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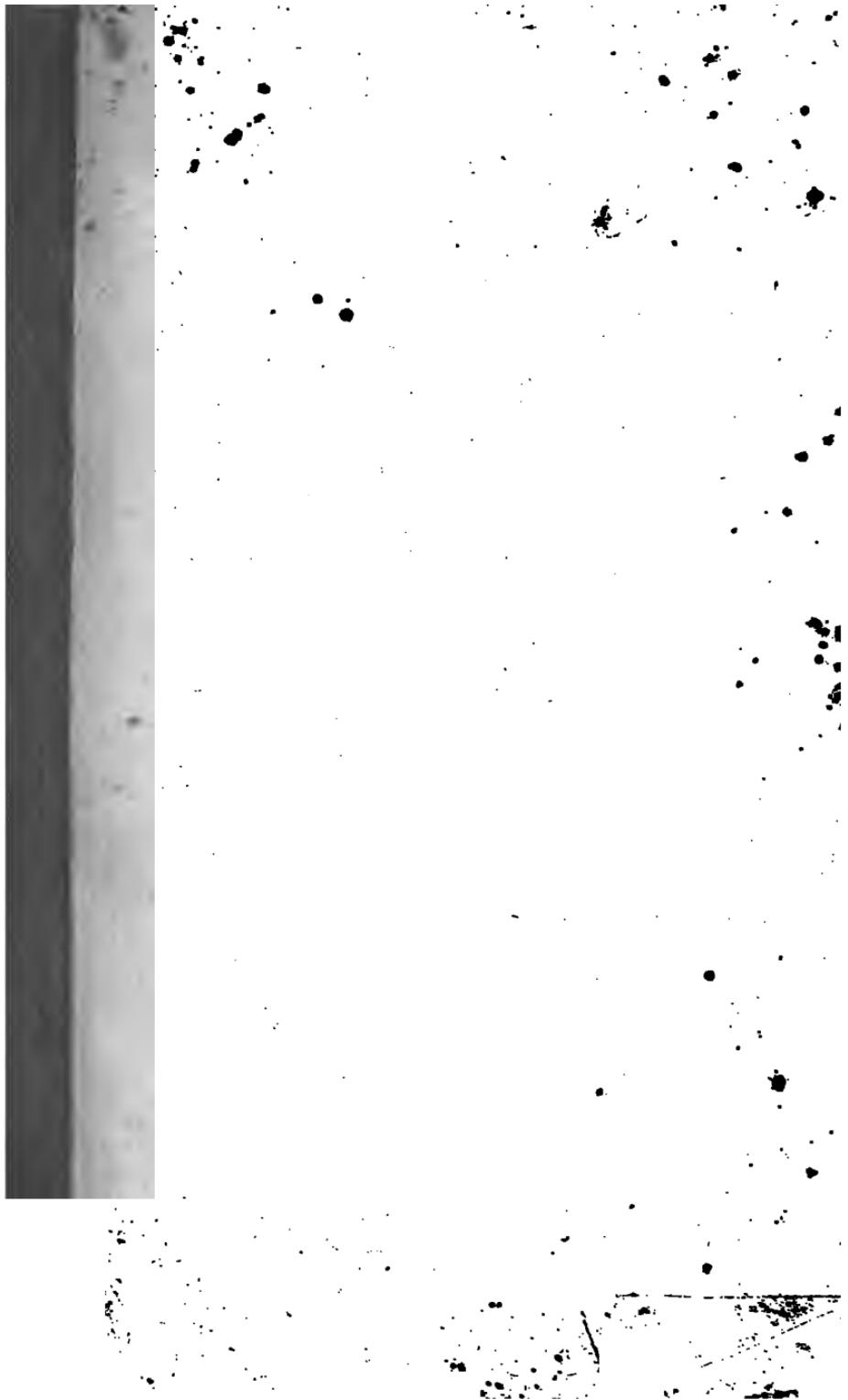
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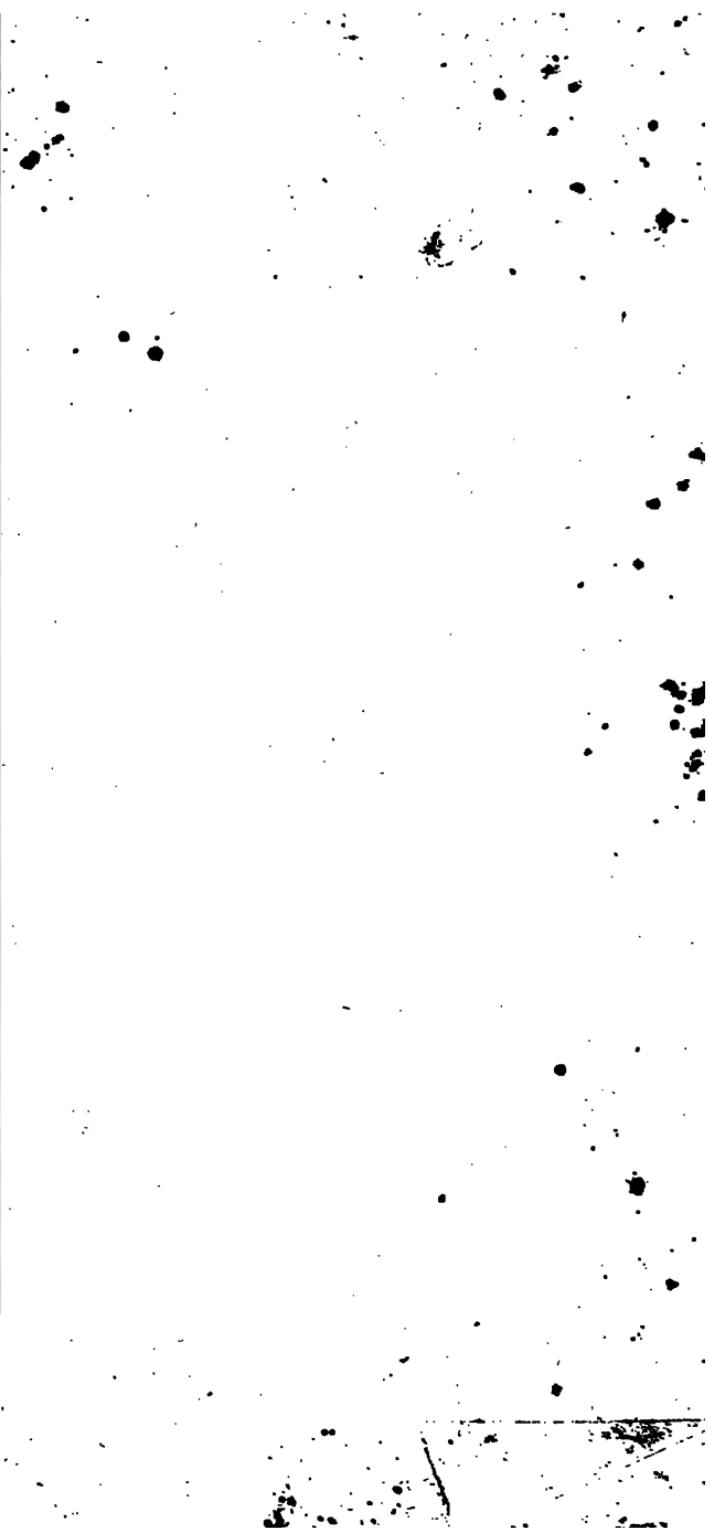


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Bernard De Voto









Social Destiny of Man:
OR,
A S S O C I A T I O N
AND
REORGANIZATION OF INDUSTRY.

Our evils are SOCIAL, not POLITICAL;—Political evils are results of the false organization of Society.

"The last of crimes which is forgiven, is that of announcing new truths."
Thomas.

"THE SERIE DISTRIBUTES THE HARMONIES OF THE UNIVERSE."
"ATTRACTIONS ARE PROPORTIONAL TO DESTINIES."
Fourier.

BY ALBERT BRISBANE.

7

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P R E F A C E .

The object which I have in view in publishing this volume, is to lay before the American public, the profound and original conceptions of CHARLES FOURIER, on the subject of a re-organization of Society.

In the whole range of human science, there is no problem, the solution of which offers so many difficulties, as that of a SOCIAL REFORM, or an organic change in the Social System; and none which will meet with so little impartial examination and criticism. The simple proposal of a Social change is sure to raise, in favor of existing institutions, a mass of prejudices and prepossessions, which are the accompaniment of every epoch: if those prejudices prove nothing in themselves, they prove at least, the great difficulty of inducing men to think upon matters out of their accustomed spheres of reflection, which is a most serious obstacle to the successful promulgation of new views and principles.

The age is not yet prepared for the discussion of Social questions: this is proved by the fact that our most enlightened men are seeking, blindly, in paltry political measures and administrative reforms, for the means of doing away with the load of social evil and misery, which oppress mankind. As the question of a change in the Social System does not occupy public attention, as in the field of Social Science nothing has been done—as no date exists

whereby to judge this important question, we have a right to demand for the principles which we shall set forth, an impartial examination, and to protest against a hasty and presumptuous criticism.

CHARLES FOURIER, the genius to whom is due the discovery of Association, based on Series of Groups and Attractive Industry, was born at Besancon, in France, on the 7th of April, 1772, and died at Paris, on the 10th of October, 1837, aged sixty-five years and six months.

FOURIER is to be ranked among those bold and original geniuses, like Columbus, Copernicus and Newton, who open new paths to human science, and who appear upon the stage of the world to give it a new impetus, and exercise an influence, which is to be prolonged for ages.

Experience, however, has proved a hundred times over, that "That man of genius, who is in advance of his age, in whatever branch it may be, is never comprehended." We see this illustrated in the case of Columbus, Galileo, Harvey, and in fact, all men who have made great inventions,—and in our day, in that of Fulton, whose discovery, ridiculed at first, has proved of such high importance.

The profound originality of FOURIER's conceptions, the newness,—or rather the neglect on the part of the Scientific world, of the subjects treated, were great obstacles to the comprehension of his theory; so much so that, although his first work was published in 1808, it is only at present that his views are beginning to attract the attention and receive the admiration of minds, which are not satisfied with the superficial science and politics of the day.

FOURIER devoted nearly forty years of untiring and patient labor to the discovery of the laws of a true system of society, which would put an end to the miseries of mankind; but he was not comprehended; and during his life he received neither reward nor

approbation for his efforts, save the profound admiration of a limited number of persons, who had become initiated into his theory, and who knew how to appreciate the genius, whose conceptions are destined to exercise an important influence on the social destiny of the human race. It is, therefore, left for future generations to render due homage to his labors; they will do it; and if the applause of succeeding ages can reward the spirit that has departed, then will he receive a full reward.

FOURIER published his first work in 1808, which he entitled "Theory of the Four Movements." See page 161 for an explication of this title. In 1822, he published two large volumes, in which under the modest title of "Treatise on Domestic and Agricultural Association," he treats and solves the most profound problems of science. In 1829, he published his third work in one volume, entitled "The New Industrial World," which he intended as a concise practical guide in the Art of Associating. In 1835 and 6, he published two additional volumes, entitled "False Industry, and its Antidote Natural, Attractive Industry." In these two volumes he makes a strong appeal for a practical trial of Association and of his System, and proves in the clearest manner, and by the most positive calculations, that Association would increase immensely, national wealth and prosperity, and aid efficaciously the cause of mankind, for which our political reforms and controversies can do nothing. But he was not understood by men whose prejudices, personal interests and ambition were interwoven with the false society which he denounced; and he died, less fortunate than Columbus, who, in announcing a new *Continental World*, had fewer difficulties to overcome in the darker age in which he lived, than had FOURIER, in the present one, in announcing a new *Social World*.

New York, 1840.

INTRODUCTION.

We assert, and will prove, that **LABOR**, which is now **MONOTONOUS, REPUGNANT** and **DEGRADING**, can be **ENNOBLED, ELEVATED** and made **HONORABLE**;—or in other words, that **INDUSTRY CAN BE RENDERED ATTRACTIVE** !

Let this great and practical reform be once effected, and three-fourths of the evils, which oppress mankind, will be done away with as if by a magic influence.

What does man require to be happy? **RICHES**, and an **ENNOBLING AND PLEASING ACTIVITY**.

How is he to obtain riches, if Labor, which is the source of all **WEALTH**, be repugnant and degrading, and if its exercise has to be coerced by **POVERTY AND WANT, OR BY THE FEAR OF THE WHIP?** With the present miserable organization of Labor, it is useless to think of general riches, that is, of an abundance for

all : poverty will continue to be the lot of the great majority, so long as the present defective system of Industry is continued.

How can a pleasing and acceptable sphere of action be guaranteed to all capacities and talents, to all ages and sexes, if Industry, which of itself embraces so large a portion of that sphere, be shut out from human activity by the repugnance and disgust connected with it?

ATTRACTIVE INDUSTRY is the first remedy to be applied to Social evils; it would replace the present poverty and anxiety by riches and contentment, and relieve the mass from those harrassing cares and physical wants, which deaden the intellect, and smother or pervert all the higher sympathies and feelings.

It would open also a new and vast career to the genius and ambition of man, and employ usefully the passions, whose restless activity is now perverted in our societies, with their monotonous idleness, and their conflicts and discords.

We assert therefore, that the greatest and most important problem which can be proposed to Society, if Society be willing to occupy itself with any questions of a general nature, is a **RE-ORGANIZATION OF INDUSTRY, OR A REFORM IN OUR WHOLE SYSTEM OF**

LABOR. It is here,—in the foundation of the Social edifice, that a reform should commence,—and not in the superstructure, in the administration, or the political power.

Politicians and legislators are engaged in superficial controversies and quarrels, which lead to no practical results.* Let us leave to them the barren field of

* It strikes us, that during the last sixty-four years of political discussions and controversies in this country, two important practical extensions only have been given to the great principle of human rights ; to wit, UNIVERSAL SUFFRAGE AND ABOLISHMENT OF IMPRISONMENT FOR DEBT. The progress of the United States has been INDUSTRIAL,—not SOCIAL. We do not believe that during the last half century, any important practical extensions, except the two above mentioned, have been given to the cause of human Liberty and Social Equality.

It is evident that our politicians have no new measures or principles to propose ; they have no confidence in themselves. They are strenuously planning or advocating reforms, but they pretend that Society must go back to past times or principles to effect them ; they wish the doctrines of republicanism to be carried out in all their purity, but they seek for the means in the policy of a Washington or a Jefferson, and not in new principles or organic changes. Even Mr. Calhoun, whose ideas of *political equilibrium and a reconstruction of political representation*, are profound and original, characterizes the change which he wishes to realize, as a RESTORATION ! It is clear that our politicians are all looking backwards.

party strife, in which they are seeking an ephemeral reputation, and turn our attention to the future.

Have not the human race some higher Social Destiny to attain than the state in which they now vegetate? Are not some great ameliorations possible? If so, and if politics could effect anything, should not the free and untrammeled discussions of twenty-six State Legislatures, of a National Congress, and of fifteen hundred newspapers lead to some practical results? Still, in the vast political labor which is going on around us, not one single idea of a **HIGHER SOCIAL DESTINY, OF A FUTURE SOCIAL PERFECTIONMENT,** is put forth. The present is doubt, and the future is a blank!

While this stagnation in the Social Movement and this dearth of investigation reign, population is rapidly increasing, and the commercial, banking and financial interests is receiving an immense extension and an overpowering influence. The means of a financial and industrial dependency and bondage are preparing, and that in the face of a prostitution and waste of intelligence and political energy, which, if rightly directed, might accomplish a great Social reform, and secure to man the attainment of his Destiny.

An **INDUSTRIAL and SOCIAL REFORM** is the cause we advocate; if we can point out the means of replac-

INTRODUCTION.

ing the present monotonous and repugnant system of labor by Attractive Industry; if we can awaken attention to the importance of the subject, the commencement of a Social movement will be effected, which will lead to results of gigantic importance.

Although a variety of subjects will be treated in this work, still a **REFORM IN LABOR OR A REORGANIZATION OF INDUSTRY**,—the practical character of which cannot be denied—will be the focus to which all our reasonings will tend;—it will be the Alpha and Omega of all our hopes and recommendations.

EXPLANATION OF TERMS.

In treating a new subject like that of Association and Passional Harmony, we find it necessary to employ some new terms to explain concisely our meaning. In so doing we will, however, take the precaution of giving a brief definition of the leading ones, to which the reader can refer, as he meets with them in the course of the work.

CIVILIZATION.—The reader is particularly requested to observe that by civilization we understand the social system in which we live, *as it now is*, with all its defects and the little good it may possess. We do not make use of it in contradistinction to barbarianism, or to express a polished or enlightened state of society ; but we employ it to designate in all cases, the present social system with its courts of justice, its jails and penitentiaries, its particular mode of carrying on commerce, banking and industry, its isolated households, its conflicts of the individual with the collective interest, and its want of association and combination. In condemning civilization, we do not, therefore, condemn that state of things or that spirit, which favors a cultivation of the arts and sciences ; we condemn merely the present social organization, which, as we will endeavor to prove, is monstrously defective. The reader will therefore, please bear in mind, that we use civilization as a definite name for the Social System of this country and Europe.

CIVILIZEE.—A civilizee is a member of the system of society called civilization, as a barbarian and savage are members of the barbarian and savage societies. The term civilized man is too

general and abstract, we have therefore, made a new word. Its use obviates circumlocution in a great many cases, as in the following: The barbarian likes his seralios: the civilizee admires the institution of marriage. The savage likes a roving, wandering life; the civilizee likes his home and fireside.

INCOHERENT and **INCOHERENCE**; we apply these words to Industry for want of a better expression. By Incoherent Industry, we understand a system of agriculture, manufactures, etc., which is carried on without order, combination or association, and in which all interests are in conflict,—a system which is pursued by individuals operating separately and isolatedly, and between whom no understanding or arrangement exists for a judicious application of labor, capital, soils, etc. To express the same idea, we sometimes use piece-meal Industry, and fragmental, individual system of labor.

PIVOT signifies the principal part or member of a system, mechanism or species. The sun, for example, is the pivot of the solar system. White is a pivotal color; mercury a pivotal metal. The lion is the pivot of the feline species. The thumb is the pivot of the hand with the four fingers. Bread is a pivotal food, because it amalgamates with every other kind. The general and his staff are the pivot of an army. With these examples, the reader will see what we understand by pivot and pivotal. We distinguish it by the sign, ✕.

PASSIONAL.—We have material, which is the adjective of matter; but we have no adjective of Passion. It is clear that that word is wanted. If a man be impelled by love or ambition—which are passions—is it not a *passional* impulse? and is not a word to express such a shade of meaning necessary? We say material harmony, instead of harmony of matter, why not say *passional* harmony, for harmony of the passions? *Passional* is to passion what intellectual is to intellect, or material to matter.

PHALANX.—The body of persons, or the inhabitants composing an Association.

To DEVELOPE.—We give to this word rather an extended signification. We understand by it—to give vent, or outlet to, to call forth, to afford the means of action, to expand, to expand into reality, to give course to.

DEVELOPMENT; expansion into reality, the action of giving course, outlet or vent to.

INDUSTRY taken in its broadest sense, signifies the whole productive activity of man, (see page 184.) We shall, however, commonly use it as a general term for agriculture, manufactures and mechanics. We never make use of it in the sense of assiduity or diligence.

INDUSTRIAL is a convenient general term for agricultural, manufacturing and mechanical.—Industrial pursuits or occupations, signify agricultural, manufacturing and mechanical pursuits.

SERIAL; adjective of Series. It is necessary to have the adjective of this substantive.

SERIE.—As it is necessary to distinguish between the singular and plural of this word, we will, to mark more clearly the number, use *Serie* for the singular and *Series* for the plural.

SUBVERSIVE is more comprehensive in its meaning than false; it signifies an overthrow or derangement of harmonic principles: it implies consequently a state of falseness and error, but supposes that a state of harmony may exist, or that the object to which it is applied is capable of harmony. In using the expression *Social Subversion*, we mean that the elements, which compose social harmony are deranged and in discord, and that a state of social falseness exists. As falseness does not imply the existence of an opposite condition,—a condition of harmony; we use *subversive* and *subversion* to convey that idea. Thus while it expresses falseness, it connects with it the idea of a harmonic existence or a harmonic state of things.

Those expressions which appear but once or twice in the work, we will not here explain. Instead of scissionaries in the table, page 66; Outcasts, would have been better, or at least more simple. We would have preferred some other word for *Unityism*, page 160, but could find none, which expressed the idea. We trust that the use of these new terms, will not be objected to.

Part of the chapters in this work are translated direct from Fourier, part are original. Wishing to give in a small space, as complete an idea as possible of his system, I have combined translations and original matter, as I judged best for that purpose.

The following chapters are from Fourier: first, third, fourth, fifth, sixth, eleventh, part of twelfth, thirteenth, fourteenth, twenty-sixth, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-second, thirty-third, thirty-fourth, thirty-fifth.

To those who have not time to read the entire work, we particularly recommend the EDUCATION OF CHILDREN, and Chapters Ninth, Fourteenth, Seventeenth, and Thirty-fifth.

The author was unable in many cases, as he resided in a different city from that in which the work was printed, to correct the proof-sheets: some errors of typography and language (the latter of which it is difficult to avoid when a revision is not made in print) consequently exist. The work was written, moreover, amidst the cares and occupations of business, and the press was in almost every instance waiting for the manuscript.

I N D E X .

	Page
Preface	III
Introduction,	xi
Explanation of Terms,	vi
Object of the Work,	1
Prejudices of the World against Association,	10
Preliminary,	26
Economies of Association,	32
Economies in granaries, cellars, fuel, transportation, &c. &c.	39
Effective, relative, positive and negative economies,	48
Compound economies in Association—Non-producing classes of Civilization,	58
Incoherence and waste of the present order,	75
Defects of Industry exercised by isolated households,	84
Servitudes of labor and abolitionism,	93
Groups and Series,	115
The Passions,	157
Groups and Series, 2d part,	181
Of the option of the Divinity between isolated and combined industry,	190
The Passions, 2d part,	206
Exception, Transition, Duality of movement,	226
Destiny of man,	239
The savage, patriarchal and barbarian Societies,	269
Civilization,	277
Second Phasis of civilization,	295
Decline of civilization,	303
Fourth Phasis of civilization,	315
Transition to the practical organization of association,	340
Different methods of making a practical trial of association,	345
Details to be observed in founding a Phalanx,	350
Architecture. Explanation of the plates.	362
Edifice of the Phalanx,	366
Domain of the Phalanx,	376
Education of the early infancy, extending to the age of two years,	392
Education of the first order of children,	404
Education of the initiated or second order of children,	419
Branches of agriculture adapted to childhood,	436
Corporation of the little Hordes,	443
Passional Attraction,	453

ERRATA.

Page 6 line 4,—productive, read unproductive.

- 55 " 1— weavel, read weevil.
- 69 " 19—our, read an.
- 72 " 4— or chains of hills, read on chains of hills.
- 132 " 11—exaltations, read exaltation.
- " " 12—scramped, read cramped.
- 137 " 8—outship, read outstrip.
- 138 " 10—erase, the pronoun, it.
- 139 " 23—series, read serial.
- 162 " 1—industrial read instinctual.
- 168 " 12— for cultivating read buiding.
- 218 " 10— for 151, read 161.
- 387 " 27— for souls, read soils.

OBJECT OF THE WORK.

MAN becomes so accustomed to the society, in which he has passed his life, that its institutions, laws, and customs grow upon him until they become a second nature. His feelings, views and prejudices are so interwoven with its whole mechanism, that he looks upon it as natural, unchangeable and perfect. So great is this illusion, that the evils he labours under, are attributed to every cause but the true one—the defective organisation of society; and while the government, the administration, and even religion are doubted and criticised, the social system, as if it were some thing superior to human imperfection and error, alone commands the respect and reverence of all.

Our readers cannot fail to remember that, in the simplicity of early childhood, the horizon which bounded their vision, appeared to them the end of the world; and that, in this childish belief they did not imagine that vast regions and populous cities lay extended beyond. An analogy to this may be found in the social world; the prejudices that men imbibe in the society which surrounds them, bound their social horizon, and they do not conceive the possibility of a great change in the present order of things, or the existence of other societies, based on principles entirely different from those which they now look upon as eternal.

This veil of prejudice must be torn away. We assert that the evil, misery and injustice, now predominant on the earth, have not their foundation in political or administrative errors, in the defects of this or that institution, in the imperfection of human nature, or in the depravity of the passions; but in the **FALSE ORGANISATION OF SOCIETY ALONE**. We assert that the present social mechanism is not ADAPTED to the nature of man and to his passions; that its laws are in flagrant opposition to those which regulate or govern their action; that it perverts, misdirects and develops them subversively, and that the selfishness, oppression, fraud, injustice, and crime, which mark the course of his societies, are attributable to that artificial or social misdirection and perversion, and not to any inborn, inherent depravity in the human being himself.

The passions tend from their nature, (and how could they do otherwise since they are the work of the Divinity?) to social unity, concord, and the development of all the sympathies. *But the great mistake which has been made, has been to confound the false developments, which the passions receive from our subversive societies, with their real essence and their true nature:* the effect has been mistaken for the cause. Science has fallen into this gross error; it has sought for the cause of social evil and misery in the perverted action of the passions, without going any further, whereas, had it taken one step more, it would have found in the vicious organisation of the social mechanism, the CAUSE of their perverted action, consequently the real SOURCE of misery and evil. This it has not done; it has left the social mechanism as it was, and applied correctives to the passions;—these having failed entirely, it has declared their depravity and the permanency of evil, and advised an apathetic resignation to its sway. This advice has been but too faithfully followed, and the belief in the fatality of evil has sunk so deeply into the minds of men, that it has eradicated all hope of the possibility of general and collective happiness on this earth. As a proof of the fact, ask the learned or the ignorant, ask the world in general, and they will answer alike that happiness is not the lot of man, that it is a boon which has not been granted him by the Divinity.

But, between this theory and practice, there exists

a strange contradiction which should have led to a further examination of the subject. While the supremacy of evil is acknowledged on all sides, every individual in his sphere is in ardent pursuit of happiness, which he feels to be the law of his nature, and which he believes, if his plans succeed, possible and attainable.

The secret instinct of the individual is truer than the reasonings of science. The destiny of man is to be happy on this earth, but not in our subversive societies, characterised by indigence and discord. The realisation of happiness requires a different social order; and to induce its research, to awaken a desire for that realisation, we wish to excite, not a war of the poor against the rich—as a certain political party is accused of doing—but the just indignation, of all those who suffer, not from causes inherent in the nature of things, but from the circumstances of society, against the insidious social mechanism which, like a Divinity, stands undoubted and unsuspected.

If we descend to a more positive and practical sphere, we ask how it has happened that the present social system, termed Civilisation, has not been the object of scientific investigation. Had its mechanism been analysed, it would necessarily have been discovered that it is full of complication and waste, and devoid of the three principle characteristics which mark all Nature's operations: ECONOMY OF MEANS, DISTRIBUTIVE JUSTICE, UNITY OF SYSTEM; characteristics

which should not be banished from the social relations of man.

But Civilisation in its various branches is based upon the incoherent, conflicting efforts of individuals, between whom, not only no connection and combination exist, but on the contrary opposition and competition full of hatred and envy. If we take Agriculture, for example, the present condition of which calls so loudly for association and organisation, we find it pursued by isolated families, mostly without the necessary capital or credit, or the proper implements, and who only vie with each other in an ignorant and injudicious use and application of the soil. Human labour also is miserably misapplied: for, in the absence of combination between those isolated families, no appropriate adaptation of ages and sexes to functions and occupations suited to them can take place. Women, for example, are absorbed in a monotonous repetition of the trivial and degrading occupations of the kitchen and needle;—degrading because they have to be so continually repeated and on so small a scale. Moreover three-fourths of the labour of children, who are naturally very active, are wasted, owing to the absence of association between neighbouring households, who, if united, could organise minor branches of industry adapted to their strength and capacity, which besides being a pleasure to them, would develop their instincts and talents.

The root then of social incoherence is to be found in our system of separate households, or as many

distinct houses as there are families, which is the essence of complication and waste. It absorbs the time, as we observed, of one sex or one-half of the human race, in an unproductive function, which has to be gone through with as many times as there are families. The monotony of such an operation so eternally and uselessly repeated, (uselessly because in association one vast kitchen with every commodity would replace the two or three hundred little kitchens of the present system,) must be fatiguing beyond conception, and its endurance must require all the patience of the female character. Let not the system be excused by saying that the character of woman is particularly adapted to it. It is not so: her destiny is not to waste her life in a kitchen, or in the petty cares of a household. Nature made her the equal of man, and equally capable of shining with him in industry and in the cultivation of the arts and sciences;—not to be his inferior, to cook and sew for him, and live dependently at his board. No class could bring so many well founded complaints against the social mechanism as women, for they are truly its slaves. There is no hope of a change for the better but in association; which, by simplifying nineteen twentieths of the present household complication, would throw open to them the broad field of human activity, now occupied to their exclusion by man alone.

Yes! the great problem which should be the absorbing one of the day, is **ASSOCIATION**. “The error of science is that it has been engaged for five and

twenty centuries past, in political and administrative controversies which only serve to excite commotions. It should have directed its attention exclusively to the organisation of industry, to the art of associating our isolated households, and to attaining the colossal economies, the enormous profits, which such an association would produce."

"It is well known that agricultural and domestic association, if it were possible, would produce gigantic profits; the Creator of course was well aware of it; and what probably was his intention respecting it? When he fixed upon our industrial relations, he could only choose between *combined* and *incoherent* industry. Which of the two modes has he assigned to us? If it were the former, as we may suppose, we should have proceeded to search out the laws which he must have made for Association. Any serious study of the problem would soon have led to its solution."

"This has been overlooked; the combination of masses has not been an object of investigation, and science has not thought of speculating on the following alternative:"

"There can exist but two methods in the exercise of Industry; to wit: the incoherent order, or cultivation carried on by isolated families as we now see it; or the combined order, cultivation by large assemblages, with fixed laws as respects an equitable distribution of profits to each individual, according to the three following qualifications, LABOUR, CAPITAL, TALENT."

"Which of these two methods is the one designed by

the Creator? Is it the incoherent or the combined? There can be no hesitation on this question. God, as supreme economist, must have prefered Association, the source of all economy, and reserved for its organisation some means, the discovery of which was the task of genius."

"If Association be the WISH OF THE DIVINITY, it follows that the opposite method, individual incoherent labour, is in opposition to his intention, a SOCIAL SUBVERSION, which causes the predominance of all scourges opposed to the spirit of the Divinity—indigence, fraud, oppression, carnage."

And, in as much as the system of incoherent labour, the basis of barbarian and civilised societies, perpetuates these calamities in spite of all the efforts of science, it is self-evident that they are AN ABYSS OF ERROR, the antipodes of the VIEWS OF GOD, PORTÆ INFERI, from which man can only escape by the invention and organisation of association and combined industry."

The object of the work, therefore, in its criticisms, will be to prove that industry exercised by isolated families, or as—it might be termed—piece-meal, fragmental cultivation, is a miserable system of waste and poverty. The positive object of the work on the other hand will be to show—which we will do in the succeeding parts, in which we treat of the practical organisation of industry—that Association is possible, that it is the destiny of man, the only order in which his attractions, passions and instincts find a

true development, and a useful employ. We will also show, that Labour, exercised in groups and series of groups, can be rendered ATTRACTIVE, and that the solution of the two vast problems, HARMONIC ACTION OF THE PASSIONS, and ATTRACTIVE INDUSTRY, solves all those social and political difficulties which have baffled the efforts of legislators, and for which remedies have been and are still vainly sought in legislative enactments, administrative reforms, moral codes and revolutions.

CHAPTER FIRST.

PREJUDICES OF THE WORLD AGAINST ASSOCIATION.

THE treatise on Association, which we publish, will, no doubt, be assailed in various quarters, and by all those who advocate the social forms and prejudices, which they find existing around them, and to which time has given sanction and stability. To such, we have but one answer to make, *let them produce a better*. This is the first, which has appeared, that treats the subject scientifically: it calls into existence a science which past ages have neglected or deemed impracticable or impossible: it proposes a clear and distinct system of association never before discovered: *The serie* of contrasted groups directed by the combined action of the three Distributive passions* If this system be defective, (and of this we cannot judge until a trial has been made,) Science should

* It is necessary to have a singular and plural for the word *serie*, which now includes both. We will innovate so far as to make use of *serie* for the singular, as we must often distinguish rigorously between the two numbers.

not, on that account, be excused from discovering a better.

This treatise, however, proves that science has not performed its duty of general exploration, and that, with its assertions of impossibility and impracticability, it has passed over two very important problems, **ASSOCIATION AND PASSIONAL ATTRACTION**, studies not more difficult than many others; since a man, without the aid of any preceding researches on the subject, has treated both problems and solved them. Until experience shall have tested his method, a better one should either be discovered, or trial made of the only one, which has been produced. That Association, the art, the only means of enriching nations, was neglected by the ancients, is not surprising, as they paid very little attention to the subject of national wealth, and as the institution of slavery opposed an almost invincible obstacle to practical trials in combined industry; but that the present generation,—so active in searching out new means of acquiring riches, should have neglected such trials, and should have hesitated to proclaim agricultural and domestic association to be the principal, nay, the only road to collective riches,—is a blindness truly marvelous.

This neglect seems the greater and more shameful, because obstacles, which arise from the slavery of the cultivator of the soil, do not now exist in most civilised countries. Our men of science found slavery abolished, and that abolition was a

most important preliminary to attempts at the organization of a system of combined industry.

The minds of political economists must be strongly misdirected and devoid of inventive genius or good intentions, if, from the moment that the cultivator is free, and trials can be made of combinations, in numbers of 500, 1000, 1500, they seek elsewhere, for the means of collective riches, than in Association.

The sole answer, which they make, is the following objection—a prejudice which has at all times prevented researches in association:—“It is impossible to associate two or three families without the breaking out of discord, at the end of a week,—particularly among the females; what folly then is it to attempt to associate two or three hundred?”

This objection, which at first appears reasonable, is the height of folly; and to prove its want of foundation by a single fact, we need but remark that as great economies can only be realized in large assemblages, and not at all in small ones, the Creator must have composed his plan of Association for a large number of persons, 200 or 300 families, and not at all for two or three, which, from smallness of number and insufficiency of efforts, would not raise the profit, of association to the thirtieth part of what they would be, in a union of from twelve to fifteen hundred individuals.

Therefore, unless we suppose the Creator deprived of discernment, we must adopt it as a principle, that his plan is applicable only to large Associations; and

that if we know of no means of associating two or three families, it is an indication which should lead us to conclude, as economy and reason would dictate, that he has composed his social theory for a large, and not for a small number. This objection has not been made by our timid theorists; they have suffered themselves to be discouraged by an apparent obstacle, which, if duly weighed, ought rather to have sustained their hopes.

An other indication is, that Association, although impossible between two or three families in their domestic operations, is not impossible in other affairs: we see it exist in certain branches of commerce, such as Banking and Insurance Companies, and in other enterprizes, in which the number of Stockholders may amount to one or two thousand persons. We see it effective in large mercantile houses, which consist of ten and twenty, and sometimes more co-partners. Some commercial and manufacturing establishments have counting houses in a dozen cities or sea-ports, and number often as many as fifty active partners without including accidental ones, such as those who have an interest in a particular vessel only, or a certain part of its cargo.

Industrial Association is consequently a faculty of man: to what extent then can it be carried in agriculture, manufacture and commerce, and above all in our domestic organization—which, with its system of incoherent, isolated households, causes such incalculable waste and expense?

From the preceding observations, we are led to conclude that Association is profitable only on its being applied to a large number of persons; and it is evident that, if the Creator has composed a system for the social relations of man, he must have adapted it to large masses, so organized as to find in their union guarantees of practical truth and faithful management.

The intentions of Providence towards man have elicited a variety of opinions more or less irreverent: some from superstition believe that we are condemned to privations in this life; others from philosophy that we are destined to a limited degree of happiness; hence it arises that the idea of a social code, productive of results truly worthy of the Creator,—that is to say, infinite in generosity and magnificence, as the descriptions of Association will show, is proclaimed visionary and impossible.

The vanity of the learned, who have usurped the domain of human intelligence, would be shocked by such an admission: to acknowledge that Association is possible, and that its mechanism should be an object of study, would be to acknowledge that Civilization is a social subversion, and that their incoherent systems are theories of the subversive order. They would be distrusted from the moment that any means could be shown of realizing Association; hence it arises that this most important study may be opposed by the literary and scientific oracles of the day, because they see the danger of not succeeding in it,

and of wasting uselessly their efforts on a difficult problem, which would open the way to an attack upon their theories of industrial incoherence and individualism.

Religion on the other hand involuntarily lends them her aid: she preaches and truly preaches, that we should be content with little in the present state, and disdain the goods of this world, since nine-tenths of civilizes must be necessarily deprived of them. Its ministers in advancing this doctrine, are ignorant that this state of poverty is limited to the Savage, Patriarchal, Barbarian, and Civilized orders, four subversive societies, which mark the social infancy of the human race. Looking upon these societies as the irrevocable destiny of man, as a condition of evil without remedy, they coincide with philosophers in the opinion that it is necessary to be content with little, neglect all perspectives of immense fortune and of general happiness; and this opinion is equivalent to a neglect of the study of a social order which would realize them. In giving this advice, however, it is with the intention of consoling mankind in the present state of suffering, for which they see no remedy; whereas the neglect of the study of Association by the scientific world is owing to a prepossession in favor of existing theories, or to a misplaced vanity.

We will here point out one or two of the most plausible errors which have been committed, and the inconsistency of those who have accredited them; these are:

I. Inference drawn from a small obstacle to a larger one.

II. Dazzling contrast between evil and good.

Inference drawn from a small obstacle to a larger one: Since it is impossible to associate two, three or four families, or even ten to twelve, the conclusion has been drawn that it would be still more impossible to associate two or three hundred.

The world, in this opinion, may be compared to the timid mariners, who, before Christopher Columbus, dared not advance more than six or eight hundred miles into the Atlantic, and who returned dismayed, declaring that this ocean was an endless waste, and that it was madness to venture upon it. Had some bolder navigator extended his voyage twelve or fifteen hundred miles without finding America, it would have been declared that the hypothesis of a new continent was without foundation. If at length a vessel, with still more temerity, had advanced westward twenty-five or thirty hundred miles, it would also have returned without success, and in that case the existence of a new continent would have been declared a wild chimera: however, to succeed it was only necessary to presist, push onward and proceed a few hundred miles further.

Such was the method to be followed in the study of Association. It required no other effort of genius than to persevere, go on and not be discouraged by the failure of small trials, but to continue gradually increasing them. If trials with four families failed, we

should have speculated upon eight; failing with eight, we should have speculated upon sixteen; failing with sixteen, we should have tried thirty-two; then sixty-four. Arrived at this point, success would have followed, provided the law of the Groups* and Series was discovered—which discovery is easy when trials are made with three hundred and fifty or four hundred persons.

In case different kinds of practical trials were undertaken, interest, which is the best guide, would soon have led the projectors to perceive:

That in large associations, it is necessary to class the workmen in groups homogeneous in tastes, and connect those groups together in an ascending and descending serie, in order to develop the inclinations of each individual and excite the emulation, which arises from a methodical opposition of contrasts or differences of tastes.

That emulation, that industrial perfection, and, as a consequence, profits, increase in ratio with the care which is taken to develop and distribute shades of taste, and form of the various shades an equal number of groups which compose the serie.

* Group: an assemblage of an indefinite number of persons 3, 7, 9 or more, forming a company, or squad, united for the purpose of exercising some branch of industry for which they have a passion. Each group has its officers, its regulations, laws, &c. A serie is a number of these groups connected together, so as to form wings and centres;—the first wing forms the ascending, the other the descending part of the Serie. This subject will be fully explained hereafter.

These principles would have directed us rightly ; it would then have remained to graduate, and counterbalance the series, and determine the method of forming their connexion and harmonic action.

Short sighted politicians, who thought they were acting wisely in speculating on small assemblages of fifteen or twenty families, have fallen into a double error :

1st. In taking a small number, which neither produces great economies, nor offers the means of a systematic organization ;

2d. In bringing into action the family spirit, which, tending to selfishness, should be absorbed by corporative ties.

A man, connected from passion with thirty groups exercising divers branches of industry, will be as strongly attached to the interests of these thirty groups as to those of his family. This will arise from the fact that in a Serie, stimulated by powerful emulation and contrasts of tastes, the groups admit no members devoid of enthusiasm ; and besides he will know that in Association, his family, being guaranteed a copious *minimum*, or sufficiency of food, raiment, and lodging, cannot for the present or the *future*, be exposed in any way to want. Encouraged by these considerations and carried away by his thirty industrial inclinations, he will act for the good of his thirty groups ; that is to say, for the entire Phalanx.* He will be

* Phalanx is a conventional name which we will give to an association of from four hundred to two thousand persons. Some

truly a citizen, in every sense of the word, devoted to the interest of the mass.

The combined action of each individual with that of the mass cannot take place in civilization, where individual interest is always in conflict with collective interest. We can judge of the fact by forests and fisheries, which every one ravages for his personal profit, although the mass of the inhabitants desire their preservation, as does the individual himself who commits the ravage, but he is led to do it by considerations of personal gain, which induce him to act against the interests of the mass. This is one of the shameful results of civilized politics, which, in practice, is always in contradiction with theory, always in duplicity of action; although, in principle, it takes unity for its guide.

All unity should produce system and combination of efforts. Our civilized mechanism, our incoherent industry only produces a collision of individual efforts, tending to general evil.

Convinced of this vice, our political economists should have made the means of realizing unity their object of search. It is only to be found in agricultural Association. But we repeat that the first error of the human mind, in this conjuncture, has been *the inference drawn from a small obstacle to a larger one;*

such term is necessary to designate, without circumlocution, the union of the above number of persons; as the word village does at present.

the erroneous presumption that, if trials of Association with two or three families, or twenty or thirty families had failed, such trials would the more certainly fail with two or three hundred ; whereas with the number seventy (supposing five persons on an average to a family,) success would have been easy, upon condition of sounding and determining step by step, the suitable organization.

2d Error : *The dazzling contrast between good and evil.* This is an error common to both the learned and the ignorant. The riches, unity and other immense results which Association promises, disconcert the generality of mankind accustomed to the miseries of civilization. They declare that such results are *chimeras* ; that *so much happiness is not made for man* ; that they are illusions of *an Harmony, which is not possible*. This contrast of a happy future with the present miserable state, has become a general obstacle to investigation, and it is the second of excusable inadvertencies. To appreciate its falseness, let us compare it with some other erroneous prepossession of the same kind, which experience has now dissipated.

For four thousand years, the world did not hope to discover a safe nautical guide, like the mariner's compass; it did not even think of searching for it; and navigators, although victims of shipwrecks, had become accustomed to consider them as an unavoidable evil. How many among them for the want of this guide, the discovery of which was so easy, must have murmured against Providence ! Now that we

possess it, we see what dupes the mariners of Tyre and Carthage, who were deprived of it, would have been; had they refused to believe in the possibility, of such a discovery—as easy of being made then as in the twelfth century. If some inventor had appeared among them with this inestimable guide, promising to direct vessels in the darkness of night as well as at noon day, how great would their folly have been, had they answered, before any trial had been made, that *it was impossible ; that so much happiness was not made for mariners !*

The present age falls into the same puerile error respecting Association, declaring that *it is impossible ; that so much happiness is not made for man.* The scientific world commits this mistake whenever speculations of use to mankind are discussed;—it abandons all search before the sage word IMPOSSIBLE. Immense labors, however, are bestowed on metaphysical subtleties, which lead to no examination of social questions and from which the social order derives no advantage.

