good either for the people of to-day or for those of any day that will ever dawn upon this earth. For never can a time arrive in which unchastity in any

shape or form will be fit and proper for rational creatures; or in which dishonour will be fit and proper; or in which unnatural appetites, whether mild or violent, will be fit and proper. A Prophet who denies this is a false Prophet, and if he is not a liar he is a fitting agent of a Father of Lies.

It was not by shirking public discussion that Socrates made his teaching prevail. It was not by shirking public discussion that Jesus made his teaching prevail. Neither was it in this way that St. Paul carried forward the work which Jesus commenced; and neither will it be in this way that a modern Prophet of unchastity for women and infamy for men will undo the work which Jesus and Paul are believed by some of their followers to have done; for these last at least have faith, though they have not knowledge, that the work of those teachers was a work for righteousness, the furtherance of which is the supreme test, and the only measure of value, of any teaching that has any bearing upon human conduct.

But I think I know the reason why you shirk public discussion. The power fighting against you, and against all your hosts of admirers and followers in this and other parts of the world, is stronger than you are able to successfully contend with, and that is why you dare not face it upon an open platform. I use the word "hosts," because I know that, during the twenty years of your residence in Caudwell Valley, thousands of persons of both sexes have come from all parts of the globe to that out of the way place to worship at the shrine of their divinity. What attracted them? Was it reason or was it appetite? And do not many of them belong, together with their precious "Prophet," to an international Communistic Brotherhood, a band of "comrades, friends, and lovers," linked together by one common bond of guilt and infamy, for overthrowing private property, private homes, and private families throughout the world? And are they not waiting for a signal to rise simultaneously against these institutions wherever they exist, as well as against everything required for the defence of them? And what would such a rising mean? Would it not mean an attempt to carry through by violence and bloodshed the most complete social revolution that can be conceived—a revolution having for its object the universal substitution of Communism for private property, private homes, and private families?

Dronfield is not far from where you live. It cannot, at the very most, be more than four miles away, and if you could find time (as you did some years ago) to come here and preach Socialism in response to the invitation of your admirers at the Congregational Chapel, I see no reason save the one just given—namely, that you dare not publicly face opposition—why you should not be able to find time to come and defend it in the Town Hall.

At Chesterfield, when, speaking for the Social Democratic Party, you delivered your lecture on "Socialism and State Interference," within a few days after its delivery in Sheffield, you failed to give any answer to the following pertinent question:—"When the lecturer says that we cannot lay down any hard and fast principle in social matters, does he mean, for example, that it might be right in some cases for the State to give young persons 'a little wisely guided experience' of vice, and thus start them in an extremely sociable but vicious career by putting into practice his own infamous teaching on this subject; and does he think that if the State laid down regulations for giving young persons such experience it would be teaching Society good habits and helping forward a good cause?" Instead of answering that question, which you well knew contained a correct account of your vile and revolting teaching so far as young women are concerned, you deliberately misrepresented it by telling the audience that I called you infamous. I did not do anything of the kind; I called your teaching infamous, and that it is so I am able to prove out of your own mouth.

of the most depraved desires. But even your doctrine with regard to temperance, is not a sound or wholesome doctrine. While you inculcate moderation, for example, in eating, you think that "this has to be varied by an occasional orgy. . . . The orgy should not be omitted. Among other things it restores the moral tone and prevents—a very important point—all danger of lapse into Pharisaism." (*Edward Carpenter, Poet and Prophet*, page 42.) So that, according to your lofty standard of conduct, the founder of the Christian religion was himself in danger of falling into Pharisaism unless he indulged in an occasional bout of gluttony in order to restore his moral tone and save him from the chronic moral debility which an unbroken course of temperance would have inflicted upon him! Magnificent teaching for youth, is it not? The same principle would apply equally in the case of every other good habit. To restore one's moral tone, and to save one from all danger of lapsing into Pharisaism, one ought, according to your sublime teaching, to get thoroughly well drunk every now and then. How frequently this bout of drunkenness should be indulged in you do not tell us, but no doubt you wish us to be as temperate as we can in regard to the number of our drunken fits.

And this is the teaching of a man who has had the benefit of a University training, of extensive foreign travel, and of constant intercourse with the upper and educated classes of the community! This is the teaching of a man who was once a Curate in the Anglican Church under that well-known Christian Socialist, Frederick Denison Maurice! This is the teaching of one who has lectured in the Young Men's Christian Association, Fargate, Sheffield, with Sir Charles Skelton for his chairman! No doubt it is sound Christian teaching in the eyes of some people, but there are others to whom it will appear to be very different from that of Him who said, "Be ye perfect even as your Father in Heaven is perfect."

But whether it is Christian or non-Christian teaching, one fact about it is absolutely certain—it is bad teaching. It is not fit to be taught either in writing or by word of mouth, because it is only calculated to undermine character, and sap manhood and womanhood, wherever its pernicious influence spreads and extends among the people of any country. But can any other kind of teaching be reasonably expected from such a teacher as yourself? A corrupt tree inevitably brings forth corrupt fruit; and in effect you tell us yourself, in words which cannot be mistaken, that this is what you are. "If," you say, "I am not level with the lowest I am nothing; and if I did not know for a certainty that the craziest sot in the village is my equal, and were not proud to have him walk with me as my friend, I would not write another word, for in this is my strength." (*Towards Democracy*, page 6.)

Is it not a disgrace to the inhabitants of Holmesfield to have put up with such a person in their village for twenty years without showing their disapproval of him? Had you been a working man, with little or nothing to give away, instead of a person of independent means and widely-extended generosity, the probability is, I think, that you would have had to clear out of Holmesfield many a year ago. But charity covers a multitude of sins. The majority of people in every place care neither for good principles nor good practice. All they care about is money, or some other corruptible god; and they will flatter the Devil himself if only he pays them in one way or another for doing so. Such everywhere is your precious democracy, the pure fountain of political wisdom and integrity, the great collective idol before which modern ambition prostitutes its manhood, and for the sake of whose worthless favours it is ready to sell itself body and soul to the Devil.

It would be interesting to know how many in the Socialist Party have accepted the teaching of *Homogenic Love*. It is a significant fact that no leader of the party has publicly repudiated either the Prophet or his doctrines, which have now been circulating for fifteen years in the party, and which, therefore, are not likely to be unknown to its leaders. With the pronouncements of two at least of these leaders they appear to be quite in harmony. On page 50 of his *Essays in Socialism*, "Comrade" Belfort Bax says:—"Taking the question

of vice in general, i.e., of the excess of some special appetite or aberration in its manifestation, it is noteworthy that most men of strong character have been possessed of some vice, and that where they have no vice, in the conventional sense, an unscrupulous greed or ambition has taken its place. Dehumanised monsters, such as Calvin, Robespierre, or Torquemada, can scarcely develop out of men who have a safety-valve in some reasonable human vice. The advantage in strongly-marked individualities of a dash or seasoning of vice (in the conventional sense) has not been the subject of sufficient study. It seldom seems to occur to any one that the enforcement of a dead uniformity in the measure of the indulgence of the animal and quasi-animal appetites is as absurd as it is in other things." The vice advocated in *Homogenic Love* may, for anything I know to the contrary, be just the very vice to suit "Comrade" Bax.

But let us listen to another "Comrade," namely, George Bernard Shaw, who appears to have been born centuries behind his time, and who ought to have lived in the days when monarchs employed Court Jesters, among whom I am sure his remarkable qualities would have enabled him to have greatly excelled. Writing on "The Socialist Ideal" in the issue of *The New Review* for January, 1891, he said:—"The landlord is a thief, the capitalist a thief and a hypocrite to boot, the moralist a pitiful dupe of his own ratiocinative machinery, and the genuinely pious man a most dangerous rascal. When they rise up in majesty to vindicate virtue (which is to me simply the primal curse), and rebuke my monstrous and immoral paradoxes, I take a horrible delight in forcing upon them that unbearable practical question—"How much harm are you doing?"

Here we have suitable soil for receiving and nourishing the seeds contained in *Homogenic Love*; and pronouncements equally bad might, if space allowed, be taken from the writings of other leading Socialists, who are well fitted for receiving both their Prophet and his teaching, as well as for privately spreading the latter among the rank and file of the party.