If the author of the system of Association had fallen into this error; if, instead of employing thirty years in calculating its mechanism, he had declared that *it was too magnificent, therefore impossible,* the theory of Association would still remain to be discovered. The sect of *impossibilists* has done a great deal of harm to mankind;—a more dangerous sect does not exist; it certainly is the most perverse one in the scientific world.

The more an operation, the means of realizing which we are ignorant of, is proved useful, the more firmly we should believe that the Creator, convinced of its utility, would have reserved measures for realizing it. This conviction would have been a powerful stimulant to investigation; but such a conviction requires an age impressed with a true hope in the Divinity, and a profound faith in the universality of His Providence. And what will be the surprise of the present age when it sees, that Association, which it declared impossible, owing to the magnificence of its results, is precisely the order, for which God has created the kingdoms of nature, subject to our industry, and for which above all he has made the passions, now so rebellious to our civilized system of industrial incoherence!

Despair, discouragement, apathy and abandonment of all investigation, are the characteristics of the modern age in all problems out of the general sphere of its science.

This vice has delayed a great number of discoveries; among others that of the mariner's compass, which the Chinese possessed a thousand years before us.

And why should the Divinity have given us desires for the reign of justice and truth, for social harmony, for happiness based upon riches and pleasure? Why should he have caused the human mind to speculate without cessation upon these desired goods, if he had not prepared the means of guaranteeing to us their possession? The Creator distributes, to each species

of creatures, attractions which they can and may satisfy. If he gave to man or to the animal useless or prejudicial attractions, he would be the tyrant of nature, and not its equitable Sovereign. He consequently must have reserved, to the human race entire, the means of obtaining those goods which they universally desire. Those means are only to be found in a social order adapted to the nature of man, and in unison with the law which distributes the harmonies of the Universe—the law of the Groups and Series.

It would have been discovered long since; had Science fulfilled her duty, and explored all the branches of neglected studies. This is the stand to be taken to oppose those who attack Association; their objections are easily overcome by showing the neglect of all investigation of this important problem by the scientific and political world. In answer to their objections of impracticability, we have only to say: *This is the first, the only theory which has appeared upon Association; if you reject it, invent a better one; and—if you cannot, before condemning it, await its trial.*

General Table of reference of the Mode of operation of Combined, Attractive Industry; and of Civilization.

COMBINED INDUSTRY OPERATES,

1. By the largest possible Assemblages in every branch of Industry;
2. By occupations of the shortest duration and the greatest variety;
3. By the most detailed subdivision of labour, applying a group of workmen to each subdivision;

BY ATTRACTION, BY CHARM.

RESULTS OF COMBINED, ATTRACTIVE INDUSTRY.

1. General and graduated riches;
2. Practical truth in business and social relations;
3. Real and effective liberty;
4. Constant peace;
5. Equilibrium of temperature and climate;
6. System of preventive medicine;
7. Opening offered to all ameliorations and improvements;

GENERAL CONFIDENCE, AND UNITY OF ACTION.

tion and of the Results of Association, based on
tion, based on Incoherent, Repugnant Industry.

INCOHERENT INDUSTRY OPERATES,

1. By the smallest Assémblages in Industry and Households;
2. By occupations of the longest duration and the greatest monotony;
3. By the greatest complication, requiring of a single individual the execution of all the details of a work;

BY CONSTRAINT, BY WANT.

RESULTS OF INCOHERENT, REPUGNANT INDUSTRY.

1. Indigence;
2. Fraud;
3. Oppression;
4. War;
5. Derangement of climate;
6. Diseases artificially produced,—plague, yellow and typhus fever, cholera, &c.;
7. Vicious circle without any opening for improvements;

GENERAL DISTRUST, AND DUPPLICITY OF ACTION.

CHAPTER SECOND.

PRELIMINARY.

I respect the dignity of human nature.

Channing.

It seems to me that Eternal Wisdom could only prescribe what was conformable to the nature of Man, and that She should have adapted her laws to the being whom She had created.

Spurzheim.

In true Association, individual interests, so far from being mixed, confounded, sacrificed or even subjected to those of the mass or community, should remain essentially distinct; and individual will should act for the greatest good of the whole, without being violated or constrained.

J. Muiron.

All community of property is the grave of individual liberty.

Dean.

Association is the most brilliant problem, which can occupy the mind of man. It is a mean of uniting all individual forces and intelligences, now so miserably wasted and misapplied, and of directing them to great and important undertakings. Society, strong with the strength of all its members, its power not fretted away by the interminable conflicts of individuals, between whom no combination exists, could undertake, with intelligence and foresight, gigantic operations, which a Society like ours, circumscribed to the mere effort of individuals, cannot conceive, or which, if it does, it declares chimeras and illusions.

We have seen combinations of masses in armies, but only for purposes of destruction; still, the immense results produced should have led us to speculate upon what could be accomplished if that force were rightly directed. When we reflect upon the ravages of some armies—ravages which exceed in extent all that Nature in the fury of earthquakes and hurricanes has done—we ask, what could not the human races accomplish, if, associated in strength and intelligence, they proposed, as the sole aim of their efforts, objects of interest and advantage to all?

If we can abstract ourselves from the insignificance of the present, caused by the divergency and interminable conflicts of individual interests, and ponder on the vast problem of Association, we shall be convinced as we study, that its reality will surpass all we now dare anticipate.

How has it happened that, for three thousand years past, since the first dawn of Grecian science, this problem, which would be such a mighty lever in the affairs of man, has not occupied the attention of legislators, politicians, or philosophers? It is because they have been absorbed in political quarrels, which still exclusively occupy the leaders of Society.

It is time, however, that they perceived, that government and administrative controversies, are merely superficial questions; that our evils are social, not political; and that political reforms can never extirpate them.

The root of the evil is in the social organisation itself; and, until we attack it there, no permanent or beneficial reforms can be expected. The great fundamental question, therefore, which should occupy the attention of men, is a re-organization of Society. Such a proposition may appear wild and extravagant, and its execution far beyond the power of the most influential. But, extravagant or not, it must be undertaken, or we must resign ourselves to creep on through our present social poverty and injustice. If it be asserted, as it undoubtedly will be, that a change in Society is impossible, that it is

time and labour thrown away to attempt it, we answer, we are not more vainly employed than all our politicians and those who take an interest in political quarrels, which are more useless still;— for, supposing that the various parties could in turn obtain a preponderence and carry out their little, petty plans, would they ameliorate in any way the social condition of the mass? Would crime, indigence, and injustice be done away with? Not at all. They overlook entirely these fundamental evils, which are destined to increase in an equal ratio with the increase of population, provided the civilized social system is continued. We had better, therefore, devote our efforts to an undertaking which, if it succeed, would produce gigantic results, and be of vast benefit to mankind, than to one which even if accomplished, will result in nothing, save satisfying the ambition of a few leaders.

Let us ask those leaders if they believe that with the wisest and best concerted administrative and political reforms, social misery would cease; that crime and indigence, as we before observed, would be done away with; that education, labour and a sufficiency would be guaranteed to all; that anxiety and uncertainty of the future would be appeased; that a social providence would take the place of the indifference and selfishness of the individual for the mass, and the mass for the individual; that concert of action, in short, would replace the interminable conflicts of interest which waste the efforts of society?

The answer will be that these evils are inseparable from human nature, that they are the lot, the destiny of man. This is the echo of a prejudice which has sunk deeply into the minds of men. It has destroyed all hope of a better future, and, with that hope, the most powerful stimulant we could appeal to, to search for a better order of things.

Has this conviction arisen from a profound study of the nature of man and of the organisation of society? Is it mathematically proved that the former, from causes inherent in his constitution, is incapable of anything better than the discord and depravity

which disgrace the race? Philosophers have only given us theories on the generation of ideas, have only occupied themselves with metaphysical discussions on the nature of the conscience, of the will, &c., which are merely secondary, accessory questions. What we want, is a fundamental theory or science of the springs of action of the soul—the passions. It is only by a study of Passional Attraction, that we can discover the social system adapted to our Instincts and Attractions—that is to our active nature. This has been entirely neglected. All ages have condemned the passions, and the matter has rested there.

As to social order, it is universally declared, that it cannot be changed: no analysis, no examination of its mechanism takes place. Such a state of ignorance should make men hesitate to assert positively that man is depraved, and that no other form of Society is possible.

* Before entering into practical details upon the economies of Association, we have a favor to ask of our readers. We particularly request them not to confound the system of Association which we shall propose, with those monotonous and monastic trials which have been attempted or executed by Mr. Owen, the Rappites, Shakers, and others. Although well intended, the monotony, the absence of individual property (the greatest guarantee of individual liberty) which characterize them, have excited a distrust on the part of the public against Association. We wish particularly in the outset, to do away with any prejudices of the kind, which may exist against our plan in the mind of the reader.

Man is a being of a compound nature; to be happy, the field of intellectual and material enjoyment must be thrown open to him. The present social organization in which there is so much real and relative poverty, not only shuts out from the mass the world of intellectual enjoyment, but oppresses them with poverty and anxiety.

As attractive industry does not exist, as industry has not been ennobled, as but little encouragement and extension is given to the fine arts and the sciences, the rich themselves find few occupations which unite pleasure and health. Our defective Societies, with their monotony and staleness, circumscribe the individual, even in large cities, to a most narrow social circle, confine him to a single occupation without variety, and oppress in one way or other all classes, both rich and poor.

The systems of Association, which have been attempted, have merely aimed at a guarantee of physical sufficiency, with the aid of constraints and repulsive personal economies. Industry has remained repugnant and entirely devoid of emulation and charm. The intellectual world, the world of art and science, of poetry and imagination, have been neglected as incompatible with industry and the cares of life. The mind, with its higher aspirations and delights, has been sacrificed to procure the necessities of life.

If we would organize an Association like these, we should wish as a consequence to sink or degrade mankind lower than they now are in our civilized Societies. So far from having this for our object, we wish to elevate them infinitely above their present condition in the most favored of countries. We wish to throw open to them the entire field of human activity, develop all their faculties and powers, guarantee to each member of the great human family equal social chances, which would result in the richest and most varied development of genius. Such a state would not produce a monotonous equality, but would call forth an infinite variety of tastes and capacities, adapted to all functions. Each individual would form a note in the great concert, and would perform his part in the mechanism of the whole.

The Earth is the great theatre of action; the human race are the actors upon it: let the fertility and riches of the one, and the genius and imaginations of the other be the only limits to the happiness and greatness of man.

If we have expressed our feelings strongly upon the immense results, which Association will certainly produce, it is because we have felt an instinctive repugnance at the idea of the reader's connecting anything, like monotony, restraint and privation of individual liberty with our undertaking. All we ask is an attentive perusal, and we promise the explication of a great discovery, relating to the nature of man, and the organization of Society, which the world has been far from suspecting.

CHAPTER THIRD.

ECONOMIES OF ASSOCIATION.

We see, here and there, a few examples of Association, referrible to instinct or accident merely, which should have led to further investigations. The peasants of Jura, in Switzerland, finding that the milk collected by a single family will not make a cheese which is very much esteemed, called *gruyere*, unite and bring their milk daily to a common depot, where notes are kept of the quantity deposited by each family ; and from these small collections a large and very valuable cheese is manufactured, which is divided *pro rata* among those who contribute to it.

We see Association in some countries also introduced into minor details of rural economy,—in a common oven for instance. A hamlet of a hundred families know that if it were necessary to construct, keep in repair and heat a hundred separate ovens, it would cost in masonry, fuel and management, ten times as much as one oven in common—the economy of which is increased twenty and thirty fold, if the village contain two or three hundred families.

It follows, that if Association could be applied to all the details of domestic and agricultural operations, an economy on an average of nine-tenths would result from it—*independent of the additional product, which would arise from the saving of hands employed in other functions.* We do not, therefore, exaggerate in stating, that domestic Association on the smallest scale—say of four hundred persons—would yield a product, six times as great as that which is now obtained from our present system of incoherent, isolated, piece-meal cultivation. As a counter-proof, let us estimate the expense, which would result from the subdivision of certain branches of labor, now executed on a large scale—like that of brewing. If every family made its beer, it would cost ten times that of the brewer, whose profit consists in malting for a thousand persons. We may add, that of all these separate preparations, a portion would be badly prepared and wasted, and the mass would, with equally good materials, be of an inferior quality, since talent and perfection of machinery can be united only in large manufactories.

Certain classes—soldiers for example—are forced from necessity to resort to the économies of Association. If they prepared their scanty meals separately, as many soups as there are individuals, instead of preparing for a large number at once, it would cost them a vast deal of expense and trouble; and they would not be as well served, although the outlay would be increased threefold. Suppose that a mon-

astery of thirty monks had thirty different kitchens, thirty fires, and every thing else in the same ratio; it is certain that, while expending six times as much in materials, cooking implements and hire of servants, they would be infinitely worse served than if there was unity in their household organization.

How has it happened, that the politicians of the day, so immersed in their minute calculations and economies, have not thought of developing these germs of social economy, and of extending both to rural and city populations some system of domestic Association, examples of which we see scattered here and there in our present state of Society? Could not some mechanism in which landed and other property would be represented by stock, divided into shares, be discovered, that would induce three hundred farming families to form an Association, in which every person would be paid according to the three following qualifications—**LABOR, CAPITAL, TALENT?** No economist has directed his attention to this important problem: nevertheless, how great would be the profits in case one vast granary or barn, well managed and overseen, could be substituted for our three hundred barns, exposed to rats, weevil and fire!

As the problem is solved, we must not be stopped by apparent obstacles, but investigate the immensity of the economies of Association in the smallest details.

Instead of a hundred milk-men who lose a hundred days in the city, one or two would be substituted,

with properly constructed vehicles for performing their work. Instead of a hundred farmers who go to market, and lose in the taverns and groceries of the city a hundred days, three or four to manage and oversee, with as many wagons, would take their place. Instead of three hundred kitchens, requiring three hundred fires, and wasting the time of three hundred women, one vast kitchen with three fires for preparing the food of three different tables, at different prices, for the various classes of fortune, would be sufficient ; ten women would perform the same function which now requires three hundred.

We are astonished when we reflect upon the colossal profits, which would result from these large Associations. Take fuel alone, which has become so expensive ; is it not evident, that for cooking and the warming of rooms, Association would save seven-eighths of the wood, which our present system of incoherent and isolated households wastes and consumes ?

The parallel is equally glaring, if we compare theoretically or in imagination the cultivation of a domain in Association, overseen like a single farm, with the same extent of country, cut up into little farms, and subjected to the caprice of three hundred families. Here one makes a meadow of a sloping piece of land, which Nature destines to the vine ; an other sows wheat where grass should grow ; a third to avoid buying grain, clears a declivity which the rains will strip of its soil the following year ; while

a fourth and a fifth misapply the soil in some other way. The three hundred families lose their time and money in barricading themselves against each other, and in law suits about boundary lines and petty thefts; they all avoid works of general utility, which might be of advantage to disagreeable neighbors, and individual interest is everywhere brought in conflict with public good.

The civilized world talks of economy and system ; what system does it see in this industrial incoherence, this anti-social confusion ? How has it happened, that for thirty centuries, it has not been discovered that Association, and not cultivation carried on by isolated households, is the destiny of man, and that so long as he is ignorant of the theory of domestic Association, he has not attained his destiny !

To appreciate this principle fully, we have only to reflect a moment on the extent of knowledge, which Agriculture requires, and the impossibility on the part of the farmer of uniting a twentieth part of the means necessary to make a *perfect* agriculturist. To a large capital he should add the knowledge scattered among a hundred scientific and practical men, and, even then, were he to die without a successor of equal talent, what he had done would go to decay and his domain rapidly decline.

It is only in Association, that a combination of capital and talent, as above supposed, is possible ; Association, consequently, is the only system, which the Creator could have calculated upon ; for, presum-

ing it to be applied to communities of about eighteen hundred inhabitants,* there would be found among such a number of persons this mass of knowledge, which would be perpetuated by corporative transmission. A son does not inherit the acquirements of his father, but among a community of eighteen hundred persons, there would be found those apt at acquiring the talent and knowledge of skilful members, whom at some later period they would be called upon to replace. The more we discuss the question of Association, the more we shall be convinced that civilized agriculture, carried on by separate families with conflicting interests, is in complete opposition to the destiny of man, and that the great discovery to be made is the secret of associating large assemblages. Small masses do not admit of a perfect system of economies, nor is it possible thus to unite the various kinds of knowledge which perfection in each branch of industry requires.

The possibility of realizing such great social ameliorations, having their commencement in agriculture, which would cause neither bloodshed nor

* Eighteen hundred persons, cultivating a domain of about five thousand seven hundred acres, or three miles square, are the largest and the most appropriate number for forming an Association or Phalanx. If it were larger, it would fall into confusion ; and besides, the extent of the domain would cause too great a distance between the Manor-House and the extreme portions of the territory. We shall take eighteen hundred persons, therefore, as the best adapted number.

Three hundred and fifty, or four hundred persons constitute the lowest number with which a small Association can be formed.

revolutions, should have stimulated politicians and philosophers: but to excuse their apathy, they pretend, that so much perfection is not made for man, that the passions are insurmountable obstacles, and that it would be impossible to associate three or four families for a week, without differences of character and taste, and without the breaking out of overbearing pretensions and irremediable discord.

It will be proved that in this new order, the passions and all inequalities of fortune and character, so far from opposing difficulties to Association, form its very machinery, since all contrasts here become useful: thus our prejudices present to us as obstacles, what on the contrary are the means of Association. As a proof of this we shall see, that it would be impossible to associate a hundred families of equal fortune, and of similar tastes and characters: the mechanism of *Groups* and *Series* is incompatible with equality.

CHAPTER FOURTH.

ECONOMIES IN GRANARIES, CELLARS, FUEL, TRANSPORTATION, &c.

WE are astonished, as we before observed, when we pass a few moments in drawing a picture of the enormous profits, which would result from an assemblage of three or four hundred families, inhabiting one vast edifice, in which they would find suits of rooms of various prices, covered communications, tables for different classes, varied functions, in short every thing that could abridge, facilitate and give a charm to industry.

In going into details, we will first examine the advantages of Association in granaries and cellars. The three hundred granaries or barns, which three hundred farming families now require, would be replaced by a vast granary, divided into special compartments for each kind of grain, and even for each variety. All advantages of dryness, ventilation and of locality, could be observed and attended to—advantages which the farmer cannot now think of: for often his house and barns are badly situated

for the preservation of his produce. A community of eighteen hundred persons would always make choice of the most favorable location in every respect for the Manor-House or rural Palace. The expense of walls, doors, frame-work, machinery, precautions against fire, insects, &c. of this vast granary, would not cost one tenth part of what three hundred barns, at best but defectively constructed, now do. Ten doors and windows only would be necessary there where, with the present system, three hundred are required, and every thing else in proportion.

It is above all in precautions against fire and other accidental waste, that the profits become colossal. All measures of public security are impracticable with three hundred families, some being too poor to take necessary precaution, others too careless or indifferent. We frequently hear of a whole town having been consumed by the imprudence of a single family. Precautions against insects, rats, &c. become illusive also, because there is no joint action between these families. If by great care one farmer destroys the rats in his granaries, he is soon assailed by those of the neighboring barns and fields, that have not been cleared of them, for the want of a system of general co-operation, impossible with the present diversity of interests.

Association gives rise to important economies in operations which are now deemed productive: for example, three hundred farming families send to

market not once, but twenty times in the course of the year : if a few chickens or pounds of butter are to be sold, a day is lost in town ; this amounts, for the three hundred families, to an aggregate loss of six thousand days work, without including the expense of wagons, which is twenty fold that of Association. In the latter order all these products would be sold in large quantities, as sales and purchases would take place only between Associations of eighteen hundred persons. By avoiding the complication of sales, the waste for example of sending three hundred persons to market, to make three hundred separate negotiations, instead of a single one, we simplify and economize an important branch of operations.

If one Phalanx sells five thousand bushels of wheat to three others, the care of milling and storing does not extend to three hundred families, but only to three. Thus, after having saved in the sale of the produce, ninety-nine hundredths of the distributive labor, this economy is repeated in its preparation for use. It is consequently an economy of ninety-nine hundredths twice repeated ; and how many will take place of this magnitude ?

It is to be remarked that the economies of Association are almost always like those above, of a compound nature, which, to the saving in selling, adds that in storing and preparation. The same system is applicable to liquids, such as wines, oils, &c. Three hundred families have three hundred cellars, in the care of which, ordinarily, as much ignorance as want

of skill, is to be found. There is a greater loss on liquids than on grain, for the care of the former is a great deal more hazardous, and requires more attention and knowledge.

The Palace, or Manor-House of the Phalanx, for its wines, oils or dairy, would have one vast cellar. In a vineyard district, it would not contain at the most more than a dozen vats, instead of three hundred. That number would be sufficient to class the different qualities of the vintage, even supposing the grapes were gathered at two or three different times, which would be the case in Association; but now the danger of theft makes it necessary to gather the green, ripe and decayed fruit all at once. As to casks, thirty large tuns would replace the thousand barrels, which the three hundred families now use. There would be consequently, besides the economy of nine-tenths on the edifice, an economy of nineteen twentieths on the cooperage, a doubly expensive object in civilization, for to the cost of this complication of casks and vessels, is to be added the difficulty of keeping them in a proper condition. Immense losses take place yearly from such causes, which could be easily avoided in a state of things, where the greatest attention would be paid to details.*

* A proper care of wine, for example, requires:

1st. Good cellars, situated in a proper locality, with a rock foundation, or on a hill-side, and fronting the north. Can a single family think of fulfilling these conditions? No, not even the most wealthy, who have to use their cellars as they find them.

No economy is acknowledged more urgent than that of fuel; its saving is enormous in Association. The Palace of a Phalanx has only five kitchens, instead of three hundred which the present system requires:

One for extra tables;

Three for tables of the 1st. 2d. and 3d. class of prices;

One for preparations for animals.

The whole operation can be carried on by three large fires, which, compared with the three hundred kitchen fires of three hundred households, would yield an economy on fuel of nine-tenths. The economy would be equally great in parlour and other fires. Besides the cold would not be felt in the interior of the Palace; there would exist throughout the building, covered galleries or halls which would communicate with all its parts, and which could be comfortably warmed: its inhabitants consequently could go to the manufactories, bazars and dining-halls, to parties and balls without the necessity of cloaks or furs, and without the risk of catching colds

2d. Daily airing of the cellars and casks. Such precautions cannot now be taken, a single family has not the time or means of attending to these details: it is only a series of groups devoted to this branch of industry that could do it

3d. Mixture of weak wines with stronger qualities, which would give them body. A single individual cannot think of obtaining the stronger wines of Spain, Calabria or Cypress. A Phalanx, however, doing business for eighteen hundred persons, is in correspondence with every country, and can easily obtain any article it wishes and of any kind and quality.

and catarrhs. These covered communications would extend also to the stables.

We have passed in review a few of the economies of Association: their examination shows an average saving of from three-fourths to nine-tenths, and often of ninety nine-hundredths. We see this result in marketing, in the purchase and sale of goods, and even in small matters which are now neglected, but which become of importance when an economy of ninety-nine hundredths takes place, or even forty-nine-fiftieths as in the case of milkmen. One wagon would, as observed, replace a hundred now engaged in the same operation, which would be a saving of about forty-nine fiftieths. The economy is double, if the man distributes his milk among three or four large kitchens, and returns in half the time which each one of the hundred requires. The economies above mentioned are all relative to branches of labor which are known and daily practised. We could enumerate a great many others which might take place in operations which could be avoided or rendered unnecessary: we will call them *negative economies*, in opposition to the preceding which, are *positive economies*, or labor abridged, but without being suppressed.

A branch of negative profits, which is immense, and which can be rendered unnecessary in Association, is precautions against larcenies.

The risk of thefts forces three hundred families, or at least one hundred of the richest, who can afford

it, to an unproductive expense of one hundred walls, fences, ditches, watch-dogs, guards, traps or other means of defence against thieves. All these useless and expensive precautions would be entirely done away with in Association which would effectually prevent larceny. We shall see, that in the social relations of the combined order, a rogue could make no use of stolen property (except money). Besides, a population living at their ease, and imbued with honorable feelings, would not think of thefts, or of ever forming any projects of the kind.

The loss, which takes place from the stealing of fruit alone, is very great. We see the markets in our large towns stored with green and unhealthy fruit. If you reproach this premature gathering, this vegetable waste, you are answered; *the fruit would be stolen if it were left to ripen.* The danger of thefts is a very great obstacle to the raising of good fruit. If its gathering does not take place at three different times, to avoid the mixture of green, ripe, and decayed, it is difficult and even impossible to preserve it for any length of time. This, with other causes, such as the want of proper storage and knowledge, reduces to a twentieth part, the quantity of fruit reserved for use.

A loss more ruinous still, in a negative sense, is the disgust and difficulty connected with the rearing of fruit trees. We do not hesitate to say, that twenty times as many would be cultivated, if the difficulties connected with their rearing in civilization, could be avoided, and if the cultivator had:

- 1st. The guarantee of not being robbed.
- 2d. The certainty of not being deceived in the purchase of plants and trees.
- 3d. The assurance of being always aided and assisted by intelligent and faithful persons, in the care of the trees and the preservation of the fruit.
- 4th. The advantage of requisite means for carrying on successfully this attractive branch of agriculture, such as fine qualities of plants and trees, necessary implements, &c. Lastly, to insure the preservation of vast quantities of fruit, *the low price of sugar*, as all surplus and second qualities would be preserved.

In a social order in which all these advantages could be united, nine tenths of mankind would make a noble recreation of the cultivation of fruit trees, which, of all branches of agriculture, is the most attractive for the different sexes and ages; each having its favorite and preferred fruit, currants for children, oranges for women, &c.

How can we excite a love for this branch of agriculture, when we meet with every obstacle opposed to the conditions above mentioned! For in the present system we are certain:

- 1st. Of being robbed, in spite of walls and fences, by servants, children and marauders.
- 2d. Of being deceived in the purchase of seed, plants and grafts, notwithstanding the offer of paying well for good species and varieties.

- 3d. Of being aided by mercenary hands, careless, indifferent, and without skill; instead of obliging and intelligent friends.
- 4th. Of being unable to obtain the right kinds of soil, location, necessary implements and edifices, such as hot-houses, &c. And, lastly, the high price of sugar, which prevents extensive preparations of preserves, jellies, &c.

This multiplicity of obstacles produces a negative loss, resulting from the non-cultivation of fruit trees, equal to twenty times the quantity at present produced; and of this small quantity, two-thirds are now lost, owing to badness of quality, ignorance of cultivation, and necessity of picking the fruit, while it is green and unhealthy.

CHAPTER FIFTH.

EFFECTIVE, RELATIVE, POSITIVE AND NEGATIVE
ECONOMIES.

To understand and appreciate more clearly the profits of Association, we will divide them into *Effective* and *Relative*; *Positive* and *Negative*; it will be necessary to bear these distinctions in mind, as we shall often refer to them.

We will first examine the branch of *negative* profits, which consists in producing, by *doing nothing*, more than a civilized who, often with great labor, does *less than nothing*. We will choose walls and fences as an example. If thieving did not exist; if flocks were guarded by a few dogs, as they would be in Association, so that a small hedge or furrow would answer all purposes, fences and walls could be done away with, and the expense of their construction and repairs saved. Thus, a now expensive wall or fence is *equivalent to nothing*, as to present product; and *less than nothing*, as to future product, for it will cost repairs. A large portion of the greatest works

of civilization, such as fortifications and navies, produce either nothing, or less than nothing, considered apart from their destructive action. Association will give such a preponderance to the interests of production, that peace will be maintained; nations will not then require fortifications, arsenals, and idle, unproductive armies. Such a peace would produce a negative profit by saving the damages of war, and those constructions, which it now renders necessary.

Negative profit, or the economy of a labor in itself unproductive, is easy to distinguish from positive profit, which arises from an increased cultivation in any branch of agriculture—of fruit for example, which would yield twenty-fold the present product, if the conditions above mentioned were carried into effect. Negative profit, being the least understood in the present order, we will make use of an example or two, to illustrate it.

1st. *River Fish*: this source of product is the more precious as it requires no care, and as its rapid multiplication is not prejudicial to the crops, like that of game. How great would be the abundance of fish, if there were a general understanding to suspend fishing at certain periods, and leave a sufficient quantity in each stream for re-production! Such concert of action is one of the results of Association. Persons, expert in the matter say, that upon an average of years, twenty times as many fish would be taken in all small streams, if people would agree to fish only at proper seasons, so as not to exhaust the stock, and

take but a quarter of the pains in destroying otters and muskrats, which they now do in despoiling the streams. Such would be the policy of Association; which, to the product of rivers would add that of reservoirs, with currents for preserving distinct species.

Naturalists admire the munificence of nature in sending us each year those vast shoals of herring; thanks to the barrier of polar ices; which prevent the fisheries during the time of multiplication. Suppose that barrier did not exist, that the polar seas were navigable, and the fisheries could be carried on constantly by our vessels, it is certain that the avidity and jealousy of those engaged in the trade, would soon deprive the north of this great source of support. Hardly a twentieth part of the herring, now caught, would be taken, if it were not for their peaceable increase under the polar ices, which are a guarantee of a twenty-fold product.

Unity of action in Association would guarantee us a like increase in river fish, of which we are comparatively deprived, when we consider the immense amount which could be raised in streams and reservoirs. The sums total of all these negative riches will yield a *ten-fold effective* product in all those branches of industry, which are failures in the present order—as in the above example of fish, of which Association will produce an enormous quantity—*negatively*, by attention to, and care of streams; and *positively*, by keeping up lateral reservoirs, and in destroying musk-

rats and other animals, which often destroy more fish than man consumes.

2d. *Game*: an ornament to the fields, a source of riches for man, and a means of destroying pernicious insects. If it be necessary to prevent the excessive multiplication of some kinds, care should also be taken to prevent their entire destruction. In speculating upon an order of things in which agricultural labour will be rendered more attractive than hunting, the latter can be reduced to its just proportion, and, as a consequence, we shall obtain the following results:

Negative profit, or ten-fold increase of game, without any care.

Positive profit, or destruction of insects, which it is not important to estimate; as Association would soon sufficiently reduce their numbers.

All these calculations are made with reference to the employment of the Groups and Series, which would regulate all industrial functions or branches of labor—such as hunting, fishing, and others; and so limit their developments as to coincide with general utility.

Those, who have devoted their attention to the Economies of Association without a knowledge of the mechanism of the Groups and Series, could not have calculated upon an equilibrium of functions and wants; but, if all these advantages were not foreseen, the principle, such as those of combined cellars and granaries, might have been felt and understood.

Of all the sources of profit, which Association offers, none is more collosal than that of a multiplication of means which do not belong to the same class, such as quality, quantity, and management.

We will prove this by taking, as an example, the product of the vine, which is much more injured than wheat by the derangement of climate and defective overseeing.

If the combination of circumstances, of which we have already spoken, such as good cellars, casks, and proper management, would yield a five-fold profit, and if to this increase we add that of quality and quantity, supposing each doubled or increased the product two-fold, we shall have a twenty-fold profit by multiplying them into each other, as follows:

Increase by proper management	5
" " " Quality	2
<hr/>	
Combined product of management or quality	10
Increase of quantity	2
<hr/>	
	20

Quality : The temperature of our climates are so deranged, so variable, so full of excesses that it exhausts vegetation, instead of assisting it. Our summers are a succession of every excess, that is injurious to the vegetable kingdom, and there is hardly one year out of three favorable to the development of fruit. It is even hoping too much to expect in vine growing countries, out of every three years, one vintage of superior quality. If instead of these excesses

of temperature had we a mild and regular climate, we could calculate upon a doubly good quality, and expect three favorable years out of four. And if we suppose only two out of three, the profit of quality would be increased two-fold. In combining this with proper management, estimated at five, we have a ten-fold increase.

Quantity: The same circumstances apply here as in the above calculations on quality. Detangement of climate, frosts, droughts and worms, reduce the product immensely. If we suppose an increase of but one-half over the present product, we have a twenty-fold gain, by combining it with quality and management, as above shown.

True political policy should consist in developing these sources of real riches, the only means of augmenting the welfare of all classes, both rich and poor. But politicians are absorbed in political quarrels, and have no time to devote to those problems, which are entirely disconnected from political intrigues. They promise us, it is true, national riches and general happiness; but our cities, filled with indigence, belie alike those promises and the theories on which they are grounded.

The present order of society does not even tend to economy; unproductive functions are increasing daily, and the mass of parasitic agents may be estimated at two-thirds of the population—all labor being relatively unproductive, which could be economized in Association. We shall hereafter give a list of these

unproductive classes. We will conclude these observations by recapitulating briefly the various kinds of riches, *Positive*, *Negative* and *Relative*, which compose the *Effective* riches of Association.

1st. *Positive* riches consist of the product obtained by active industry. We have in the present order a very considerable quantity of positive riches, from which we might draw a double or treble profit —such as forests, which require to be cleared of the superabundance of trees that choke their growth. In certain other branches, we have too much positive wealth. Compared with the quantity of grain and wine produced, we have a great many more barns and casks than are necessary; we could reduce the number two-thirds, if vast granaries and large tuns and vats only were used. Thus *effective* riches often consist in a diminution of the positive product.

2d. *Negative* riches consist in undeveloped resources, which might often yield a ten-fold product without labor, as in the example of river fish, which is *negative* product in streams and lakes, and *positive* product in artificial reservoirs and basins. One of the most considerable branches of negative profit will be that of works rendered unnecessary; such as walls, fortifications, arsenals and navies.

3d. *Relative* riches consist in a judicious application of means without any change. If an article, which costs a dollar could be purchased for ten cents, there would be a ten-fold relative gain. The use and purposes of a granary may not be changed; but if in

its construction, rats, weavel, dampness, and the danger of fire and frosts can be guarded against, how considerable an augmentation of relative product would ensue!

In these remarks on the sources of riches, we have omitted the principal one, which is the health of man and animals, the perfection and longevity of races, particularly of man and the horse—so expensive to mature, and which Politics sacrifices by legions in war, as if they were of no more value than flies.

If Association raise every product to its highest degree of perfection, man should attain at least to a treble increase in strength, longevity and intelligence.* It is easier to conceive the eventual amelioration of races of animals, the horse for example. When we see him prosper in Arabia, in what country would he not attain perfection, with due care and attention? Association will discover the means of taming several species of animals, the beaver and zebra, for example; the latter will be domesticated by means which cannot be put in practice in our present societies; it is an animal which cannot be broken-in by violence, as the horse now is. The Zebra and Quagga,

* The average length of the life of man, is about thirty years; such a vast amount of premature deaths, as we now find in society, must be a violation of the law of nature. If we reflect upon the infinite number of advantages which each individual would enjoy in Association, from infancy to age; such as good food, raiment and dwellings, varied occupations through the day to prevent prolonged and excessive labor, guarantee against exposure of all kinds, joined to a system of preventive medicine, and various other means, all will be convinced, that the above estimate is not at all exaggerated.

two magnificent animals, superior to the horse in velocity, equal to the ass in endurance, are a conquest impossible in the civilized order. If we knew the system of taming them, we could not make use of it, because nothing at present in our domestic order is adapted to their instincts.

Without anticipating these brilliant results, the increase of riches alone, which Association promises, should have been sufficient to stimulate a mercantile age, whose only desire is wealth, to search out its mechanism. Some modern authors have perceived the colossal product which Association would yield; but its dazzling results have deterred them from making it an object of investigation; they have declared that *it was too magnificent; that so much perfection was not made for man.* Thus Association has been for our minds, what the brightness of the sun, which we cannot look upon, is for our eyes. But because the sun fatigues our weak sight, does it follow that that luminary does not exist? Thus have reasoned those who pretend that Association is impossible, because it presents results too immense for their narrow imaginations.

But the passions! inequalities, conflicts of interests, antipathies of character; how overcome them?

Such are the objections constantly raised by those who are too indifferent, or have not the energy to examine a problem, which offers any difficulties.

The passions, which are now believed the enemies of concord, only tend to that unity, to which they are

deemed to be directly opposed. Developed otherwise than according to their natural law, the *Serie of emulative Groups*, they appear, it is true, like tigers let loose, and are incomprehensible enigmas. This has induced philosophers and moralists to think, that they should be repressed, an opinion doubly absurd, in as much as we cannot repress them otherwise than by *violence* or an *absorbing substitution*, the latter of which is not repression. On the other hand, if the passions, or those of their developments which are incident to civilization could be effectually repressed, this social order would decline rapidly and retrograde to a nomadic or savage state, in which the passions would take other developments, and be fully as pernicious as they are at present with us. The virtues of shepherds are as doubtful as those of their apologists, and our authors, in supposing virtues among an imaginary people, only prove the impossibility of introducing them into civilization.

CHAPTER SIXTH.

COMPOUND ECONOMIES OF ASSOCIATION. NON-PRODUCING CLASSES OF CIVILIZATION.

We will terminate these preliminary observations upon the economies of Association, by correcting an error, which misleads the world in all its speculations of interest, and which prevents a just appreciation of the effects of Association.

This error is the mania for *simple* ameliorations, which are of no value in a general point of view. One district may perfect a branch of cultivation, or introduce some amelioration, which is thought an achievement; in the mean time, however, the increasing derangement of climate, or some other evil, will outweigh ten times the little good it has produced.

We will first examine this error in the production of riches in general; we will then descend to details, to their source, which is the day's labor of the producer.

Two principles constitute riches:

Internal, or health proportional to ages;

External, or fortune proportional to classes.

Fortune guarantees us the enjoyments of life, and with health or internal riches, a complete development of the sensual faculties.

A system of compound economy should speculate upon the concurrence of the two riches, health and fortune. It falls into *simplism*, if it organize a system, in which they are not united and do not lend each other reciprocal aid.

This is a vice of civilization: the wealthy classes have less corporeal vigor than the laboring ones, who, poorly rewarded with external riches or fortune, obtain a greater degree of internal riches or health; we do not find the gout in the cabins of the poor; we find it often in the luxurious dwellings of the rich.

The civilized order establishes a conflict of the two riches, a scission between them; for *internal riches*, or health proportional to ages, is in a diverging ratio with the *external*, or fortune proportional to classes. The wealthy are less robust than the poor, which, in a true social point of view, is a monstrous duplicity of action. The two riches should, according to the law of unity, be convergent; each should sustain and lead to the other. What is more vicious than the assemblage of two elements which thwart and cross each other?

Such is with us the action of these two riches which are always in conflict; external riches lead to excesses, which undermine the health, or internal riches; and internal riches or vigor lead to ex-

cesses of pleasure, which are the ruin of fortune. They destroy each other reciprocally ; and how dare our sages talk of unity of action and economy of means, when duplicity reigns in these two primordial branches ? Can they deny, that there is a discordant and simple *action* in the present order of things, where *riches* are separated from functions, which procure health, and where *health* is lost in pleasures, which are procured by riches ? Can they deny, that happiness and wisdom would consist in a system, which combined riches and health, and which lead to both at once ? Such would be the effect of Association.

Our prejudices have blinded us to the present disorder ; it has been thought, that Providence wished to divide its favors, and give to the laborer and the savage strength and vigor, in compensation for their privations. This sophism presents the idea of an equitable balance, but it is not the less erroneous ; it is not thus, that the Divinity distributes justice. He wishes nothing simple in the destiny of man, and he does not make equilibrium consist in a divergency, but in a convergency of contrasted elements.

Such is the effect of the Series, in which the rich obtain an equal degree of vigor with the poor. The former in fact will have in Association the guarantees of vitality in greater abundance than the latter, because their career, more replete with attractions, is more active, varied and apt to prevent excesses.

Thus is established the concurrence of vigor with

wealth, a concurrence without which, there is no unity of action between these two primary branches of human happiness, internal and external riches.

Let us point out clearly this radical error of our social guides, all falsely bent upon speculating on simple, instead of compound results.

Politicians on riches, neglecting health;

Moralists on health, neglecting riches.

The destiny of the human race being compound, if the mass do not attain the two riches combinedly; they draw upon themselves a compound poverty; (privation of fortune and vigor). This is what takes place in the present state, in which we find a decline

Of the Rich, into relative poverty;

into comparative and real debility.

Of the Poor, into real poverty;

into relative and constrained debility,*

Such are the constant results of our incoherent

* The debility of the poor is the result of their position; which forces them, in order to avoid want, to sacrifice their health in excessive and prolonged labor in insalubrious workshops; which wears the constitution out early, and exposes them to fevers and epidemics, without the means often of obtaining requisite medical treatment. They are consequently exposed to a relative and constrained debility; and nothing is more false than the imaginary equilibrium which allots health to the poor as a compensation for their poverty. They have the principle of health (bodily exercise); but they are forced to sacrifice it, and expose themselves to disease to escape want. Civilized minds, instinctively inclined to sophism, like to dwell on illusive compensations like those above mentioned. The truth is, that man is a being whose destiny is compound; he must either attain a double happiness, (health and fortune) in an order of things, designed for him by the Divinity; or a compound misery (poverty and debility) in our

social order. The文明者 is less robust than the savage: city populations less than those of the country; in short, the civilized order causes a complete divergency of the two riches, instead of their convergency and combined action.

Having defined the error in general terms, and analized the conflict and simple action existing between the two riches; let us now attack this vice in another department, let us descend to details,—to *the day's labor*. We will distinguish its value or its productive power into multiplied degrees, as we have done before, and prove the error of our political-economists, who only speculate upon the *simple* day's work or apathetic industry, reduced to the lowest degree of product, and to the least possible activity.

How do our laborers work? They only endeavor to evade or slight their tasks; trifling away their time, if their employer is absent, doubling their work, if overseen without intermission.

Let us proceed to analize the circumstances, which diminish the product of the day's work of the hired laborer. We will first estimate the loss, which at present arises from indifference and slackness, and then the value of the stimulants, which Association would put in play.

subversive societies. The relative poverty of the rich is easily understood; with all their wealth, they are deprived of an infinite variety of things absolutely necessary to their happiness, and, in the midst of their treasures, we see them dying with ennui.

INCREASE OF THE FIRST POWER.

Spirit of property and probity in all relations.

The spirit of probity is one of the strongest stimulants, which we know of, to excite civilizees; we may without exaggeration expect from the labor of a proprietor a product double that of a paid or servile workman. We see daily proofs of it; men who were slow and careless, while working for wages, become prodigies of diligence as soon as they commence operating on their own account.

The first problem of political economy consequently should be to endeavor to transform all the hired classes into co-interested proprietors, having an interest in the capital. This would have doubled the value of their paid day's labor, added to the advantages of dispatch.

The laboring classes, who work for a salary, compose three-quarters of the working population (taking the average of countries). How can we double the product of the day's labor of the other quarter composed of proprietors?

Omitting minor means, such as exemption from supervision, the active co-operation of masters and clerks in branches of industry, which they now merely oversee, we will take the most powerful lever or stimulant, that of probity, which reigns in all the relations of Association. In agriculture and manufactures the guarantee of the probity and faithfulness of agents, would induce capitalists to undertake an

infinite variety of operations, which they cannot now think even of attempting.

We observed in speaking of fruit orchards, that twenty-times as many fruit trees would be cultivated, if those engaged in the pursuit were certain of not being deceived in the quality of grafts and plants, not obliged to gather the fruit at once, and before maturity, from fear of thefts; and if they had, moreover, the guarantee of capital at non-usurious interest, as they would in Association, when it will not all be absorbed in speculating and stock-jobbing.

These two incentives, property and probity, will be alone more than sufficient to double the product of labor; and in this hypothesis a province or state containing one million of inhabitants, would yield an equal product with one of two millions.