The sending forth of such deadly poison to pollute the minds of your fellow-citizens proves to me that your own mind is itself a centre of pollution from which a moral leprosy is likely to spread to the thousands of young people who look up to you as their Prophet, if not as their God, and admire and follow you as their deliverer from the irksome and unpopular restraints which reason and good morals imperatively lay upon them. These restraints are represented by pernicious writers like yourself to be but so many infringements of personal freedom, which appears to them to consist in the absence of all moral checks upon the doing of any action, be it ever so vile and debasing, that it is possible for intelligent creatures to do. That this is an entirely false idea of freedom is not difficult to show. Slaves of appetite, and more especially of what is called unnatural appetite, are not and cannot be free. He only is free who is governed in all things by reason. It is in the service of reason that perfect freedom consists. Only through such service is liberation from slavery to every form of appetite possible. Reason is man's strength, appetite is his weakness. Writers like yourself seek to make him the slave of his weakness, and this miserable and degraded form of servitude to the basest element in human nature is sought by such writers to be palmed off upon their readers as the only true and genuine freedom within the reach of the individual and the community alike. It will not do. The doctrine is a snare and a delusion, as those who act upon it always find to their cost if they live long enough.

The one fact about you which strikes me more forcibly than anything else, is your glaring inconsistency. Is it possible to find anywhere a more inconsistent person than yourself? While on the one hand, like other Socialists, you fully approve of all the costly and arbitrary interference which the carrying out of the Factory Acts involves—an interference which has terribly crippled and handicapped the production of this country in its competition with other countries, which has prevented thousands of useful

workers from obtaining the remunerative employment they would otherwise have obtained, and which has driven millions of pounds worth of profitable trade out of the country—and while, in your lecture on "Socialism and State Interference" you hold up a good man like the late John Bright for public condemnation because, quite rightly, he pluckily opposed the passing of those wicked and mischievous Acts, on the other hand you plead most strongly that there should be no state interference whatever with the vile practices advocated in *Homogenic Love*. State interference is a most excellent thing when it means fining or imprisoning some unfortunate employer who wants to complete an order within a given time, and who for this reason keeps his hands at work longer than the law allows, but it is a shockingly bad thing when it comes down with all the power and authority of the law upon the infamous persons who practice what you preach in *Homogenic Love*! Your inconsistency in this matter of State interference is about as great as it can possibly be. Can you reasonably object if you are made to taste some of the interference which you are so ready to apply to others?

In concluding this letter, which is written in the public interest, and as a warning to thoughtful citizens against a grave public danger, I shall make no scruples—as I made none a day or two ago when I spoke the same words to your face—to apply to you personally the very language which, as a Socialist, you apply in one of your own books to the property-owners of this country. For notwithstanding the fact that you are a property-owner yourself, an owner of land, and an owner of stock—and I know what I am saying, because you do not live more than four miles from here—you have still the consummate impertinence to say to other owners of property—"So without more ado, clear out! . . . Begone! the whole pack of you, and let us never see your faces again!"

Therefore to you, O charming and fascinating hypocrite—charming and fascinating as the infernal serpent who is said to have seduced the Mother of mankind—to you who can see so clearly the mote of jealous exclusiveness in your brother's eye, but cannot or will not see in your own eye the beam of monstrous lust which you lie in calling love—to you I say—Go! false Prophet; corrupter and misleader of youth and inexperience; destroyer of purity, and chastity, and honour; disseminator of filth and dirt vomited up from the foul pit of sin and death; agent of Hell, and enemy of the human race—Go! breaker of sacred pledges, traitor to the Master whom you once acknowledged to be Divine, and whose cause as a Minister of the Gospel you once promised to serve; Go! vile underminer of the work and example of good parents, good guardians, good teachers, good friends, good neighbours, and good fellow-citizens; go with your abandoned disciples, both males and females, your bands of 'comrades, friends, and lovers'—as you call them—to some country where it is legal for you and them to practice the indescribable infamies which, in your illegal productions, you have sought to justify, and even to glorify! This country will soon be too hot to hold both you and them. Begone! the whole pack of you, and let us never see your faces again.