INCREASE OF THE SECOND POWER.

Extension of material machinery.

We have cited minor details (kitchens, cellars, granaries, &c.) producing a ten, twenty and in some branches even a hundred-fold product. In adding the profits of general unities (weights, measures, moneys, &c.) and of a true system of commerce, we are authorized to double the preceding estimation, and raise it from two to four. In this case a million of men will produce as much as four millions; or in other words, a day's labor, now valued at a dollar, will yield the value of four dollars.

Take irrigation, a branch of material machinery, as an example; its product alone would double, upon an average, the crops of many warm countries, now entirely deprived of them, if the rains fail. Other countries have only a half or a quarter crop, for the want of a proper supply of water, and have to abandon various branches of cultivation, which a general system of reservoirs and trenches, for watering plains and declivities, would enable them to undertake.

The irrigation of declivities and plains, nevertheless, a work of such inestimable value, would be only one of the numerous prodigies of Association! What a source of profit!

INCREASE OF THE THIRD POWER.

Enthusiasm and Emulation of Groups.

Labor, performed with apathy and indifference, does not yield the half of what it would, if the rivalry and enthusiasm which animate the Groups, could be communicated to it. These stimulents are permanent attributes of the Series; they overcome all obstacles and give to industry a degree of skill and activity, which can only spring from noble passions. We find none of these inducements in civilization; pecuniary interest is the only stimulant of the laboring mass.

INCREASE OF THE FOURTH POWER.

Return of Non-Producers to Productive Labor.

What is at present the number of Active and Posi-

tive laborers? It does not amount to one-third of the population. We have shown that the product of a workman, useful in appearance, is often merely *negative*, if employed, for instance, on a fence or wall, which is not a real and positive product.

In a parallel between the works of civilization and Association, we will find, that we have in unproductive or *negative* laborers, two-thirds of the population.

LIST OF NON-PRODUCERS IN CIVILIZATION.

1st Division.

1. Women,
2. Children,
3. Servants.

2d Division.

4. Armies.
5. Fiscal Agents,
6. Manufactures, (in part)
7. Commerce, (do.)
8. Transportation, (do.)

3d Division.

9. Idlers,
10. Sophists and Controversists,
11. Idle rich,
12. Scissionaries.

☒ AGENTS OF POSITIVE DESTRUCTION,
AGENTS OF NEGATIVE CREATION.

FIRST DIVISION. DOMESTIC PARASITES.

1st. Three-quarters of the WOMEN in cities, and half of those in the country, from their occupation in household work, caused by domestic complication. Their day's labor is only estimated in political economy at a fifth of that of man.

2d. Three-fourths of CHILDREN, perfectly useless in cities, and of but little use in the country, owing to their mischievousness and want of skill.

3d. Three-fourths of SERVANTS and VALETS, whose labor is but the effect of household complication, particularly in kitchens; half of those employed in stables are also useless, as their labor is the effect of the present incoherent system; in Association they would become superfluous.

These three classes, whose inaction is the result of the present household organization; form a separate division in the serie of parasites. In Association they will cease to be useless, because a just division of functions, and an appropriate application of sexes and ages, will reduce to a fourth or fifth the number of hands, which are now absorbed in the immense complication of our isolated families or incoherent households.

SECOND DIVISION. SOCIAL PARASITES.

4th. ARMIES by sea and land—which, besides absorbing the largest portion of the public revenue, divert from productive labor the most robust of the population, and predispose them to depravity, by fore-

ing them to sacrifice, in a parasitic function, years which they should employ in acquiring skill and ability in work, for which they lose all taste in a military life. The vast force of men and machines called an army, is engaged in producing nothing, while awaiting to be employed in destruction. This second function will be mentioned hereafter. We here view the army only as respects stagnation and idleness.

5th. FISCAL AGENTS. What an enormous quantity of hands does the custom-house alone absorb! Let us add tax-gatherers, inspectors, and the army of clerks employed in the complicated administration of States and Cities. How many could return to productive industry in an order of things, in which each Phalanx pays as a body its dues to government.

6th. A full half of MANUFACTURES, which are considered useful, but which are *relatively* unproductive, owing to badness of quality.* General perfection in industry would reduce the waste and wear of manufactures to the half, and often three-quarters of what it is at present, particularly in government works, which every one tries to cheat.

7th. Nine-tenths of MERCHANTS and commercial-agents; a true system of commerce would effect exchanges with a tenth part of the agents which the

* A shoemaker, who makes a pair of boots, that rip at the end of a week, wastes his time, and is relatively unproductive. Although he labors, he produces nothing of value, and might as well have remained idle. The same observation applies to the immense amount of objects, which are manufactured to be sold, and not to be worn.

present complication employs. We remarked, that purchases and sales would take place between Phalanxes, and not between an infinite number of separate families; this would greatly facilitate a simplification of exchanges.

8th. Two-thirds of the agents of TRANSPORTATION by sea and land, falsely ranked among the commercial classes, and who, to the waste of a complicated transportation,* add that of hazardous transportation; particularly by sea, where imprudence and the want of skill increase ship wrecks ten-fold.

THIRD DIVISION. ACCESSORY PARASITES.

9th. Legal, accidental, or secret IDLERS, persons inactive, from want of work, or for the purpose of amusement. Let us add corporative, political, carnival, marriage, and other celebrations, which would be much reduced in our order of things, where industrial re-unions or assemblies will be more attractive than balls and parties in civilization.

The waste arising from accidental stoppage should also be taken into account. If the overseer is away, the workmen stop; if they see a man or a cat pass, they all turn to look: leaning on their spades and gaping for diversion; forty or fifty times a day they lose in this way five minutes. Their week's work is

* This waste is very great: a bale of goods often passes before reaching its destination, through a half dozen cities, merely because a system of direct credit and transportation has not happened to have been established. It is to be remarked, that at every change of ownership an additional charge is put upon it, which is an immense indirect tax upon the consumer.

hardly equal to four full days. How much waste and idling without Attractive Industry?

10th. SOPHISTS and CONTROVERSISTS, including those who read them, and take part at their instigation in party quarrels and unproductive intrigues. To the time lost in controversies, which confuse all subjects, are to be added political commotions, and diversions from industry.

The list of controversialists and sophists is much greater than would at first be supposed. Let us take jurisprudence, as an example, which appears an excusable sophism. Suppose Association were not to produce a twentieth part of the law-suits, which we now have, and that to settle them it employed means as expeditious as ours are complicated, it follows that nineteen-twentieths of the bar are parasites, as well as the juries and witnesses in attendance. How many other sophistical parasites are there, commencing with political-economists, who declaim against the body of parasites, but who uphold, nevertheless, the system which produces them.

11th. IDLE RICH, people passing their lives in doing nothing. Add to them their servants and employees, for all classes who serve non-producers are themselves unproductive. Prisoners are a class of constrained idlers: so are the sick, but for a better reason. In Association there will not be a tenth part of the disease that exists in civilization: and although sickness is an unavoidable evil, still it is capable of correction, and a great reduction. Out of ten

sick persons, nine are rendered so uselessly, from the defects of the civilized system.

12th. **Scissionaries**, persons in open rebellion against industry, laws, morals and customs. Such are public women, vagrants, beggars, rogues, brigands, &c., the number of which tends less than ever to decrease, and the repression of which requires the maintenance of an army of constables and police officers, equally unproductive, besides the expense of jails, penitentiaries and gallies. Add to these, persons engaged in lotteries and gambling houses, which are true social pests.

► PIVOTAL CLASSES.

DIRECT. Agents of Positive Destruction. Armies actively engaged in war, and other classes, which we will not here specify. The civilized order confers high honors on them, and encourages all kinds of inventions which can extend the ravages of war, such as Congreve rockets, patent bombs, rifles, &c.

(Armies in this list of non-producers, occupy two places; here they appear as the active agents of destruction; and at No. 4, as an inert and unproductive mass. It is not a double enumeration, but a difference of character, which requires two distinct articles.)

INVERSE. AGENTS OF NEGATIVE CREATION. We have already proved that they are excessively numerous: that a great many works, such as walls and fences, are relatively unproductive; others are illusions from

mistake or want of skill, such as edifices which fall down, roads and bridges which have to be laid out anew, and made over. Others are indirect ravage, such as the destruction of forests, or chains of hills; others again negative, such as the invention of a new fashion, which may throw twenty thousand artisans out of employment, and reduce them and their families to want.

In speculating upon the return of all these unproductive classes to labor, classes which Association would make use of from the onset, we can again treble the product; it was *eight-fold* at the third increase, it now becomes *twenty-four-fold*; for these masses of non-producers comprise two-thirds of the population in civilization, and perhaps this estimate is too low. It is certain that the appropriate application of the different sexes to domestic industry would alone yield a double product, now their mis-application only comprises the three articles of the first division, 1, 2, 3. If the presumed product which arises from the appropriate application of this division, would double the industrial revenue, we may safely treble by the judicious application of the other two divisions.

We are not yet at the end of these multiple increases; there are other means quite as efficacious as the foregoing, such as:

5th. POWER. Rapid increase of **HEALTH** and strength of man, as well as the perfection of the animal and

vegetable kingdoms. To judge of this subject, we must await the treatise on integral education.

6th. POWER. Amelioration of CLIMATE. It would lead us too far to enter upon this subject at present; we will merely say that a general and integral cultivation of the earth's surface, would soften and regulate the temperature, increase the warmth towards the poles, by the draining of swamps, and the clearing of forests; and correct the excessive heat of the equator, by fertilizing the deserts, and preventing the drying up of streams.

We could add other means of increase, but we have already mentioned enough to satisfy the most insatiate minds; and prove the great error of political-economists in speculating solely upon our rude and apathetic system of industry. By considering it the *only* system possible, they have deprived themselves of an important guide in the investigation of social questions. Had they directed their attention to the means of amelioration here examined, they would have suspected the possibility of success, and proposed the examination of Association—which is the only method of directing to industry such vast numbers of non-producers.

To those of our readers who deny the possibility of these future riches, we say: rid yourselves of your prejudices in favor of the civilized mechanism, of the present social system, for which you have so great a reverence. The world has been misled for three thousand years past by sophists, who, in speaking of

justice, truth, unity and riches, have declared "*that so much happiness, so much perfection, was not made for man.*" A true and common-sense belief in Providence, would have led us to the conclusion "that if Association, if this new social world, could guarantee to mankind so much happiness, it is impossible that the Divinity, who foresaw this ocean of riches and virtue in Association, should not have reserved us the means of realizing it."

Had he not, there would be injustice and vexation in his system; attractions would be out of all proportion with destinies. How can we suppose such inconsistency on the part of the Supreme Economist, who has so justly distributed impulses, that no animal feels the want of a happiness other than his own. If man alone desires more, it is because he was not created for the miseries of civilization, and has not attained the destiny which is reserved for him by the Creator.

But leaving these considerations aside, what blindness it is in political economists not to perceive, that of civilized populations, two-thirds are non-producers, and that to attain true economy, which consists in a treble or quadruple product, we must organize a different social order. This order can only be Association, because there are but two systems of industry: COMBINATION, OR ASSOCIATION, INCOHERENCE, OR CIVILIZATION.

CHAPTER SEVENTH.

INCOHERENCE AND WASTE OF THE PRESENT ORDER.

Individual economy, both vexatious and contrary to nature, is the only economy known in civilization. Its practice—tantamount to individual privation—is zealously preached by moralists and sages; and what are the riches of civilization, with all its stinting and parsimony? Positive poverty for seven-eighths, and relative poverty for the remaining eighth.

Dean.

It is not surprising that the *Political* order has alone been the object of study, while the *Industrial* order, incomparably more essential to the happiness of mankind, has been almost entirely neglected.

A. Tamisier.

Waste! Waste!! Waste!!!

The observations contained in the foregoing chapters will, we trust, be sufficient to convince the reader of the vast and foolish waste which results from our present social mechanism; and of the colossal economies and profits, which would arise from Association and Combination in industrial interests.

These observations could be extended infinitely, but the reader, by observing attentively the effects of our incoherent system, examples of which he meets at every step around him, cannot fail to be convinced of the absence of every thing like order, economy and foresight in our present system of society.

If such characteristics marked the operations of an individual, it would be easy to foresee, that so far from attaining

riches, he must inevitably sink into poverty and want. The same law is applicable to society; the absence of Association and economy in our whole system of industry, plunges the social world into indigence and want, the source of endless discord, depravity and degradation. This great fact escapes the attention of men, because each individual, anxious only to escape from the common evil, and to secure himself a sufficiency, so as to enjoy tranquility in the state of general privation and anxiety around him, sees nor cares not for the mass. In the confused efforts, however, which are made by each, and all to attain the great desideratum, fortune, they only trample each other down, and after all we find in society, that the greater the conflict and strife of individuals, the greater the collective poverty and depravity. England illustrates this fact fully; no country has carried all branches of industry to the extent she has done, and nowhere is there such a hideous contrast of poverty and wealth. The same efforts combined, would have secured riches and happiness to all, but no one has time to stop to consider upon this fact; each individual flatters himself with the idea, that if seven-eighths of those who were making the same efforts before him have failed, he may nevertheless, with better management, succeed. He strives to secure his happiness isolatedly and separately from the race; if his fellows suffer, and he does not, it is to him as if suffering did not exist. No collective action, so essential to the welfare of all, takes place. In the meantime our planet rolls on in its course, carrying with it a restless, depraved, half famished, discordant and warring race!

If we wish to find the most perfect picture of waste and disorder, we must search for it in our large cities. It is there that we will find our *cut-up* system, in which every thing is reduced to the measure and selfishness of the individual, producing an incoherence and complication, which might properly be termed a combination for the production of evil; for it would seem as if things were so organized, as to cause the

greatest possible number of evils, and ensure their most rapid propagation. Each house, for example, has its sink of filth, the miasmas of which the whole population must breathe: the poverty or neglect, or both combined, of a single family, produce a contagious disease, which extends to a thousand others, among which there will be indigent ones enough, to keep it in existence.

The neglect of one person, of a child, or a servant perhaps, in whom it is often necessary to confide; burns down not only the house of one family, but a hundred others with it; or the misplaced economy of a stove-pipe, causes a loss of the same kind, which would be sufficient to construct all the apparatus necessary for warming a town or the manor-house of a Phalanx. Where every thing is left to the ignorance, cupidity, carelessness or inability of individuals, no guarantees of a general nature can exist or be put in practice.

It is from the poverty of the mass in our large cities, that the greatest abuses take place. If a capitalist builds damp cellars, garrets without ventilation, small and confined rooms, close court-yards without light and circulation, and with hardly the conveniences necessary to the wants of its inmates, he is sure to find droves of indigent families, who will stow themselves away in these tenements, making of them hot-beds of disease, and nurseries of demoralization. Moralists wonder that human nature can be as depraved as they find it in our societies, and they seek in the *heart* the source of all this depravity; it is only surprising that human nature should bear so much, and murmur so little, and that with its load of social evil and misery, so much good will and gaiety still remain.

If we cite examples of material waste, we should rank, next to that of fires, which we mentioned above, the loss occasioned by the tearing down of buildings, from being badly constructed, or from speculation. This waste in many of our large cities must be enormous, and is due to want of combination and fore-

sight. What absence of order, in an architectural point of view, on the part of society, not to be able to plan its buildings, so as to answer the wants of the community for twenty years in advance ! The widening, straightning and lenghtning of streets form another gigantic item of waste. All these abuses arise from the fact that in planing our cities and towns, no system, no method exists. There is no adaptátion of architecture to our wants and requirements; our houses are as little suited to our physical welfare, as our social laws are to our attractions and passions. It is to be observed, that this enormous waste and expenditure are *paid* by productive industry, upon which an immense indirect tax is laid, which is not perceived. The farmers, manufacturers and mechanics, must produce the means for paying in the end for every thing, cities, ships, canals, railroads, &c.

Men become, however, so accustomed to the order of things in which they live, that these facts do not strike them: not conceiving the possibility of changing the social mechanism, it appears to them natural and permanent: if, however, they could be brought to doubt its efficacy, or rather its infallibility; and examine it with scrutinizing attention, a social skepticism would take the place of their present blindness. It is a result deeply to be desired: vegetating as the world does in its present social condition, all improvements in science and industry are of no use to the great mass; their poverty does not diminish with these improvements; and the increased means of enjoyment, the refinement of luxury, to which they give rise, only excite that mass to every kind of fraud and falseness to obtain a share of and participate in them.

Riches are the leading wish of man, and in this country wealth has become the all absorbing object of desire. In this strife after wealth, in which millions are engaged, why has it not been perceived, that not one-twentieth can succeed ? If but one-third of the population are producers, if production is the only source of riches, and if our system of consumption in

isolated households is so complicated, that the small amount produced by the third does not go one-half as far as it would in a system of Combination and Association (or in other words, if one-half of the small product created by the producing third of society is wasted), how is it possible that even the common wants of the entire population, setting aside all superfluity, can be satisfied?

Let us draw a comparison, which will explain this clearly. Suppose that, out of three persons living together, one alone was engaged in producing, while the other two were idle: it is very evident that the active laborer could not alone produce enough to maintain himself and the other two comfortably. But if we suppose in addition, that each has a separate house, has his meals prepared separately in his own dwelling, the small product of the producer would not go near as far as if they lived together, and economized their means; to the loss caused by the idleness of two inactive persons, is to be added the waste of separate and complicated preparations. This is a perfect illustration of the present state of things. One-third of the population produce; two-thirds are non-producers. Instead of uniting and associating for the purpose of making the insufficient product of the labor of the active third go as far as possible, the most excessive complication and waste takes place, there being as many separate houses, kitchens, cooks, fires, &c. as there are families. The result is that the population of all countries, except this, are removed but one degree from starvation. Those of China are so poor that they eat vermin, those of India subsist on a little rice without salt, and tens of thousands die of starvation and are thrown into the Ganges. The Parias, the most degraded class, are driven even to eat sometimes these starved carcasses. The agricultural classes often plant their crops in the hope only of being hired to harvest them. The Irish peasantry have scarcely salt with their potatoes, and in many parts of the country, they eat bread and meat but once a year. Eight millions of French live

upon chesnuts and such trash; out of a population of thirty-two millions, twenty-two millions have but about six cents a day to live upon and defray all expenses. Twenty-five millions drink no wine, although France supplies the world with wine. It is to be remarked that in the most civilized countries, those in which industry is carried to the greatest perfection, their population are subjected to the severest labor, and are often the most miserable. The peasantry of Portugal, Austria, and even Russia are less harrassed by anxiety, and better supplied with food than are those of France and England. In this view of different countries, we must not overlook our own; nearly three millions of negro producers, whose labor pays for our imported luxuries, are merely supplied with their physical wants. We may well say with Fourier: "Can a more frightful disorder than that which exists upon this Globe be conceived. One-half of the earth is invaded by wild beasts, or savages, which is about the same thing; as to the other half which is under cultivation, we see three-quarters of it occupied by Barbarians who enslave the producers and women, and who in every respect violate justice and reason. There remains consequently an eighth of the Globe in possession of the civilized, who boast of their improvements while giving to indigence and corruption their fullest development."

But to return to our subject: if we accept and approve of the system which allots to each family a separate house, we must approve of the effects which result from such a system. With four hundred families and four hundred separate dwellings, all the cares and duties attendant upon providing for a household, must be gone throught with four hundred times, until the complication becomes frightful. Four hundred persons must be sent to market, to make four hundred separate purchases, who lose time enough in selecting articles wanted, and in bargaining, to produce them nearly. The four hundred houses imply that there are four hundred *dark holes*, called kitchens, in which four hundred *poor creatures* must pass their

time over a hot fire in the middle of summer. Four hundred monotonous meals are prepared, three-fourths of them badly so, which give rise to as many discords as there are dishes. As neither mistresses nor servants are satisfied in this system, the former scold, and the latter are indifferent or faithless. If an ox is killed, it is cut up and disposed of in an infinite number of little lots; every hogshead of sugar, every box of tea has to be retailed out pound by pound; this excess of complication increases ten-times the number of butchers and dealers necessary, whose intermediate profits are a heavy indirect tax upon the consumer. The more we go into these details, the more we shall be convinced, that with this waste and want of system, individual economies are illusive, and that the mass must suffer poverty and privation under the best of governments.

Judge a tree by its fruit, a society by its results; let us not be carried away by the endless praises which are lavished on our advanced state of civilization, as the present system is called. It is time some positive ameliorations were demanded at the hands of our politicians and legislators: we have party politics and legislation enough; if any good could come from the incoherent laws and arbitrary constitutions of civilization, it would have been realized long since. Experience, and the condition of mankind, prove that nothing effective is to be hoped from them, and common sense dictates that we should seek elsewhere, in agricultural Association, or in a reform in industry, for social good.

But politicians scarcely dare put forth the hypothesis of a social reform and a change in the condition of mankind: the human race have so long been curbed under the yoke of misfortune, that suffering is believed to be the law of their nature. The views and belief of politicians have so adapted themselves to this doctrine, that it has become a dogmatical part of their creed; they have asserted it so often, that they must stand by their declarations. Their personal and party interests have

also become so entwined with the present state of things, that they are even led to support the present social subversion; add to this the apathy of the world, its disbelief in the possibility of a great social change, and we have the explanation why *no social* principles are discussed, and why no efforts are made to ameliorate the condition of that vast mass of suffering, helpless and degraded beings who form three-fourths of the population of the globe. It is time this stupid policy, if all disbelief in a social reform can be called such, should be denounced; the mass, we trust, have become intelligent enough to demand some effective reforms at the hands of their political leaders, so active in administrative reforms, and so clamorous in their protestations of love for the people.

Nine permanent evils characterize the course of our societies; let the mass call upon those leaders to discover the principles of a society which will produce nine results directly opposed to them, will guarantee social happiness, and give us the standard of a true social organization.

NINE PERMANENT SCOURGES OF CIVILIZATION.

- Indigence;
- Fraud;
- Oppression;
- War;
- Derangement of climate;
- Diseases artificially produced; plague; yellow fever; cholera; small pox, &c.;
- Vicious circle, without any opening for improvement;

UNIVERSAL SELFISHNESS;
DUPLICITY OF SOCIAL ACTION.

NINE PERMANENT BENEFITS TO BE ATTAINED.

- General riches;
- Practical truth in all relations of life;

Effective liberty in the same;
Constant peace;
Equilibrium of temperature and climate;
System of preventive medicine and extirpation of artificial diseases;
Opening offered to all improvements and ameliorations;

COLLECTIVE AND INDIVIDUAL PHILANTHROPY;
UNITY OF SOCIAL ACTION.

Such are the benefits Association would realize; but can we look for co-operation from men whose interests, as we said, are concentrated in personal success? The circle of our civilized politics is very narrow, but it insures the successful individual, often without merit or great effort, applause for the day, and frequently pecuniary reward with it. Immediate and personal advantage only stimulates the great majority; the idea of a social reform which would change the destiny of mankind, although vast and sublime, is too far off, too severed from all personal advantages, to find many adherents and enthusiasts. There must be, however, some characters so constituted as to feel the want of an object, high and lasting, with which to connect their efforts, so that something may remain to show that they lived upon this earth, and that their intellectual was not as fleeting as their material existence. It is among such temperaments, that we must seek for the advocates of the great social reform, which the present age may have the glory of achieving!

CHAPTER EIGHTH.

DEFECTS OF INDUSTRY EXERCISED BY ISOLATED
HOUSEHOLDS.

The great error has been committed to suppose, that the Providence of the Divinity does not extend to the Social relations of man.

Labor, says the Holy Writ, was a punishment inflicted on man for his transgressions ; in telling us the truth respecting the misfortune attached to the present system of labor, it has not said that this punishment might not at some day cease, and that man might not regain the happiness which he primitively enjoyed.

We will now proceed to examine the defects of individual action in industry. Agriculture, manufactures and domestic labor are exercised by separate, isolated families, between whom no combination, no understanding exist. Every thing is left to the weak and uncombined efforts of individuals, a portion of whose inefficient labor is wasted by conflicts of interest and rival enterprizes. With the present waste and miserable application of labor, it is only surprising that enough is produced to guarantee the mass against actual want.

"The civilized order presents a ridiculous mechanism, in which portions of the whole, are in conflict with, and acting against the whole. We see each class desire from interest the misfortune of other classes, and place every where individual interest in conflict with public good. The lawyer wishes *Liti-gations and Suits*, particularly among the rich. The physician

desires *Sickness*; (the latter would be ruined, if everybody died without disease, as would the former, if all quarrels were settled by arbitration.) The soldier wants a *War*, which will carry off half his comrades, to secure him promotion. The undertaker wants *Burials*. Monopolists and forestallers want *Famines*, to double or treble the price of grain. The architect, the carpenter, the mason, want *Conflagrations*, that will burn down a hundred houses, to give activity to their branches of business."

Thus the civilized mechanism not only deprives us of the great economies of Association, but it organizes a regular *Industrial War*, in which one-half the talent, efforts and labor of individuals is wasted by conflicting interests. No protective aid is given to the individual by society; no *Social Providence* exists to extend him support; he must fight his own way, and society cares but little how; if he fails and poverty is his lot, he is left to suffer alone.

The defects of this system, with its piece-meal or fragmental system of cultivation, are so great, that it is surprising no one has analyzed them, or at least some of the most palpable, like the following:

DEFECTS OF INDUSTRY EXERCISED BY SEPARATE FAMILIES.

1st. Smallest possible Association: a single family without capital, credit or exterior relations; and often even without the necessary implements of industry.

2d. Labor without rivalry, prosecuted alone the entire day through, without variety or change.

3d. No variety of occupations, no elegance in the organization of industry, of manufactories and workshops, calculated to please and stimulate the working classes.

4th. No system for developing the instincts of children, and for giving them an industrial education.

5th. Misapplication of the labor of sexes and ages; bad

adaptation of cultivation to the soil; excessive power given to capital, and its tyranny over industry.

6th. Complication in labor, obliging a single individual to execute every part and detail of a work.

7th. Waste of talent and capacities, and want of a just system of remuneration, guaranteeing to all, to the child and woman, as well as to the man, a share of the general product, proportional to their Labor, Capital and Skill.

8th. Separation and collision of the three primordial branches of industry, agriculture, manufactures, and domestic labor.

9th. False and anarchial competition in industry; opposition of like branches of business and labor, instead of Association and emulative rivalry.

10th. Production and consumption subservient to commerce; dependent upon it for all their sales and purchases; which dependency opens an unrestricted field to the adulterations, frauds, monopolies and other depredations of a mass of intermediate, irresponsible agents.

Almost any one of the above defects is sufficient to disorganize industry; what then must our civilized system be with all of them, and a great many others at work within it? The industrial organization, that is, the method of carrying on agriculture, manufactures, &c., is the foundation of the social system. The business relations of men, the riches and welfare of society, depend mainly upon that organization. Labor is the daily and hourly occupation of the working mass, whose situation and happiness, whose condition, both intellectual and material, are dependent upon its mode of exercise. It strikes us then, that the industrial organization is a vast and important subject, well worthy of occupying the attention of legislators, politicians and the world in general. This great question is nevertheless entirely overlooked. While reforms in the administration and in other departments, but particularly in the former, are urged incessantly, vehemently by a

thousand presses at least, and tens of thousands of politicos, no reform in industry is recommended, or even thought of!

The evils society labors under, are only to be remedied by going to the foundation of the social organization, and reforming our system of incoherent industry. All legislative action is useless, because it is merely occupied with the surface of questions. What can it do for the majority, for the laboring classes, whose fate is linked in with the labor to which they are tied down? It of course can do nothing, it leaves them dependent upon the manner that labor is exercised. Its action is merely negative; if it cannot point out the means of producing enough to guarantee a sufficiency to every member of society; it devises, as a remedy, poor houses, where a few find a disgraceful asylum. If it cannot do away with the litigation, fraud and cheater without end, which result from the present system of industry, it can build penitentiaries to repress such acts as are over flagrant. Thus legislation is occupied with the mere results and effects of the social organization, to the entire neglect of their source—that organization itself. And in the present state of things, in which all industrial and social relations have become systematized, and have settled down into a regular channel, it is a mere parasitic function, neglecting not only all vital questions, but absorbing in its inefficient action, the minds and labors of those who might devote themselves to truly beneficial and fundamental reforms. It may be said that legislation should have nothing to do with the industrial and other relations of men; if so, who should? Besides, if it interfere in all questions arising out of those relations, why could it not operate upon those relations themselves?

It is time, no matter from what source it comes, that something should be done for the laboring multitude. As policies and legislation, absorbed in party quarrels, are incapable of ameliorating in an efficacious and positive manner the condition of the mass, we must search for the means in a change

and a reform in industry. Labor by groups, should be substituted in the place of our system of individual labor; Association in the place of our isolated households. The question ought to be broached and discussed; but the heralds of publicity, authors, newspapers, etc., are only occupied with the rich and the great, and their interests. Banks, commerce and electoral intrigues; the fashions, slanders and chronicles of the fashionable world are fertile, and, as it would appear, the only interesting subjects of conversation. There is nothing agreeable in penetrating into the workshops and manufactories of civilization, with their monotony, dirt and miasmas. In the vexations and anxieties of the laboring mass, there is a poor field for literary display; but let us enter it, let us examine some of the vexations of the multitude who produce the means of feeding, clothing and lodging the favored few, and those whose pens and imaginations are at their service. Their riches, their means of obtaining the pleasures of life, are drawn from the product of the working multitude, who, supporting the burdens and privations of society, enjoy so few of its benefits.

The list annexed may appear exaggerated in some of its characters, as respects this country, but it must be remembered that we are yet a young people, that we have a vast extent of soil and a thin population, which open a broad field to the efforts of individuals. Let us wait until we have a thick population; with our prodigious activity, and rapacious money-making spirit, both of which will be turned to evil, (for our subversive societies misdirect all human activity, directing it at one period to military war, or carnage; at another, to industrial war, or free competition, the latter of which always ends in the enslaving of the laboring mass by large capitalists,) we will see a state of things compared with which, our descriptions will be far below the truth.

In our analysis, however, we have not a single country in view; we examine the civilized social system in general; if the defects we find annexed do not extend to this or that coun-

try, at a particular period, it is because time has not developed all the results of that system.

VEXATIONS OF THE LABORING CLASSES IN CIVILIZATION.

1st. Necessity of exposing frequently their health, to obtain work, in unwholesome occupations, in prolonged labor, on which their support, and that of their children is dependent.

2d. Unjust suspicion attached to the poor man: the more he is in want, the more certain he is of being refused aid and credit, to enable him to turn his skill or labor to account.

3d. Fear of want for the present, or danger of being thrown out of work, the right of which is not guaranteed him by society.

4th. Anticipated suffering for the future; dread of an increase of evils in his old age, heightened by the recollection of those already endured, and by seeing no means of escaping from them.

5th. New evils which fall upon him, and increase his perplexities, when he thought fortune had done her worst.

6th. Communicated suffering, or power of feeling the evils of his family, whose privations add to his own.

7th. Poor and destitute, he has in case of sickness, no other asylum than the poor-house, to which he is often refused admittance.

8th. Relative and ideal aggravation; he sees some few of his class, who, favored by an unexpected inheritance, a prize in a lottery or some other good luck, escape from their poverty; these exceptions of good fortune occur from time to time, to excite an additional impatience on the part of the mass oppressed by want.

9th. Increase of the privations of the destitute multitude with the increase of luxury, which, daily inventing new means of enjoyment for the rich, tantalize the poor with the display of these increased means of enjoyment, from which they are shut out.

10th. Indirect privation of the protection of the law ; no justice for the poor man, who cannot undergo the expenses of law-suits against a rich rival, who appeals from court to court.

11th. Depravity of politicians, who, strong in their protestations of devotedness to the cause of the people, use them as tools to get into power, distribute all offices among the leaders, propose no useful and positive ameliorations, but leave them to support alone the labor and hardships of our subversive societies.

¶ Lastly the fruit of the labor of the producer is very often not for himself, but for a master or a capitalist, who, without taking any part in his toil, receives the largest share of its product.

The most unfortunate character for society is No. 11, *Political depravity, or political ignorance*, as it entirely neglects its true function, which is the amelioration of the condition of the mass. The progress of mankind up to the present time, is owing entirely to the force of circumstances. The leaders of society have merely taken advantage of those circumstances, of wars and revolutions, to attain their own private ends; they have co-operated neither directly nor intentionally in the progress which has thus been made, and which is the result of an instinct, placed by the Divinity in man, to guide him sooner or later to the attainment of his destiny, although those leaders might refuse to aid in the great task.

In antiquity, man was the slave of man, now he is the slave of our false system of labor, working from fourteen to sixteen hours a-day in dirty work-shops, and confined manufactories for a scanty subsistence. Such is the condition of the laboring classes of all civilized countries, where time has produced a thick population. With this state of things before us, not one proposition is made by politicians or the press tending to real and effective ameliorations. The more intolerable the evils under which the great mass labor, the more violently are they engaged in their sophistical controversies. The question is not

how to introduce reforms in industry, which would serve the interests of all classes, or how to guarantee our populations against suffering and want; but it is the triumph of a party, by which a few leaders only are to be benefited, the chances of war with a neighboring nation, or the breaking down of some country which is a commercial rival.

The politics of nations is severed from the interests of labor, and the great majority of beings whose days are spent in it. If the populations of civilized countries find work enough to shield them from want, the fact is announced with exultation as though a particular privilege was extended them. And what privilege is it?—to sell their lives for a bare subsistence, too happy to avoid by this means the alternative of starvation. For confirmation of the fact, we have only to look at England, France and Europe in general, which with all their political science cannot *guarantee labor* to their populations: what a comment on their wisdom!

After so many quarrels and controversies about the rights of man, both politicians and philosophers have entirely overlooked the primordial right, that which besides being natural, is of absolute necessity, namely the *Right of Man to Labor*. The Creator, in placing him on this earth, intended of course he should live: as labor is the means, its right is implied as a consequence; but this pivotal right, without which all others are useless, civilized nations cannot guarantee their laboring classes. Is not this fault alone sufficient, if duly considered, to condemn the whole circle of our politics? Most certain—and if the present social organization cannot secure to man the right to labor, so as to guarantee him a livelihood, then let the social organization be changed.

Of whatever country we examine the politics, we find it absorbed in superficial controversies. In this, for example, commerce and the currency are for the moment the most prominent subjects. But money, whether paper or specie, is the mere representative of the products of industry; it is only

valuable so far as it can buy houses, food, clothing or pleasures, and can render the possessor independent of repugnant labor. Instead of quarreling about the amount and kind of representative to be used to facilitate the exchanges of real wealth, is it not evident, with a moment's reflection, that it would be more judicious to endeavor to increase the product itself, re-organize agriculture and manufactures, (for the thing is possible) so that they would yield a product six-fold that which they do at present?

One of the great illusions of the day is an increase of Banks, so as to emit two dollars, where only one before was in circulation. Would not the real aim, the increase of riches, be much more effectually attained, if two bushels of wheat, two bales of cotton were grown, where only one is now produced? Besides, if bank issues be increased in a greater ratio than the product of industry, the surplus is sure to be invested in wild and hazardous schemes, which, yielding no return, leave those issues without any values for their redemption, and cause those violent fluctuations of which 1817. '24, and '37 are examples. But the conflict of interests, which exists in civilization, induce certain intermediate classes, who have the exchanges of products in their hands, to desire this artificial increase of capital, as it gives them the control of those products, and ensures them fortunes by the profits they levy on the labor of others.

In good faith, politicians, if you thought it were possible to harmonize the passions, instincts and characters, would not Association and combination in all branches of industry, directing appropriately the labor, capital and talent of society to the best advantage, be a magnificent scheme? Is it not an object of a far superior order to the questions agitated by the various political parties, which have appeared upon, and disappeared from the scene of action? How miserably slow, how contested on all sides, and of what piecemeal application are the improvements and ameliorations of civilization, when compared with the gigantic and unanimous ameliorations, which could, with unity of action, be effected in Association!

CHAPTER NINTH.

SERVITUDES OF LABOR AND ABOLITIONISM.

The combat of our fathers was for *Political* liberty, let ours be for *Industrial* liberty, through the means of attractive industry.

Dean.

Since finance has become a science, public and individual economy is much more occupied with money, than with the lives of men. Machines are daily invented for the abridgement of labor, but none for the purpose of sustaining the health of the workmen; or if this consideration has any influence, it is only a secondary question.

Lemonley.

The only real riches are *Labor*, every thing else is but the sign or abuse of it.

Lemonley.

How much time and talent, how many efforts are wasted in fruitless political controversies, while *Labor*, the source of riches, of national prosperity, the daily occupation of the vast multitude, is entirely neglected, left in its present rude and brutal state, as if no other organization than the existing one were possible.

If we take the history of the past with its ceaseless wars, with its preponderance of military interests, as a standard of comparison, we may consider the career of this country, for more than half a century, as highly successfull. It has pursued its industrial interests—the most essential to society—with a con-

stancy that has given them an importance over all other questions, and which is the true explanation of its rapid progress, and its rapidly acquired national importance.

We have now twenty-six separate States, each with its local administration, acting in concert, and with perfect political unity, although the greatest diversity of soil, climate and interests exists. Had we pursued the same political system which has heretofore existed, instead of twenty-six United States, there would have been a multiplicity of separate and hostile republics or sovereignties, which would sooner or later have given rise to conflicts of interests, sectional jealousies and animosities, that must in time have ended in wars, absorbing in the pay of standing armies, the capital we have invested in our internal improvements. The greatest complication of course would have arisen from such a political organization, as every little republic would have had its separate system of tariffs, custom-houses, mails, &c. The ambition of rulers would have maintained this diversity of interests, and to defray the expenses arising from it, industry would have been most monstrously taxed. Luckily the good sense of the people, and a combination of circumstances have decreed otherwise. The policy of the country has now become settled; it has struck into a track which it has pursued with success; it has maintained its political unity, increased its population, extended its commerce, carried on its system of internal improvements, and

thrown open to individual energy a broad field of action.

In pursuing a different policy from European nations, whose action is embarrassed by their various monarchical and aristocratic interests, and remains of institutions of the middle age, we have acted most wisely, and we may safely say that a spirit of improvement, and a sentiment of the rights of the mass animate this country, which exist nowhere else as strongly.

This progress on our part is important, and is worthy of all praise. Let us render it the homage due it, but let us not suppose, because we have ameliorated our political system, and because we have pursued a more judicious policy than older nations, still burdened with parasitic interests, that we have completed the entire progress, which is reserved to man, and attained social perfection.

Our progress is *Political*, not *Social*. Our social mechanism, the fundamental principles of our society, are the same as those of Europe, and *those principles are false*. Having deviated from the general policy of other nations, could we go one step further, and realize a change in the social mechanism itself, we should then accomplish an important part in the history of the world. But notwithstanding our political innovations, no questions unfortunately of a social nature are discussed with us, nor is the public mind in the least directed to new social principles. Our political leaders, aiming at administrative re-

forms, are not even aware, that the possibility exists in the nature of things of a reform in the mechanism of society. They propose no change of system, such as the substituting of agricultural Association in the place of agricultural incoherence or piece-meal cultivation—the present mode of farming—combination of interests, and unity of industrial relations, in the place of the perpetual conflicts, which now exist. The energies of the people are so absorbed in personal or party interests, that their attention is withdrawn from real, that is social progress. It is believed that the society in which we vegetate, is unchangeable, that the evils we suffer are attached to human nature, inseparable from it, and independent of the social organization. Although four forms of society have existed on the earth, the Savage, Patriarchal, Barbarian, and Civilized, still this does not lead to the apparently simple conclusion, that a fifth or a sixth, perhaps more happy and just, may be organized. As the intellectual activity of the country is not at all directed to social questions, and to a change of system, its highest hopes for the future, its *ideal*, in a political point of view, can only be to pursue the direction it has chosen, continue its present policy, and avoid with the greatest care, violent controversies and sectional quarrels, which may break it up, and the Union also.

So far, none but those of a superficial character have arisen, but the portentous question of abolition comes in another shape. It has wrought in its dis-

cussion religious zeal in the North, and is opposed by the spirit of property in the South. These two sentiments are as irreconcilable in the present juncture, as they are inflexible in the human mind.

This question cannot change with parties, nor with men, because it is based on convictions, which are among the fundamental, political and religious dogmas of society. Slavery, it is asserted, is an infringement of two laws—of Divine law which proclaims the equality of human nature before God, and of Human law, which declares an equality of political rights. These convictions, which exist more or less strongly in all minds, but which are tempered and balanced by the thousand other interests of the day, are easily roused in the feelings of men of certain temperaments, and grow to fanaticism, if worked upon constantly. A fanaticism, based on these convictions, is rapidly spreading, and opposition of course will strengthen rather than weaken it. Without doubt slavery is false; it is a character of the third or barbarian society, which has been retained, and engrafted on the civilized social mechanism; but how many things are there which are false in civilization! Its whole mechanism is false; first, in its separate or isolated households, or as many houses as families, producing a complication twenty-times greater than necessary; second, in its incoherent system of industry, causing a perpetual conflict of all interests; thirdly, in the absence of Association, economy and unity in all its relations. Slavery is

one of its defects; but it is not the foundation of social evil; it is only an accidental character; it should not therefore be attacked first, and above all not separately.

Nearly the whole agricultural industry of the South is dependent upon slavery, hence the question is so momentous. If you abolish it suddenly, you infringe on a great many other rights, which are among the fundamental ones of the social compact. A conflict of principles without doubt exists, but it only proves that the civilized social mechanism is a labyrinth of contradictions and conflicts throughout. When a reform becomes necessary, we should go to the foundation of evil, before attacking the superstructure. If it be inquired where a fundamental change is to be commenced, we answer, in agriculture, which as the primary branch of industry, as the principal source of riches, is the basis of the social order. The root of evil is in our incoherent system of industry, carried on by isolated individuals with hostile and conflicting interests; replace it by a system of agricultural Association, productive of unity and combination, and the problem is solved. No branch, slavery for example, can be attacked separately without producing commotions; but agricultural Association, which would replace the desultory action of individuals by the combined efforts of masses, distribute judiciously and appropriately the capacity, talent and labor of the different sexes and ages, introduce method and a scientific system of cultiva-

tion in the place of waste and ignorance, would conflict with no rights or principles, but, on the contrary, would forward greatly the interests and welfare of all classes, both rich and poor.

On the question of slavery, the South will not of course remain passive; its slaves are its productive property, its active wealth. To suppose that a whole country will sacrifice practical benefits, acquired advantages, to questions of a political or other nature, which do not come home to the feelings of men like the interests of property and a guarantee of a worldly existence, remains to be proved by some other history than that of the past. The principle of property cannot be attacked in the South without jeopardizing in an imminent degree our political union; if the Abolitionists can spread their views and strengthen their party, so as to give it a preponderance over the opposing fractions of other parties, and if, when they have obtained this power, they proceed to carry out practically their principles, the South may deem it expedient to secede from the North,—and the Union ceases! After the withdrawal of the South, after securing itself against the spreading of these doctrines, which it considers hostile to its peace and industry, so as to allow them no access under any form, what then has the abolition party of the North to do? Will it remain quiet and abandon its object, or to what means will it resort to carry out its views?

Should a separation take place, and were the Abolitionists to abstain from further action, it is prob-

able that this division would sooner or later result in misunderstandings, quarrels and perhaps even war. It is possible we might fall back in the old track, which has heretofore been pursued by nations, and go so far as to act over even a part of the history of the past, and add one more page to the bloody annals of the human race. Such a fatal result should be guarded against with the greatest care.

The foreboding question of abolition, which arises so portentous on our political horizon, cannot be met and solved by present means; it requires those of Association and Attractive industry. That men are ignorant of their destiny, and of the great work they could accomplish on this earth, is proved, on the one hand, by their trifling political controversies, and by their readiness to embark in strife and bloodshed on the most trivial subjects; and on the other, by their apathetic resignation to evils time has sanctioned, and to the monotony, misery and injustice of our subversive societies.

The discussion of an important question like this, should have led to an examination of the various kinds of slavery which exist, and to the question, whether the black population of the South is the only portion of the human race whose rights are plundered, and whose natures are degraded. It may safely be said, that the want of success attending the efforts which have been made to abolish slavery, is to be attributed to the absence of a true social science on the part of those who have undertaken it.

The first and preparatory step, an enumeration and definition of the kinds of slavery to be abolished, has not even taken place. We will give a list of eight:

SERVITUDES TO BE ABOLISHED.

1. Native slavery.
2. Slavery of prisoners taken in war. (Custom of ancient nations, who drew their laborers in part from this source.)
3. Slave trade, and exportation of slaves.
4. Sale and seclusion of women in seraglios.
5. Servitude of the soil or feudal bondage.
6. Military conscriptions.
7. Perpetual monastic vows.

¶ INDIGENCE, OR PASSIVE AND INDIRECT SERVITUDE.

“By abolishing indigence, the source of them all, the seven preceding would be done away with at the same time; when the trunk is cut, the branches fall with it. The abolishing of all kinds of slavery may be reduced to the prevention of indigence.

“The only measures which have been employed against slavery, are violence, simple liberation and individual purchases. Those against the slave trade, are seizures and confiscations of slave ships; they have not only failed, but have increased the sufferings of the slaves in three ways:

“1st. Double and treble increase of human victims at funeral ceremonies in Africa, owing to the low price of unsold slaves.

"2d. Increase of torture and suffering on board of vessels, in secreting the slaves in case of search.

"3d. Increased demand of labor by masters, to compensate for the high price of slaves."

In abolishing slavery in the South, two guarantees should be insisted upon: first, guarantee to the whites against a violation of the right of persons and property; second, guarantee of persistency in labor on the part of the freed negroes. These two conditions would give the discussion of this question a very different character from what it now possesses.

Why should not the strong philanthropic feeling, which exists for a few negroes of the South, be extended to the white laboring populations of civilized countries, which are so much more numerous? Their constancy in labor, the responsibility and anxiety imposed upon them by the care of families, their respect for property and order under all the poverty and privations they undergo, merit in the highest degree the attention of those, who feel an interest in the amelioration of the social condition of man.

But little can be expected from individual philanthropy; it is the mere germ of social good; it must be extended, universalised to be valuable; if it is not, it degenerates into fanaticism on some one point, and its efforts are wasted in the conflicts of opposing interests. True, that is, collective philanthropy embracing the entire earth, and the interests of all those who are oppressed; applying collective and general,

instead of individual measures of relief, would be a valuable lever of social justice; but the philanthropy of the day is decidedly individual, and it will therefore, we fear, exhaust its efforts without aiding essentially the cause of mankind.

Before concluding our observations on this question, let us remark that Man, SOCIALLY CONSIDERED, starts falsely in his career: he requires the products of labor, but he wishes to avoid its drudgery; with the falsehood and duplicity of this commencement, it is easy to foresee the results which must follow. In some societies, the barbarian, a few by the force of the sword raise themselves above the mass, whom they enslave and rob of the product of their toil. In other societies, in civilization, a very small minority, favored with knowledge and capital or other privileges, which the mass do not possess, manage no less effectually to appropriate to themselves the product of their labor, in which they take no part. Thus, our subversive societies alternate only in the mode of their injustice; but injustice never ceases to be their fundamental character.

SLAVERY IS NOT AN ISOLATED FACT, A SINGLE BLOT UPON OUR SOCIAL ORDER; it is a symptom, a part of a vast social malady, which is much deeper than is supposed; and which must be cured to eradicate the numberless evils, (one of which Slavery is), which are the disgrace and scourge of human societies. That malady is REPUGNANT INDUSTRY. If labor be repulsive, degrading and but poorly rewarded how are

the mass to be forced to it otherwise than by CONSTRAINT? Constraint is the hideous means which society has made use of to insure production, and the creation of riches; it acts with a two-fold power, one of which is the whip and punishments, the other want and privations. In antiquity we find slavery almost universal, and the lash and violence were the active agents, the stimulants of its industry; in the middle-ages we see the same system continued, except that the slaves became serfs; and by being attached to the soil instead of to the individual, their condition was ameliorated, and the means were afforded them of their enfranchisement. In modern civilized countries, we find existing here and there the slavery of the negro race; wherever this institution exists, the fear of punishments is still the stimulant to labor; where it does not, want and necessity take its place.

If labor be repulsive, repugnant, man will not undergo it, unless he be forced to it; society, therefore, to GUARANTEE the persistance of the mass in labor, must reduce them to want, force them to it by their own necessities, and by those of their families. Thus, the very foundation of our societies is injustice and oppression; and if we disguise this false basis with a little political liberty, social evils and social servitude are not the less its results. The changes which have taken place in the condition of the laboring classes since the commencement of societies, have only been so many varieties of one general tyranny; at one epoch we see them Parias, at another Slaves, at another Serfs, and now

they are the working classes. Individual slavery, as it universally existed in antiquity, has been changed and replaced by the collective servitude of the mass in modern times.

He, who proposes a fundamental change in society, should propose a plan for accomplishing it, which would conflict with the interests and prejudices of no portion of the community. It may seem exaggeration, but we assert that agricultural Association is the only means of a thorough, prompt and peaceable reform. If Association were introduced into this fundamental branch of industry, it would soon be applied to manufactures and mechanics, and would lead to an Association of our isolated and separate families, whose hostile and conflicting interests are the principle of disunion, complication and poverty. Nothing can be done, so long as this state of things exists; no administrative or other reforms can be of permanent benefit, where the foundation is so defective. If men were united, if their pecuniary or material interests were associated, it would be easy to introduce a perfect understanding in their personal and private interests, as well as in political and administrative questions. Unity of action, the first important result obtained, would produce most brilliant effects; a new era, a new state of things would commence; a vast field would be opened to the activity of man, and he would escape from the conflicts and antagonism of our present societies, which so cramp and waste his energies and efforts.

A change in the social condition of mankind, with the present development of their intellectual faculties, which enables them to comprehend the evils they labor under, is becoming absolutely necessary. It is to be desired, that such a change should commence peaceably, and in such a way as to pacify all opposition. Agricultural Association admirably fulfills these conditions; its first result would be to satisfy the most universal of desires, that of riches; it would banish the scourge of indigence from the earth, forward the interests of all classes in so doing, shock no opinions of a moral or religious nature, cause no political commotions, and no revolutions or blood-shed. It may seem surprising, that so simple and modest an undertaking should bring about such vast results, but it is not more so, than that it should have entirely escaped, up to the present day, the attention of the scientific world. So many discoveries, however, as simple as they were important, have been neglected, that this like others must be classed among the oversights of genius. The circulation of the blood was discovered by Harvey only 220 years since; the mariner's compass, and two trifles like the stirrup and the carriage spring, unknown to the Greeks and Romans, are comparatively of late date. Such examples prove that inventions, however important and simple, are apt to be overlooked; and because Association has not yet been discovered, its practicability for that reason should not be denied.

If agricultural Association opened a new avenue to wealth, and proved the means of introducing great improvements into industry, it would spread peaceably but rapidly, like the steamboat, the mariner's compass, the art of printing or any other invention of prompt and practical benefit to all. Its commencement—and it soon would become an all absorbing movement—is within the power of any of our State Legislatures, and of at least a thousand capitalists in the United States.

A SOCIAL CHANGE, as we have said, is NECESSARY; if men were convinced of this fact, the problem would be half solved. It is not political and administrative reforms that we require, but it is a reform in the organization of society itself, and first of all in labor or industry. The present system, monotonous and repugnant in the extreme, is most wretched; still it is the unavoidable lot of the great mass, who have to toil through poverty and suffering, and a weary existence. Absorbed by their daily occupations, and without the requisite knowledge, they cannot speak for themselves; the great and the rich wrapped up in their selfishness, remain indifferent and silent; it is therefore left to the few, who feel and comprehend social evil, and who have faith in a better future, to stand forth and advocate the great cause of a social reform, and raise their voices for the millions of their fellow creatures, who suffer silent and unheeded.

The history of the past has been a history of oppression, strife and privation; let us hope that it is

not to be renewed and that the long probation of the human family is over. Let us see no more the poverty of masses, or the wars of nations; let us see no more men's efforts and energies spent in carnage, their blood soaked up by the neglected soil, which demands cultivation and fertility at their hands. A renewal of all these scenes would only be a renewal of misery and folly. A higher destiny is reserved for humanity!

Man is the Overseer of this earth; it is a noble domain confided to his care; his providential destination is to enrich and beautify it, take its soil, plants and animals, in the rude state left by nature, and give them all the development and perfection, of which they are capable. This, and the integral cultivation of the planet are trusts especially confided to his strength and intellect. In fulfilling them, he carries out an important part of the intentions of the Creator, and on this foundation could the full development of all his faculties and powers, and the attainment of his happiness, take place. If mankind would associate in their energy and genius, how grandly could these objects be accomplished!

We enumerated above eight kinds of slavery and servitudes, which exist upon the earth. Confining ourselves to our own social order, called Civilization, we will proceed to examine the servitudes connected with labor, as it is now prosecuted or exercised, and point out briefly the difference between *Civil* and *In-*

dustrial liberty; the first of which has been the subject of controversy and contention for five and twenty centuries past, while the existence of the latter, far more important, has not been suspected.

With the aid of our revolution and the good sense of the people, this country has obtained *Civil Liberty*, and we enjoy it in as high a degree, as is compatible with the civilized social mechanism. But civil liberty does not embrace the entire field of human or social liberty; it is only a secondary half of it. Politicians, having discovered no other, have looked on the attainment of this single branch, as the ultimatum of social progress.

Labor is the lot of the vast majority of human beings; their days are spent in it; they are constrained to toil and drudge, because stern necessity, which they would wish to avoid, forces them to it. Labor, as it is carried on in civilization, based on constraint and indirect compulsion, forming a perfect system of *Industrial Servitude*, cannot be called Liberty! Nor is a being **FREE**, who is **FORCED** to wear out his life in it, because the alternative—starvation or want—is more terrible in his eyes, than the bondage he resigns himself to. If it be asserted, that labor cannot be carried on otherwise than by all the compulsory means now resorted to, it must be acknowledged, as a consequence, that the Creator has given us only one half the liberty, which we are capable of enjoying, and that he has neglected placing within our

power the means of satisfying those strong aspirations, which he has implanted in our natures.

It is evident, that all endeavor to avoid the necessity of labor, and to render themselves independent of it:—to force the mass to it, seven more or less coercive measures, some oppressing actively, some passively, are resorted to, which render our entire system of industry monotonous and repugnant in the extreme, oppressive to personal liberty, and in discord with the free will and option of man.

COERCIVE MEASURES, ON WHICH INDUSTRY IS BASED IN CIVILIZATION.

1st. **SLAVERY.** Violent tyrannical measure, making use of punishments, as the means of enforcing work. It is a character borrowed from the barbarian society, but does not the less exist among civilized nations.

2d. **SERVILE AID**, or that of hired persons, indifferent, careless and without emulation; working for a stipend, and doing the least possible, and that badly, in their paid day's labor. This opposition of interests is an example of the conflict of the individual with the collective interest, an essential character of civilization.

3d. **DISCIPLINE and OBLIGATORY STATUTES**—measures resorted to by monastic societies, by the Moravian brothers, Shakers, Rappites and others.

4th. **CORPORATE MONOPOLIES**, or leagues of privileged monopolizers, controlling the distribution of

labor, and excluding those often, who possess the most skill and talent.

5th. INDUSTRIAL PRISONS, or large closed manufactures, in which the workmen are subjected to strict discipline, the children ill treated, and the health of both often ruined by excess of labor without variety. To this semi-slavery is to be added the anxiety and fear of want by being thrown out of employ.

6th. POOR-HOUSE AND PENITENTIARY LABOR, comprising every kind, which is the effect of compulsion or condemnation, from that of alms and poor-houses, down to that of State prisons and Galleys.

7th. FALSE COMPETITION among laborers, mechanics and merchants, exciting an envious rivalry, which induces them to injure each by reducing their wages and profits, and leaves them very often no other means of gain than frauds upon the public.

All these coercive measures, destructive of individual independence, are the means made use of to force the mass to labor ; and politicians talk of liberty, when industry, from which the vast majority draw their existence and in which they spend their lives, is based on a system so compulsory and indirectly tyrannical !

This system of industrial servitude is the lot of the laboring classes of the fourth society, called Civilization. But its falseness does not end here ; to it is added the violation of the fundamental right of man, THE RIGHT TO LABOR. As we have observed in a former chapter, if man were created to go through a

course of existence, which is dependent on labor, if its right be not guaranteed him, his right to existence even is not acknowledged.

If we look at the cities of civilized Europe—and some times at our own—we see the laboring classes wandering from manufactory to manufactory, or shop to shop, inquiring for work and refused it. Without any means of existence while out of employ, pressed by want, often by starvation, they reduce the price of their day's labor, selling fourteen and more hours of monotonous drudgery out of each twenty-four for a miserable pittance. If they manage to avoid actual famine, slow starvation, unhealthy and excessive labor and anxiety, sow the seeds of disease, undermine the constitution, and counteract the healthy influence, which labor should have on the human frame.

To creatures thus situated, what mockery to offer them the right to vote, or the guarantee of not being thrown into prison without a writ of habeas-corpus! Are they free, because they possess these illusory guarantees, when they are at the same time the slaves of labor, the serfs of capitalists? It is true, the whip does not force them to labor, like the real slave; but does not the alternative of want or famine do it as effectually? If their bodies cannot be sold, they have to bargain their liberty and their time, without being able to dispose scarcely of an hour. No: Civil liberty is perfectly illusory without *Industrial* liberty; it is a step-stone, a mere means of enabling man to attain to his destiny. Possessing Civil

liberty, he is free to discuss all measures of a social reform, and the principles of a true social organization; it should be made use of, and applied to this purpose; if not, it degenerates into party controversy, sows the seeds of violent contentions, and after running its course, sinks into the political tyranny, out of which it emerged.

One of the implied objects of this work in its criticism of the present social organization, is to prove the entire absence of Industrial liberty; in treating later of a reorganization of labor, we will show the means of obtaining it. It is sufficient to say for the present, that it can only exist in a system of Association, based on ATTRACTIVE INDUSTRY, affording every individual the option of a great many branches of work, with varied and frequent changes, guaranteeing him a sufficiency of food, raiment and lodging, and giving to the material organization of labour the greatest elegance and facility possible. When the passions, now reputed our enemies, are directed towards industrial occupations, instead of war and political controversy, we will find them precious springs of action; and when labor is performed by groups of friends, freely united, varying their occupations through the day, to prevent monotony and satiety; and when industry is ennobled, as war, the magistracy and science have been, we will see that attractive Industry is not a dream of perfection, but an immense benefit reserved for us by the Creator, and attainable whenever we shall cease abusing the pas-

sions, his most perfect work, and proceed to study their nature, and a social mechanism adapted to them.

This mechanism is to be found in the law of Groups and Series of Groups, the law according to which the Creator distributes all harmonies of the universe. The movement of Planets, the creation of different classes of animals, plants and minerals, each class or family forming a group, the harmony of sounds, colors, etc., are all based upon this great principle. Instead of studying and applying it to the passions, moralists, philosophers and legislators have looked upon them as depraved and vicious, and have declared them, through ignorance, incapable of good. Seeing them falsely developed in the civilized social mechanism, and struck with the evils they produce, they have concluded, that repression was the only means of obtaining order and justice; and instead of inquiring whether some social mechanism could not be discovered, which would make use of ALL those passions, as they were created, they have persisted in their conclusion, and directed their efforts to the organization of a vast system of compression, the principle levers of which are scaffolds, prisons, gibbets, exiling, branding and fines, causing an immense expense to society, and resulting only in a social chaos, which under the four different forms of the savage, patriarchal, barbarian and civilized societies, has been a scourge to the earth, and a disgrace to the genius of man!

CHAPTER TENTH.

GROUPS AND SERIES.

Labor! it is a vast question; which for its solution demands a new and a high science.

(It is the science of cultivation, analogous to Nature's series of *Groups of cultivators as well as of vegetalised*. To assert that labor is not the destiny of man, is to deny evidence; to assert that labor is the destiny of man, and that it cannot become for him a source of happiness, is to calumniate the Creator.

There must then be two laws for Labor: the law of constraint, which comes from human ignorance; the law of charm and attraction, which is the intention of the Divinity; hence two results: misery or riches; oppression or liberty.

C. Vigoreux.

It is time the world should ponder over the vast problem of Attractive Industry, and the injustice done the productive.

Dean.

A Group signifies a squad, company or little corporation; it is an assemblage of persons, fifteen, seven, twelve or more, freely and spontaneously united for any purpose, either of business or pleasure! But in strict theory, we understand by Group a cluster brought together from identity of taste for the exercise of some branch of Industry, Sciences or even Friends, for example, united for the purpose of Music.

ing and fishing, compose a Group : there is of course identity of taste for the occupation, which is a primary requisite ; if sympathy of character exists between them, the pleasure of the Group is heightened. In civilization we see fire companies, volunteer military companies, boat clubs, hunting matches, which unite some few characteristics, which the mechanism of the Groups would elicit, such as rivalry, voluntary co-operation, uniforms, banners and music. The emulation and enthusiasm excited by such means, give a great zest and activity to their occupations. The ardour of a Group depends upon its distribution, the degree of friendship existing between its members, and the strength of their love or passion for the objects which they pursue.

A Group must be composed of at least three persons, so as to form a *centre and two wings or extremes* ; and be so distributed, that the centre will maintain an equilibrium between the two extremes. Two are a *false* Group and are not available in social harmony. Three are the lowest number admissible, and then they form a Sub-group only ; a full Group must be composed of seven persons at least, because it must admit of three subdivisions or Sub-groups, the centre one of which should be stronger than the extremes, between which it has to maintain a balance. A Group of seven persons furnishes the three following divisions, 2, 3, 2, (three persons in the centre and two at each wing), applied to three parts or parcels of a branch of industry. In this case

the Group of two, although false in isolated action, becomes admissible by being connected with others.

If the centre Group, composed of three persons, balances the Sub-groups, 2 and 2, it is because the centre is always applied to the most attractive branch or portion of the work; it consequently possesses in superiority of number, one, and in superiority of attraction, one. Its influence consequently is equal to that of the four members composing the extremes, who are occupied with the other parts.

A Group, composed of six members and forming such divisions, as 2, 2, 2, would be badly equilibrated; its centre would be as weak in numbers as each of its extremes. In strict theory the centre should be strengthened and the wings unequal; the ascending or first wing, more numerous than the descending or second wing. We will take as examples three Groups, one of twelve, one of sixteen and one of twenty-four members.

Group of twelve members	$\left\{ \begin{array}{l} \text{ascending wing . . . 4} \\ \text{centre 5} \\ \text{descending wing . 3} \end{array} \right.$
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Group of sixteen members	$\left\{ \begin{array}{l} \text{ascending wing 2, 3} \\ \text{centre 2, 3, 2} \\ \text{descending wing 2, 2} \end{array} \right.$
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Group of twenty-four members	$\left\{ \begin{array}{l} \text{ascending wing 2, 4, 2} \\ \text{centre 3, 4, 2} \\ \text{descending wing 2, 3, 2} \end{array} \right.$
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These divisions must not be established by the order of an overseer or master, but by attraction and a natural distribution. Attraction alone must induce

twenty-four members cultivating any species of vegetable or flower, to form the nine Sub-groups, which compose the centre and wings of the full Group, and to divide the work into as many parts or parcels, as there are Groups.

The Series are distributed in the same manner as the Groups; the former operate on Groups, as Groups operate on individuals. A Serie should contain at least five Groups. Twenty-four is the lowest number which can furnish a complete Serie. The divisions which that number gave us above, fulfil seven necessary conditions:

The three Groups 2, 4, 2—3, 4, 2,—2, 3 2, unequal.

The central Group stronger than each of the extremes.

The ascending wing stronger than the descending wing.

The two extremes subdivided into three terms or Sub-groups.

The middle Group consisting of seven members.

The Sub-groups strengthened at the centre.

The three Groups in regular progression of seven, eight, nine.

This Serie is consequently regularly exact, although limited to the smallest possible number: twenty-three would fulfil neither the third, nor the sixth condition. In all Series the ascending wing is composed of Groups occupied with the strongest and most masculine species, the descending wing with the smaller and less important species, and the centre with the finest and most elegant species. The centre, as we observed, must counterbalance the two extremes in superiority of number and degree of attraction. Example taken from a Serie cultivating pears:

Ascending wing, 10 Groups cultivating hard pears.

Centre, 12 " " juicy pears.

Descending wing, 8 " " mealy pears.

A Serie breeding horses :

Ascending wing, 10 Groups breeding Flanders or dray horses.

Centre, 12 " " Arabian or blood horses.

Descending wing, 8 " " Mules.

Before entering into an examination of the mechanism of the Groups and Series, let us examine some of the stimulants, which it puts in play, and some practical examples which we find of this mechanism in civilization.

FIRST STIMULANT: Attraction of friendship, or charm of sympathies and contrasts of character between persons composing the Group. How often do we take a walk, excursion or a journey, merely because we are accompanied by a person whom we love, or for whom we feel a friendship! (Let us observe, that often a single one of the stimulants, which we shall examine below, is sufficient of itself to rouse to action; but a Serie regularly organized *must awaken several of these stimulants at once*, so as to excite spontaneous and vehement co-operation, and guarantee the continuance of activity on the part of its members).

SECOND STIMULANT: Attraction for particular occupations, for constructing machinery, for chemical experiments, for breeding cattle, for floriculture and horticulture, and for various branches of the fine-arts and sciences. We see persons devoting themselves

with enthusiasm to some favorite occupation, although they have numerous obstacles to contend with, are without the emulation of rival Groups, and do not receive the co-operation of skilful assistants, who would relieve them of certain portions of the work. In a Serie of Florists, for example, men might spade and prepare the earth, while women attended to the more delicate parts of the cultivation, gathering of flowers for perfumery, collecting and labeling of seeds. We do not see very often, it is true, strong inclinations for particular occupations, because those inclinations are not properly developed in childhood. If an *Industrial Education* were given to children, if their capacities and predispositions to vocations were cultivated by means pointed out in the note below—possible only in the mechanism of

MEANS OF DEVELOPING VOCATIONS IN CHILDREN.

- 1st. Little workshops and tools.
 - 2d. Privilege of parade and handling of tools.
 - 3d. Charm of graduated ornaments.
 - 4th. Advantage of choosing in each branch of industry the detail which the child likes.
 - 5th. Imitative propensity which is predominant in childhood.
 - 6th. Inclination of children to follow the impulses and examples of comrades a little older than themselves.
 - 7th. The pleasure of short and gay occupations, frequently varied and animated by emulation.
 - 8th. Enthusiasm for prodigies performed by Groups of children somewhat older than themselves, the only models the child chooses from passion.
 - 9th. Full liberty in the choice of, and duration of work.
- ☒ The influence of a system of progressive distribution, which is the order of Nature, and which can alone induce in the child the desire of, and docility necessary in industrial studies.

An education in the hand-work

the Series—we would be surprised to see developed in each child from twenty to thirty industrial inclinations, while in civilization we often do not see one awakened.

THIRD STIMULANT: Corporative rivalry ; nothing develops such energy in the individual as corporative rivalry or emulation ; this passion, so universal, is one of the most powerful springs of action in the human soul. In the mechanism of the Series, we find first, emulation between members of Groups, each of whom strives to excel in his part ;—then come higher rivalries, the rivalry of Group with Group, of Serie with Serie, of Phalanx with Phalanx, State even with State, and Nation with Nation. Arrived at this point, we see these collective emulations producing the most brilliant results. We find here and there some examples of these national rivalries in the present order of things : the nations of Europe strive to excel in the discipline and perfection of their armies ; and there exists a marked rivalry between England and this country in ships and steamboats.

The lustre, imparted to the fine-arts in Italy in the sixteenth century, is attributable in a great measure to this stimulant ; the leading cities then had their schools of painting, each with its peculiar excellence, at the heads of which were the great painters of that day ; Raphael at Rome ; Michael Angelo at Florence ; Titian at Venice ; and Leonardo Da Vinci at Milan. These different schools were mutually benefited by

studying the particular excellence which each had attained; and to this noble emulation do we owe those magnificent works of art, which have been, and ever will be the admiration of the world. The dignity and elevation communicated to art by this collective rivalry, are well expressed in the words of Correggio, who, on contemplating one of his grandest compositions, exclaimed: "*I also am a painter.*"

Such is the dignity and elevation which should be given to Industry in general; this vast and noble field of human activity, now so degraded, should be elevated, until each individual would feel for his branch the enthusiasm that called forth the exclamation of Correggio.

FOURTH STIMULANT: Corporative enthusiasm, based upon the pride of belonging to a Serie celebrated for the perfection of its products; upon the advantage of participating in its corporative festivities, balls and banquets; and upon the privilege of wearing its uniforms and badges. In Association, the member of a Serie which had become renowned for the excellence of its products, would be warmly received and honored, if he were to travel, by those devoted to the branch in which his Serie is distinguished. The means by which it had attained its particular excellence would be an object of interest, and a subject of inquiry to his entertainers. At entertainments given him, his name would be associated with the nobleness of industry, and he, as the representative of his Serie, would receive the applause bestowed

upon it. We see examples of this in receptions given to authors, politicians and military officers, but they are generally individual, not corporative—that is not connected with masses; they bring about no useful results in civilization, because they are severed from productive industry; but in Association they would be an important lever in increasing the respect for, and devotion to this high branch of human activity.

FIFTH STIMULANT: Elegance of all exterior objects connected with industry, such as fields beautifully laid out, and diversified by clusters of fruit and forest trees, flower-beds and fountains, with here and there rural pavillions, serving as depositories for implements and dresses, as well as for refreshment and shelter. At present a laborer at work alone in our monotonous fields, has no shelter to retreat to, has not even a water-proof dress or an umbrella to protect himself in case of a sudden storm. Equal regard must be paid to the elegance of manufactories and work-shops, which should be commodious, appropriately decorated, provided with elegant tools and implements, with all machinery necessary to aid and facilitate the work, and with the best materials to insure its success. So defective is civilization in its industrial organization, that its manufactories and workshops, dark, dirty and repulsive, are alone sufficient to banish every spark of industrial enthusiasm from the bosom of the workman.

SIXTH STIMULANT: Honorary distinctions; each

Group and Serie has its officers chosen by the members composing it; to these distinctions are to be added badges of honor, such as crosses, orders and medals.* The power of such stimulants is proved by the dangers and fatigues undergone in the military career to obtain them; a man for a cross or an order will run the risk of being maimed for life or slain. It is to be observed, that there is no comparison between the intrinsic value of the rewards bestowed, and the immense exertions which they call forth. As a consequence, in Association, these distinctions will be extensively made use of, as valuable incentives to noble and useful industry.

SEVENTH STIMULANT: Charm of corporative uniforms, banners, emblems of industry and music. Man by instinct has made use of these stimulants in his military operations, without ever thinking of applying them to industry. As an example of the power of music take the Marseilles hymn, which inspired to such splendid achievements during the conquest of the armies of the French republic. The sacred attachment of the soldier to his banner, is an example of the power of corporative emblems. In Association the Series at their celebrations would decorate their festive halls with their productions, and with emblems of their industry; we see this perfectly illustrated at present at our Firemen's balls, with their

* Medals are frequently bestowed in the present order for excellence in industrial products, but they offer the possessor no social advantages or distinctions, and with the general degradation of industry, they are almost valueless as a stimulant.

display of miniature engines, hooks and ladders, banners, lanterns and trumpets. All these insignia heighten the respect for the branch of work, which they represent.

EIGHTH STIMULANT: A just and satisfactory division of profits to every person, man, woman and child, according to the *Labor*, *Capital* and *Skill* of each. In civilization this division is *inverse*, that is, capital and commerce receive the largest share of the profits of industry, without taking an active part in the labor of production. Production is also *inverse*; that is, based on the caprices and fancies of the rich and great, instead of upon the welfare of the producer. It is often asserted that it is the luxuries of the rich, which keep the laboring classes in work, and which sustain them. It would seem but just, however, that the labor of the working classes should be directed, first, to the production of what is necessary to their own wants and welfare; and then their surplus labor might be directed to the creation of luxuries, if they be believed so very important. This assertion, however, is an outrageous sophism worthy of being coupled with the following: "there must be a great many poor, in order that there may be a few rich."

PIVOTAL STIMULANT; short periods for the exercise of all branches of industry or functions, and with polite, affable and agreeable persons. A labor continued for twelve or fourteen hours, annihilates all love for it, turns it into a perfect scourge, deadens

the intellect; gives an excessive action to certain parts of the body, while it weakens others, and in time brutalizes the being who bears its burden. The world, seeing labor performed under such circumstances, supposes that it must be inherently repugnant, and that it will always remain so. But is it not possible, that a different organization may be given to it, which, differing in every respect and in all its details from the civilized method, might strip it of the disgust and loathsomeness now attached to it? Suppose a ball were held in a dark and filthy place, that the guests were badly dressed; vulgar, many of them even brutal in their manners, and that in addition to all this, it were to be continued for from twelve to fourteen hours; would it be attractive? Most certainly not; how then can we expect industry to be pleasing, when exercised in filthy workshops, amid persons not united from choice but from necessity, between whom no sympathies, but not infrequently antipathies exist; and when moreover, it is prolonged the entire day, week and year through? But balls are agreeable and attractive—and why? Because they are given in elegant rooms; and the company is gay, polite, well dressed and composed of both sexes; moreover they last only for a few hours, and there is perfect liberty to leave, whenever the desire may dictate. Why should not Industry, noble Industry, which feeds and clothes us all, without which we would be more helpless than the brutes, receive the same attention at our hands, with respect to its orga-

nization and its method of exercise, as do our ordinary amusements? How has it happened that the human mind, so actively engaged for the last two or three centuries in improvements, has entirely overlooked the important problem of a reorganization of industry, and suffered it to remain in its wretched and repugnant state?

If balls and parties are agreeable from the manner in which they are conducted, could not the same conditions or others as effectual, be applied to the seven-eights of industrial occupations, so as to render them attractive? Is there any fatality which prevents it? Are there difficulties and obstacles in the way, which are insurmountable? This question cannot be answered in the affirmative until the subject has been examined, and until a trial of Association has been made. Up to the present day it has been totally neglected; and so stupid a neglect must not be brought as evidence against its realization.

We occasionally find in civilization, examples of occupations or functions, organized and exercised in Groups and Series, which produce important results, and these examples are a sufficient practical demonstration of the importance of this law. Of these we will examine two, which will enable the reader to make further applications by himself.

During the past history of mankind a mighty preponderance has been given to the interests of war. The world, or rather the few leaders of the world,

who have imposed their will upon the mass, have been engaged in strife and carnage, and have found in this career an outlet to their ambitions, a means of satisfying the turbulent action of the soul-in the subversive developement of the passions. The genius of man has been so constantly directed to war, to improving and perfecting it, that he has made it an art, and indeed a vast science: it has received a hundred fold the attention, which has been paid to industry. Let us trace what has been done: let us observe man in his rude warefare in the savage state, with the bow and war-club as his only weapons, skulking from tree to tree, fighting without combination, operating individually, each according to his own impulse; and then let us transport ourselves to some modern battlefield, where hundreds of thousands are assembled; let us place ourselves in imagination beside the modern genius of devestation on some momentous day, like that of Austerlitz, and then we shall see war in all its glory, see what man has done for carnage! He has been mighty in his subversion, and this is a proof of the mighty career, which is reserved him in his harmonic destiny.

In the vast operations of armies, instinct has led him to adopt the Groups and Series. An army is a vast Serie regularly organized, divided into brigades, regiments and companies, which are its Groups and Sub-groups. It has its centre and wings, and the genius even of a Napoleon finds an adequate field for its activity in combining and regulating the move-

ments of these masses. Art and science unite to beautify it and increase its destructive power: to the first is owing the elegance of uniforms, of banners, of arms, and the exciting stimulant of music: and with the aid of the second, the bow and war-club have been replaced by the rifle and the canon. Architecture lends also its aid in the construction of fortifications, and glory and renown shed their halo around the whole. What an achievement of human genius is an army equipped for battle! But for what a purpose is this splendid array!

While this progress has taken place in one branch of human affairs, let us examine what has been done in another. In the savage state Nature assembles isolated couples in the hut or wigwam: this is the rudest, simplest household or domestic organization: it is devoid of all economy and combination, and is the source of discord and poverty. The domestic organization and the warfare of the savage are equally rude and simple: there is equality in these branches of this lowest of social mechanisms. But see how one branch has outstripped the other in the later societies man has organized. While the gigantic developments above described have been given to war, the household or domestic organization, and with it *agriculture*, have remained in almost the same imperfect state. Details have been perfected, valuable agricultural implements have been invented, and great improvements in cultivation have taken place, but no means of combining and associating

masses, which would produce system, economy, riches and attractive industry, has been discovered. The log-house or the cottage has replaced the wigwam, but the isolated household with its single couple, which is the savage or primitive system, still continues the domestic organization of civilization, and prevents an effective application of the improvements in cultivation, which have taken place, and of the implements, which have been invented.

The time has arrived when the attention of men should be directed to the most important of problems —that of perfecting the system of our domestic organization; *it should be one of the great political and scientific questions of the day.* What a brilliant career it would open the genius! So much has been done for war; could not something also be done for this primary branch of human affairs? Shall Architecture with its marbles and granites build only towers and fortifications for the purpose of destruction, or palaces for the great, who by violence have robbed the mass of their rights, while the vast multitude whom the Creator has placed upon the earth to cultivate and embellish it, are left with huts and hovels which scarcely shelter them? Shall Art remain unknown to the laboring mass? Shall it never enliven with its music and its ornaments their work and their festivities? shall badges and honors be always the rewards of destruction, and never of production? shall they be conferred alone on the man of war, whose function is the destruction of his fellow crea-

tures, and not on the man of industry, whose function is the creation of riches?

If all these stimulants,—music, uniforms, badges, honors, concerts and rivalries of masses, have made WAR ATTRACTIVE, may we not suppose, that applied to production, they would render INDUSTRY ATTRACTIVE? It is not agreeable to kill a fellow creature, or to be killed; yet this function has been ennobled, and men in all ages have sought with avidity places in armies, have sought eagerly this occupation so inherently repugnant, because it opened the way to rank and consideration. Let industry throw open a similar field of honors and preferments, and men will seek with enthusiasm its exercise as a means of attaining these desires of the human heart. The mighty energy which would thus be directed to industry, would increase riches immeasurably, and ease and affluence might be guaranteed to all. Remove but once from the human race the scourge of indigence, the oppression of poverty, which so blights the faculties, energies and ambition of man, and who can say where his improvements, his ameliorations and greatness will end!

But all the stimulants of art, of honors, of ambition, of emulation, are perfectly incompatible with the isolated household, with the narrow civilized domestic organization. *Here is the radical defect of our societies, and here it is that a radical reform must begin.* If we can but convince the reader of this fact, awaken a strong feeling of its truth in his mind,

he will be gained to the cause of Association. Isolated man without social interests and sympathies, is, like a single note in music, valueless. We must combine and associate large masses to develop the harmonies of human nature. The cabin, the cottage, or the dwelling house of civilization, with its monotony, with the daily repetition of its petty and harassing cares, with its anti-social spirit, its absence of emulation, debilitates the energies of the soul and produces apathy and intellectual death, where all should be life and exaltations! We must drag man out of this cramped sphere, out of civilization; we must found Association, we must build a Palace for a Phalanx of two thousand beings, in which human nature will be fully developed by the stimulants of social life, and by those which the Series will call into action; we must build a Palace in which all branches of industry, art and science can be combinedly prosecuted, and to which that elegance can be given, which can only arise from the united action of masses. We must educate children in such large Associations, where all these branches of human activity, carried on around them, will develop *by example* their faculties and powers; we must make men of them, instead of creatures three-fourths of whose faculties are smothered or perverted. In short, we must free man from his present harassed and prosaic life, and in so doing, restore him to the liberty of his being.

We know how strongly civilized man clings to

his isolated household or family life, and what prejudices there are to overcome on this point. He becomes attached to it, as the prisoner in his cell becomes attached to the spider, which is his only companion ; civilization with its conflicts of interests, its animosities, its anti-social spirit, forces him to seek within his own house for a concurrence of views and feelings; *there at least he finds unity of interests* :— and, from the repulsiveness and antagonism of the civilized *outward* social life, has arisen that family-selfishness, which, concentrating all affections and hopes within its own little circle, leaves the heart indifferent to the woes and sufferings of mankind. It is in this selfishness that Association will find an instinctive, inveterate opponent; and for that reason both it and the system which produces it must be attacked, as the two primary obstacles, the one moral and the other physical, to a social reform.

We have said too little on the subject of the Serial organization of the army to explain it clearly, but we will leave the reader to make further applications by himself. We have particularly wished to show that the primary condition of social progress is *a reform in the present domestic organization*. As that organization is the smallest possible combination of persons and the elements of industry, there can only be substituted in its place Association, or the combination of masses more or less numerous. If we can therefore convince the reader of the

defects of the present household system, we have attained an important end.

Before proceeding to examine the second example of a labor exercised at present by Groups and Series, we will recapitulate summarily under three general heads, our previous remarks on the defective results of our domestic organization.

1st. The civilized household, prosecuting monotonously but one branch of labor, can give no development to the industrial instincts and inclinations of children; it can guarantee them no practical, no industrial education; and could they receive it elsewhere,—in our schools or colleges, it would be useless, for as scarcely any branches of industry can be organized in the cabin or the cottage, the child must remain idle, notwithstanding the knowledge which he may have acquired. In Association, on the contrary, an infinite variety of occupations could be organized, suited to the ages and capabilities of children, which would employ them both actively and usefully, and save a vast deal of labor, now performed by grown persons. How often do we see a strong man or woman employed in the most trifling work, which a child could perform!

2d. With the present organization, all operations attendant upon providing for the wants of a family, must be gone through with separately and daily by each one in the same manner and with the same detail, as for an assemblage of two thousand persons, except the difference of scale. This monotonous and

uniform burden falls also daily upon the same persons, who may perhaps have a dislike for it, which is heightened to absolute disgust by its constant repetition. Marketing, cooking, washing, keeping up of fires, must all be done separately by each family. The waste of such a system is so enormous, that it would condemn of itself the whole system of isolated households, if it were proved in detail. Wherever we see absence of system and economy, we may be sure that there poverty and want exist; they ever have been and ever will remain the unvarying attendants of civilization, based on isolated households.

3d. Perpetual presence of the same society, between the members of which there exist very often contrasts of characters, tastes, inclinations and feelings. As there are scarcely any occupations which form a diversion to the monotonous uniformity of the household life, or which could make use of these contrasts, they break out on subjects relating to minor details, such as warmth of rooms, manner of cooking, and a hundred other little minutiae which are swelled to controversies and often to disputes.

Man is a being whose passionnal nature requires an almost infinite development, which can only take place in large Associations, where all sympathies and contrasts become useful; there a field is opened to emulation, ambition, and those noble stimulants which give man his true elevation. Without them, without this expansion of his nature, he sinks into apathy, melancholy, often into vice and degradation. Iso-

lated man, as we observed, is valueless; it is only in Association of about eighteen hundred persons that all varieties of passions, tastes and characters can be found, which are necessary to form, what may be called the Great concert of human nature or human harmonies.

Thus, the civilized dwelling-house, which is the smallest of domestic organizations, is perfectly incompatible with the fulfilment of the three conditions: Education, Riches, Development of human nature; it therefore, in a three-fold point of view, requires reform.

We will now proceed to examine the second example of an application of the Groups and Series, to a labor in the present order; we refer to the organization of fire companies in our large cities. The Fire department may be considered a Serie, the Pivot of which is a Chief Engineer with assistant Engineers and other officers, and the Groups of which are the different companies. Through the means of the stimulants which this organization puts in play, we find a labor which is in itself repugnant, often dangerous, and which requires of those performing it promptness and alacrity at all hours, executed spontaneously, enthusiastically and without pay. We may trace this effect, so contrary to the general rule by which labor is performed in civilization, to the rivalry and emulation which are aroused in the fire companies.

A rivalry is first excited between the members of

each Group or company, and then between the companies themselves; this rivalry is not envious, for a powerful corporative feeling exists throughout the entire department; each member sustains his company and the companies sustain each other. Each individual endeavors to excel the other members of the same company or Group, but they are united like a single man to outstrip in promptness and dexterity rival companies. The whole energy of the Fire department is based upon a two-fold rivalry,—a rivalry of individuals, and a rivalry of companies. This compound emulation is a character of the serial organization.

The engine first at the fire, has the honors of the day, which is a triumph for its members. There is also a very strong rivalry on other points; where water is brought from a distance, it is pumped from engine to engine; if No. 5 plays into No. 6, and supplies the latter with water faster than it can pump it out, it is *overflowed*, which is a disgrace; hence the honor of No. 6 is at stake and every effort is made to preserve it unblemished. We have heard it mentioned that there is among the New York companies, one whose engine never has been overflowed; it is easy to conceive what a stimulant such a trifle must be to those charged with preserving the untarnished reputation of their favorite machine.

Each company has its officers, such as foreman, assistant foreman and secretary, the desire of obtaining which excites devotion to the cause of the Group.

Another means of arousing emulation is to concede to the person, who is first at the engine, certain privileges, among others that of holding the pipe and playing on the fire. Who has not seen firemen perched on the pinnacle of slanting roofs, directing a stream of water, as coolly as if they were on the pavement; they know that the eyes of the mass and of fellow firemen are on them; this exaltation induces them to perform acts which, without it, no pecuniary reward could hire them to do it. So strong is the desire of being on the spot at the first alarm, that the firemen often sleep by their engines and that even in winter.

These individual and corporative rivalries, a small part only of which we have mentioned, produce a strong enthusiasm on the part of the firemen for their function. The members of each company club together to perfect and ornament splendidly their engine; their pride and emulation are here again aroused on minor points, on the beauty of the machine and its power of throwing water. The greatest care is also paid to every part of it, and it is kept clean and in perfect order; a mother could not pay more attention to a child, nor take a greater pride in its beauty. With some companies, the members of which can afford it, the corporative pride of elegant ornaments is carried to a very great extreme; not only are the engines richly fitted up, but some companies have a second story to their engine houses, very handsomely furnished with carpets, lamps and even piano-

fortes; all these things give a charm to, and ennoble the function. In Association this same spirit would give, as we shall show, to all the machinery, implements, costumes, and every thing connected with industry, an amazing perfection and elegance. The civilizee ornaments his house, ornaments what is connected with himself individually; but the emulation of the Groups will render corporative in each individual the desire of elegance; it will be directed to the embellishment of the branches of industry to which he is devotedly attached, and the exercise of which he has espoused with ardour. These exemplifications of our fire companies serve appropriately to illustrate practically some results which we shall deduce in theory from the mechanism of the Series.

Let us observe, however, that the fire department with its companies, gives no idea whatever of the magnificence of a Serie in association with its Groups. There is connected with the former a noisy, turbulent rabble whose roughness seems enough to dampen the ardour of the most enthusiastic; the fire department possesses a few of the stimulants of the Series organization, but all the defects of civilization, such as ignorance, coarseness and vulgar manners of the mass are connected with, and disparage it.