M. D. O'BRIEN.

4, Quoit Green, Dronfield,  
Nr. Sheffield, 2nd March, 1909.

#### THE LAW WHICH THE PROPHET AND HIS FOLLOWERS SEEK TO REPEAL.

(Addition to page 17, line 20).

Section 11 of the Criminal Law Amendment Act, 1885, runs as follows:—"Any male person who, in public or private, commits, or is a party to the commission of, or procures or attempts to procure the commission by any male person of any act of gross indecency with another male person, shall be guilty of a misdemeanour, and being convicted thereof shall be liable at the discretion of the Court to be imprisoned for any term not exceeding two years, with or without hard labour."

It is obvious that this section of the Act stands in this country in the way of the practice of homosexuality by the Socialist Prophet and his disciples; hence their desire to have it repealed. In the preamble the Act is described as an Act "to make further provision for the protection of women and girls, the suppression of brothels, and other purposes." These other purposes include the putting down of the vile practices of the infamous votaries of the comrade love.

## COMMUNISM THE GOAL OF SOCIALISM.

### ADDITIONS TO PAGE 21.

Commencing after line 11.

Other leaders in your infernal fraternity have talked pretty much in the same strain. Here is the case of one of them. "Comrade" H. M. Hyndman, a follower of Karl Marx, and an able expounder of the economic system of that distinguished revolutionary, is one of the leading spirits of the Social Democratic Federation, the oldest existing Socialist organisation in the United Kingdom. In December, 1886, according to the issue of *The Church Reformer* for January, 1887, he delivered in the Athenaeum Hall, London, a lecture on "Socialism and the Ten Commandments," in the course of which he spoke of the "cant talked about family life—man after all being but the highest animal, and there being no family life among cats and dogs." When he proceeded to claim the right and urge the duty of the State to take the children from their parents, a man in the audience, who appeared to be quite at one with Mr. Hyndman's economic teaching, called out to him—"If you come and take away my kid, Mr. Hyndman, I can tell you I'll shoot you." That little incident clearly showed that although all Socialists may be against private property when it belongs to other people, all of them are assuredly not against it when it belongs to themselves.

Another great leader among the Socialists, namely, "Comrade" Bernard Shaw, said recently in *The Clarion* that he had great hopes of persuading the Fabian Society to organise a real Socialist party, "openly bent on abolishing property, breaking up the family, annihilating militarism by refusing to renew the Mutiny Act" and "making our domesticity decent by stamping out marriage and other legal forms of prostitution and chattel slavery."

Such are the Socialistic saviours of the modern world, the chosen, the elect of infallible Demos, before whose rising all other teachers the world has ever known are expected to hide their diminished heads. "Comrade" Hyndman, with the penetration of a thoughtful and consistent Socialist, predicts that under Socialism there will be "the complete change in all family relations" and "a widely extended communism," (*Historical Basis of Socialism*, page 452) which every student properly acquainted with the subject well knows that there must be. It is to this which you no doubt refer when you say—"This is the Communism which Civilization has always hated, as it hated Christ" (*Civilization: Its Cause and Cure*, page 42); and your conception of the character of the Founder of Christianity may be gathered from the fact that on page 233 of *Towards Democracy*, you say that "the Magdalen shall run down to answer the knock at the door, and Jesus, her lover, Himself shall enter in." For it is your contention, as I have shown, that "to all love, and indeed to all human feeling, there must necessarily be a physical side" (*Homogenic Love*, page 13); so that you evidently take Jesus to have been himself something in the direction of a Communist, if not as complete and thoroughgoing a "comrade" as you are yourself.

Thus do you trail your filthy slime, vile serpent that you are, over the character of one who, for anything you can prove to the contrary, may have been purity incarnate, and as far removed from the foul hogwash called Communism as the most consistent and complete Individualist that ever lived.

By Christians who are at the same time Socialists it will no doubt be readily believed that the Founder of their creed was a Communist, or something very like one; and most likely you will yourself be of their opinion. Perhaps the most astonishing pronouncement in this direction is from Mr. John Humphrey Noyes, the head and founder of the "Perfectionists" of Oneida Creek, U.S.A., and the author of the *History of American Socialisms*, one of the most important works on the subject of Socialism. "The abolishment," says Noyes, "of exclusiveness is involved in the love relation required between all believers by the express injunction of Christ and the Apostles, and by the whole tenour of the New Testament. The new commandment is that we love one another, and that not by pairs, but *en masse*." (*American Socialisms*, page 626, Philadelphia,

J. B. Lippincott & Co.; London, Trubner & Co., 1870). And that was just how Mr. Noyes and the Socialists at Oneida Creek, true to the Socialist principle of unexclusiveness, their honour rooted in dishonour, did in actual fact love one another. They carried Socialism to its only logical issue in Communism, and Communism, says Mr. Keir Hardie, is the goal of Socialism. He is perfectly correct, but it is doubtful whether he will ever dare to stand upon a public platform and tell an audience what communism involves.

Monogamy, so far as its principle of sexual exclusiveness is completely carried out, means chastity in the relations of the sexes, just as the opposite extreme of Communism or unexclusiveness means unchastity. It is from chastity to unchastity that Socialism, so far as it affects sex relations, necessarily leads; and this fact was clearly seen by Fredk. Engels, a co-worker with Karl Marx, and one of the ablest leaders that your movement ever had. "Monogamy," he says, "was the first form of the family not founded on nature, but on economic conditions—namely, the victory of private property over primitive and natural collectivism. (*Origin of the Family*, page 91). And on page 79 he makes these significant pronouncements—"With the transformation of the means of production into collective property, the monogamous family ceases to be the economic unit of Society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally well for all children, legal or illegal. This removes the care about the "consequences" which now forms the essential social factor, moral and economic, hindering a girl from surrendering unconditionally to the beloved man. Will not this be sufficient cause for the gradual rise of a more unconventional intercourse of the sexes, and a more lenient public opinion regarding origin, honour, and female shame?" In other words, socialistic provision for children means seduction made easier. Under Socialism the male "comrade" will be able to say to his female "comrade"—"Listen only to the promptings of appetite, and ignore the voice of reason. There are no parental consequences to fear, those being taken entirely over by Society acting in its corporate capacity, and only by you and I in so far as we share in them equally with everybody in general and nobody in particular." Magnificent principles on which to rear and train the youth of both sexes, when, in the expected Social Democratic State, the community as a whole is the sole father, mother, guardian, and teacher of every growing citizen!

M. Gabriel Deville, a distinguished French Socialist, saw the same truth that was seen by Engels, the German Socialist: and he states it in much the same way, "Marriage," he says, "is a regulation of property, a business contract, before being a union of persons, and its utility grows out of the economic structure of a society which is based upon individual appropriation. By giving guarantees to the legitimate children, and assuring to them the paternal capital, it perpetuates the domination of the caste which monopolizes the productive forces. . . . When property is transformed, and only after that transformation, marriage will lose its reason for existence, and boys and girls may then freely, and without fear of censure, listen to the wants and promptings of their nature. . . . There will be no room for prostitution, or for marriage, which is simply prostitution before the Mayor." (Quoted by Lecky in his *Democracy and Liberty*, volume II., page 349, cabinet edition).

The Socialistic and anti-private-property principle of unexclusiveness, of each-for-all and all-for-each, strikes inevitably at the very root of the monogamic union, without which the separate private family composed of children who have in a clear and unadulterated manner the same father and the same mother, cannot in the very nature of the case exist. The whole spirit and tendency of Socialism is against monogamic exclusiveness, but without exclusiveness the clearest possible individualization of male parentage is impossible, and the putting of his duties and responsibilities upon the shoulders of the father is quite out of the question. Of course under Socialism, when the community in its corporate capacity feeds, clothes, houses, nurses, educates, amuses, doctors, and does everything else in a large or small way for the children, there will be no necessity for that clear and unmistakable individualization of male parentage which is only needed to-day in so far as men are individually held by law responsible for the support of their children. The facts in connection with pauperism bear out this contention. In proportion as young women are able to put their children into the hands of the Guardians, and leave them there for the public to support, they know little and care less as to who are the fathers of such children. All experience shows that relieving parents of their natural duties and responsibilities is demoralising and debasing and destructive alike of the monogamic union and of the separate and private family life which grow out of it. Community of goods and the separate and private family household will not work together. "The very first conception of a Socialistic State is such a relation of sexes as