In the Combined order, as the same education without any distinction will be given to all children; as the Groups and Series will connect and unite all classes, the first and most important result, that of politeness and elegance of manners will be attained:

as seven-eighths of industrial occupations are of themselves enticing and pleasing, women will take a part in them as well as men; as the riches of Association will be immense, the costumes, implements and all accessories connected with industry can, as a consequence, be both beautiful and appropriate; thus every means will be taken to connect charm with its exercise, and diminish any repugnancies which may exist. We will therefore find in the Groups of Association urbanity of manners, unions of both sexes and elegance of accessories, besides the stimulants mentioned above, such as individual and corporative emulation, ambition and honors. The enthusiasm of the Groups for the branches of industry which they have choosen from passion, will be carried by the combination of these means to its highest degree.

The parallel between the fire companies and the Groups extends as far as this; with the aid of the organization of the former, a labor in itself repugnant and disagreeable, is executed spontaneously, enthusiastically and without pecuniary reward by men who, in all their other occupations, organized according the civilized mode, would not raise a finger without being paid for it; it is a practical exemplification of a repulsive function rendered attractive, and is an important example to prove to what in civilization must appear as the most inconceiveable of problems, namely, that industry, or at least seven-eighths of its occupations can be rendered ATTRACTIVE.

There are some other points of resemblance which we will add: the fire department gives annually a superb corporative ball, on which occasion the ball-room is richly decorated with their banners, lanterns, trumpets, and all other insignia which can in any way be introduced as ornaments. This display, this mode of honoring a branch of industry or a function, must excite, it is easy to conceive, a legitimate enthusiasm in the minds of the members who have the performance of it.

The Series in Association would hold regularly these corporative festivities; their products would form a part of the decorations, and would enable the guests to judge of their perfection. If a ball were given by a Serie devoted to the production of wheat, how beautifully could sheaves and wreaths of the same be introduced as ornaments, together with the various agricultural implements connected with its cultivation! Reference would be made by mottoes or emblems to the numberless uses to which this noble plant is applied; its importance to man, and its high rank in the vegetable kingdom would also be pointed out. Busts of men celebrated in its cultivation would be among the ornaments; for the monuments of Association will not be military heroes with slaves in chains at their feet. All these means would excite the strongest respect for, and devotion to every branch of industry thus honored, and with the aid of these serial celebrations, that respect would be extended to industry in general. Industry, our

common mother, which supports us all, why should she not merit our respect and attachment, merit these honors, this devotion!

All this display would excite the admiration of the guests and give them a high opinion of this precious plant; their approbation, their praise of the labors of the Serie would be incentives to a renewal of efforts on the part of its members. No stimulant is so powerful as the applause of the mass, particularly where women unites in bestowing it.

CHAPTER ELEVENTH.

GROUPS AND SERIES.

The Serie of Groups is the mode adopted by the Divinity in the distribution of the kingdoms of nature, and of created things. Naturalists in their theories and tables, have unanimously followed this distribution; they could not have departed from it, without deviating from nature, and falling into confusion. If the passions and characters were not regulated, like the material kingdoms, by Series and Groups. MAN WOULD BE OUT OF UNITY WITH THE UNIVERSE; there would be duplicity of system and incoherence between the material and the passionnal world. If man wishes to attain social unity, he must seek for the means in this Serial order, to which God has subjected all nature.

FOURIER.

In the formation and distribution of Series, three conditions are to be strictly observed:

- 1st. COMPACT SCALE AMONG GROUPS.
- 2d. SHORT DURATION OF OCCUPATIONS, AND FREE CHOICE OF THE SAME.
- 3d. PARCELLED EXERCISE IN OCCUPATIONS AND FUNCTIONS.

We will first examine the third condition. PARCELLED EXERCISE, which consistst in dividing each branch of work or industry into as many parts or divisions, as it will admit of. A sub-group is applied to each subdivision of the work, or to each of

its minor functions. Let us take, as an example, the cultivation of a flower ; it will answer as a model for other occupations.

The Group cultivating it has a diversity of Functions to perform, which we will divide into three categories.

Tillage ; to dig, hoe, manure, mix and water the earth, are so many different functions, with each of which some members are occupied, but not the entire Group, as a portion of the individuals composing it would have no taste for the exercise of all these functions.

Moveables and Utensils ; care of tools and implements; arrangement and setting of awnings—for in Association every bed of flowers is shaded against the too intense heat of the sun and protected from hard rains—care of the pavillion and the working dresses, which are deposited in it. (Each Group has a little pavillion or place of shelter near the grounds it cultivates.)

Re-production ; gathering and care of bulbs, collecting and preserving of seed, classification and labeling of varieties.

Pivotal function, that of archives, and

Accessory function, providing refreshments and other minutiae. Here are at least a dozen distinct functions. No member would wish to attend to them all ; he will only choose one or two, or three at the most ; it will be necessary consequently to form a dozen Sub-groups, devoted to each of these different

occupations. Attractive Industry being always parcelled and never integral; we should be certain of fatiguing and disgusting the members, if each of them had to attend to, and oversee the whole of these different functions; but the Group, if composed of only twelve persons, could easily form twelve Sub-groups, each consisting of three, four or five individuals, with an inclination for some particular branch of the work, or for several of the twelve. (The same individual may take a part in several Groups, occupied consecutively).

Let us examine how this Parcelled exercise becomes a source of enthusiasm and industrial perfection, developing a passion in the human soul, which we will term the Composite, or love of enthusiasm, and which we will explain in the following chapter.

Each one of the Sub-groups is animated by a strong passion for the parcel or branch of industry, which it has chosen, and develops in its exercise the dexterity and intelligence, which a favorite and attractive occupation always calls forth. The consequence is, that each of the twelve Sub-groups depends upon the other eleven giving to their branches the greatest degree of perfection; each says to the others: I will take the greatest possible care of the part or parcel, which I have chosen; take the same care of yours, and the whole will be perfect.

The greater the extension which is given to this Parcelled exercise, applying each individual to functions which he prefers, and in which he excels, the

greater will be the confidence, charm and friendship, which will enliven the Group.

Why is labor such a task in civilization, even in case it possesses attraction? It is because the master is obliged to oversee every part of the work. This is a common complaint of florists, forced to employ, for the laborious part of the work, hired hands, who neglect or pilfer the seed and roots, if the care of planting and gathering is confided to them, and who, so far from taking any interest in the work, drag it along slowly so as to be occupied a few days more. Thus it happens that a man, who wishes to cultivate fruit or flowers, becomes disgusted; he is aided awkwardly even by those hired persons, who are well disposed; his agricultural pursuits become for him a source of care and vexation; besides involving the risk of theft. There is an instance of a man, who died of despair, because all the fruit of a garden, which he had cultivated himself, was stolen in one night, just as it was ripening.

Compare with the disgusts of this mechanism of frauds, called Civilization, the pleasures of an industry exercised in parcels and with friendly associates; in an order of things, where thefts and frauds are impossible; compare with the vexatious condition of a civilized agriculturist, the pleasures and satisfaction of these twelve Sub-groups, each of which, sure to excel in its favorite branch, depends upon the eleven others to give to their parts or parcels respectively, that degree of perfection to which

it carries its own; and decide after that, whether civilized industry is compatible with the nature of man, who complains with reason that it is an abyss of deception, anxiety and misfortune.

Let us now examine the system of Parcelled exercise, as a means of increasing industrial elegance and refinement, which are necessary to satisfy the passion of Euthusiasm, or sentiment of exaltation; this passion admits of nothing like calm and indifference in its operations.

Each one of the twelve Sub-groups makes it a point to stimulate the others by proving to them, that it is a worthy co-operation; it strives, for that purpose, to give the greatest degree of lustre to the branch it has chosen; and hence arise individual contributions for the embellishment of each branch of work.

We will suppose to illustrate this, that in two Groups cultivating two varieties of some elegant flower, there are in the Sub-groups having the care of awnings, two wealthy members, both of whom are emulous of public applause; they wish to make their favorite flowers outvie all others, and they go to the expense of sumptuous awnings with fringes and festoons. The Phalanx only furnishes neat awnings of striped linen; they go to the expense of magnificent ones in order that visitors, struck with this display, may be drawn towards their flowers, which they wish should rank as queens of the garden. *

* The same spirit would be aroused in all occupations. The reader can make further applications with the aid of this one example.

Every rich man will do as much for the Sub-group of which he is a member; and this co-operation of the wealthy will give rise to a general degree of elegance in all branches of cultivation and manufactures, and will communicate to industry the charm and elevation necessary to the development of the twelfth passion, called the Composite.

It may be objected, that rich men will not be found in Groups engaged in less attractive and pleasing functions; this will not be so; it will be seen that the system of education followed in Association, will cause a development of industrial inclinations among the rich, which will induce them to take a part in all occupations, provided there is a sufficient numerical proportion of wealthy persons, and that there is a regular gradation of fortunes.

We may lay down as a principle, that Parcelled exercise creates in industry two kinds of charms: first, material charm arising from the elegance and display, which that mode of exercise produces in every branch of work; and second, passional charm, resulting from the enthusiasm which it excites in each Sub-group, delighted to be exempt from certain functions necessarily connected with its branch of industry, and to be sure of their being exercised by intelligent colleagues.

The system of Parcelled exercise may take place by forming a Group composed of members, drawn from several other Groups; if a particular Group do not possess enough members having an inclination

for some one function or branch, such as the care of awnings—it would be easy, by choosing among several Groups or Series, to unite a number of persons with a passion for this function, who would perform it for various Groups.

Without the system of Parcelled exercise, the Groups would not enjoy the charm of identity of tastes; for among twelve persons with a passion for the tulip, none of the twelve will have a love for the twelve functions connected with its cultivation; therefore unless they make a parcelled division of their work and distribute functions according to tastes, disagreements and discord will break out.

On the other hand, the charm of contrast would not exist between two Groups, which did not feel an enthusiasm for their respective functions; charm and enthusiasm are established only by contrasts of harmony, and not by contrasts of discord.

With the aid of the system of Parcelling exercise, we shall see a majority of women have a love for household occupations, for which they feel at present a repugnance. A woman who does not like the care of children, will take part in a Group devoted to some branch of sewing; another who detests cooking, may have a taste for the preparation of jellies; she will join the Group occupied with this department, in which she may excel and become president, having nothing to do with other branches of kitchen occupations. Women now meet in their household work only with trouble and vexation;

and men in their business with frauds and disgust. No wonder that all have an aversion for occupations, which are our natural destiny.

COMPACT SCALE AMONG GROUPS.

The principal effect of the Compact scale in the mechanism of Series, is to excite an emulative rivalry between Groups, cultivating species near enough alike to excite hesitation and indecision in the opinion of judges as to excellence, so as to admit of an active strife on the part of Groups for superiority.

We will not see three Groups cultivating three varieties of a species of pear, agree; these Groups devoted to similar varieties, are essentially jealous and discordant; that is, a strong rivalry exists between them. The same would be the case with three Groups cultivating the yellow, gray and green pip-
pin, or the red and white raspberry. This spirit of rivalry will always animate Groups occupied with varieties or kinds very nearly alike, in the animal, vegetable and mineral kingdoms; the Compact scale with the emulation it produces, must be extended to all occupations of science, fine-arts, manufactures, and in fact to all our relations.

The discord of contiguous shades is a general law of nature; the color scarlet agrees badly with its contiguous reds, but perfectly well with its opposites; dark blue, dark green, white and black. The note D in music does not accord with C sharp, nor with E flat, which are contiguous to it, and very little with

C and & natural which are sub-contiguous. In social harmony as in music, we require discords as well as accords.

But discords, that is emulative rivalries, cannot take place between Groups occupied with distinct varieties; between Groups, for example, cultivating the pippin and the bow-apple. There exists between these two kinds of apples too great a difference to cause any hesitation on the part of judges; they will say that they are both good, but not near enough alike to admit of comparison; consequently rivalry and party spirit will not be aroused between the two Groups, engaged in their cultivation.

It is necessary in all Series, therefore, whatever may be their occupations, to form a scale of functions contiguous in shades or varieties; this constitutes the *Compact scale, or scale of closely compared varieties.*

This is a sure mean of giving an active development to the passion of Emulation, of carrying all products to a high degree of perfection, of exciting an extreme ardor in all branches of work, and a great intimacy among the members of each Group.

This brilliant result would not be attained, if general refinement and delicacy of taste did not exist among consumers, as well as among producers. Of what use would perfection in the various branches of cultivation be to the inhabitants of a Phalanx, if they had to deal with a public uniform in their tastes, possessing no delicate discrimination, eating only to

moderate their passions, and neglecting or denying themselves all sensual refinement? — In this case general perfection in industry would decline for want of appreciators, the spirit of emulation would lose its activity among the Groups of producers and preparers, and agricultural industry would sink again into the rude state, in which we now see it, where hardly one civilizee out of a hundred is capable of judging of the excellence of products. The result is that the seller who adulterates them, has ninety-nine chances of sale to one of refusal or detection; hence it arises that all articles of consumption are so bad in civilization.

SHORT OCCUPATIONS.

We examine this condition last, because it is the means of sustaining the other two. Without a frequent change of occupations, it would be impossible to keep alive the enthusiasm and emulation which arise from a Parcelled exercise in industry, and from Compactness of scale. It prevents satiety and monotony, and varies occupations before their continuance produces slackness and disgust.

Short occupations of an hour and a half or two hours at the most, would enable every individual to take part in seven or eight occupations during the course of the day, and vary them by joining other Groups the day following. This method is the desire of a powerful passion implanted in man, which impels him to variety and change, and to the avoid-

•ing of excesses—a defect which is constantly attendant upon all occupations in civilization. A labor is now prolonged for six hours, a banquet for six hours, a ball during the entire night at the expense of sleep and health.

We insist upon the importance of change, and the necessity of short and varied occupations. This principle condemns the entire system of civilized industry: let us examine its effects in a material and in an intellectual or passionnal point of view.

MATERIALLY; Short occupations produce an equilibrium of health, which is necessarily injured, if a man devote himself for twelve hours to a uniform labor, such as weaving, sewing or writing, or any other which does not exercise successively all the parts of the body, all the faculties of the mind. In case of a continued application to one occupation, active labor like that of agriculture, is injurious as well as sedentary labor (such as office duties) one over-burdens the members and viscera, and the other vivitates the solids and fluids.

The derangement is increased, if this active or sedentary labor be continued for entire months and years. We see in many countries an eighth of the laboring population affected with hernia or ruptures, besides fevers produced from excess of labor and bad food. Divers kinds of manufactures, like chemicals, glass, steel and even cloths, cause the death of the laborer, simply from their protracted exercise. He would be exempt from danger, if the condition of short pe-

cupations were applied to those branches, and if they were carried on for two hours at a time, and only two or three times a week.

The rich classes for want of this diversity of occupations, fall into other diseases, like apoplexy, gout and rheumatism, which are unknown to the poor laborer. Obesity or excess of flesh, so common among the rich, denotes a radical vice in the equilibrium of health, a system contrary to nature in occupations as well as in pleasures. The health of man is promoted by this perpetual variety of functions, which, exercising successively all parts of the body, all faculties of the mind, maintains activity and equilibrium.

INTELLECTUALLY OR PASSIONALLY: it promotes the accord of characters which are naturally antipathetic: example, A and B are two persons of incompatible tastes, but it happens that among a large number of Groups which A frequents, there are a third in which his interests coincide with those of B, and in which the tastes of B, although opposed to his, are of advantage to him. The same is the case with the tastes of B as respects A. Consequently without friendship existing between them; they are courteous to and esteem each other.

Thus interest, which separates friends in civilization, unites enemies even in the combined order; it conciliates antipathetic characters by indirect co-operation, which arises from connexions and changes of functions, produced by short occupations.

It is by these short periods of occupation that a Serie, were it only composed of thirty persons, can introduce its members into a hundred other Series, and form with them a hundred ties of friendship and interest. It will be shown later, that this connexion of the Series through a reciprocal exchange of members, is indispensable to attain the two principle ends and aims of Association, which are—first, equitable division of profits according to labor, capital and skill; * second, perfect harmony of pecuniary interests through the means of self-interest, which is now the most fruitful source of discords. The interests of a man connected with thirty Series, are so extended that he is led to desire an impartial distribution of profits.

It is consequently with the aid of the passion, which is the most proscribed by moralists and philosophers, the Alternating or passion of change, that we shall solve those problems which have baffled all their efforts. What an error they have committed in not going into a calculation of Short occupations, and the results which they would produce! We ought to be, like moralists, the enemies of nature and of palpable evidence to deny this want of variety,

* The total product of a Phalanx from all sources, agriculture, manufactures, etc., is divided into three parts, or dividends, bearing to each other the following proportion; five-twelfths to labor, four-twelfths to capital, three-twelfths to skill. Every man, woman and child receives on the day of the yearly settlement, a portion of one, two or all the above dividends, according to his or her labor, capital or skill.

which we see so essential even in material matters. Any enjoyment which is continued for too long a time, becomes an abuse, blunts the senses, and destroys its pleasure ; a repast continued for four hours will not be terminated without excesses ; an opera of four hours duration will end by becoming insipid to the hearer. Periodical variety is a want of the soul as well as of the body.

CHAPTER TWELFTH.

THE PASSIONS.

Of all impieties, the worst is that impudent prejudice, which suspects the Divinity of having created men, the passions and the materials of industry, without having fixed upon any plan for their organization.

Fourier.

We explained in the foregoing chapter the three conditions, which are of absolute necessity in the formation of Series, namely : **COMPACT SCALE, SHORT OCCUPATION, PARALLELLED EXERCISE.** These conditions are produced by the action of three passions implanted within us, which have escaped the attention of philosophers, and have not been comprehended, because in civilization, it is impossible to conceive to what use and purpose they are to be applied. The civilized mechanism is totally unsuited to the passions, particularly to these three, which in it only lead to disorder, and are condemned as vices. To have comprehended perfectly their nature, it was necessary to have discovered the organization of the Groups and Series, which would have shown us their importance, and the wisdom of the Divinity in giving them to us. They impel us to fulfil the above.

conditions in the exercise of industry, which conditions consequently are to be considered **EFFECTS**, and the three passions corresponding to them, **CAUSES**. Before going further, we will proceed to examine briefly the fundamental springs of action, *the passions*, implanted by the Creator in man to direct him rightly in the **Social order** pre-composed for him, and to which those passions are adapted.

The Universe embraces three principles:

1st. THE ACTIVE, or great creating principle, which distributes the harmonies and regulates the movement of the Universe:—God.

2d. THE PASSIVE principle, which is acted upon:—**MATTER**.

3d. THE NEUTER principle, or the **Laws** which the Divinity follows in his creations, and from which he never deviates; those laws are based on principles of mathematical harmony, justice and unity.

Man “created in the image of the Divinity” is a little compound of these three principles. The active principle within him is the soul, which is a Scale of twelve primary passions or harmonies.

The passive principle is the body, the implement through which the soul acts upon, and communicates with the outward or material world.

The neuter principle is the mind, the faculties of reason, which possess the power of comprehending the laws, which regulate the movement of the Universe. The especial task of the mind with its facul-

tion is to discover the law of Universal movement, the Serie, which distributes all its harmonies, and apply it to the organization of society, which would guarantee to the passions a free and a full development, and to man the attainment of his destiny. This is the great problem to be solved; no globe can organize social harmony, until the law regulating the action of the passions, is discovered. FOURIER, in his discovery of the mechanism of the Series of Groups, has accomplished this important task, neglected by all men of science, both ancient and modern, because they took it for granted that the passions were bad and incapable of harmony, and because minor pre-occupations turned their attention from the subject.

The principle which we shall specially examine, is the active or passionnal element in man. The table annexed gives a general view of the twelve radical passions with their tendencies. The study of the passions and those tendencies should have been the primary object of the investigation of science. Had it discovered the law which regulates their action, it could have deduced from that law a social system adapted to them, which would have enabled man to attain to his destiny. As there is unity of system in the Universe—that is, as the same laws which regulate the passionnal system in man, regulate all other branches of movement, (for the Divinity does not make use of two different laws of harmony, two systems for regulating the operations of creation)—if

"*1st. THE INDUSTRIAL MOVEMENT, or laws according to which passions and instincts are distributed to all creatures of past, present and future creation on the different Globes. We know nothing of the distributive system of instincts, nor of the causes, which have regulated this distribution.*

"*2d. THE SOCIAL OR PASSIONAL MOVEMENT; the laws, according to which God regulates the order and succession of the various social mechanisms on all globes. Of this pivotal movement, our sciences have explained neither effects nor causes; nor have they discovered any means of establishing social unity, which implies Harmony of the passions without repressive measures.*" *

The first nine passions in the table, the five Sensitive and the four Affective, are well known. The

* "It appears from the above table, that of the five branches of which *Universal movement* is composed, only one is known, the *material*, the least important of the five; and this movement has only been understood since Newton, who explained its *effects*, but not its *causes*; that is, he explained one-half of the theory of one of the five branches. A strange void in science is, that the existence of the third branch of movement, the *aromal*, is hardly suspected: it has never been an object of investigation; it performs, nevertheless, an important part in the Harmony of the material part of the Universe, Harmony which our natural philosophers, for want of the knowledge of the *aromal* system, have only in part explained. Put to them questions of *aromal* equilibrium like the three following, and they can give no answer.

"1st. What is the law of the movements of planets? Why does Vesta, the smallest of them, revolve around no other, not even around the enormous Jupiter, near which she is placed?

"2d. What is the law of the distribution of satellites? Why

we can discover the laws which regulate the passions, as we have discovered those which regulate the harmonies of sounds, we have the key to the other Movements, of which there are five.

**LIST OF THE FOUR CARDINAL AND THE PIVOTAL
MOVEMENTS.**

"4th. THE MATERIAL MOVEMENT. *The theory of our astronomers explains EFFECTS but not CAUSES; it explains the laws according to which God regulates the movement of matter, but remains silent on every thing relating to CAUSES.*

"3d. THE AROMAL MOVEMENT, * or distribution of known and unknown aromas, operating actively and passively on the animal, vegetable and mineral kingdoms. We have no regular theory of these aromas, nor of the influence, which they exercise, particularly in the movements of the planets, which are regulated by aromal affinities.

"2d. THE ORGANIC MOVEMENT. *The laws, according to which God distributes forms, properties, colors, flavors, etc., to all substances, created or to be created on the different planets. Up to the present time we have no knowledge of the CAUSES of distributions, which have taken place in the present creation, nor of the EFFECTS and CAUSES of products of future creation."*

* The aromal kingdom comprises all those invisible, imponderable fluids, a few of which are known under the names of electricity, heat, light, galvanism, magnetism, etc.

are overlooked and neglected. In our incoherent cities, devoid of harmonic architecture, we are exposed to heat and rains for want of permanent awnings over our sidewalks; to the stenches of sewers and gutters; to the din of carts; the cries of street-venders; and to a miasmatic atmosphere. How beautifully would the harmonies of a Phalanx contrast with our civilized cities;—there the freshness and loveliness of nature could be united with the gaiety and enjoyments of social life and extended relations! After taste, the most important sense to satisfy is that of sight, which like the others is offended in every way; the dark and filthy workshops of civilization are alone sufficient to disgust the workmen; its monotonous and tiresome fields, to deaden all enthusiasm for nature.

The four affective passions, Friendship, Love, Ambition and Paternity, are equally smothered and perverted by the present system. They thwart each other in their developments, and lead to vice and excesses. What can be more beautiful than the passion Love! What a fountain of delight placed in the soul of man! And yet to what interminable disorder does it not lead in the present order of things! Setting aside badly assorted matches, which cause a passive misery for life that society overlooks, we see this passion in our subversive societies so perverted and misdirected, that jealousy, infanticide, despair and insanity are its frequent accompaniments. It may be thought that the passion Paternity causes no

evil ; it produces, it is true, no active disorder like love, but it is the source of infinite selfishness ; a man entrenched in his isolated household, with few relations with the beings around him, is indifferent to their welfare and happiness. If the children of a poor family a few houses off, be neglected—brought up in ignorance, perhaps half the time without food, huddled away in damp cellars—he does not feel for them ; and in truth, when we reflect upon the anxieties with which almost every man is loaded in civilization, who has a family to bring up, it is not surprising.

As to Ambition, there is no end to the active evil of which it is the cause. If it agitate the mind of a powerful monarch, it may bathe a continent in blood. The globe has been, at no time since the records of history, without a dozen wars of ambition raging on its surface. If we examine the annals of England and France, for seven centuries past, we shall find that they have been engaged in active strife and war during three hundred years of the time ! Thus the passions in the false societies which have existed, lead invariably to discord, anarchy and crime.

If we question moralists, or men in general on the subject of the passions, and give them time to reflect, they will not perhaps condemn them entirely ; they will say that it is the excesses of those passions, which lead to evil, that if properly governed by reason, and duly repressed, that some action may be allowed them. If we examine however the de-

"*1st. THE INDUSTRIAL MOVEMENT, or laws according to which passions and instincts are distributed to all creatures of past, present and future creation on the different Globes. We knew nothing of the distributive system of instincts, nor of the causes, which have regulated this distribution.*

"*2d. THE SOCIAL OR PASSIONAL MOVEMENT; the laws, according to which God regulates the order and succession of the various social mechanisms on all globes. Of this pivotal movement, our sciences have explained neither effects nor causes; nor have they discovered any means of establishing social unity, which implies Harmony of the passions without repressive measures.*" *

The first nine passions in the table, the five Sensitive and the four Affective, are well known. The

* "It appears from the above table, that of the five branches of which *Universal movement* is composed, only one is known, the *material*, the least important of the five; and this movement has only been understood since Newton, who explained its *effects*, but not its *causes*; that is, he explained one-half of the theory of one of the five branches. A strange void in science is, that the existence of the third branch of movement, the *aromal*, is hardly suspected: it has never been an object of investigation; it performs, nevertheless, an important part in the *Harmony* of the material part of the Universe, *Harmony* which our natural philosophers, far want of the knowledge of the *aromal* system, have only in part explained. Put to them questions of *aromal* equilibrium like the three following, and they can give no answer.

"1st. What is the law of the movements of planets? Why does Vesta, the smallest of them, revolve around no other, not even around the enormous Jupiter, near which she is placed?

"2d. What is the law of the distribution of satellites? Why

former tend to elegance, riches, material refinement and to the embellishment of every thing which surrounds us. The sense of hearing requires harmonies of sounds or music ; that of sight, harmonies of colors, lines and combination of masses; that of smell, fragrant perfumes ; that of taste, delicacy and variety in flavors ; that of touch, agreeable temperature and clothing, salubrious air, etc.

If these passions be fully developed and counterbalanced, they direct man rightly, to health and the enjoyment of his sensual faculties. But in our present societies, so far from being developed and satisfied, they are suppressed and outraged in every way. A few rich enjoy the luxuries of the table, while the great mass are reduced to a miserable and monotonous food, of which even they have not always a sufficiency. No doubt fine music, the contemplation of agreeable objects in nature and the fine arts, and fragrant perfumes, contribute to health : if a system could be organized in which they could be effectually introduced, we would find them exercising a powerful influence. Who now can think of fully enjoying them ? Not even the rich. With the cares and vexations of life, all its more delicate enjoyments

has Hershel, which is only one-quarter the size of Jupiter, a larger number, and double if complete? (Jupiter four, Herschel eight.)

" 3d. What is the law of the positions or planes assigned to planets ? Why is Herschell, which is only one-fourth the size of Jupiter, four times as distant from the sun ? From analogy the Earth should be placed far behind the orbit of Herschel."

are overlooked and neglected. In our incoherent cities, devoid of harmonic architecture, we are exposed to heat and rains for want of permanent awnings over our sidewalks; to the stenches of sewers and gutters; to the din of carts; the cries of street-venders; and to a miasmatic atmosphere. How beautifully would the harmonies of a Phalanx contrast with our civilized cities;—there the freshness and loveliness of nature could be united with the gaiety and enjoyments of social life and extended relations! After taste, the most important sense to satisfy is that of sight, which like the others is offended in every way; the dark and filthy workshops of civilization are alone sufficient to disgust the workmen; its monotonous and tiresome fields, to deaden all enthusiasm for nature.

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gree of repression necessary to guarantee them from excesses in the present social mechanism, we shall find that scarcely any action is left them, which amounts in fact to their entire condemnation.

We will now proceed to examine three other passions, which are proscribed entirely and without reserve. If we can prove that these three springs of action are indispensable to give perfection and charm to industry; that the whole mechanism of the Series, and of Association and social Unity, is based upon them; that the Creator consequently has acted *most wisely* in giving them to us; it will perhaps lead men to change their opinions as regards the other nine, and induce them to believe, that in a different social order, their developments may be sublime, worthy of the Divinity who has given them to man to impel him to fulfil the destiny he has to accomplish on this earth, a part of which is its universal, integral cultivation.

We will give to the three directing passions—so called because they regulate or distribute the other nine—three different names, so as to leave the reader a choice,

10th. The Emulative, Cabalist, Dissident.

11th. The Alternating, Connecting, Changing.

12th. The Composite, Exalting, Concordant.

10th. THE CABALIST * or party spirit is a passion

* We derive Cabalist from Cabal, and use it as the general name, for a powerful passion in man, which is not comprehensively explained by the terms, emulation, rivalry, party spirit.

of rivalry and intrigue, which is strong in the ambitious, in courtiers, politicians, secret corporations and in the commercial world.

The satisfaction of this passion is so imperative a want of the human mind, that in the absence of real rivalries, it seeks with avidity in our present societies fictitious ones, at the theatre, in novels or at cards. If a party be given, some artificial intrigue must be created for the guests, cards must be put in their hands, or a political cabal concerted. No being, for example, is more miserable than a courtier exiled to a little town, where he is without intrigue; or a merchant retired from business, notwithstanding his wealth, and suddenly withdrawn from his mercantile projects and schemes, which are intrigues in their way, and which are very numerous.

The Creator has given us this passion, because, in a system of attractive industry, every man, woman and child must be a member of a large number of Series, and take a strong interest in the rivalries and pretensions of one of the Groups of the Series, or of even two or three. An individual may belong to several Groups of the same Serie, but not to two contiguous ones.

In the foregoing chapter, we examined the practical use and application of this passion in exciting emulation and rivalry between Groups, to do which, it is necessary to create, as we observed, indecision among judges, as to the superior excellence of the objects with which the Groups are occupied. These

would be no hesitation, if it were necessary to decide upon the comparative excellence of two species, which were materially different, or pronounce an opinion upon the rank, which two Groups should hold, one cultivating the bow-apple and another the pippin; or one breeding the Flanders and the other the Arabian horse; but there would be difference of opinion, hesitation among judges and controversy upon two varieties of the pippin, or of the Arabian horse.

This balance of approbation will call forth emulation and rival pretensions between the Groups, cultivating the two rival horses. This opposition is the aliment of the passion called the Cabalist; it is active and vehement, when Series are operating upon varieties, but not so when operating upon species; this passion requires the most minute and compact gradations possible. This system, the effect of one of the most proscribed passions in civilization, will be the source of a general perfection of industry in Association.

12th. THE COMPOSITE; this passion to be developed, requires the enjoyment of at least two pleasures at the same time; one of the senses, and one of the class of affectives.* To be applied to industry, a double allurement or an assemblage of two kinds

* To awaken the Composite, the mind must be placed in such a position, as to enjoy two pleasures simultaneously, one material and the other intellectual; this passion once awakened or developed, produces that exaltation, that enthusiasm, which are the highest and most exalted of enjoyments. We will choose

of pleasures, must be offered to the workman, in order to awaken enthusiasm within him. These conditions are not at all compatible with civilized

some familiar example to explain practically its effect. Let us suppose our reader is invited to a sumptuous banquet, where every delicacy that can please the palate is provided. The rooms are splendid, and he is with friends, between himself and whom exists perfect sympathy of characters, which is increased by identity of tastes in many of their occupations, and by reciprocal good offices. Two passions are here developed and satisfied : the pleasures of the table and the charm of friendship ;—upon this the Composite begins to act : an effusion of feeling and an enthusiasm take place, which permit the spontaneous action of the sympathies of the heart, without any of the restraints or calculations of interest. If we suppose strains of fine music at intervals, we add another source of charm ; and three passions, one affective and two sensitive, are satisfied. Where find another affective to increase the intensity of the Composite ? We may find it in love, if we suppose some ladies present, one of whom our reader admires, and whose addresses are favorably received ; but we will seek it in preference in ambition. Our reader, by a careful study of the mechanism of the Groups and Series, has comprehended that it is a wonderful law, which distributes the harmonies of the passions, as the musical scale or gamut distributes the harmonies of sounds ; and that the passions *thus developed*, are the sublimest work of the Divinity, the source of all pleasure, the charm of life, the stimulant to useful industry. He is also convinced, that civilization with its thousand systems of repression and constraint, is a labyrinth of error ; the other guests concur with him in this opinion ; he is called upon for a speech ; he rises, and in an eloquent manner, vindicates the wisdom of the Divinity in the creation of the passions, the dignity of human nature, when those passions are harmoniously developed, the nobleness of labor when the stimulants, which the Groups and Series call forth, are applied to it, and when it has as object the cultivation and embellishment of the vast globe ; he then points out the high destiny reserved to man, the possibility of its realization, and concludes by showing how every sentiment of justice and charity to mankind, calls upon the good will of men to aid in accomplishing this great object. His discourse is received with unbounded applause by all the guests, already predisposed by the action of the Composite to

labor, which, so far from offering any allurement either to the senses or the soul, is a torment for both. Take as example the greatest and most celebrated manufactories of civilization—those of England, where we find men and children, working from twelve to sixteen hours a day in confined rooms, without circulation of air.

Social labor, that of Groups and Series, charms the senses, because each Group is devoted to a variety which it has chosen from passion. He, who has a taste for the Arabian horse only, will refuse to

burst of enthusiasm: his ambition is fully satisfied; a fourth passion increases the intensity of his exaltation and delight.

Napoleon in his battles knew how to excite, through the stimulants of glory, music and other means, an enthusiasm which was irresistible. Whenever the Composite can be aroused, you double and treble the power of men in every way, in physical efforts and in devotion.

We may say that the Composite is aroused by other passions, first acting on the soul, as those passions are aroused by exterior objects. As hearing is awakened by sounds; love by the presence of a beautiful being; taste by the contact of the tongue with flavors, so the Composite is awakened by the action of two or more of these passions upon the sensitive power within us.

We see a terrible subversion at present of this passion in the thirst for ardent liquors, or intoxication. There are persons, who, for the want of the satisfaction of this passion in the present order, and who, possessing no counterpoise strong enough to check it, seek in alcohol, opium, etc., a confused, brutal excitement, which is to the real passion, what Civilization is to the Combined order.

As we have said, man is destined to compound happiness or compound misery; if he discover the mechanism of the Series, and apply it to his social and industrial relations, he attains the former; if he do not discover it, he sinks, *by the privation of a harmonic development of the passions, and by the absence of attractive industry, which that mechanism can alone guarantee*, into compound suffering.

take a part in the Groups devoted to the breeding of other varieties.

Thus much for this kind of charm, which the Series satisfy; as to intellectual charm, it is excited by associating a mass of members, who are enthusiastic in the breeding of the Arabian, proud of their elegant stables, their fine studs of horses, and of the praises which their favorite animal receives from neighbouring Phalanxes, and from strangers.

To adapt us to industry exercised in Groups and Series, productive always of a two-fold charm, the Creator has subjected us to the action of the twelfth passion, called the Composite, which requires this union of two kinds of pleasures, and the enthusiasm which they excite among the divers Groups of a Serie. Science places man in revolt with the Divinity in giving him as guides the cold calculations of reason, when the Creator has given him compound enthusiasm, as his directing impulse.

The Composite is the most beautiful of the twelve passions, the one which enhances the value of all the others. Love is only truly beautiful, when it is compound love, uniting the charm of the senses and that of the soul. It is vulgar or illusive, when limited to one of its modes of development. Ambition is only vehement so far as it puts in play two springs of action, glory and interest. It is then that it becomes capable of brilliant efforts.

The Composite commands so perfectly our respect, that we despise persons inclined to simple pleasures.

If a man provides his table with delicacies of all kinds, and enjoys them isolatedly merely to gormandize, he exposes himself to well merited sarcasm. But if he invites a well selected company, so that intellectual as well as material pleasure is called forth, he is extolled, because his banquets unite a two fold charm. If we feel a contempt for simple material pleasure, we feel it also for simple intellectual pleasure; for parties, for example, where there is neither eating, dancing, music nor anything for the senses, and where the guests only enjoy themselves in imagination. Such a party, devoid of the Composite, or pleasure of the senses and of the soul, becomes perfectly insipid and insupportable.

11st. The ALTERNATING or passion of variety. Although eleventh in rank, we examine it after the two former, because it is the link which connects them. If the occupations of the Series were to be prolonged from twelve to fifteen hours, like those of civilized laborers, who, from morning to night, are confined to an insipid function without diversion, the Creator would have given us a taste for monotony, a dislike of variety. But—as Serial occupations must be very short, and as the enthusiasm which the Composite inspires, cannot be sustained more than an hour and a half, or two hours—the Creator, to adapt us to this industrial order, must have given us a passion for change, a want of frequent variety in pursuits, and of periodical variety in the phases of life. Instead of a labor of twelve hours interrupted only

by a scanty dinner, the combined order will never extend any labor beyond one and a half or two hours, and even then will connect various enticements or charms with it, such as the assemblage of the two sexes in Groups, termination of its labors with a collation—after which the members disperse, joining other groups, with changes of company and rivalries.

Without this hypothesis of a system of combined labor, exercised in Series, it would be impossible to conceive for what purpose the Creator had given us three passions, so totally unadapted to the monotony of civilization, and so tempestuous in this social order, that they are not even ranked as passions, but merely as vices.

The passion of change may be a vice in the civilized mechanism, which is incompatible with nature, but it is not the less one of the most evident of wants of all the creations; races of animals require crosses and changes; without them they degenerate; the soil requires changes of crops, and even of seeds; for wheat will not grow as well on the soil which produced it, as in some neighboring field. Our stomachs require in an equal degree this change; a periodical variety of food sharpens the appetite and aids digestion. All nature requires change; it is the most evident of facts, and still moralists would wish to suppress this passion, as it tends to violate their monotonous laws.

A Serie cannot be organized without the permanent action of the three directing passions, which

we have above described. They must intervene continually and simultaneously in the rivalries of the Series. These three passions have not been understood, because the Serial mechanism, for which they were created, has not been discovered, and consequently they have been and are still considered vices. When we are acquainted in detail with the social order to which we are destined, we shall see that these pretended vices, the *Cabalist*, *Alternating* and *Composite*, become three guarantees of virtue and riches; that the Creator has known perfectly well in what manner to create the passions, so as to be adapted to social unity; that he would be wrong to change them to please Seneca or Plato; and that human reason, instead of criticising his work, should exert itself to discover a social system in affinity with them. No moral theory will ever change them, and according to the law of DUALITY of Destiny,* they will intervene perpetually to lead us to EVIL in civilization, and to good in Association.

* There is duality or double movement in the destiny of mankind, because two distinct orders of societies can be organized on the earth, one subversive and the other harmonic. During the first ages of a globe, while the race upon it are developing their material and intellectual existence, a period of social error, or social subversion and falseness exists. Man must first obtain a knowledge of his nature, of the law which regulates his passions, to organize a true society; and this law he must discover by his own observation and investigation, precisely as he has to discover those which regulate the solar system, to obtain a knowledge of its mechanism;—for the human mind comprehends none of nature's laws intuitively and without labor. A definite and unvarying law regulates the action of the passions, if it be not discovered and applied

Here should end all denunciations of the passions, denunciations which from this time forward fall back upon their authors. Let the disgrace be attached to

to them, they receive a false development, producing as many discords as they are capable of harmonies.

In the organization of all human societies up to the present day, man has been ignorant of this law, and his societies consequently have been built upon a false action and development of the passions, which is the true cause of the long continuance of evil upon the earth. But if man discovers the law which regulates the action of the passions, so as to guarantee them a harmonic development, he may organize other societies, which will cause that evil to cease, and open him a career of happiness. Human societies must continue to be subversive and discordant, until the nature of the passions is understood, and their regulating law, the *Passional Serie*, is discovered. The passions are to society, what wheels and springs are to a machine ; we must know the uses and applications of the first to construct the latter. During the period man is ignorant of his own nature and the social mechanism adapted to it, incoherence and suffering are his lot; science during this time is occupied with metaphysical questions respecting the conscience, generations of ideas, etc. As soon as it leaves this narrow sphore, and goes into a thorough study of the passions and their tendencies, it is easy to see clearly in social matters. This study has been prevented by the inveterate prejudice respecting the depravity of human nature, which has turned the minds of men from this primary of investigations; believing the passions depraved, they did not suspect that a vast problem of social harmony was connected with them : they merely thought that the only question was how to keep them in order by repression and constraints. Fourier followed a different rout ; setting aside all philosophical and other prejudices on this subject, proceeding on the principle of *Absolute doubt* of pre-existing scientific doctrines, and following an entirely opposite direction ; he commenced a study of the passions, of their harmonies and tendencies ; instead of condemning our nature, he interrogated with respect her laws ; and the result was a discovery of the great regulating principle of her activity, the *Passional Serie*, and of a social order based upon it. This discovery might have been made long since, and the neglect of his research is one of the greatest reproaches which can be addressed to human science.

them of having dragged on for three thousand years in this spirit of simplism, without elevating themselves to speculate upon the alternative of the two

Possessing, through Fourier, the theory of the passions and that of a true social organization, we should proceed to test it by a practical trial; we should found an agricultural Association, and see whether agricultural, manufacturing and household occupations, organized in Groups and Series, could not be rendered attractive. If the experiment succeeded, the greatest and most gigantic of social problems would be solved; indigence, and the endless fraud and duplicity which result from it, would be done away with, and the axe would be laid at the root of so much social injustice, of slavery, for example, and the poverty of the producing classes.

To organize Association, one condition is necessary; various branches of industry must first receive a considerable degree of development, so that the Groups and Series may be applied to the occupations of agriculture and manufactures. Association could not be discovered in the savage state, because there are no branches of industry, art and science to be associated; to subsist, man in this rude society merely takes what nature produces spontaneously; for which purpose there is no need of combination and union of strength and efforts. It therefore becomes necessary that the human race should pass about a hundred generations in creating, by instinct and from necessity, the elements of industry; when this is accomplished, Association can be forthwith organized; but during the time that man, directed by instinct and necessity, is developing these elements, he gropes his way, so to say, in the dark, and is afflicted by the evils which result from a false and incoherent social organization.

If this disorder in industry be prolonged after the various branches of agriculture and manufactures have been developed, the intensity of social misery is frightfully increased. Modern Europe is an illustration of this fact; the development of its industry is entirely too great for a society like civilization, devoid of combination and Association. It leads to the industrial tyranny and poverty of the mass, glaringly contrasted by the overgrown wealth and luxury of the few.

Industry was carried to a sufficient degree of perfection in the ages of Pericles to admit of Association; but the philosophers of that day neglected entirely the social organization for metaphysical and administrative controversies. The social

destinies ;—one, a Social subversion, incompatible with the passions, in which it is vainly sought to change their nature to suit the whims of sophists ;——the other, the Combined order, guaranteeing a full development of the passions and of Attraction.

Let us view the abyss of folly into which human reason plunges in declaiming against the three Directing passions, without understanding them. The Creator having destined us to the combined order, which can only operate by the passional Series, must of course have given us impulses suited to relations regulated by Series, which require :

- 1st. Balance of discords and accords; . . . Preponderance of
the Cabalist.
- 2d. Frequent variety of functions and tastes; Preponderance of
the Alternating.
- 3d. Double pleasure and enthusiasm; . . . Preponderance of
the Composite.