shall prevent men and women from falling into selfish family groups. Family life is eternally at war with social life. When you have a private household, you must have personal property to feed it; hence a community of goods—the first idea of a social state—has been found in every case to imply a community of children, and to promote a community of wives. That you cannot have Socialism without introducing Communism is the teaching of all experience, whether the trials have been made on a large scale or on a small one, in the old world or in the new. All the Pentecostal and Universal Churches have begun their career with a strong disposition towards that fraternal state in which private property is unknown. Some have travelled along that line adopting all the conclusions to which the journey led, while others have turned back in alarm on seeing that the fraternal theory was at war with the sacred traditions of home. The Shakers founded their societies on the ruins of family life. The Mormons, in order to save their family life, have been forced to give up their inclination towards a common property in the Lord. The Princeites of Spaxton have to renounce their old ways of thinking when they place their feet in the Abode of Love. The Bible Communists find their logical term in the doctrine, which they adopted, of a common right in goods and wives. All the social reformers who have striven to reconcile the family group with the general fund have failed, though some of these reformers, like the pioneers of Brook Farm, were men of consummate abilities and unselfish aims." (From vol. II, pages 209 and 210 of *Spiritual Wives*, by Hepworth Dixon, London, Hurst and Blacket, 1868).

In your book entitled *Civilization: Its Cause and Cure* (pages 104 and 105), you fully recognize the truth to which the facts enumerated in the last paragraph so unmistakably point. Speaking of the monogamic ideal, "it is just here and to-day," you say, "when this ideal, after centuries of struggle, has established itself, and among the nations that are in the van of civilization, that we find the doctrine of perfect liberty in the marriage relationship being most successfully preached, and that the communization of social life in the future seems likely to weaken the family bond and to relax the obligation of the marriage tie."

But it is at this communization of social life that modern Socialists, by their own clear acknowledgement, are directly aiming. In a JOINT MANIFESTO issued a few years ago *The Social Democratic Federation, The Fabian Society, and The Hammersmith Socialist Society* say—"On this point all Socialists agree. Our aim, one and all, is to obtain for the whole community complete ownership and control of the means of transport, the means of manufacture, the mines and the land. Thus we look to put an end for ever to the wage system, to sweep away all distinctions of class, and eventually to establish national and international communism on a sound basis." (page 5). They "are," so they say on page 4, "entirely free from the illusion that the amelioration or moralization of the conditions of capitalist private property can do away with the necessity for abolishing it."

That there will, under full-blown Socialism, be no separate and private family life, and no separate and private family as we know these realities to-day, is very evidently the view of the well-known Socialist writer, "Comrade" Robert Blatchford, who, after describing on page 49 of *Merrie England* how he would arrange a Manchester street on what he calls "communal lines," goes on to say, "We set up one laundry, with all the best machinery; we set up one big drying-field; we set up one great kitchen, one general dining hall, and one pleasant tea garden. Then we buy all the provisions and other things in large quantities, and we appoint certain wives as cooks and laundresses, or, as in the case with many military duties, we let the wives take the duties in turn. Don't you see how much better and how much cheaper the meals would be? Don't you see how much easier the lives of our poor women would be? Don't you see how much more comfortable our homes would be? Don't you see how much more sociable and friendly we should become? . . . I need not go into detail; you can elaborate the idea for yourself." Yes, we can easily do this. The wives, it will be noticed, are to take things in turn, and there are to be common dining-halls, tea gardens, and other unmentioned or unmentionable commonalities, the details of which can only be left for logical thinkers to elaborate for themselves, which they will have very little difficulty in doing. But how much room will these collectivist arrangements leave for anything even remotely resembling the separate and private life of the monogamic family having the same father and mother for one and the same group of children? Other evidence might be given in support of the conclusion to be drawn from "Comrade" Blatchford's proposals. There are a number of passages in the *Fabian Essays on Socialism* which unmistakably point to an associated domestic life of a similar character to that which is sketched in the foregoing passage from *Merrie England*.