So long as the human race continue to vegetate in the subversive social periods, nothing can be more fatal than these three passions ; they produce discords of all kinds. Having the direction of the nine others, they lead to those propensities of intrigue, of periodical inconstancy, and of blind and headstrong

subversion consequently has been prolonged over twenty centuries beyond what was necessary ; and at the present day, science and politics are still occupied with the same futile controversies, which were in vogue in Greece and Rome; and this too with a much more vastly developed system of industry, full of excesses, incoherence and conflicts. It is the most evident of facts that industry requires organization, and yet not the least attention is paid this great and important subject!

infatuation, which are as precious in the Series, as they are pernicious in civilization.

Hereupon philosophy and reason decide upon revolting against the three guides, which God has given us; they urge a repression of these three directing passions, and as a consequence of the nine others, which always follow their impulses.

This false view of the passions places man in a state of open rebellion against the Divinity, who inflicts no *direct* punishment, but remains passive, and leaves him to the *indirect* punishment which results from a privation of the delights and pleasures he would enjoy in the Serial order,—privation which he draws upon himself by refusing to study the passions, and the system adapted to them. This state of misfortune continues until it pleases human reason to examine the question, whether the passions and their Creator should yield to the thousand systems of philosophy, or whether the latter should search out the social system suited to the demands of the passions, search out the mechanism which it has pleased the Creator to assign them, and to which all their impulses are adapted.

Science has explained us nothing relative to the system of these impulses developed by the Series, a table of which we add without entering, however, into details.

- | | |
|-------------------------|-------------------------|
| 1. The twelve passions. | 2. Scale of characters. |
| 3. Attractions. | 4. Repugnances. |
| 5. Instincts. | 6. Tastes. |

- | | |
|----------------|--------------------|
| 7. Discord. | 8. Contrasts. |
| 9. Sympathies. | 10. Antipathies. |
| 11. Rivalries. | 12. Natural vices. |

Scale of inequalities.
Individual and collective selfishness.

Human science with its three heads, Philosophy, Moralism* and Legislation, declares war against all these springs of action of the Soul, which it wishes to repress, compress and suppress. It has yet to learn that they are the machinery or component parts of a brilliant mechanism of industrial Harmony, and of universal Unity; and that there is for mankind a happy destiny, which can only be attained by discovering the action,—the mode of development assigned by the Creator to these twelve elementary principles, of which he has composed a whole, called a Soul. So long as we are ignorant of the passional mechanism, our progress in material improvements, in manufactures, steam and rail-roads, do not lead to social happiness. This material progress should be accompanied by a corresponding social progress, otherwise it is illusive: the continuance of suffering and evil, and the fruitlessness of efforts made to correct them, should excite DOUBT as to the truth and excellence of civilization; and induce the scientific

* We will make use of the term *Moralism* to distinguish it from morality; nothing is more praiseworthy than the precepts which teach good morals; but moralism or a spirit of controversy is as useless a science as either of the others: with its condemnation of human nature, it has prevented a study of the passions and their tendencies, and has been most influential in prolonging the present social subversion.

world to abandon trodden paths, which lead, as experience proves, to no results.

The objection is raised, that this development of souls and their faculties, is not practicable in civilized relations, in isolated households and in incoherent industry. Civilization consequently should be suspected and openly denounced, not only for this reason, but because it is a society which favors perversity and the progress of falseness and indigence. Some mechanism entirely opposed to it, should be sought; ours is based upon a system of individual industry, prosecuted by isolated families, which perverts and misemploys the twelve springs of action pointed out above: we should have tried combined industry, in which we would have seen these twelve springs, developed in reverse action of their present play, producing as many social virtues, as they produce vices in the civilized order.

Science, however, wishes to preserve the basis, and change the springs of action, preserve the present social system and attack the passions and instincts; change the nature of man; it has necessarily failed in every respect; we cannot change human nature, *we can only change its developments*, give it a harmonic, instead of an incoherent development.

CHAPTER THIRTEENTH.

GROUPS AND SERIES.

The especial object of the foregoing chapter is to show how perfectly the three Directing passions are adapted to the three primary conditions in the organization of Series: *Compact scale, Short occupations, Parcelled exercise*; which conditions, as was shown in Chapter eleventh, are adapted to industry, health and riches.

The three Directing passions or causes, are so perfectly identified with the three conditions or effects, that we can establish the theory of Association either on the effects or the causes, for they develop each other reciprocally: the action of these six moving powers is inseparable in a passionnal Serie; and if we consider:

The three passions as Causes,

The three conditions as Effects,

we can test in two ways the regularity of a Serie; for the analysis of its mechanism ought to present:

The three causes in action, producing the three effects;

And the three effects, produced by the impulse of the three causes.

Here is a double method of verification; and to be certain whether an industrial Serie is regular in theory and in practice, we have the choice of these two touch-stones: if in a Serie, we see the three causes in action, we may be certain of finding the three effects in it also, and *vice versa*.

We shall often have occasion to observe that the Series should be CONTRASTED, CONNECTED and in RIVALSHIP; we will explain these terms.

The Series are in RIVALSHIP through the action of the Emulative or Cabalist; this has already been sufficiently explained; it is an effect of the first Condition, Compact scale.

They are Contrasted by the effect of Parcalled exercise. A Serie must be disposed in an ascending and descending order, that is, with wings and a centre; this method brings out contrasts, and produces enthusiasm, for each of the Groups takes a pride in the special occupation which it has chosen from taste, and criticises branches of industry which other Groups of the Serie prefer. From these discords or emulative rivalries arise sympathies and alliances between Groups exactly contrasted, and dissidences between Groups of contiguous shades.

A Serie requires discords as well as accords; it should be stimulated by opposing pretensions, from which arise rivalries on the one hand, and leagues between Groups occupied with distinct varieties on the other; without contrasts we could not succeed in creating these leagues, and the enthusiasm which

result from them; the Serie would lack ardour in industry, and its products would be poor in quality and quantity.

The Series are *Connected* or linked together by the effect of Short occupations; this necessary condition can only take place by the Groups changing frequently their occupations, say every two hours.* A man, for example, may be

At five o'clock in the morning in a Group of shepherds;

At seven o'clock in a Group of gardeners;

At nine o'clock in a Group of fishermen.

In this succession the three Series are connected by a reciprocal exchange of members. It is not necessary that the change should be general; that twenty

* It may be objected that these frequent changes will cause a great loss of time; they will require from five to fifteen minutes, less than a quarter of an hour upon an average for agricultural changes, and half that time in manufacturing or other occupations, in the interior of the Palace of the Phalanx. Those, who regret this loss of time, might wish to do away with sleep, because it is time wasted. The attractive labor of Association will be ardent; as much will be done in an hour as is now done by hired hands in three; combined industry would lead to excesses, if it were not frequently tempered by relaxation between changes.

If any Group or Serie wish to continue its occupations longer than the time mentioned, it will be perfectly free to do so. There is nothing arbitrary in the serial mechanism; it must adapt itself to the demands of nature and the passions. If individuals, engaged in occupations appertaining to the fine arts or sciences, find a prolonged application necessary, the fullest liberty will of course be left them. We speak of the great mass of pursuits, of the seven-eights of industrial labor. In Association with a complete organization of the Series, short occupations will be found a universal desire.

men occupied with flocks from five to half after six, should all go to the gardens from seven to half after eight; it is only necessary that each Serie should furnish the others with some members, taken from some of its Groups, in order to establish ties between them by these reciprocal exchanges. If each individual did not take a part in twenty or thirty Series, in each of which he receives a share of the profits of those Series, there would be great difficulty at a general division of profits at the end of the year. Self-interest will induce men to desire justice, and an equitable division throughout. There are other powerful inducements, which will guarantee concord in the distribution of profits; these will be explained, when we treat of this important branch of Association.

The science of Association consists solely in knowing how to *form and develop in full accord a mass or Phalanx of Passional Series*, perfectly free, impelled by Attraction alone, and applied to the seven following industrial occupations, and to pleasures.

1. Domestic occupations.
2. Agricultural occupations.
3. Manufacturing occupations.
4. Commercial occupations.
5. Education.
6. Study and application of the sciences.
7. Study and application of the fine arts.

These branches of human activity should be exercised combinedly and cumulatively in the largest assemblages or associations possible; about eighteen

hundred persons are the proper number; above two thousand there would be confusion. These occupations taken collectively, constitute the broad field of human activity, embraced under the general term of INDUSTRY.

The study of Association may be reduced to two points :

To the internal distribution of a Serie and its Groups and Sub-groups, of which we have treated.

To their external distribution, or connexion and spontaneous co-operation with the other Series of the Phalanx and neighbouring Phalanxes.

Nature employs Series of Groups in the whole distribution of the Universe; the three kingdoms,—the animal, vegetable and mineral, present us only Series of Groups. The Planets are a Serie of a more perfect order than that of the kingdoms; the kingdoms are distributed in simple or free Series; (*free* signifies that the number of their Groups is unlimited;) the Planets are disposed in a *compound* or *measured* Serie; this order more perfect than the simple, is unknown to astronomers; hence it arises that they cannot explain the causes of the distribution of planets; explain why God has given more satellites to some, less to others, why a ring to one planet, none to another, etc.

A Passional Serie, we will repeat to recall the subject once more to the mind of the reader, is a league of divers Groups, distributed in an ascending and descending order, united passionately from an

identity of taste for some occupation either of agriculture, manufactures, art or science, applying a Group to each detail of the pursuit, which occupies the Serie. If it cultivate a fruit, the Serie must form as many Groups, as there are varieties of the fruit, which can be grown on the soil of the Phalanx to which the Serie belongs.

These distributions must be regulated by Attraction alone; each Group should be composed of members only who are devoted from passion or taste to certain branches of industry, without resorting to means used in the civilized order, like want, moral duty, reason and constraint.

If a Serie were not methodically organized, and if its members were not animated by a strong passion for its branch of industry, it would not fulfill a primary condition,—a just and satisfactory division of profits, nor an important law of equilibrium,—the influence of the extreme Groups, equal to the influence of the centre Group; it could not with such defects be put in action in a Phalanx of Series.

A Serie operating isolatedly, would be valueless, however regular it might be; it must be connected with other Series to develop its qualities; we could organize in a city a Serie occupied with some agreeable branch of industry, such as the cultivation of flowers, but it would be useless; it is necessary to have Series regularly organized and connected to the number of forty-five or fifty at least, to attempt a practical trial of Association, and Attractive in-

dustry. Three hundred and fifty to four hundred persons, men, women and children are necessary to form this number of Series.

We observed, that the mechanism of the Passional Series requires discords, or stimulative rivalries; as well as accords; it makes use of all disparities of characters, tastes, instincts, fortune, pretensions and knowledge. The aliment of a Serie are these contrasted inequalities; it requires as many contraries or antipathies, as it does concerts or sympathies. This law applies to music, in which an accord is only formed by excluding as many notes as are admitted.

Discords are so necessary in a Passional Serie, that each one of the Groups should be in antipathy with the two contiguous Groups, and in graduated antipathy with the two sub-contiguous ones; the same as a note in music is essentially discordant with its two contiguous notes: D is in discord with C sharp and E flat.

Besides a geometrical division of profits, an assemblage of Passional Series produces other magnificent results in social harmony, such as **EMULATION**, **JUSTICE**, **TRUTH**, **DIRECT ACCORD**, **INVERSE ACCORD**, **UNITY**.

Emulation; source of general perfection in industry.

Justice; means of satisfying every individual, as to promotion, reward of merit and encouragement

Truth, practised from passion, and rendered necessary by the impossibility of deceit.

Direct accord, arising from leagues of identities and contrasts of tastes.

Indirect accord, absorption of individual antipathies in collective affinities.

Unity of action, adherance of all the Series to regulations which lead to Unity.

The civilized mechanism possesses all the opposite qualities, *languor, injustice, fraud, duplicity*.

The mechanism of the Passional Series is not based upon indirect inducements and illusions; it only makes use of levers which are fully attractive; uniting ordinarily a fourfold charm, two of the senses and two of the affectives or distributives, or at least one of the senses and one of the affectives or distributives; it may employ, however, two of the latter to one of the former in occupations incompatible with the pleasure of the senses.

In short, the action of the Series may be reduced to a precise and fixed law, which is to develop the three Directing passions by employing the three conditions, Compactness, Short occupations, Parcelled exercise; and these conditions are nothing else than the natural mode of action of the passions themselves, —than their natural effects.

The whole problem of Association is to give free course and development to the twelve radical passions; otherwise there will be oppression, not harmony. These twelve passions tend to form Series of Groups, in which two classes of the passions, the

sensitives and *affectives* are directed by the class of *distributives*. The question to be examined is whether, in forming Series of Groups in which the three distributive or directing passions will have free course, we shall succeed in giving an equally free action to the nine other passions, without any conflict. In this case all the twelve being developed and satisfied in each individual, each one attains to happiness, which consists in a full development of the passions. This doctrine opposed to all repressive and civilized theories, is the only one conformable to the desire of nature, and the presumable views of the Creator, who, let us repeat, would be an unskillful mechanician, had he created our passions so that the stronger should smother the weaker, as they do in the civilized system.

THERE IS NOTHING ARBITRARY IN THE SYSTEM WE PROPOSE, we resort to no laws or regulations of human invention; we make use of three of the twelve passions to direct the other nine with the freest and most economical of systems, that of the Serie of Groups, which system is a universal desire of the human heart, as well as the distribution followed in the whole order of known Nature.

CHAPTER FOURTEENTH.

OF THE OPTION OF THE DIVINITY BETWEEN ISOLATED AND COMBINED INDUSTRY.

The world is occupied with political and scientific abstractions, which are severed from Industry and the practical interests of the great mass; let us for once, however, apply these abstractions in the discussion of the above question, and abstract ourselves from civilized views and prejudices to appreciate coolly the effects of an industrial order, which, organized in opposition to our present isolated farming system—substituting Series of Groups in the place of individual industry—would necessarily produce results directly opposed to those of civilized agriculture.

We will follow in this examination three principles, which philosophers themselves have laid down, but which they have not applied in the discussion of social questions.

- 1st. Not to believe nature circumscribed or limited to means known.
- 2d. To take care that errors, which have become prejudices, are not taken for principles.
- 3d. To forget what we have learned in social matters, and go back to the origin of ideas.

Let us see where these three principles will lead us in the study of the Social and Passional destiny of man.

1st. *Not to believe nature circumscribed to means known*; we may presume consequently that she has in reserve some other mode of exercising industry, than that of isolated families, which, so far from being a mechanism of social art, is a system which stamps with ignorance and apathy both ancient and modern politics, as well as the positive sciences, which ought to have repaired so gross a neglect.

Rude nature assembles individuals by couples in savage huts; this is an assemblage of reproduction, not of industry. There remained consequently a system of *Industrial assemblage* to be discovered.

Philosophers have overlooked this most important of studies, declaring that the savage state, the system of couples or isolated households, is the industrial destiny of man. This assemblage, however, is but the absence of all combination, as it is the smallest of domestic Associations.

But science never deigned to speculate on domestic combinations. Ancient philosophers hindred in this study by the institution of slavery, and moreover carried away by ambition and a desire to intermeddle in administrative questions, considered *only the Government in Politics*, without thinking of directing to other branches their research and views of reform. *They left domestic labor in the rude state exercised by couples, precisely where they had found it.*

This negligence is evident; if Nature, as they assert, is not circumscribed to means known, why suppose her in a Social point of view circumscribed to one single industrial method, *to the isolated household without Association with neighbouring families?* Is not this the vice which they themselves denounce, in saying: *take care that errors become prejudices, are not taken for principles.*

In violation of this precept, they have established as a principle, their ancient prejudice on incoherent labor and isolated households, which system they declare to be our exclusive, irrevocable Destiny, the ultimate term of human perfection.

At length their error is proved by the theory of the Passional Series or theory of domestic Association. To familiarize ourselves with this discovery and its effects, we must, according to the precept of philosophers, forget what we have learned of present social doctrines; abstract ourselves from their erroneous principles, *and go back to the origin of ideas.*

Where is the origin of social ideas? Is it in the reveries of Socrates and Plato, that we must seek for their source? Most certainly not; we must ascend to divine conceptions, far anterior to those of human reason. God before creating worlds, could not fail to regulate their social Destiny, and fix upon the most suitable mode for their industrial and domestic relations. This is a truth which must be repeated, whenever the question comes up of *going to the origin of ideas.* Let us ascend consequently to the primitive social idea, to the intention of the Divinity respecting the *Industrial order* of our societies.

The Creator could only choose for the mode of exercise of human industry, between *Groups* and *individuals*, between *combined social action* and *incoherent isolated action*. This is a principle which must be constantly borne in mind.

As a wise mechanician, he could not have speculated on the employment of isolated couples, acting without unity, according to the civilized method; for individual action contains within itself seven principles of disorganization, each of which would produce numerous conflicts and disorders. With a list of these vices before us, let us judge whether the Creator could have hesitated for a moment to proscribe isolated labor, which is the source of them all.

DEFECTS OF INDIVIDUAL ACTION IN INDUSTRY.

Transition: *Hired labor, indirect servitude.*

- 1st. Death of the operative or workman.
- 2d. Personal inconstancy.
- 3d. Contrast of character between father and son.
- 4th. Absence of system and economy.
- 5th. Fraud, larceny and general distrust.
- 6th. Stoppage of work from want of means.
- 7th. Conflict of rival enterprizes.

Pivots. CONFLICT OF THE INDIVIDUAL WITH THE COLLECTIVE INTEREST.

ABSENCE OF UNITY IN PLANS AND EXECUTION.

God would have adopted all these vices as the basis of the social system, if he had chosen the civilized method or incoherent labor; can we suspect the Creator of such a want of foresight? Let us devote a few lines to the examination of each of these characters, with a parallel of the effects, which Association would produce;—marked thus **.

1st. *Death*; it puts a stop to the undertakings of a man under circumstances, when no one around him has the intention of continuing them, or the necessary capital and talent.

** The Passional Series never die; they replace yearly by new candidates those members, whom death may carry off.

2d. *Inconstancy*; it causes individuals to change or neglect their measures, and prevents work attaining perfection and stability.

** The Series are not subject to inconstancy; this defect can cause neither change nor vacillation in their undertakings. If it draw away annually a few members, new candidates are admitted, who re-establish the equilibrium, which is further maintained by a call upon ancient members, who are an auxiliary body in case of urgency.

3d. *Contrast of character between father and son*, be-

tween the donor and inheritor; contrast which causes the one to abandon or change works commenced by the other.

** The Series are exempt from this defect, because they are assemblages of persons united by affinity of tastes, and not by the tie of consanguinity, which is a sure cause of disparity in inclinations.

4th. *Absence of system and economy*; advantages incompatible with individual action in industry; large associations are necessary to systematize all branches of work, whether household or agricultural.

** The Series with the double advantage of large assemblages and combined action, can introduce everywhere the most perfect system of economy. We have proved this in Chapters III, IV, V, VI.

5th. *Fraud and larceny*; inherent defects in all enterprises where the workmen are not interested, and do not participate in the profits according to labor, capital and skill.

** The Serial mechanism, fully guarded against fraud and larceny, can dispense with the ruinous precautions, which those risks now render necessary.

6th. *Stoppage of Labor* for want of employment, machines, implements, workshops, capital and credit,—wants which are constantly paralyzing civilized industry.

** These obstacles are unknown in Association, constantly and abundantly provided with everything necessary to insure an integral prosecution of, and perfection in all branches of industry.

7th. *Conflict of rival enterprises*; civilized rivalries are hostile and not emulative; one manufacturer strives to break down another, who is a competitor; the industrial classes are hosts of respective enemies.

** There is nothing of this anti-social spirit in the Series, each of which is interested in the success of the others; the mass of them moreover only undertake those branches of industry for which there is a guarantee of sale.

CONFLICT OF THE INDIVIDUAL WITH THE COLLECTIVE INTEREST, which we see in the destruction of game, ruin of fisheries, deterioration of climate.

* * Contrary effect in the Series; general concert for maintaining all those sources of riches, and for an integral restoration of the climate by a general cultivation of the earth's surface.

ABSENCE OF UNITY IN PLANS AND EXECUTION; the civilized order is a monstrous assemblage of all duplicities.

* * The mechanism of the Series is a vast combination of all unities, and of concert of action.

TRANSITION, *Hired labor or indirect servitude*, a system productive of vexation, disappointment and persecution for the laboring mass. *

* In Association every individual has an account open on the books of the Phalanx. No person is employed or engaged to work by any other person, and as a consequence the civilized system of direct hire and pay between individuals, which is a source of humiliation, will cease to exist. The Phalanx is the universal employer, a system which will elevate instead of lower the employed.

If a person purchase a suit of clothes, the Phalanx debits the individual making the purchase, and credits the Serie, which furnishes it. At the end of the year the product of all the dresses sold in the Phalanx or to other Associations, is paid over to the Serie, the members of which divide it among themselves according as they have contributed in labor and skill. The laws regulating this division of profits will be given in full detail hereafter.

The individual purchasing the dress, is charged on the other hand for its value. At the end of the year his account is closed; his debits are things purchased, hire of rooms, living, subscription to baths, to the library, etc. His credits are what he has earned during the course of the year in the various Series to which he belongs, and the interest, which he receives as stockholder. This system, it is evident, avoids all private bargainings, all misunderstandings and quarrels about prices.

A civilized will probably remark, that individuals would run in debt as much as possible to the Phalanx, and then avoid work. Such of course would be the policy at present; but the charms and enticements connected with industry in the combined order, will guarantee its free and spontaneous exercise;—and as in Association, with its wisely planned economies, every individual can produce a vast deal more than is necessary to his subsistence, the Phalanx

** Striking contrast with the condition of the producer in the Combined order, who enjoys the charm of Serial industry and his natural rights.

After examining this table we must come to the conclusion that God, having had the option between these two mechanisms, between a mass of absurdities and a world of perfection, could not have deliberated for a moment which to choose.

The least hesitation would have been contradictory with one of his great laws, *Economy of means*; he would have violated it in every way, had he chosen the civilized or incoherent order instead of Association, which can alone produce economies or savings of all kinds; saving of constraint, of health, of time, of monotony and disgust, of machines, of hand-work, of anxiety, of frauds, of precautions, of losses, of fruitless negotiations and of duplicity of action.

Such is in short the knowledge, which we would have acquired in social matters, had we tried to forget for a moment our scientific prejudices, set them aside, and *gone back to the origin of ideas*.

This origin of social ideas can only be in God, who, long before the creation of man, must have weighed the value of these two social mechanisms, the incoherent and the com-

will be certain of realizing the *minimum*, that is, ample sufficiency of what is necessary to comfort and pleasure, which it advances to all its members.

Hired labor between man and man, as it exists in civilization, is degrading, besides being a source of petty tyranny, persecution, quarrels and litigations without end. In the combined order the individual has no superior but the Phalanx; if he performs duties for so high an employer, there is something ennobling in it; if he obeys the calm decision of the mass, there is something honorable in it; but the laborer in civilization must servilely obey the whims and caprices of a master or a capitalist, which is both painful and degrading. We boast of our social perfection, of our progress, and yet in our societies the majority have to sacrifice the dignity of human nature to money, and beg it in addition as a privilege. Peasant dependency with its servile degradation, is the ruling characteristic of the present epoch.

bined, and who, having necessarily chosen the combined, *must have given us passions adapted to this system.* In proof of it, we see that they are incompatible with the civilized order.

We consequently should not be surprised, if our passions,—cupidity, inconstancy, etc., hurtful in the present state, find a useful employ in the combined order, nor if its system of education be based upon the full development of the passions, which are pernicious in civilization, because they were created for the service of Association.

All philosophers declare that *man was made for society;* starting from this principle, should man tend to the smallest or the largest society possible? Beyond all doubt it is in the largest that he will find all the advantages of system and economy; and inasmuch as we have only arrived at the infinitely small, at the isolated couple, is any other proof necessary to show, that civilization is the very opposite of human destiny as well as of truth?

What signifies the perpetual objection of the world: "you wish to develop the passions, the corroding passions, as if they were not bad enough as they are, you wish, etc." We wish to prove that all the passions are *good* as God created them; good and useful provided they be employed in an order of things, which is the opposite of our system of piecemeal or civilized labor, and of the nine scourges, which it constantly engenders.

If critics find no reply, they fall into a vague doubt and denial; they declare that things cannot be changed, that the cause of the evil which oppresses mankind is impenetrable, that it is impossible to organize a first Phalanx, which would test the question of Association and Attractive industry; that neither governments nor individuals will incur the expense of making a practical trial; however easily such a trial could be made, and however small a sum comparatively it would require. Civilized politicians always find it easy to expand a

hundred millions to kill a hundred thousand men and burn some hundreds of cities and villages; but if any small sum is wanted for a useful undertaking, it is declared impossible, and the importance of economy is urged.

If Association be attacked by the scientific leaders of the day, declaring it impossible to sound the *deep depths* of nature, to pierce the mystery of social evil: we will observe to them that they condemn themselves beforehand by their own precepts. If they believe that *Nature is not circumscribed to means known*, ought they to be surprised, if she has in reserve means for organizing industrial Association, unknown to the scientific, who have not wished to sound her *deep depths*?

But these means, they answer, are incredible from their extraordinary character; they subvert all received doctrines! Most certainly not, for they lay down as the basis of social relations the general practice of justice, truth and unity, which are certainly three received and accredited principles, although trampled under foot by those who advocate them. It is consequently civilization which is subversive of received doctrines.

But what is meant by these expressions; *established doctrines, accredited principles?* Are we to be satisfied with words, or shall we seek for practical results? Do we wish the good in perspective, and evil in reality? Do we wish extreme disunion and excess of falseness and poverty in society? If so, we could choose no better system than that of incoherent labor, exercised by isolated families, which reduces the domestic organization to the lowest degree of combination, and communicates to it the greatest collective and individual falseness.

Our system of isolated households reduces consequently the means of economy, system, riches and truth to the lowest degree. Families forming successively as many households as there are children, are in every way the source of discord

the very opposite of Association and of riches; hence to choose the family system with the isolated household as Pivot of the social mechanism, is to labor directly to produce disunion and poverty.

We have proved that we cannot suppose the Creator author of this system. If, as it cannot be doubted, he has chosen the opposite method, Association, it follows:

1st. That the passions, which are his work, must all be adapted to the requirements of Association, and all incompatible with the incoherent or civilized order.

2d. That the same passions must produce in the incoherent or civilized order, all effects opposed to the will of God, to justice, truth, economy and unity.

3d. That we may expect from the passions developed in Association, as many benefits as they engender scourges in civilization.

Such are the conclusions to which men would have arrived long since, had they been willing, according to the advice of philosophers, *to go back to the origin of social ideas*, go to their true source, to the option of God between these two social mechanisms.

The principles we advocate are a systematic deviation from the past history of mankind, and a contradiction of the great leading errors upon which that history has been based. In making so broad an assertion, we do it with a knowledge of the numerous philosophical theories which have appeared in support of the principle of *continued progress* in history; theories which endeavor to prove that the troubled career of mankind has been one of necessity, and even of wisdom; that all the great events which have taken place were subservient to this law of progress, that they could not have happened at

any other epoch, nor in any other manner, that the sufferings and wars of the human race, the rises and downfalls of nations, have contributed to this progressive movement, and that they are links in a Serie through which man must pass to attain to his Destiny.

The theory of continued progress is becoming very popular with writers both in France and Germany; how far it has spread in England we cannot say; in this country we have other absorbing subjects of attention. Its supporters unanimously assert that progress is our law, and that we are moving onward, —but they give us no distinct idea where we are tending to, nor of the state we are ultimately to attain. They sanction the history of the past, the principles of which they wish should be the basis of all future improvement; they admire the dreary career of mankind as a magnificent achievement, and endeavor to read in their annals of blood a wisdom, which they proclaim to be of Providence, but which is an illusive chimera of their own erroneous speculations. We cannot consider the history of the past a regular and necessary progress, marked out by Providence, without attributing to the Deity the errors of the human race. *

But powerful interests are brought to bear in support of this doctrine; the Great who are *great* by virtue of the present subversion, who have raised themselves to sway the destinies of their fellow creatures by measures of violence and injustice, endeavor of course to sanction that history, so as to legalize their rights, their usurpations and their position. The sci-

* Mankind have no doubt an important preparatory progress to accomplish; it is to develop industry, the arts and sciences, which are the elements of Association, and the means by which the human race fulfil the ulterior high destiny reserved them. In our analysis of civilization, we will explain more fully this progress. It is important to point out the destiny to which mankind are to attain in order to determine what progress has already been accomplished, and what remains to be done. A clear view in this question would prevent the present confused mode of judging historical events.

tific world on the other hand, seeing nothing better than civilization, cling to existing theories, for the mind must have something to which it can cling. Their vanity is also aroused by having so long supported those theories; and if we add the reputation and other advantages, which they have acquired in their propagation, we should not be surprised that they combat with tenacity for present social principles, for civilization with its individualism and family selfishness, and that they endeavor to throw on human nature the dark load of vice, injustice and misery, which should rest alone on their false social organizations.

Fourier followed an entirely different rout; he laid down the principle of absolute doubt of pre-existing theories, and proceeded on the ground of a systematic deviation from civilized and other social systems. From this starting point, he arrived at a knowledge of the law, which regulates the development of the passions, and at a knowledge of the practical organization of a new social order. We will point out some of the points wherein he has deviated from present doctrines.

The world has always asserted that the passions are depraved and vicious, and that repression and subjection are the only means of guaranteeing even partial order on the earth,—perfect order being entirely impossible. Fourier in contradiction asserts that the passions are good, the most perfect work of the Divinity, and capable of brilliant and harmonic developments.

The world believes that the earth is a valley of tears, a place of probation,—some incoherent part or fragment of an other and higher destiny. Fourier acknowledges that the earth is an abode of misery, while our subversive societies sway the destinies of mankind; but he asserts that in truth it can be made a magnificent terrestrial residence, that it is a noble field for the development of human activity, and that the destiny reserved man upon it, is every way proportional to the attractions implanted in his nature.

It is also a general belief that constraint, operating through fear, violence and punishments, is the only means of keeping a curb upon the passions, of maintaining the existence of society, and of guaranteeing order and the persistence of the mass in labor. Fourier asserts that Attraction is the only law the Divinity makes use of in governing the Universe, and that unless man be out of unity with the Divinity, an isolated and discordant being, excluded from the advantages in which all creation participates, he must be governed also by attraction, the only law, which conciliates the being governed with the governing power.

The world supposes that but one order of societies can exist, the present false ones with their indigence and repugnant industry, and that but one mode of development of the passions is possible. What we have said, is sufficient to show that the social movement is compound, and that a different order of societies may exist. When we see that mankind have raised themselves from the savage state to their present position, what folly it is to suppose that they are to stop short at this stage of their development.

We could extend these comparisons indefinitely, but we will terminate them with a general table of comparison between civilized and combined Industry. This table, which we take from Fourier, is a general summary of the practical deviation of his system from the present industrial organization. It is so complete, that we leave it to the reader to decide whether refutation is possible, and whether we can award anything like a scientific or common sense organization to the present system of industry, education and household life, when the parallels of the effects, which a true social order should produce, are held up in opposition.

Some of the characters of the Table may not be understood at present, but they will be explained as we advance in the work. *Education Solicited*, for example, may seem an arbitrary assertion, but when we treat of education we will show,

that such a result can be very easily attained. It will merely be necessary to first interest children in some practical occupations, and then by connecting certain branches of theoretical knowledge relating to those occupations with promotion in their little Groups, with the privilege of wearing the uniforms of the same, and with the prerogative of performing some higher function, to induce them to solicit such instruction, and to apply themselves diligently to its acquirement.

Number seventeen, *Excesses produced by continued privations*, is more easily understood. Balls and parties are frequently continued all night, merely because they are a rare pleasure; dinner parties and in fact all our amusements are prolonged for the same reason beyond what is advisable for health. The most perfect example of abandonment to excesses we find, however, in the case of sailors, who, of all classes, endure the most prolonged and terrible privations.

It may be laid down as a general rule that civilized pleasures are false in two respects:—they are, first, in themselves excesses; and second, they lead to idleness, and are entirely unconnected with useful Industry.

(The Table adjoining being a table of comparison, it is to be read across the two pages.)

SCALE OF A SYSTEMATIC DEVIATION FROM

1. Smallest possible assemblage; one single family deprived of capital, credit and implements of Industry.
2. Absence of a sharehold system of property, of Association and its immense economies.
3. Separation and conflict of the three primary branches of Industry,—agriculture, manufactures and domestic occupations.
4. Solitary and prolonged occupations without rivalry.
5. Monotonous occupations, continued often for life without variety:—talents undeveloped.
6. Incoherent [application of the labor of sexes and ages, and bad adaptation of crops to soils.
7. No just reward according to capacities; no distinct division of profits to each person, man, woman and child.
8. Complicated and cumulative exercise of Industry, obliging an individual to oversee all branches of a work.
9. Discord and antipathy of the rich, middle and poor classes in Industry, and in other relations.
10. Conflict of discords, antipathies and inequalities.
11. Arbitrary statutes, repressive of capacities.
12. Strict system of labor imposed upon the mass.
13. Toilsome labor, pursued from want and constraint.
14. Unprofitable, unhealthy and useless works.
15. Painful obedience of individual to individual, humiliating domestic service for want of choice and sympathy.
16. Bad food, and in quantity frequently insufficient.
17. Excesses in pleasures produced by continued privations.
18. Envious and refractory spirit among the lower classes.
19. Exclusion of the laborer from an interest in enterprises, and frequent privation of the enjoyment of the products of his labor.
20. Indirect servitude from indigence.
21. Permanence of fraud and larceny in all relations.
22. Coerced education; slow and sterile studies.
23. Perversion and misdirection of the sensual and intellectual faculties.
24. Subversive and pernicious development of the passions and instincts, without equilibriums to check excesses.
25. Riches acquired by the practice of injustice and indirect fraud.
26. Loss of fortune and health in the pursuit of pleasures.
27. Deterioration of climate and races. .
28. Conflict of individual and collective interests.
29. Production and consumption subservient to commerce,—dependent upon it for all exchanges.
30. Complicated anxiety and vexation in Industry; double misfortune for the mass.

THE PRESENT INDUSTRIAL ORGANIZATION.

1. Large Associations; eighteen hundred to two thousand persons, well provided with capital, credit and means.
2. All property,—lands, edifices, flocks, etc., represented by stock, divided into shares, negotiable and re-imburseable at will.
3. Combination and connexion of these primary branches of industry in the Phalanx, with suits of rooms, tables, etc., to suit all tastes and fortunes.
4. Short and varied occupations in Groups, stimulated by emulation.
5. Multiplicity of occupations open to the free choice of individuals, and adapted to all instincts.
6. Appropriate application of the labor of sexes and ages, soils, etc.
7. Profits awarded to labor, capital and skill, and paid individually to every person, man, woman and child.
8. Parceled exercise, giving each individual the liberty of choosing in all branches of work the part, which he prefers.
9. Association and co-operation of the three degrees of fortune in Industry, without permanent or forced connexion.

10. Indirect concurrence of passions and inequalities, now discordant.
11. Free development and useful employment of capacities.
12. Corporative harmony of the Groups and Series.
13. Gaiety and ardour of free and rival Groups.
14. Works of assured profit, and healthy from short occupations.
15. Honorable obedience to the decision of the mass; friendly choice in domestic service.
16. Excellence and abundance of food, adapted to all tastes.
17. Counterpoise to excesses from variety of pleasures.
18. Courtesy of the mass; general good will from the certainty of encouragement and reward of merit.
19. Easy acquirement of share-hold property, and participation in the enjoyment of all advantages.
20. Liberty guaranteed by a *Minimum* or ample sufficiency, and by Attractive industry.
21. Impossibility of larceny and industrial frauds.
22. Solicited instruction and rapid progress.
23. Just and full development of the senses and of the mind.
24. Passions and instincts directed to Industry, and equilibrated by double counterpoises.
25. Truth and justice the sole avenues to wealth.
26. Health and profit found in the pleasures of Attractive industry.
27. Amelioration of climate, and improvement of man and the animal and vegetable kingdoms.
28. Permanent coincidence of these two interests.
29. End of the intermediate rapine of commerce.
30. High enjoyment connected with Industry; compound happiness.

CHAPTER FIFTEENTH.

THE PASSIONS.

Up to the present time we have only been able to admire in the works of Man the *material beautiful*. For the first time we shall see the *passional beautiful*, see the Creator in person and in all his wisdom; for what is the spirit, the wisdom of the Divinity, if it be not the harmony of the twelve passions, their complete development without any conflict, and in as perfect an accord as that of an excellent orchestra! This beautiful work is the only one which can give mankind an idea of the glory and wisdom of the Divinity.

We see at present his material wisdom, which bursts forth in the Harmony of the celestial spheres, and in the mechanism of created things; but we have no idea of his Political and Social wisdom. Of the Social Movement we have no other examples than those of our subversive societies, in the fraud, pillage and oppression of which there breathes a demoniac spirit. We shall only see the spirit of God in the Harmony of the Passional series, in their unity, their virtues and in the charm which stimulates them unceasingly to useful Industry.

Fourier.

The Soul or Active sensitive principle in man, considered as a whole, is one passion, UNITYISM. From out of this primitive Passion emerge the others, as the colors of light emerge from the primitive or white ray. If we compare this passion to a stem with its branches, we find:

"As stem, one passion *Unityism*, . Tendency to Unity.
 As its primary branches, three { Tendency to Riches. *
 passions Tendency to Groups.
 Tendency to Series.

As its secondary, branches twelve { Five Sensitive.
 passions Four Affective.
 Three Distributive.

As its branches of the third degree, Thirty two passions.

As its branches of the fourth degree, One hundred and thirty
passions.

As its branches of the fifth degree, Four hundred and five
passions." †

As twelve is the first number, which contains a sufficient quantity of multiplicands and divisors, it is made use of by Nature, as the fundamental number in her harmonies.

The three passions, forming the primary branches, are masses of the twelve radical passions, as the large table shows; and those forming the third, fourth and fifth branches, are shades or minor developments of the original twelve.

The Soul of man, or Scale of the twelve radical passions, is a system of twelve harmonies complete within itself. Man was created in the "Image of the Divinity" that is, his soul; for the great Active principle or Soul of the Universe, is a Scale of twelve fundamental harmonies, as man is in his sphere.

* By riches are to be understood everything necessary to physical enjoyment and happiness,—good food, clothes, edifices and elegance of all objects around us.

† The fifth is the highest development of the passions in the individual; after that comes the action of characters in Series, and then the higher characteristic developments of Nations.

We will make use of some analogies, which we find in music, to illustrate more familiarly the action of the soul in man, which we repeat, is a full scale of twelve passional harmonies, as music is a scale of twelve harmonies of sounds. The latter with its twelve radical notes or vibrations,—its accords and discords, is regulated with perfect precision; there is nothing arbitrary in the number of these notes and their arrangement; nothing of the invention of man; he has strictly followed Nature.

The scale of the twelve original sounds is capable of vast developments; all the music that has ever been composed, is but varied combinations of this primitive harmony. No new note has been discovered and added to it, and not a single one can be taken from it, without destroying the effect of the eleven others. It is evident, therefore, that it is a full and indivisible Harmony within itself, capable of infinite combinations, which give it a character, that we will call *progressive*. The Active passionnal principle in man is also a *full and indivisible Harmony*; capable of vast developments, associations and combinations, commencing with sympathies between individuals, and extending to an association of the entire race on the globe. Man therefore in another and higher sphere, may be characterised as a *progressive* being; he can raise himself from a rude and savage state, where he is without any development of his interior harmonies, and without any knowledge of those of the exterior world, to a degree of perfection of which civilized man has no idea, although he has developed perfectly one of his harmonies, that of hearing,

and comprehended one branch of universal harmony, the planetary.

The soul of man being a complete harmony, has within itself the type of the harmonies of the Universe, and can, with the aid of those proportional intellectual faculties, which have been given it, elevate itself to comprehend their system. That there is a perfect correspondence between the harmonies of the passions and those of the material world, is proved by the fact, that the sense of hearing is adapted with mathematical precision to the harmony of vibrations; the ear does not lead to discords and combinations, which violate its laws; this sensitive passion therefore is a true guide in its sphere,—it leads to the finest and richest of musical harmonies. Why should not the eleven others direct us rightly also in their spheres? Why do they lead to discord and perdition, unless it is because the law which regulates them—the Passional Series—has not been discovered and applied to them?

It is very evident that man is in discord—in war with himself; that his passions clash, lead to conflict and duplicity without end, and that he has to resort to reason and extraneous means of all kinds,—to punishments here, and punishments hereafter—to repress and keep them in subjection. The present condition must be a false one; the passional, and, as a consequence, the social incoherence which reigns, must be susceptible of correction; for the passions are not demoniacal creations, inherently discordant; they were created by the same Being who distributes the other harmonies of the Universe, and they therefore must be capable of a harmonic ^{order}.

tion. Man should have proceeded instinctively upon this belief, instead of which he has sought to force upon them his own false doctrines and false social principles.

The primary knowledge of man should be a knowledge of himself, a comprehension of his Passional harmonies. Possessing this knowledge, he can adapt his social relations to his nature; which done, he enters into a career of social harmony.

This is the great and leading object to be attained; for the cultivation and embellishment of the earth, the perfecting of the animal and vegetable kingdoms, the developing of all the material harmonies of Nature, are dependent upon the action of man;—*he is their pivot, their key-stone.* If he be in passional and social discord with himself, his subversion extends to the entire globe, which is ravaged, and to all the creations upon it, which suffer more or less; the principles of order, liberty and happiness, which are attributes of his nature, are replaced by discord, oppression and suffering. A vast change is necessary; man should elevate himself to a knowledge of his destiny, and assume his proper rank upon the earth; he is the Vicegerent of the Divinity, placed here to perfect the kingdoms of Nature, and to develop all her harmonies; if he so choose,—he can make the earth, now so neglected, a magnificent terrestrial abode, securing in so doing his own happiness, and extending the charm of existence to every thing that lives and feels around him. This is his Destiny; and the high power and trust, which are thus conferred upon him, constitute his dignity, his importance in the scale of beings, and entitle him to the gift of Immortality!

The Passive principle in the Universe, matter, is represented in man, as we observed, by the body, which is the implement of the soul. How could the passions act, if it were not for our physical structure, upon the exterior and material world? Being of a different nature, they must have a body of the same substance as that world, to act upon it. The passions, moreover, can only manifest themselves through material means. A musician may have a harmony in his imagination; but to develop or realize it satisfactorily and with perfection, he requires a material instrument made by human art, and he must have fingers to play upon it. Man, from his physical organization, requires edifices to protect him from the elements; but if ambition lead him to desire something magnificent in architecture, to desire a palace, there must be hands to hew the marble and to place it symmetrically, and eyes to direct the whole; his passion can only be gratified by a prolonged action of the body on the physical world. Of what value would the harmonies of lines and colors be, if they were to remain in the imagination of the painter: they would afford him very little satisfaction, and none to his fellow creatures. He must have canvass and colors to embody his conceptions, otherwise they are lost. The body is also the means of exchange of sympathies between individuals; the caress of love, the pressure of the hand of friendship; the smile of delight; the look, the gesture of approbation, are acts of the body to express and convey shades of passionnal emotions.

If it were not that it would lead us too far, we would show how the Divinity attains his ends, at the same time that men,

satisfying the passions implanted within him, attains his happiness. We will cite merely two examples as hints. The satisfaction of the passion love, a high delight to man, guarantees the perpetuation of the species,—the aim and wish of the Divinity. The various pleasures man gratifies by the products, which he draws from industry, would guarantee in Association a universal and varied cultivation of the earth's surface, which is another important aim of the Creator.*

If Industry be circumscribed in the barbarian and civilized societies, it is because the disgusts attendant upon its exercise, upon working fifteen hours per day, for example, in a confined manufactory, are greater than the pleasures it procures. In fact in our oppressive system of Industry, it requires the most intense passion,—the love of life, which is a convergency of all the passions, to induce the mass to support its burden.

The body, it is evident, is the organ, the medium through which and by which the passions act and manifest themselves outwardly. In common terms, we say the Will acts; and so little is known of the passions, which are the *sole active principle within us*, that it is supposed the will is an independent faculty, a *distinct power*: this is an error; it is merely the manifestation of some passion acting within us at the time *we will*; it is a convenient term to express in a general manner the action of the passions without particularizing them.

From what we have said the reader perceives, that we as-

* In the Chapter on the Destiny of Man, we will point out the importance of a general cultivation of the globe.

sign to the passions the high office of guiding the being in whom they are implanted; all our actions from the most minute to the most important, are impulses of passions or shades of passions. If we examine attentively the acts of men, we will always discover some passional incentive at the bottom. If Brutus condemned his own son to death, it was because a passion more powerful than that of paternity, was acting within him. If the savage, burning at the stake, maintains a calm under excruciating torture, and amidst the taunts of enemies, it is because a powerful passional energy is aroused within him, which overcomes physical suffering; whether it springs from branches of ambition and rivalry we will not stop to enquire; phrenologists would say, love of approbation and firmness; it is evident that one, two or more strong passions sustain his courage, and counterbalance suffering and the dread of death.

It is supposed that men act from reason, and that it is an impelling power; this is an other error; reason enlightens the passions, spreads, so to say, before them all attendant circumstances, and points out the results which may be produced immediately, or at a future time by their action; but these passions do not cease to be the sole source of activity. When the passions receive a noble development, reason has a noble career open before it; when they are subversively developed, it becomes but too often their degraded tool. Is there not as much skill displayed in the accomplishing of robbery and crime, as in the accomplishing of noble deeds? We may lay it down as a general rule, that in all cases where a powerful

passion sways an individual, reason is enchain'd to its service and obeys its impulse.

Reason is equally active in Napoleon, planing battles; in Columbus seeking means of carrying out his geographical views; in Luther effecting a reform; powerful passions, ambition and others, in all these three cases are the impelling principle, and every faculty of the intelligence lends them its aid. If we examine the course of our subversive societies, we find that the powers of the mind are but too servilely obedient to the suggestions of the passions; how many devices are lent to fraud and deceit, how many excuses are invented for selfishness and indifference, and with what specious pretexts do tyranny and injustice clothe themselves! So long as the passions are false in their action, the faculties of the mind with the vast majority are prostituted. This is proved by the daily experience of the world, and it cannot be denied without denying evidence. The passions must first be rightly directed, otherwise intellectual dignity exists merely as an exception.

Reason is to the soul in the intellectual world, what the body is to it, in the material world. They both follow the impulse of that central power.* Theorists assign to the intellect or reason, the especial task of guiding and controlling

* It would be easy to prove, if we chose to go into an abstract analysis of this subject, that the highest conceptions of mankind, that of the existence of the Divinity, of the Immortality of the soul, are harmonic impulses of the passions, which instinctively conceive these high truths, because there is an intimate co-relation or analogy between our Passional and the Universal harmonies. Reason alone does no more suggest these conceptions, than it creates the harmonies of music.

the passions, and of keeping them in subjection. They suppose that there is no regulating principle within the passions themselves; this error arises from their ignorance of those springs of action. The passions tend to comprehensive and noble harmonies. Harmony is the highest attribute of the Divinity, comprising within itself all minor qualities, such as truth, justice, liberty, order. We know by experience that one of them,—the sensitive passion, hearing, tends in its sphere to exquisite musical harmonies; it remains to be proved that friendship, love, ambition, paternity and the others, tend in their spheres to equally brilliant harmonies. Their natural tendency, however, in civilization is completely reversed; a social change must therefore take place; and let us hope for the cause of humanity, that so important an undertaking will not meet with opponents to retard its progress.

The discovery of the Law, which regulates the passional and other harmonies of the Universe, is a high and important task; it is a duty especially reserved to the mind, and it certainly cannot employ its efforts more nobly. But philosophers and moralists have so entirely misconceived its office, that they look upon it as a mere agent to repress and restrain the passions. In the performance of the unnatural task which has been assigned to it, it neither secures enjoyment to the individual, nor realizes order and happiness in society; for the passions *will act*, and if they cannot harmonically, they re-percuss, and take a subversive development. The idea of repressing and subjecting the passions,—the favorite scheme of moralists and legislators, is one which

has called forth a thousand different moral systems, which have been sustained by every measure of violence and repression, that ingenuity could suggest, from scaffolds and prisons, down to the most simple punishments. After all this waste of efforts, no practical, no effective results have been attained, for the world, to say the least, is fully as immoral now as it has been at any former period.

Happiness has been variously explained, but no definition has, we believe, become orthodox and satisfactory to the world. We will give a very concise one, which we deduce from the principles heretofore laid down: *Happiness consists in the continued satisfaction of the twelve passions harmonically developed.* Moralists having pursued an entirely false route in their studies of Nature, have of course arrived at exactly a contrary definition; they declare that happiness is only to be attained in a continued repression of the passions, and that reason is given to us to control them.*

But this harmonic development, necessary to the happiness of mankind, answer moralists, is incompatible with virtue.

* During the twenty-five or thirty centuries that the sciences have been cultivated, the passions have not been an object of study and investigation. Each succeeding generation and doctrine have condemned them as depraved, and this superficial error, which any attentive examination would have corrected, has been continued for three thousand years.

"The duplicity of action, the conflict of man with himself, caused by the subversion of the passions, which, out of the Combined order, are in general discord, has called into existence our Moral systems, which consider this duplicity of action as the essential

They think so, because they believe the passions are naturally depraved, and because they take their present development as the only one of which they are susceptible. Reasoning, however, avails nothing against deeply rooted opinions. "Your system of the goodness of the passions," say they, when they find nothing else to add, "is very fine in theory, but it will be found false in practice. Your scheme of organizing a society adapted to them, and different from civilization is impossible, totally impossible." Impossible, however, is the objection of timid minds, who are appaled at the idea of a great social change, and who have neither sympathy enough for the woes and miseries of mankind, nor indignation enough at their degradation, to overcome it!

It is the same with the other two objections. They are based on the same and immutable destiny of man. They teach that he should resist his passions, be in war with them and with himself; principle which places man in war with God; for the passions and instincts come from God, who has given them for guides to man and to all his creatures.

"In answer to this, is set forth the intervention of reason, which, as it is averred, the Creator has given us as a guide and a moderator of the passions; whence it would result:

"1st. That the Creator has subjected us to two irreconcilable and antipathetic guides, *passion and reason*: (theoretical duplicity.)

"2d. That the Creator is unjust towards the ninety-nine hundredths of men, to whom he has not given reason sufficient to cope with the passions: (distributive duplicity.)

"3d. That the Creator in giving us reason as a counterpoise, has acted like an unskilful mechanician; for it is evident that this means is impotent even with the one hundredth of men, who are provided with it, for the oracles of reason themselves are often the greatest slaves of their passions: (practical duplicity.)"

Man is in intellectual identity with the Divinity from the concreteness of his soul with the Active principle in the universe; and he is in material identity with the Divinity, because he is admitted to the employ and use of fire, the blood of the Universe, a privilege which is not granted to animals. This double identity gives man the power of knowing and comprehending God; but to obtain an exact and scientific knowledge of his Essence, man must discover the laws by which he regulates his creations in the five branches of Movements, pointed out at page 151. This is the second high function, which is delegated to the mind, and its importance shows how human intelligence has been misdirected by the scientific and moral leaders of man, who have wasted their efforts in superficial controversies, and in concocting theories derogatory to, and repressive of the passions. They have plunged the world into a double error; they have persuaded mankind that human nature is naturally depraved and vicious, and that the Divinity,—the great active Principle who regulates the millions of worlds which roll around him with such sublime and majestic harmonies, has created a depraved being, and given him no other law than constraint to guide him. To this semi-atheism, they have added want of all consistency, for after having condemned mankind collectively, they wish to correct and reform the individual!!

During the reign of this state of ignorance, man is plunged into conflict with himself, with Nature and with the Divinity. His unregulated passions burst out in re-percussions and subversive developments, which are faithfully depicted in his so-

cieties, the course of which is marked with every variety of crime, oppression and misery.

In examining the economies of Association, we showed that this new Social order would lead to the production of colossal riches, which are necessary to material happiness. But from what we have now said, the reader perceives that Association, based upon the integral development of the passions, and attraction, regulated by the law of the Serie, would lead also to a fundamental change in the Intellectual and Passional existence of mankind. Man in this new order will be reintegrated, restored to his original harmonies, from which he fell in falling into the four subversive societies, which he has organized upon the earth, without knowing how to organize the true one. Those whom Association may not interest on account of its pecuniary, industrial and material advantages, may be interested by the perspective of the great intellectual revolution, which it will effect. The subject is so important, that it should be brought up under every form, considered in every light, in order to awaken an interest in it; and if we sometimes run into abstract considerations, like the preceding, which may open a field even to controversy—a thing above all which we wish to avoid—it is because we know that in some persons an interest is only awakened in that way. We, however, hurry over this dangerous ground, for we would rather speak a plain and practical language,—speak only of the profits and economies of Association, which will be better comprehended by the present money-making age, with its indi-

vidual undertakings, its projects of dollars and cents, and its shifts and turnings.

Before concluding this chapter, we will examine very briefly the thirteenth, or pivotal passion, UNITYISM. If we have constantly spoken of twelve and not thirteen passions, it is because pivots are not counted in movement; an example of which we find in colors,—white, the pivotal color, not being enumerated. The first tendency of the passion Unityism is to universal and practical unity on the earth; to unity in customs, laws, manners, religion, language, weights, measures, money, etc. It manifests itself particularly in strong minds;—if active in a conqueror, he wishes to subdue the entire earth, to reduce it to administrative unity by force; if active in philosophers or moralists, they wish to see their systems universal, to see all nations guided by them; if active in a financier, he wishes to see some system of currency or banking,—most probably of his own proposing, universally adopted. Each nation would like its language and customs adopted by all other nations of the globe; thus man in all his operations, in the most extended as well as the most minute, tends to unity by the action of this thirteenth passion. We see it manifested in a trifle like the fashions: all civilized nations have adopted the same mode of dress, and any new fashion introduced in Paris or London, spreads rapidly throughout the civilized world.

The second tendency of Unityism is to the Intellectual centre of the Universe,—to the Divinity, from whom diverge and to whom converge all beings, who possess integral and harmonic souls, that is, full scales of the twelve passions.

This spontaneous tendency—termed religion, of man towards the Divinity, who is his Intellectual centre of gravitation, is due to the action of the above high passion implanted within him. This tendency is as natural an impulse, as that which arises from friendship, love or ambition. We find the manifestation of the religious sentiment under some form of worship among all races, long before reason began making the most simple deductions, and long before it could, by its own efforts, have gone to a first cause for an explication of the creation. The fantastic religious forms with which this pivotal passion has been clothed, are due to the operation of exterior circumstances acting upon it, and to the influence of other passions subversively developed. It is for this reason, to choose an isolated example, that the gods of the rude and warlike barbarian, are gods of war, and that in his paradise, he drinks the blood of his enemies from bowls made of their skulls. It may be laid down as a general rule, that the forms in which the Divinity and the Immortality of the soul are clothed by men, are reflects, either direct or inverse, of the social condition in which they live. With nations satisfied with their condition, the reflect is direct: the Indian, for example, imagines his paradise to be delightful hunting grounds, where he will resume on a vast scale his favorite occupations. With nations harrassed by anxiety, oppression and misery, the reflect is inverse; man then pictures to himself a paradise, where calm, quiet, and freedom from trouble will be his reward.

The twelve passions in their harmonic development, con-

verge to the thirteenth passion, the intensity of which is increased in proportion with their free and true action. This principle leads us to other conclusions, which are quite different from the views generally entertained by moralists;—it leads to the conclusion, first, that in the combined order, the more complete and perfect the development of the twelve passions in all their shades, the stronger the religious sentiment will be; and second, that could moralists succeed in their system of subjecting and smothering the passions, they would smother the religious sentiment at the same time.

If we resemble the Deity because our souls are composed of twelve radical harmonies or passions, which is the case with all creatures possessing full and complete scales of passions,—Planets, Universes, Biniverses, Triniverses,* etc., of which creation man is the lowest harmonic being, and God the general Pivot, it is evident, if we were to lose one or more passions, that we should be farther removed from the essence of the Divinity, and would cease to be in full accord and unity with him. (In the same manner as the scale of the twelve radical notes in music, would cease to be in full and perfect harmony with the ear of man, if any of its notes were want-

* To distinguish orders of sidereal Series, we will divide them into Universes, Biniverses, etc. A Universe is a Sun, one degree higher than ours, having solar-systems revolving around it. Our sun is moving, as is known, around such a sidereal body once in about 20,000 years. A Biniverse is a still higher sidereal System, around which revolve Universes with their trains of solar-systems. A Triniverse is the centre of a series of Biniverses, which perform their revolutions on a scale so vast, that it overpowers conception.

ing.) The loss of several of our passions would sink us to the rank of animals. Animals, according to Fourier, are incomplete moulds, partial and defective scales of passions; they are consequently creatures which do not belong to the chain of harmonic beings, and are therefore incapable of progressive development. They are to man, what a few isolated and scattered notes in music are to the full and complete scale of the twelve; they remain in consequence stationary, without development and without raising themselves above their primitive condition. Being fragments of souls reduced to certain branches of passions, they are *out of unity* with the Divinity, and are not admitted to the privilege of knowing God, of comprehending his laws of universal harmony, and of participating in the right of immortality. The body of the animal is equally beneath that of man; it is an incomplete machine, adapted to the few branches of passions which compose its active principle. The animal not being in intellectual or material unity with the Divinity, the use and handling of Fire, the great dissolvent or blood of the Universe, is interdicted it.

As the Creator has given animals but a few incomplete and isolated passions,—having created them as the aids and servants of a higher being,—man, he has assigned them no harmonic and independent destiny; he has not consequently given them mind to comprehend the laws of universal Harmony, according to which all beings of harmonic creation should regulate their existence. But he has distributed the passions, which he has given animals, in such a way as to guide and direct them rightly; whereas man with the full scale of the twelve, is led to

perdition, if he do not discover the law which regulates them. Let us explain by a simple illustration, why the Divinity does this. If a musician were to put a musical instrument in the hands of a child, who had no knowledge of the laws of music, and if he wished nevertheless the child should produce no discords, he would have to give him an instrument with only a few cords or keys, and so tuned that in whatever way the child would thrum upon it, he could produce nothing but accords. The animal is in the same situation with regard to the Divinity, who, not having given it mind and higher passional combinations, has so distributed the few passions he has implanted within it, as to direct it rightly in fulfilling the restricted destiny assigned it; they in consequence do not clash and lead the animal astray.

Man being a full and complete Scale of passions, with accords and discords,—without which higher harmonies and the progressive development we spoke of are impossible—possesses mind to discover the law of the Serie, which distributes the passional and other harmonies of the universe, and to apply it to his social organization, which would guarantee his passions a true and noble development. The same elements of varied and infinite harmonies, composing the Soul lead on the other hand, to infinite discord, if the Serial law be not discovered and applied. We cannot have high and varied harmonies, joined to a vast development of Intelligence, without beings possessing integral scales of passions; but on the other hand, we have an equally complicated discord, if the Law which regulates their development, be not applied to them.

Hence the vast importance of discovering the Passional Serie, the only mode of action adapted to the passions. Civilization, in which all these springs of action are developed falsely, is a reversed image of the Combined order, in which they would be developed harmonically by Series. It is our false social system, consequently, which produces the horrid conflict and disorder, which we at present see around us.

The discovery of the Passional Serie, of the law which regulates the social Movement, is the leading feature of Fourier's labors, for it gave him the key to the other four branches of Movement, which compose the system of Nature. He was undismayed in it by any preceding suggestions or investigations of science; it was the achievement of a bold and daring genius, which had disenthralled itself from the fatal prejudice, that the views of the Deity were inscrutable, and that social happiness could not be realized on the earth. To boldness of conception, he added an indefatigable and scrutinizing analytical spirit; and with forty years of study, he worked out a complete organization of society, all the details of which,—education of children, organization of industry, internal distribution and arrangement of the Palace of the Phalanx, etc., are regularly based upon the great Law of the Serie of Groups, and upon the requirements of human nature. How extraordinary that the world should not have made, by instinct or accident, during thirty centuries of scientific investigation, this discovery, and that it should have left to one individual the solution of the vast problem of HUMAN DESTINY!

228 EXCEPTION, TRANSITION, DUALITY OF MOVEMENT.

CHAPTER SIXTEENTH.

EXCEPTION, TRANSITION, DUALITY OF MOVEMENT.

For want of a knowledge of three principles, which exist in the Universe, men of science have missed the key to the solution of some fundamental problems of Movement, a knowledge of which would have been an important guide in the investigation of the system of Nature. These principles are :

1. Law of Exception.
2. Theory of Transitions.
3. Duality of Movement in the Universe.

“ THE LAW OF EXCEPTION exists in the five branches of Movement, and may generally be estimated at *an eighth or a ninth*. If we state, for example, *that the civilized are very miserable*, it is to be understood that seven eighths of them are reduced to a state of privation and suffering, and that an eighth only escape this general misery, and enjoy a lot worthy to be envied.* If we add that the happiness which this

* Is it not necessary that God should confer on a few this ease and comfort denied the mass, so that we can see rays of happiness among the favored few? Without the example of the happiness of the small number, the minds of men would sink into a state of apathy and fatalism, and Genius would be without a stimulant to seek for an issue from the miseries of civilization.

small number of civilized enjoys, is the more obnoxious to the multitude, as the favorites of fortune are often the least worthy of her benefits, we will find that this assertion is also subject to an Exception of an eighth or a ninth, and that fortune, in one case out of eight, favors him who is deserving. This ray of justice only serves to prove the absence of equity, *as a general rule.*"

"The Exception is not invariably fixed at an eighth; it varies from *a third*, to *a hundredth* and *a thousandth*; its most common term is an *eighth* or a *ninth*. To this proportion we will habitually refer."

Had this principle been fully admitted in all scientific speculations, and had philosophers elevated their views to consider the probable duration of the existence of the human race upon the earth,—fixing it by supposition at sixty, eighty or a hundred thousand years, they might possibly have concluded, that the present condition of mankind was merely an Exception to their true or general social Destiny; an exception, which is to the human race, what the first sufferings of infancy, such as teething, are to the life of man. But the few thousand years that man has been upon the earth, appear to the scientific such an eternity, that they cannot extend their thoughts beyond it, and they in consequence declare that evil will ever exist, and that experience proves it to be the eternal lot and destiny of mankind.

THEORY OF TRANSITION. There are in Nature no voids, no breaks, no sudden springs; in all her opera-

tions she observes successive gradations and regular stages of development. Before the fruit comes the blossom, before manhood comes infancy, and so on; so that it is possible to get a simple formula of the movement of a Series.

Ascending Transition or Birth.

First Phasis or **INFANCY**.

Second Phasis or **YOUTH**.

Apogea or **MATURITY**.

Third Phasis or **DECLINE**.

Fourth Phasis or **DECRIPITUDE**.

Descending Transition or Death.

Every thing in the Universe is a Serie, subject to this ascending and descending movement; the life of man; the existence of the planet, the career of our solar system,—all are Series more or less vast, regulated by the same law. The Universe is the sum of all the Series; and in it one eternal formation and dissolution, one eternal composition and decomposition are going on, which maintain equilibrium; and in which death, or the dissolution of one Serie, is but the birth or the commencement of a new one. All transitions are placed at the *Extremes* of Series; and as they are commencements and dissolutions of the Organic mechanism of those Series, (differing consequently from the regular course of their existence) they are short periodes of suffering, because the Creator, having connected happiness, enjoyment and hermetic destiny with the *Organic period* (which occupies the seven eighths of space and time) could not

connect happiness with a state of being; which is the opposite of it, could not connect happiness, for example, with death, which is a transition from life, and a more or less violent dissolution of it.

Transitions connect all branches of Movement, and are the universal ties or links between Series, phases of existences, etc., They are scattered throughout the whole order of Nature; we see them in amphibia animals, which are links between fish and quadrupeds,—in the polypæ, link between the animal and the vegetable,—in the nervous system, link between the body and the soul,—in the quince, link between the apple and the pear,—in the bat, link between the bird and the mouse; and in birth, death, etc.

The Transition, being placed between two orders of creations or existences, participates in them both, without being either: as Nature is one vast and eternal Series of creations and existences, she makes use of transitions to connect them, and avoid sudden, broken, & discordant changes.

Transitions exist in the passions and characters, as well as in the kingdoms of Nature; passional Transitions are very important in social harmony. The combined Order will make use of all those strange and eccentric characters, so little comprehended by the possessors themselves, and which are valueless or pernicious in civilization.

A majority of Transitions are either painful or physically ugly, as for example, in the Series of life—birth and death; and in the animal kingdom—the last

the polypus," the orang-outang." If it be asked *why the Divinity does not do away with evil entirely, and render even Transitions agreeable*, we answer, because the Divinity sets bounds to the exercise of his own power, and because he admits of nothing contradictory in his system. He cannot make two and two five, nor does he wish it. He has given man, for example, a physical organization, all the organs of which act with perfect harmony, producing an equilibrium called health, which is a state of physical comfort and well-being. But some of those organs may become deranged or diseased, and suffering ensue,—and why? because the natural and true condition of the organization is violated; we cannot feel physical comfort in a state of health, and also in a state of disease, which is its opposite. But health is the general law, and disease the Exception; the Exception is painful, because it is a contradiction of that law. *With all General laws the Divinity universally connects pleasure and happiness.* If he has given us a body adapted to the temperature of the atmosphere, and we thrust any part of it in fire, we must suffer; because we cannot feel bodily pleasure in two such entirely contradictory states. If he has implanted in the mother a strong love for her child—necessary passion to guarantee the safety of offspring—it is impossible she should feel delight in seeing it well and happy, and in seeing it suffering and dying. It would be necessary to reconcile impossibilities, which, as we remarked, the Creator does not do.

Therefore whenever the natural course or law of the existence of sensitive beings is violated, pain ensues.

The Transition and Exception may be considered one and the same thing, for if we go to the bottom of the two laws, we find that all Transitions are merely Exceptions in the operations of Nature. Had a regular study been made of the system of Transitions, it would have put science in possession of an important key to the solution of problems, which have baffled all its efforts. Applying it to social questions, it would have led to the inquiry whether the career of mankind, like that of an individual, might not be subject to Transitions, and whether the human race might not be at present in the first or ascending Transition of their career; for we know that man has not been more than about seventy centuries upon the globe, consequently he may be yet in a state of social infancy, and in ignorance of the future Destiny reserved him.*

* After two or three thousand years existence on the earth, the human race must, from a spirit of progress and elevation inherent in human nature, discover some system of writing, or some mode of perpetuating records of their acts or history. In that lapse of time, they can also develop industry sufficiently to leave in their architectural and other constructions, traces of their existence. The temples of India and its records do not carry us back beyond four thousand years; and its architecture is undoubtedly the oldest on the earth. Had the human family been twenty thousand years upon the globe, they would beyond all doubt have left some monuments or some works, which would have proved an antiquity of at least ten or twelve thousand years; but none such exist.

Cuvier, after the most diligent research, declares that no fossil remains of man have been found on the earth, nor any proofs that man has been in existence more than seventy centuries.

228 INVERSION, TRANSITION, DUALITY OF MOVEMENT.

The social career of mankind is a Serie with its ascending transition, its growth, maturity, decline and decending transition. A little extention of scientific speculation, a little more boldness in ideas, would have led the scientific to suspect that the savage, patriarchal, barbarian and civilized societies might be *transitory social forms*, (*the ascending Transition* of man's career on the planet,) consequently periods of social suffering and misery. The possibility of a higher social Destiny being reserved man-kind, would have been an object of examination; and human nature would have been studied to ascertain how far it was compatible with it. The problem once regularly laid down, the human mind would not have stopped until it was solved.

Man, to attain his destiny, to enter into a career of social Harmony, must discover a society perfectly adapted to his nature. *The present woes are no more our social destiny than suffering and disease are our physical destiny.* Various avenues were open to this discovery, but to the shame of sciencie, it has misred them all, and has left it to be made by a single individual,—a proof that the task was not so difficult. Fourier has solved the problem of human Destiny, by a calculation of Passional attraction and Agricultural association, guided in his researches by an intimate conviction of the goodness of the passions, and by a true and elevated view of the integrality and universality of Providence.

DUALITY OF MOVEMENT, or Two-fold mode of de-

velopment in the Universe. Of the three principles we are examining, this is the most important; its discovery would have shewn, that all the five branches of Movement (page 161) are subject to a double or compound mode of development, one of which is *true*, the other *false*, one producing *Harmonies*, the other *Duplicities*. That the passions are subject to a *double movement* is evident, we see them at present in their subversive actions perverted by the false influence of society, producing discord, hatred, jealousy, oppression, injustice and innumerable varieties of vice and crime. That they are capable of a harmonious development, we cannot an instant doubt; we see so many generous and noble actions, that we may safely conclude, could a social system be discovered perfectly adapted to our natures, that we would see the present degradation of the race give place to a noble elevation, and see the passions change from being the measure of perversion, which they now are, to be the measure of all that is beautiful and harmonious. The social Movement is subject to this Duality; in the societies which have existed on the earth, we see the false development of that Movement, which is characterized by the miseries of the human race, and by the nine scourges enumerated (page 82); but as the *false or subversive Movement always exists at the commencement or the end of careers*, we may conclude that a long period of social existence is still to be served mankind, which must necessarily differ from

the present subversion. If we possessed a thorough knowledge of the Duality of Destiny, we should see that the present social incoherence is a positive proof, that a career of social harmony must of absolute necessity follow; whereas for want of this knowledge, science has superficially concluded, from seeing the present social subversion, that it will necessarily exist as long as the human race continue on the globe.

Men of science are led into strange errors in their views of nature by their ignorance of the law of Duality. They endeavor to reconcile the wisdom of the Divinity with such hideous creations as the tiger, the hyena, the crocodile, the shark, the snake, the scorpion, the spider and the bed-bug; they endeavor to discover for what wise purpose they were placed upon the earth. They do not know that Duality extends to the kingdoms of Nature, as well as to everything else; and that, owing to the deranged state of the animal system at the time of the creation at points on the Globe, particularly around the equator, a large number of germs of true creations were subversively developed;—for example, the seventeen species of felines, the one hundred and thirty species of snakes. So far from seeing the wisdom of the Divinity shine forth in these subversive creations, we should see in them the impress of a hideous duplicity. Man will hereafter purge these horrid creations from off his terrestrial residence.

Duality of movement exists in the solar-system, where we find comets revolving in eccentric orbits, preparatory to becoming planets with regular or harmonic orbits. "It exists also on our planet; there is duplicity in the frozen state of its Poles, and in the bitumenous infection of its Oceans; it exists in the human family, in the white and black races. There is also scission or duplicity between man and the kingdoms of Nature, for among quadrupeds he has not more than a twentieth, which are useful to him, among birds hardly a hundredth, and among insects hardly a thousandth." Thus duplicity of Movement is a law in Nature; the false or subversive Movement comprises an eighth, sixteenth, thirty-second or less, of time, space and things.

The three principles above enumerated are intimately blended; and, considered as one single Principle, with a three-fold character, they enter into the plans of the Divinity, and their study and comprehension would have been an inestimable theoretical guide to science in its higher speculations and investigations. As we rise in the scale of creation, the duration and extent of the false Movement gradually diminishes, until it ceases in the centre of universal existence; the Divinity is eternal Harmony.

If the reader will reflect attentively upon the little we have here said, and upon the observations contained in the note (page 174), he will find an explanation of the cause of evil. Before quitting this

subject; however, we will make a few more observations which may serve further to elucidate this most important question. Had the Divinity so created our passions that they would not have been subject to subversion, had he restricted them consequently to one single mode of development, so that they would have directed us always rightly, he would have prevented the present temporary perversion in the passional world, it is true; but he would have had to deny us the prerogative of free will and independent action, and to make us mere creatures of instinct, which would have reduced us to the level of the beaver, the bee, the ant. To endow man with free agency and progressive development, the Creator consequently does not prevent a temporary subversion in the commencement of man's social existence, but he reserves him in turn a long career of social harmony, in which he may gradually triumph.

The same is true with regard to the temporary suffering and misery, which we now see connected with the exercise of industry. The Creator has given the human race wants, which they can only satisfy by the cultivation of the earth and by the exercise of industry in general; he has so organized them that they require edifices to protect them from the elements, and clothes to cover them; he knew that of necessity they must pass through a period of social suffering and repugnant labor, while they were discovering and perfecting implements of industry to

cultivate the earth, build edifices and manufacture clothing, which period of suffering and repugnant industry must continue, until they organize a true system of Industrial Association. The Creator, however, intended Industry should open a vast field to human activity, should be a means of developing the intellect and the passions, of perfecting the physical organization, and that its exercise should become a charm and a delight. He has adapted to this design his creations in the animal, vegetable and mineral kingdoms; * he has placed metals and marbles in the earth suited in every way to the wants and purposes of man, and he has made grains, fruits and flowers to grow upon its surface, which please the senses by the beauty of their forms and colors, by the delicacy of their flavors, and the fragrance of their perfumes. He has created every thing so as to aid man in his function on the earth, and to reward him for its due performance; but he has left him to execute it by his own strength and genius, and has identified his dignity with his independent action. Had the Creator wished to spare the human race the first toil, which they must necessarily undergo, until they develop the elements of Industry, and organize it rightly, he would necessarily have had to provide them with implements of labor, with

* We must not overlook, however, the exception of subversive creations, the power of destroying which is given to man, who can render all nature harmonic with himself.

268 EXCERPTION, TRANSLATION, DUALITY OF MOVEMENT.

dwellings and even covering, inasmuch as they are absolute wants. Thus, to prevent the temporary evil which man has to encounter in the onstart of his career, it would have been necessary to surround him with every thing requisite to his wants, which in turn would have reduced him to inaction, and left him an idle Tenant of the Globe.

It is also evident that the original author of the work intended to give the reader a knowledge of the principles of the spiritual life, and of the methods of attaining them. But he did not do this by way of direct exhortation, nor by way of general moral precept. He did not say, "If you will be good, you will be happy." He did not say, "If you will live a spiritual life, you will be happy." He did not say, "If you will practice self-denial, you will be happy." He did not say, "If you will practice humility, you will be happy." He did not say, "If you will practice charity, you will be happy." He did not say, "If you will practice chastity, you will be happy." He did not say, "If you will practice poverty, you will be happy." He did not say, "If you will practice silence, you will be happy." He did not say, "If you will practice solitude, you will be happy." He did not say, "If you will practice contemplation, you will be happy." He did not say, "If you will practice meditation, you will be happy." He did not say, "If you will practice prayer, you will be happy." He did not say, "If you will practice the contemplation of God, you will be happy." He did not say, "If you will practice the contemplation of the angels, you will be happy." He did not say, "If you will practice the contemplation of the saints, you will be happy." He did not say, "If you will practice the contemplation of the angels, you will be happy."

He did not say, "If you will practice the contemplation of the angels, you will be happy." He did not say, "If you will practice the contemplation of the saints, you will be happy." He did not say, "If you will practice the contemplation of the angels, you will be happy."

CHAPTER SEVENTEENTH.

"DESTINY OF MAN."

There is not a more energetic revelation of the social deviation of man, not a clearer proof of the subversion in which he is plunged, than the revolt of his perverted and false reason against his natural Attractions, against the eternal Harmonies, towards which his noble nature gravitates. The most striking and synthetical affirmation of social evil, is to be found in the fact, that man is sunk so deeply in evil, that he considers this evil as his element. It is this fatal belief which has paralyzed for so many centuries human intelligence, and has been an obstacle to any bold search for an outlet, which would lead from the present subversion to Harmony.

Victor Considerant.

What is the DESTINY of MAN? why was he placed upon the Earth? Was it to ravage and devastate its surface, to render it a scene of desolation and misery, to degrade his own nature and the creations around him?—or was it to cultivate and embellish it, to develop its varied resources and realize in his passionnal or social existence those *Laws of order and justice, which govern the Universe?*

The terrestrial Destiny of man is to oversue the globe, which is a vast domain confided to his care. This important trust supposes a general and perfect cultivation of its surface, the fertilizing of its deserts, the draining of its swamps and morasses,

the covering of its mountains with forests, the regulating of its streams,—in short, the adorning and embellishing of it by every means in his strength and intelligence.

If man performs well the noble task delegated to him, he is rewarded for it by the satisfaction of the leading desires of his nature; by:

“General riches,

Individual happiness,*

Reign of justice,

¶ UNITY OF ACTION.”

But if man neglects his function; if he degrades himself, and deranges the operations of Nature over which he presides, he is punished by:

“Relative poverty,

Personal anxiety,

Reign of all vices,

¶ Duplicity of Action.”

Man is the author on this earth of his own dignity and prosperity, as he is of his own degradation and misery. He can perform his trust well, or he can neglect it; and there is in this vast sphere, where the human race collectively are called to act, as in the narrower sphere over which the individual presides, a reward proportional to the intelligence and activity applied.

* It is evident that it is only on individual happiness, that general happiness can be based; political economists give us theories on the riches of nations, overlooking the poverty and privations of the mass, who constitute the seven eighths of the population of all nations.

The ignorance of man of his Destiny, of the link which exists between him and his planet, is connected with the poverty and suffering, which have been his lot, and which characterize his social infancy. Men of science, occupied exclusively with the history of the past, and seeing the continuance for so many centuries of social misery, have considered it permanent, and supposed it to be the *unchangeable* destiny of the human race. They have sought for the cause of all this evil, and from superficial observation they have declared it to be in human nature —in the passions. On them, in consequence, has been heaped a monstrous load of obliquity, and man has gone forth from the inquest of human science with the brand of depravity and perversity stamped upon him. Embarked upon this sea of error, they declare that man was not made for happiness, that the evils he suffers are a consequence of his depraved nature, and that no higher Destiny is reserved for him than the present mingled disorder of moral and physical suffering. To conciliate this monstrous theory with the creation of the earth, and the existence of man upon it, they assert that it is a valley of tears, a place of probation, where he is placed to expiate by suffering the imperfection of his nature.—Life becomes a ceaseless combat, a mournful pilgrimage towards eternity.

This explication, so unsatisfactory and repugnant, is contradicted by every act of man, by every impulse of his soul. He seeks for happiness and enjoy-

ment as a law of his nature, as a part of his destiny; —he seeks for riches and the goods of this earth, as a right. Although disappointed in his pursuit, and oppressed by suffering and evil, still hope is not extinct; youthful and evergreen, it encourages him in his efforts, and instinct whispers, that at some future day they will be crowned with success.

If we study the passions with respect; if we interrogate their laws of action, we shall find in them no confirmation of the above dogma; they all tend, if rightly developed, to conscientious and harmonic action. And let us ask, do we find in the Creation around us any proof that man was put upon the earth to mourn and suffer? Do not its ever varying riches and beautiful products, so delicately adapted to his wants and pleasures, and which seem all created for him as for a superior being, invite him to enjoy? Is there not a life and animation in Nature, in her great scenes, most congenial to his feelings of the grand and beautiful? —In the soft tones of her zephyrs, in the fragrance of her verdant valleys, in the murmur of her forests and streams, in the low moan of her oceans, and in the thousand voices of her birds and insects, is there not a language, which whispers to him, that He, who created in his love the Heavens with their wonders, the Earth with its flowers and its waters, and the Harmony of the Universe, made not this earth a valley of tears, nor placed him upon it a discordant note in his Great Concert!

It is true, man is now a discordant note in the Universe; for while harmony is *its Law*, discord has marked *his Career*. But let us not suppose that the evil is in man individually, in his passions or nature; for they were created by the same Power whose wisdom regulates the most infinite, as well as the most minute harmonies. *The evil is in the collective action of the race*, in the false and heterogeneous social principles, which they have established.

A great error has been committed in viewing mankind merely as so many individuals, separate from one another, and each with a distinct and isolated interest—the source of discords, conflicts of interest and waste of efforts; instead of viewing them as one great family, associated in strength to fulfil the important trust of Overseer, and to extend to each individual member the advantages in industry, art and science, of their united strength and intelligence.

In the distribution of the links or harmonies, which compose the great Serie of the Universe—men, planets, suns, etc.—each has its place assigned it, its function to perform, like wheels in a piece of machinery; and although they are independent creations, still they exercise an important reciprocal influence upon each other, and are regulated by the same law of Harmony. The human race composed of all the individuals on the planet, form one of these links, and are carried on in the movement of the great Serie while executing their part in the concert of Universal harmony.

This chain is nowhere interrupted; the destiny of the individual is closely connected with that of the race; the destiny of the race with that of the planet, and the destiny of the planet with that of the solar-system.

Our solar-system forms a Serie complete within itself; arrived at this height, we find that it is merely a link in another and higher Serie, and that it revolves with other systems around some great central sun. A knowledge of the laws, which regulate these stupendous harmonies is not shut out from us, for as but one system governs the whole, if we discover the laws, which regulate the harmonies within our own sphere, such as the passionat, mathematical, planetary, etc., we have the key to the Movement of the Universe.

If we view the function of our planet in connection with that of the race upon it, we may say that it is a *sideral being*, as we are *planetary beings*, that it has its function to perform in its high sphere, as we have ours to perform on its surface. It is a link, as we observed, in the universal Serie, whose millions of luminaries performing their mighty work, are the highest manifestation of the Divinity in his material harmonies.

Every planet requires a regulator on its surface, who, by its integral and universal cultivation, by the development of its animal and vegetable life, and its material resources, and by the regulation of its at-

mospheric system, exercises an important influence over its Aromal kingdom.*

In concluding these abstract observations, we will observe, that the Creator in requiring the performance of a function from a being, connects his happiness with its exercise, and gives him an attraction for it. As industry is the means by which man accomplishes his trust of Overseer, the Creator must consequently have adapted his passions and attractions to its occupations.

The principle of the adaptation of attractions to functions, is based upon the universal law of *Attractions proportional to Destinies*, a knowledge of which is most important in the study of Nature.—We will devote a few lines to its explication.

The Creator distributes passions and attractions to all his creatures in exact proportion to their Destiny; he adapts their instincts and feelings to the parts they are to fill in the scale of creation, and to the life they are to lead; he connects their happiness with the functions they are to exercise, and secures the performance of them without resort to constraint. This brilliant result of his wisdom, is manifest where-

* The Aromal kingdom is, so to say, the great handmaid of Nature, her agent in the execution of her vast operations, such as planetary communications, revolutions, etc. If the planet be neglected, if its surface be not thoroughly cultivated, if deserts and swamps be left to spread over it, sending forth pestilential exhalations and miasmas, which poison the atmosphere, its system of aromas is vitiated and deranged. This not only extends to the planet itself,—to the animal and vegetable kingdoms, and to the climate, but it deranges its action in its aerial communications and functions with other planets.

ever beings are found, who live in accordance with the laws of their nature.

The justice of the Creator consists in preserving a strict equilibrium between the Passional organization of his creatures and their Destiny; he gives them no useless passions; none which they may or cannot satisfy, or which are false guides. If it were otherwise, they would be in perpetual war with themselves,—with their Destiny; and the confusion would be such, that he would have to annihilate his whole creation, or resort to violence and constraint to maintain order, (as do our civilized moralists and legislators in the social world). But constraint enters nowise in his plans; he rules the Universe by the only pleasing power, that of Attraction, and while he secures Order and Harmony by the employment of this means, he secures at the same time the happiness of all its members.—Hence this universal law:

THE ATTRACTIONS OF ALL BEINGS ARE PROPORTIONAL
TO THEIR DESTINY.

“The Rein-deer, for example, is *destined* to live in the frozen regions of the North; God does not give him *Attraction* for the verdant fields and the plants of the temperate zone; he prefers the snows of the North and the moss which they cover; his Attractions consequently are proportional to his Destiny.

“If we transport bees to a desert island, covered with barren rocks and sands, where not a flower

grows, they will not the less feel attraction for flowers, for their Destiny is to live upon their sweets."

"The Creator endows with intelligence or the faculty of reasoning according to the same law. An ox may be destined to die in a slaughter-house; God does not give him, as he does to man, the faculty of reasoning on death and the various forms of death. That animal would be tormented during the entire course of his life with the dread of so sad a termination. It is evident that the Creator distributes attractions or passions with economy and discernment; he gives to every species those which are necessary, and which are suited to the essential destiny of the larger number; by *essential* destiny is to be understood the condition reserved to the majority during the seven-eighths of their career. (The seven-eighths are to be considered as the whole in movement, the eighth of Exception only confirms the general rule.)"

All collective attractions and passions are oracles of the Destiny assigned by the Creator to his creatures; they should with man be consulted as such, and a true social mechanism deduced from them.

From our constantly asserting that the passions are all good, it may be inferred by some, that we include such subversive emotions as envy, hatred, jealousy, revenge; such, however, is not the case; they are the false and perverted developments of certain passions, and we should take care not to confound such developments with the true passions themselves. The passions may be misdirected, or sub-

versively developed, and in either case they produce disastrous results. Napoleon's ambition, directed to war, deluged Europe with blood. Had it been directed differently—to internal improvements for example—the same ardent passion, together with the enthusiasm he knew how to communicate to his enterprises, would have covered France and even Europe with mighty links of canals and rail-roads, or have realized any other great improvements. Thus two opposite effects may be produced by the same passion, and it is to be remarked that the stronger the passion, the greater the results, either for good or evil, which follow. The above is an example of a passion misdirected; we will choose one to exemplify a passion subversively developed. A man may place his affections in a woman, and see his happiness in a union with her; the passion love becomes in this case one of the principal charms of his life; but if some Iago crosses his path, and by undue means thwarts his expectations and destroys his hopes, his passion changes its direction, changes to hatred or jealousy, and vents itself by seeking revenge on the being who has wronged him.

It may be laid down as a general rule that any passion which is suddenly arrested, thwarted or disappointed in its course, takes a subversive development or false direction, and turns to enmity, jealousy, revenge, antipathy, regret, and sometimes to despair and insanity.

The passions of men are at present all more or

less smothered, tantalized or misdirected ; and it is for that reason that we find, not only so many criminals, but descending to a lower sphere of subversion, so many drunken, quarrelsome, scolding, peccant, back-biting creatures, whose unaccountable freaks can only be understood by those who possess a knowledge of the two-fold mode of action of the passions. The discordant and perverted play of those springs of action is carried to a higher pitch in civilization than in the savage and barbarian societies, because its mechanism is more complicated, and because there is a broader development of the passions to be acted upon. But it is certain, that as great as is the discord and duplicity which reign in the present state of things, as great will be the harmony and unity in a social system perfectly adapted to human nature.