Country farm villages are to have public meal rooms, which we are told will save time and trouble to housewives, economise fuel and food, and give a far greater choice and variety of dishes. Large dwellings with suites of rooms are suggested in the place of old-fashioned cottages (page 155). The workman will soon see how poor a means for the production of food is his own fire when compared with the public kitchen; and he will perhaps at last, so we are told, not only get his clothes from the public store, but the delight of his eyes from the public galleries and theatres, and the delight of his ears from the public opera (page 148). It is thus quite evident that there is to be very little private life of any kind under Socialism. Children are to be "weaned from the selfish isolation of the English family," and are to eat their associated meals on tables spread with flowers, in halls surrounded with pictures, and filled with music. Fabian Socialists see clearly enough that, as the editor of these essays, "Comrade" Bernard Shaw, puts it, "the economic independence of women, and the supplanting of the head of the household by the individual as the recognized unit of the state, will materially alter the status of children and the utility of the institution of the family" (page 200). Waste and discomfort are the inevitable result of each family now insisting on having a separate home, and on cooking every day a separate series of meals in a separate kitchen, "but families at present," so we are told, "prefer waste and discomfort to that abundance which can only be bought by organization and publicity." "English families constitute at present isolated communistic groups, more or less despotically governed. Our growing sense of the individual responsibility and individual rights of wives and children seems already to be lessening both the isolation of these groups and their internal coherency; but this tendency must go very much further before society can absorb the family life, or the industries of the home be managed socially" (page 134).

About pronouncements of this clear and definite character there cannot possibly be any mistake, and in them the connection of Socialism with Communism is plainly affirmed. Another leading Socialist, whose ability and standing none will question, also states that Socialism involves Communism. He says:—"The word Socialism dates from the early decades of the nineteenth century, and was first used, I believe, by Robert Owen. It implied from the beginning a state of society based on Communism, though in the three great Utopian systems of Saint Simon, Fourier, and Owen, the stress was laid rather on the communism of the product than on that of the means of production" (*Essays in Socialism*, by E. Belfort Bax, London, E. Grant Richards). In the second section of the first chapter of the second book of his "Principles of Political Economy," Mr. J. S. Mill gives an account of the matter which confirms the statement of "Comrade" Bax. He says that the word Socialism originated among the English Communists; and Mr. Kirkup, on page 2 of his *Inquiry into Socialism*, says that it "was coined in England so recently as 1835, during the agitation of Robert Owen." What, then, is Communism? Is it a good thing or is it a bad thing? If it is a bad thing the Socialism which leads to it must be unsound. At this point it will not, I think, be out of place to give a definition of the word Communism from *Chambers' Encyclopaedia*, which runs as follows:—"The name given to one class of the arguments by which certain speculators have proposed to dispense with those laws of social and political economy which are supposed to keep society together, through the influence of domestic affections and the spirit of competition, and to substitute in their stead a set of artificial rules for the government of mankind. The word Socialist has generally been applied to those who only propose to interfere with labour by abolishing competition and wages, leaving men to work under the influence of public spirit, and making an equal division of the produce. The word Communist, on the other hand, has been applied to those who go a step further, and propose to abolish the relation of husband and wife, along with the system of domestic government which is founded on parental authority" (*Chambers' Encyclopaedia*, vol. 3, page 139, 1876). Robert Owen, one of the greatest Socialists that ever lived, struck at the root of domestic organisation by such pronouncements as the following:—"The affections of parents for their own children are too strong for their judgments ever to do justice to themselves, their children, or the public, in the education of their own offspring—even if private families possessed the machinery (which they never do) to well-manufacture character from birth" (*A New View of Society*). The shortest and quickest way of getting at the truth on this question is to find out from the teaching and practice of Socialists themselves what kind of an arrangement it really is that Socialism, so far as its unexclusive principles are consistently carried out, puts in the place of marriage and the family as these important institutions are commonly understood in all civilized countries to-day. Nothing can surely be more fair than to let the Socialists themselves—not, of course, all of them, but the most logical, the most consistent, the most intelligent, honest, and straightforward among them—tell plainly in their own words and still more plainly in their own actions, what their substitutes for marriage and family life as we know them to-day practically amount to. Individualism and Socialism cannot under any circumstances whatever be reconciled with each other.