The law of Attraction proportional to Destinies, is an important proof in the question of the Immortality of the Soul. The desire of immortality, it is evident, is a *collective attraction* of the human race ; it is found existing among all nations and at all epochs. If the Creator *be just in the distribution of Attractions*, why would he have given us a desire, which he did not intend should be satisfied ? why have given us intelligence to comprehend the system of the Universe, without the privilege of participating in its higher spheres and existences ? Had he denied us the gift of immortality, he would have violated his law of economy, which extends to the passional

and intellectual world, and have tantalized uselessly one of his creatures.*

These examples are sufficient to give us an insight into this most important Law, a knowledge of which is an indispensable guide in the study of the destiny of beings. Great care, however, should be taken not to confound *false, temporary and perverted passions or attractions with those essential and true ones, which Nature distributes.* In the study of man, for example, we shall find that society so perverts his nature, that a vast number of vitiated tastes and depraved attractions are developed within him. We must not commit the error to suppose, that there is a *destiny proportional to those passional subversions,* to suppose, for example, that a man, who has a love for intoxication, was destined by Nature to be a drunkard; or that some men were destined to be thieves, because there are individuals in our societies

* Why should there not be economy in the passional or intellectual, as well as in the material world? Why should the Creator have given us useless passions and attractions, any more than useless members, useless bones or muscles? If we believe that there are in man pernicious and hurtful passions, we indirectly attribute to the Creator, *whose work the soul is,* want both of thought and foresight. It is difficult to concieve how moralists and philosophers have not remarked the dilemma in which they place themselves by condemning human nature. How many mysteries will not the law of Duality, or two-fold mode of action of the passions, explain!

To comprehend the system of Nature, we must change our views as to the mode of action of the Divinity; if his providence extends to the minutiae of the material world,—to the physical organization, for example, of the smallest animalculi, why should it not extend to the passions and to the organization of society, which are so much more important.

who steal. An intelligent discrimination is necessary in separating true and collective Attractions from accidental and deranged developments of passions. Those collective and universal attractions and impulses, which we find existing at all times, and common to all mankind, are oracles of truth, are an Index placed within us by a higher hand, which point as unvaryingly towards our destiny, as the magnet points towards the pole. Our collective Attractions are *expressions of the Intention of the Creator, who has given them to us, and we may therefore say, that they are a permanent revelation within us of his will.* With the aid of these observations, we will define more exactly the law we have here laid down, so as to render it mathematically correct: The *Essential Attractions* of every Creature are proportional to its *Essential Destiny.*

Had the Creator destined us to the present social system, he ought to have given us attractions for its poverty and monotony, which are the unavoidable lot of the great majority, so that we would have found our happiness in them. But it is in the revolt of the passions against our odious societies, that we find a condemnation of those societies, and a proof that they are NOT the Social destiny of man.

If we attribute to the passions the falseness and duplicity of society, we must suppose that the Creator has given the human race attractions for fraud, oppression, injustice and carnage. In so doing he would have violated all his laws of order and har-

ony, and placed man a demoniac being in the midst of his creation.

The condemnation of human nature in order to exculpate society, has been a universal error of science. It is time it was rectified; man, the Work of the Divinity, should become the standard whereby the social organization should be judged; he should not be sacrificed to, nor measured by the measure of our arbitrary societies, the work of accidental circumstances and human Legislation.

Every epoch believes its own form of society good; and this belief which is found *atique strong* with the Savage, Barbarian and Civilized, is one of those collective prejudices, which mark the social infancy of the human race. It has had the effect of condemning all those passions, which happen to conflict with the laws of the reigning form of society, as depraved and vicious. Constraint and repression have therefore become of necessity the controlling or governing power of human societies; and we may say that up to the present time the whole social science of man has been to combat against human nature and the passions. The result has been to degrade man in his own eyes, and sanction the doctrine of human perversity; this fatal error, this outrage against the Author of the passions, has become the broad principle upon which a series of societies has been based, whose deplorable practical results, Indigence, Fraud, Oppression and Carnage, are faithful developments of their false foundation.

§ II.

If the Creator has assigned man the noble function of OVERSEER of the planet; if he has intrusted to him the cultivation of its surface and the development of all its material resources, which, through the Aromal kingdom, are of such high importance in sidereal equilibrium; and if in addition he has left to his Genius the regulation of the vast scale of Creation, which extends from him down through so many series to inert matter;—if the Creator has done all this, *is it not probable that he has included in his Providential foresight the Social and Industrial organization*, upon which the due execution of all the above named high trusts so intimately depends?

The Providence of the Divinity extends to the social as well as to the material world. He has not given us a passional and physical organization out of harmony with our terrestrial Destiny; he has not given us passions as an impelling power, without adapting them to some wise end, and to a system of society which would direct us rightly in our trust of overseer;—with the performance of which he must, according to the law of AtTRACTIONS proportional to Destinies, have connected our happiness.

Industry, viewed in its noblest application, is the great means by which man accomplishes his trust of Overseer. Deputed to it, placed upon the earth to exercise it, how can we suppose for a moment that the Creator has not adapted his passions, instincts

and attractions to it, and to its occupations, which he knew would occupy so important a portion of his life. Can we reasonably suppose, that he intended it should be exercised in the present repugnant, monotonous and degrading manner, a scourge to the laboring populations of barbarian and civilized societies on whom its burden falls?

"God alone is invested with the power of distributing Attraction; he wishes to guide the Universe and his creatures only by attraction: and to attach us to Industry, to agricultural and manufacturing labor, he has composed a system of ATTRACTIVE INDUSTRY, which, once organized, will give a charm to our industrial occupations, and attach to them enticements greater than are those of balls and theatres at present;—in other words, people in Association will find so much that is pleasing and stimulating in their branches of work, exercised in groups, that they would not leave them for amusements, like the above, proposed during the hours of their industrial occupations."

"Up to the present time our political and moral sciences have not dreamed of rendering Industry attractive: to enchain the mass to labor, they have discovered no other means, after slavery, than the fear of want and starvation; if, however, Industry is the destiny, which is assigned to us by the Creator, how can we think he would wish to force us to it by violence, and that he has not known how to put in

play some more noble lever, some stimulant capable of transforming its occupations into pleasures."

It must be so; and let man comprehend that the Providence of the Divinity extends to the *social* and *passional*, as well as to the *material* world; and human intelligence will have made an important progress. It will stand upon a foundation, where it can judge calmly the question of a great Social change—a question which *cannot now be judged*, because the minds of men are obscured by a mass of prejudices, which arise from their ignorance of the true nature of Providence, of the law of Duality, and of AtTRACTIONS proportional to Destinies.

Man is a compound being, possessed of passions and attractions; and a complicated physical organiza-

* "Our political, moral and philosophical controversies have promulgated opinions, which violate all principles of Unity, they have taught the world to believe:

1st. That Movement, the Universe and the Divinity are of a simple and not of a compound nature; that they are limited to one mode of development, and that Duality is excluded from their action.

2d. That Providence is circumscribed, partial and not universal; that it does not extend to the social movement, and to the regulation of our industrial system.

3d. That man is a simple being excluded from unity with the universe, which is governed by Attraction,—excluded from the advantage of being directed by a social code, precomposed and adopted by the Divinity to his nature.

4th. That in the social compact, justice, and reciprocal and efficacious guarantees cannot be introduced.

5th. That our passions are our enemies; which supposes that God, who created them, is also our enemy.

6th. That reason alone suffices to repress and direct the passions; although it cannot repress those of its oracles—of men who are the most celebrated for their reasoning power.

7th. That the reign of justice and truth can only be es-

tion. These elements of the human machine were not created at random, without method and order, and with all the chances of their being perpetually in conflict and discord with each other. Suppose a machinist were to construct a machine without any plan, making its wheels and springs without calculating their uses; would we not believe him crazy? How then think that the great Mechanician of the Universe has given us those *irresistible impulses*, called passions, without calculating their effects,—without adapting them to some social order, pre-existing in his intelligence, which would make use of them all, as so many parts of a perfect mechanism!

It cannot be otherwise: "having the experience of millions of worlds anteriorly created," he calculated with mathematical precision the action and developments of those passions. If they are at present condemned as depraved and vicious, it is because science has not discovered the social order intended for them, and has considered their false development in our subversive societies as their true nature.

It must be acknowledged, however, that science

established by self restraint and moral repression, and not by a search for neglected discoveries.

¶ That the means of Nature in social Harmony are circumscribed to existing societies;—to the civilized, barbarian and the savage; and that no others can be organized; which implies that the present false development of the passions is the only one of which they are susceptible, and that the nine permanent scourges of our subversive societies cannot be done away with."

has committed is most pitiable error in supposing that unbounded admiration, which it has, of the physical organization of man's physical organization, while it has condemned on the other hand the passions and attractions of which that organization is the implement merely-as bad and vicious. Let us draw a simile in a sphere where experience has set the judgment right in an improper mode of viewing dangers; as we know, the functions of the body, and, if continued in, produces disease and even death. Bad food and bad treatment may render a child possessed by nature of a well-made frame, rickety and otherwise physically deformed. Reasoning from these examples, it requires no great effort of the mind to suppose that social relations, falsely organized may misdirect and pervert the passions in their sphere; develop deceit, selfishness and malice in the place of noble sentiments. Such is the case; the passions were not created for our absurd societies; they were destined to a different social mechanism; and this truth accounts for the universal duplicity of action, the contradiction in theory and practice, which we present exist.

From populations brought up in poverty, harassed by anxiety, oppressed by monotonous drudgery, without education, without development of their intellects, their entire lives one series of cares and vexations--which is the condition of the vast majority of the human race--what else can be expected but that which we have to show at the opening of

those beings whose punishment or moral sentence is distorted and perverted? Is it not a misery to those who are legislators, moralists, philosophers, and the rich and great, freed from the burden of our repugnant industry, and provided with the goods of this earth, condemn human nature, because it will not conform to their political theories and institutions; and undergo without complaint the poverty, drudgery and privations, to which the present state of things subjects us? The spontaneous sentiment of justice and liberty, which kindles the most precious of flames within the human soul, has reacted, and for the welfare of mankind, against those false social theories and institutions; which, had they been submitted to, would have condemned the human race perpetually to the miseries of the civilized and barbarian periods. The authors of those political institutions have consequently sought to force obedience to them by moral persuasions, and by the more practical means of scaffolds and prisons. Their object has been to reform human nature—how far have they succeeded in their efforts? Are not the men of our civilized societies as perverse as were those of Greece, Rome or Judea? Politicians and philosophers—if the anathemas of five and twenty centuries against the passions, have produced no practical effect, why not suspect your own theories, and the systems you have pursued? Do you know from what source the passions come?—were you authorized to pronounce the work of the Divinity BAD?—and

if so, is it left to your intelligence to correct it? Have you not the experience of at least forty centuries before you, during which human nature has remained the same, fixed and unvarying in its action, while your social views and theories have changed a thousand times? If you still have confidence in them, it is time you knew, that the revolt of the passions against your outrageous societies is the voice of truth, the voice of the Divinity pronouncing their condemnation.

What an outrage against Nature and true science to discard without examination so important an element of man, as the passions! Suppose mechanicians, for example, had refused to study the properties of steam, and had condemned it as an ungovernable and dangerous power, they certainly would never have discovered the steam engine. This is equally true with regard to the passions: so long as human science condemns them, declares them to be deceitful guides, to be our enemies, so long will it be unable to solve the problem of Social harmony, and the Destiny of man. It is only from a study of the passions, and from a close examination of their tendencies taken collectively, that we can deduce the system predestined for, and applicable to, them. This study certainly is of the most urgent necessity, but the belief in the dogma that our nature is radically bad, has sunk so deeply into the minds of men, that it will require a great effort to eradicate it and bring them back to a standard of truth.

It would seem, however, that thirty centuries of

poverty and carnage, of political and administrative controversies, should have convinced men of the impotence of human legislation, and led them to set aside their prejudices for a time to seek for a remedy elsewhere than in party strife and legislative controversy. At any rate, as human legislation is all based on the theory of the depravity of human nature, its miserable practical results should have been alone sufficient to prove the falseness of this outrageous doctrine, insulting alike to the justice of the Divinity and to the dignity of man.

Either the passions are bad, or the social mechanism is false; for evil prevails, and to a melancholy extent. If the former be true, then there is no hope of a better state of things; for every means of repression and constraint that human ingenuity could invent, has been applied to regulate their action, but all in vain; they have remained unchanged, and in the eyes of the moralist, as perverse as ever. If, however, the latter be true—that is, if the social mechanism be false—then there is a chance of a better futurity; for our incoherent and absurd societies are changing more or less with every century. They are at the mercy of the whim of a tyrant, or of a revolution of the mass; they may therefore be reformed, or even done away with entirely.

It is not the passions alone which are falsely developed, if their natural law is not applied to them; it is with any other active power; they are forces

which cannot be suppressed or annihilated, but merely directed. To do away therefore with crime, and what is termed moral depravity, we have not to change man's nature, create a new being or a new race, as is so often asserted; we have only to change the social organization and the vicious directions which the passions receive from it. The great question therefore,—the only one truly worthy of the efforts of genius and of a century which pretends to be enlightened—is to plan the means of a reform in the social edifice.

Every consideration of justice and right demands it; our outrageous societies have worn out human patience. Like the ever falling drop of water, which wears away the solid rock, so they, by their daily and hourly harassing action, have corroded the passions until they have become perverted to an extent to make moralists believe them inherently depraved. The noble being, man, has been reduced to a level with the brutes. Look at the populations of China, of India and Europe; look at their misshapen and deformed bodies, their detested intellects, their senses gross, their souls formed only to selfishness and deceit, and all personal and social sympathies swallowed up in the anxieties of a material existence—look and say whether those beings are men, or some horrible deformity of God's noblest creature!

Rousseau felt keenly that this degradation of human nature was the effect of some external cause, when he said: "Those beings which we see around us,

are not men; there is some perversion of Nature's laws, the cause of which we cannot penetrate."

There is but little sympathy for poverty and misery,—none for degradation. The rulers of the earth finding the human race abased by indigence and ignorance, fit tools for their purposes, have made use of them as instruments of carnage, or as machines of labor. Their situation has excited no commiseration; instead of endeavoring to elevate, they have striven to keep them where they were, or,—to secure more firmly their usurped power—to degrade them lower still. The evils they have suffered have only added contempt to injustice, and legalized in the opinion of those rulers, tyranny and oppression. Such has been the history of our race, and is still the condition of the vast majority. Politicians and moralists, seeing the continuance for forty centuries of this state of suffering and degradation, have concluded that such was the unavoidable lot and destiny of mankind. Instead of breaking down the barrier of a few prejudices, which prevented them from comprehending that it is solely *to the false organization of society, that these evils are to be attributed*, they have left that organization as it was, and devoted their efforts to refining and systematizing the means of repressing the deranged action of the passions, and the vice and crime which are constant attendants upon the poverty and suffering of an oppressed mass. Hundreds of revolutions, by which a few leaders have

been benefitted; have taken place ; hundreds of criminal codes and other means of repression, by which our societies maintain their odious existence, have been promulgated;—and has the condition of the vast majority of the human family been essentially ameliorated? If we examine the course of history, we shall find that the situation of the lower strata of all nations—that is, of the great mass among whom the burden of social evils falls—has been so replete with misery, that it is idle to inquire what countries have been the most happy;—we can only ask what populations have escaped at certain periods the greatest poverty and oppression, and by what good Providence is it that we are enabled to live in comparative safety, to sit down in our fields at noon, insensible to the heat of midday sun;—but still Man has deviated, widely deviated from his destiny; he has neither performed his trust of Overseer, nor has he discovered Association, which is his social destiny. The signs of this deviation are evident; they speak aloud in the neglected condition of the earth, and in the misery of the race residing upon it. If we cast a glance over the Earth's surface, we find extensive deserts scattered here and there upon it, like ulcers upon a human body. The rays of a tropical sun beating down eternally upon a vast waste of heated sand—like that, for example, of Sahara—must necessarily vitiate the atmosphere, produce pestilential winds, like the deadly simoom, and cause terrible atmospheric derangements. The influence of such a desert extends far beyond its borders; its

hot and relaxing wind; patches vegetable life, and invigorates man and beast. The action of this desert is strongly felt in the southern parts of Spain, Italy, Sicily and Greece, and its deleterious influence upon their climates is gradually increasing.¹ Vast deserts also exist in the interior of Asia, which produce like effects, and which are slowly annihilating cultivation and industry in the regions around them. These great sores on the earth's surface are gradually increasing; and it is ascertained from observation that the desert of Gobi in Asia is adding a few rods every year to its domain. Since historical times, several have commenced and spread over vast tracts of country, swallowing up some of the most beautiful regions of antiquity: that in which Babylon was situated, once the most fertile and highly-cultivated portion of Asia, is now a dreary waste of sand, without a tree or a plot of verdure to break the death of Nature. While these wastes are increasing on two vast continents, none have been reclaimed and fertilized. Is there not something startling in this fact? And if there were an exchange of intellectual views of a high order between Nations, (particularly between those of Europe, the climate of which is attacked, South by the deserts of Africa, East by those of Asia,) would they remain indifferent to this most gigantic of evils in the material order? *

* The following appeared in the Boston Daily Advertiser in May 1839; it shows how a desert may commence and spread:
"Bridging Sand." A town meeting is notified to be held in

Besides the deserts on the earth's surface, we find extensive swamps and marshes, the receptacles of stagnant and putrid waters, which, drying up during a portion of the season, expose masses of vegetable matter to the heat of the sun, and exhale miasmas and poisonous vapors. By neglecting a proper cultivation of the soil, man leaves around him these generators of disease, which infect the atmosphere he breathes, and visit him with epidemics of various kinds, with plague, cholera, yellow and typhus fevers, agues, etc. The cholera of India, for example, was generated over twenty years since by miasmatic exhalations. This pestilence, after travelling eastward to China, turned its course westward, and has since visited almost every region of the inhabited globe. Is not this a conclusive proof that every part of the earth is interested in an integral cultivation of its entire surface?

Yarmouth, Barnstable county, to authorize the raising of \$500 for the purpose of stopping the sand near White's Brook. It appears from an article in the Yarmouth Register, that there are several extensive wastes in that country, which have extended in course of years over large tracts of valuable land. In the present case, the injury might have been prevented 20 years ago at a small cost, but it will now require a large expenditure to prevent a considerable extent of valuable tillage land being ruined. The sand travels to the westward only, the easterly winds being usually attended with so much moisture as to prevent the driving of the sand. Westerly winds are usually attended by dry weather. The sand blows into hills like large snow drifts—sometimes covers, and sometimes undermines fences;—apple trees of good size have been covered by these drifts, and the herbage in the neighboring fields is destroyed for a wide extent.

Man has neglected and degraded his terrestrial abode; he has left upon it these sources of atmospheric perturbations and diseases, and drawn upon himself two of the scourges before mentioned:

Deterioration and Derangement of Climate.

Diseases artificially produced.

There are other causes connected with them, however, which should not be overlooked. The uncultivated state of the earth towards the North pole, produces an excess of cold much beyond what is in the natural order of things, causing those vast accumulations of ice, which have allowed the polar regions to extend their frigid domain far south of their natural limits. On the other hand the vast deserts near the equator, and the absence of forests and refreshing streams, create an unnatural degree of heat. It is evident that these excesses, acting together on the atmosphere, must derange the system of winds, and cause the greatest fluctuations and irregularities of climate.

It is also easy to conceive that the warm winds of the tropics, succeeded by the cold blasts of the icy regions of the north, causing continual and excessive variations of temperature, must increase fearfully in the form of colds, consumptions, pleurisy and rheumatisms, the list of *Diseases artificially produced*.

These observations are sufficient to show that man has deviated from his destiny as Overseer, and that he has neglected entirely a wise, well combined and

general cultivation of his globe. Both civilized and barbarian nations have ravaged it ignorantly, and have only succeeded in bringing a few points on it—China, parts of India, Europe and a very small portion of America—under cultivation. The deviation of man from his social destiny, we have endeavoured to prove in our criticisms throughout the work. We will close our remarks with a Table of the leading characters of this double Deviation.

DEVIATION OF MAN FROM HIS INDUSTRIAL DESTINY.

Neglected and uncultivated state of the Earth's surface.

Bleak and barren ranges of mountains.

Extensive Deserts and Morasses.

Pestilential winds, exhalations and miasmas.

Derangement of climate, and of the atmospheric system.

Tornadoes, hurricanes, excesses of heat and cold.

Excessive increase of the Polar ices.

DEVIATION OF MAN FROM HIS SOCIAL DESTINY.

Repugnant Industry,—scanty product.

Poor food, raiment and tenements.

Anxiety and privations, unhealthy and monotonous labor.

Conflicts of pecuniary and individual interests, and wars of Nations.

Degradation of man by Poverty and Indigence.

Absence of intellectual and passional development; the predominance of all prejudices.

Absence of corporal or physical development: emaciated bodies, particularly of women.

Hereditary diseases, and diseases artificially produced.

Attractions and instincts smothered and perverted.

Moroseness, melancholy, disbelief in Providence,

Insanity.

A want of interest in the affairs of the world, and a disposition to let others manage them.

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CHAPTER EIGHTEENTH.

THE SAVAGE, PATRIARCHAL AND BARBARIAN SOCIETIES.

Four societies have existed on the earth, the Savage, Patriarchal, Barbarian and Civilised. Under these general heads may be classed the various social forms, through which man has progressed up to the present day. *If four have existed, may not a fifth or even a sixth be discovered and organized?* Common sense would dictate that there could, although the world hitherto has entertained a different opinion.

In our efforts to prove the possibility of a reform, in the social organization, no preliminary is more important than that of doing away with the almost universally entertained opinion, that society cannot be changed. It is a prejudice which rises up at every moment, and in the mind of every individual; it repels investigation and all unprejudiced discussion of this important problem. To combat with a chance of success this deeply rooted prepossession, let us enter into an examination of the four periods above mentioned, and by a study of their mechanisms, particularly that of civilisation, judge whether other social principles—perhaps more just, and equitable in their action—can be established. We will commence with the first society in order:

THE SAVAGE.

The leading characteristic of the savage state is its refusal or avoidance of industry. The liberty of the savage, although greater than that of the civilized laborer, who is forced to toil in our lonesome fields and confined manufactories, is nevertheless valueless in a social point of view, as it only exists in the absence of industry, which is one of the essential Destinies of man, and a fundamental element in the higher liberty which he is to attain in Association.

So simple is the organization of this period, that it can scarcely be called a society. To the horde belong in common fields, forests and streams. Hunting and fishing form the two sources from which it draws its subsistence, and each of its members takes as a right the spontaneous productions of Nature, wherever he finds them.

As man in this state does not fertilize the earth by his toil, individual property in the soil does not exist; as industry does not yield its varied products, no exchanges of course can take place, and commerce and its attendant branches of industry remain undeveloped. As the horde acts in concert and is constantly together, very few acts of injustice are committed by individuals against each other. As the labor of the mass is not directed to the production of riches, the chiefs or rulers find no inducement, as they do in the civilized and barbarian periods, to resort to violence, either by the sword or taxation, to possess themselves of the product of their toil. It is easy to conceive that with such extreme simplicity in social elements, the criminal codes, the courts of justice and the

jails of civilization—so necessary to the maintenance of order at present—are useless.

The Indian enjoys personal and corporal liberty, or the right of disposing of his time and person, to the fullest extent; he takes a part proportional to his strength and skill in all the undertakings of the horde, and has a voice in all its decisions. Some authors have admired this state as the happiest of social conditions. This society, however, can only exist with a thin population; it is dissolved with its increase. Man must therefore move onward, even if it be through political and industrial servitude, and the repugnant labor of the next higher periods.

In truth, however, this simplicity of the social organization, with its glimmerings of personal liberty, is not to be admired; man without industry is a degraded being; his energies are undeveloped; his mind is stupidly indolent; all his higher powers of activity slumber; he comprehends nothing of the great Universe of which he forms a link; and a knowledge of which is necessary to elevate him in the scale of intellectual existence. The continual and petty warfare of rival hordes, their ferocity and treacherous revenge, the degraded condition of women and the abandonment of the weak and infirm, are moreover charters of a society, which is far from being the social Destiny of man.

THE PATRIARCHAL.

This society, circumscribed to a very few countries, like Palestine, Circassia, etc., is without importance or influence.

The first step, however, in social progress, takes place in this period: Industry begins to be developed; flocks are reared; a few branches of manufactures are undertaken, and some other of the elements of society are called into existence. Man becomes attached to the soil, and commences its cultivation; he looks to his own industry for subsistence, and does not trust to the precarious mode of existence of the savage,—to hunting and fishing.

Some authors, for want of practical knowledge of this society, have praised it for its simplicity and its virtues. With less ferocity than the savage state, but with more perfidiousness and petty tyranny, it is on a small scale as oppressive and as false a society as either of the three others.

"It could be proved beyond denial, observes a celebrated author, that all the abuses of governments are but imitations on an extended scale of those of the DOMESTIC SYSTEM, of that government, which, under the name of *Patriarchal*, superficial minds extol without having analyzed."

"Facts without number show that with a population in their infancy,—in a savage and barbarian state, the father, or the head of the family is a cruel and insolent despot. His wife is his slave, his children are his servants. While this king sleeps or smokes his pipe, his wife and his daughters perform all the household work, and even that of the fields, as far as it is pursued in this society. The boys on growing up, ill-treat and abuse them, and are waited upon in turn like their fathers."

THE BARBARIAN.

A rapid stride in social progress characterizes the third or Barbarian period. Industry receives an important and in some respects a brilliant development; agriculture and manufactures become the occupations of the mass, and the arts and sciences are called into existence. Man commences in the outward or material world a manifestation of his higher faculties, and stamps upon Nature the impress of his intelligence. We have only to examine the perfection to which Art and Industry were carried under the Caliphs of Bagdad and the Moors in Spain, to comprehend how immensely superior in developments is this Society to the Savage and Patriarchal, and how closely allied it is to Civilization. This Period must consequently be considered as an important social progress, although accomplished at the expense of the liberty of the mass, and accompanied by the most oppressive tyranny,—the corporal slavery of the producing classes.

War, the main occupation of Savage hordes, still remains the leading one of Barbarian rulers. The necessity of defence against the attacks of neighboring powers, or the enticement to invasions for the purpose of conquest or plunder, concentrates all political authority and power in the Sword. War in this period is the all absorbing object of human activity. Military despotism wielded by a single chief, who sways alone the destinies of millions, replaces the patriarchal and individual tyranny of the second period, and the combined action of the Savage horde.

In the subversive industrial societies, that is, in civilization and barbarianism, labor being repugnant and oppressive, each

individual endeavors to obtain by fraud or indirect means the products of the industry of others, so as to avoid the task of producing them himself. The barbarian ruler finds that the power used to repel a foreign foe, is equally efficacious in forcing the multitude to labor, and in wresting from them the product of their toil. The same result takes place to a greater or less extent in Civilization, but by means so complicated, and by a system so intricate, that it escapes the attention of the mass. In a vast number of fraudulent banking, commercial and speculative operations, which are now more than ever the order of the day, and which occupy an army of scheming, unproductive agents, who may be termed the bloodsuckers of productive industry, what else is to be seen than a confused system of tolerated fraud and intermediate rapine?

The injustice of the Barbarian system is revolting, because it is open, direct and based upon brutal force:—the injustice of Civilization is glossed over by an appearance of equity and justice; but the same enormous injustice characterizes both societies. The producing multitude toil and drudge to create the means of sustaining in ease and idleness a favored minority.

“The pivotal character of the Barbarian mechanism, observes Fourier—the character which distinguishes it from Civilization, is *Simplism of Action*; the action of the civilized system being always compound. A Pacha levies a tax because it pleases him to extort and pillage; he does not search in the constitutions of Greece and Rome for theories of right and duty: he merely informs you, that if you do not pay, you will lose your head. The Pacha employs consequently but one single means: violence or simple action.

"A civilized monarch makes use of a double means; first of bailiffs, fines and prisons, which are the true supports of civilized laws; to them are added moral subtilities on the sacred duty of paying taxes for the maintenance of the constitution, and the enjoyment of our imprescriptible rights. They are levied, because the representatives of the people have voted them; it is consequently the people themselves, who wish to pay. The mode of operation is here double; it is based upon two heterogenous measures,—violence and moral duty. In the barbarian system the mode of operation is simple, being based upon violence alone. This fundamental difference is found in all the operations of the two societies; both arrive at the same result; but civilization adds cunning to violence.

We will enumerate a few of the permanent characters of the barbarian period, which contrast with those of civilization.

- | | |
|-----------------------|----------------------------------|
| 1. Stationary spirit. | 5. Real dignity of man. |
| 2. Fatalism. | 6. Frank action of the passions. |
| 3. Prompt justice. | 7. Amalgamated Theocracy. |
| 4. Simple monopoly. | 8. Faith in Immortality. |

Pivot, SIMPLE ACTION. Transition, DIRECTION BY INSTINCT."

"How has it happened that men of science have given us no analysis of the three societies, which precede Civilization, and which embrace so large a majority of the human race? Had they made such an analysis, it would have shown the turpitude, hypocrisy and perversity of civilization, characters, which, though more disguised than in the anterior social periods, are not the less real."

"Another leading character of Barbarianism is the enslaved condition of women. If Barbarians were to give women their

liberty, throw open their seraglios and adopt our system of exclusive marriage, they would become civilized by this single innovation. If, on the other hand, the civilizées were to adopt the sale of women, their seclusion in seraglios, they would in turn become barbarians."

A study of the characters, which civilization has borrowed from the three other societies, such, for example, as the

Military code, from the Barbarian,

Birth right, from the Patriarchal,

Abandonment of the weak and feeble, from the Savage,

would have been important, as it would have led the scientific world to perceive that all four systems are links in a series of subversive societies, all of which are deviations of man from his social Destiny.

CHAPTER NINETEENTH.

§ I.

In this society man accomplishes the task of his social infancy,—the development of the elements of Industry, Art and Science, which are necessary to the founding of Association. Their partial development takes place in the Barbarian society; and not only without the protection and encouragement of the political power, but in spite of the fluctuations and embarrassments caused by the wars in which that period is constantly engaged. Although this state of things continues more or less during the first ages of civilization, still civilization is the true nurse of Industry. The two or three past centuries, and particularly the present one, have wonderfully developed it, as well as the positive sciences, and given all a rank which they never before held. Agriculture has been improved by a more scientific mode of cultivation, and by the introduction of more perfect implements; manufactures have received an immense extension; new branches have been discovered, and the genius of man has been actively engaged in the invention of machinery, which, next to the spontaneous productiveness of the soil, is the greatest source of riches.

Experimental chemistry, one of the most important conquests of human intelligence, has also been called into existence, and is

now ready to assume its high rank as the intellectual assistant of Industry. But with the present system of incoherent action and free competition, this noble science is often made the mere instrument of industrial and commercial fraud; for with the improvements in chemistry, there has been a corresponding refinement in adulteration and deception in manufactures. This proves that civilization, which opposes no counterpoises to individual cupidity, turns the best of things to the worst of purposes. A second important achievement of the present age is the successful use and application of Steam. It is an agent which has given man a new and mighty power, and which has become of the highest importance in navigation, manufactures and internal communications.

To comprehend fully the progress which has been made, we must embrace at one view the two extremes; we must view man in the savage state, destitute upon the earth, without having taken one step towards its cultivation and improvement, or towards the development of industry; and then view him in the most advanced civilized nations, view the wonders in art and industry with which he has surrounded himself, and we shall feel that an immense conquest has been made, and that a great preparatory labor has been accomplished.

In the first ages of civilization, war is the leading occupation of society; in later ages, commerce and industry take its place. In the first period the soil is held by military chieftans and feudal barons, and the laboring multitude are their slaves or serfs. Renown belongs to military exploits; honors and rewards to military services; history is a mere recital of violence and oppression, of conquests and invasions. During this social

chaos, industry receives a slow and gradual development, which is owing almost entirely to individual effort. It struggles against the oppression of the military power, and attains by slow degrees a permanent existence, and an influence in society. Its products become so important to the man of war himself, both as respects his enterprizes and comforts, that he is forced gradually to respect it. The industrial or laboring classes increase in strength and intelligence, until they finally assume a position which enables them to demand and force a concession of their rights. A social transformation then commences, which progresses until society completely changes its character, and becomes entirely commercial and industrial in its spirit.

If we pass rapidly over the period, during which this transformation takes place—bearing in mind how exclusively war and its interests once absorbed the attention of men—and then examine the present, in which commerce and its interests are the all pervading objects of attention, we shall be struck with the extent of the change. The aristocracy of birth has given place to the aristocracy of wealth, and become a mere shadow in those countries where it has lost its possessions. The feudal baron with his dependants, who owe him allegiance, is replaced by the banker or capitalist, who is surrounded with a train equally dependent and servile.

If the pride and the power of the baron were in his birth, his titles and armorial bearings; the pride and the power of the man of our day are in his wealth and financial influence. If the skill of the former shone forth in military exploits, the skill of the latter is displayed in commercial and financial operations. Thus, the spirit of society, as we observed, has changed from

the military to the purely commercial and industrial. The feuds of powerful families, the exploits of war, glory, honors, no longer occupy public attention and the heralds of publicity. The balance of trade, the state of exchange, commercial prosperity, specie payments, have taken their place, and become the great object of public interest.

The present epoch of civilization has fully developed the elements of society, which are

Agriculture,	Education,
Manufactures,	Commerce,
Arts,	Navigation,
Sciences,	Internal communications,

but it has not regulated and associated these elements, and established order and unity in their action. As civilization is based upon an infinite variety of isolated interests, conflict and opposition must exist in industry, as they exist in the political world. Strife is transported to this new field; for what else can we call the speculations, monopolies and commercial and financial excesses, which characterise the present epoch, than a war of Industry and all its elements. In such a state of things there must be anarchy, disorder, waste of efforts and conflicts of opposing interests; there must be a miserable application of all the great sources and means of production, such as labor, capital, soil and natural advantages. To suppose that such a system is the best that can be devised to facilitate production, is an outrage upon common sense; and still the question of a reorganization of industry which is of such primary importance to society, is entirely overlooked for matters of minor consequence—like those of the currency and others.

VICTOR CONSIDERANT, a distinguished author and a disciple of Fourier, in speaking of the difference between the barbarian and the civilized periods, remarks: "The high development of Industry and the Arts and Sciences, is the leading character of civilization. But, although it has created the elements, the means, the instruments of industry, it is still very far from making the best possible use of them. The first period of civilization regulated and organized War, which was its main and absorbing occupation. It left production and industry out of the sphere of govermental action. Industry has in consequence been developed by individual efforts. In its development it has remained entirely in the hands of individuals, so that all the powerful means, which the genius of man has conquered, are employed blindly and anarchically at present in the great operation of social Production, Distribution and Consumption. They are left without regulation or counterpoises, subject to the will and caprice of individual action, to the derangement of a hazardous and envious competition, to a mania of speculation in the midst of the most perfect incoherence, and the most flagrant opposition of interest. All the powerful means of activity, production and wealth, which man possesses, he employs most miserably—the general conditions of their application are deplorable. These means of action, these fine instruments are for the most part, arms of industrial war in our hands; and the hostility, division and extreme discord, which reign in the field of production, are a blight to Industry, permit a few grains only to grow where with an organized and well regulated system, abundant harvests should be reaped."

"The principle of ORGANIZATION is the principle of Life and Force. What can be more necessary than to organize Industry? Where is it more important to extend Life, Force, Convergency, Order, Unity, than to the creation of the material, moral and intellectual riches, which are the condition and means of the development of Humanity? Should this creative and valuable activity, which is destined to absorb the former oppressive and destructive activity of war, be left without organization and direction? What! if former societies, if societies of strife and carnage, have regulated and organized war;—should not present societies,—societies of Industry, feel the necessity of extending Regulation, Organization, Order and Unity to Industry? The world, after having regulated and organized the activity of defence, destruction and oppression, should comprehend that the great question, the question above all others, ought to be the regulation and organization of productive Industry!

"Order cannot exist, where there is no *Organization*. If we wish to substitute Order in the place of Disorder in the domain of Industry;—we must extend to it *the principle of Organization*; and as the field of Industry luckily is constantly extending, as we are approaching the epoch, when the whole social activity is to be concentrated in Industry—that is to say, in the creation of the means of the happiness and development of mankind—it follows, that if we wish Order to reign in society, we must necessarily desire that Order should be introduced into Industry; or in other words, that *Industry should be organized?*

§ II.

The four societies which have existed on the earth, should, according to the natural course of things, succeed each other with regularity; but various circumstances,—soil, climate, rivers, seas, formation of countries, etc., influence to a greater or less degree their form and character. Some nations develop themselves faster, some more slowly; some pass over entire periods, particularly the Patriarchal, and organize the Barbarian at once; others after passing a short time in Barbarianism enter the first age of Civilization. A nation after having progressed as far as the second or third age of civilization, may, by the action of disorganizing events—revolutions within or invasions from without—be suddenly arrested in its career and retrograde to the barbarian period. To comprehend the nature and value of historical events, and the laws which regulate the progress of Nations, we must first clearly comprehend the great end, which the human race have to attain—we must comprehend their social Destiny!

A society, like an organic body, has its different ages—has its infancy, growth, maturity, decline and dissolution. Each social period commences with some leading principles, which distinguish it from the period which preceded it. (Exclusive marriage, for example, distinguishes the first stage of civilization from the barbarian society, with its seraglios.) It then develops the Institutions, Laws and Customs, which are inherent in the principles upon which it is based, and gives to the efforts of the human mind, and to industry, art and science a character and direction in keeping with those laws and customs. The epoch at which it attains the greatest strength, and

at which its elements receive the greatest development, characterizes its maturity. Its decline and dissolution are effected by the overpowering and deranged action of the principles, which gave it that strength and development.

TABLE OF THE MOVEMENT OF CIVILIZATION, WITH ITS FOUR AGES OR PHASES.

FIRST AGE. Infancy.

Exclusive marriage or Monogamy.

Feudality of the Nobles.

PIVOT: CIVIL RIGHTS OF THE WIFE.

Federation of the Great Barons.

Illusions in chivalry.

SECOND AGE. Growth.

Privileges of free Towns and Cities.

Cultivation of the Arts and Sciences.

PIVOT: ENFRANCHISEMENT OF THE SERFS OR LABORING CLASSES.

Representative System.

Illusions in Liberty or Democratic Agitations.

EXPERIMENTAL CHEMISTRY: ART OF NAVIGATION.

MATURITY: { NATIONAL LOANS: CLEARING OF FORESTS WITHOUT EXCESSES.

THIRD AGE. Decline.

Commercial and Fiscal spirit.

Stock companies.

PIVOT: MARITIME MONOPOLY.

Anarchical Commerce.

Financial Illusions.

FOURTH AGE. Decrepitude.

Agricultural Loaning Companies.

Associated Farms; discipline system of cultivation.

PIVOT: COMMERCIAL AND INDUSTRIAL FEUDALITY.

Contractors of Feudal Monopoly: Oligarchy of Capital.

Illusions in Association.

DESCENDING MOVEMENT.

DESCENDING MOVEMENT.

The preceding Table or Formula of the Movement or Course of Civilization, is the true *general law* of this society, although it may vary somewhat in different countries, as for instance in Italy, France, England and the United States. These variations, however, are the effect of secondary circumstances, and do not affect the accuracy of the Formula. If we were to make a perfect drawing of the human body, every individual would vary from it in some respect, but still the drawing would remain a true representation of the human figure.

This Table, which Fourier has traced with so much precision of analysis, shows at one glance the whole course of civilization,—shows where this society now is, and where it is tending: France, England and the United States, for example, are in the third Phasis, and tending strongly to the fourth.

As civilization is the most advanced society, which has as yet existed upon the globe, it is looked upon—at least in its fundamental principles—as perfect. Men admire its works and achievements, its progress in the arts and in industry, without ever taking into account that happiness exists in it, merely as an exception, and that those achievements have been accomplished—not by spontaneous and enthusiastic efforts—but by constraint, want and violence. Politicians in their admiration of present institutions, overlook entirely—as did the scientific leaders of antiquity, slavery and its abuses—the anxieties, privations and miseries of the great majority, who wear out a harassed and monotonous existence in its poverty and repugnant labor!

Of what value are our superficial politics, which are not directed to the practical amelioration of the condition of the mass,

whose position calls so loudly—not for metaphysical, political and legislative controversies—but for some effective reforms in Industry, which would lighten the burden of production, guarantee a sufficiency to the laboring mass, and diffuse more general happiness? It will probably be answered, that if a sufficiency were guaranteed the mass, they would abandon Industry; that want or the fear of it, is a necessary stimulant to labor! This is true enough in civilization; and we therefore say, that whoever will examine the question of social ameliorations, must be convinced, that *the perfecting of Civilization* is useless as a remedy for present social evils, and that the only effectual means of doing away with indigence, idleness and the dislike for labor is to do away with civilization itself, and organize Association, based upon a system of Attractive industry, in its place.

Politicians and Legislators may be compared to travellers, wandering in some strange and uninhabited country, who have neither compass, maps nor other means by which to direct themselves. Like those travellers, they are wandering in the labyrinth of civilization, without a true social science to guide them; legislating for the requirements of the moment without any high object or policy in view.

The preceding table is, metaphorically speaking, a map of civilization. With its aid we can see what progress this society has made, and in what manner it is destined to terminate. The nations of Europe and the United States are moving onward towards the fourth Age of civilization; the leading character of which will be a monopoly of the soil (or of a large portion of it) by great capitalists, who will organize large rural

or agricultural establishments, with a well planned system of economy, but with the strict discipline, which now exists in our manufacturing system. What has been done for manufactures will be done for agriculture; that is to say, *it will be organized, which it now is not*; for the present incoherence can not be called organization. The product of this branch of industry will be greatly increased; little or no attention, however, will be paid to a corresponding amelioration in the condition of the rural populations. This operation will appear important in the eyes of the great financial operators of civilization, as it will give them a much wider control over banking, commerce and industry in general, than they now possess.

The present movement of things towards the fourth Phasis of civilization is very rapid. To be convinced of it, we have only to observe what an activity and extension commerce, banking and finance—the means by which this change will be effected—have taken within the last fifty years. In Europe various circumstances are tending directly to this transformation; and in the United States, the first character of the fourth Age, *Agricultural Loaning Companies*—under which head may be comprised our Trust Companies—is receiving a regular development. Politicians and the leaders of society should, with these facts before them, be convinced of the uselessness of endeavoring to *perfect Civilization—to perfect a system inherently false in itself*. We predict that the future perfection, which will be given to Civilization, will be accompanied with an increase in servile dependency, in the tyranny of capital, and in vice and fraud. The social world will be forced through a new course of suffering, which will vary only in its character. The

multitude in the last Phasis of this society will become the serfs of a commercial Feudality, to which politics and legislation will be subservient.

The world is ready for Association; the elements necessary for its organization are created, and nothing is wanting but political genius to combine them. In comparison with the vast problem of a social transformation, all political and administrative controversies sink into insignificance.

"In examining the foregoing Table, we shall find that the two first Ages of civilization produce a decrease of *direct or personal servitudes*; and that the two last ages produce an increase of *collective or indirect servitudes*." *

"The epoch at which civilization takes forms, which are the *least ignoble*, is at its maturity. We will not say the *most noble*, for this society is inherently false, and varies in its four phases only in shades of individual selfishness and duplicity, which are the pivots of its mechanism, and which are predominant throughout its course."

"Experimental Chemistry and the Art of Navigation are characters of its maturity; upon these two branches of know-

* The enfranchisement of the serfs, which takes place in the second Phasis, does away with the bondage in which the laboring mass are held by the nobles. Personal or direct servitude and dependency consequently cease. But in the later Phases, as population increases, and as industry receives an extended development, the laboring classes become collectively more and more dependent upon capitalists, who have the wealth of society,—the lands, manufactories, etc., in their hands. Where is there a more perfect dependency and servitude than that which generally exists among the manufacturing populations?

ledge, are based perfection in industry and rapidity of communications. As soon as the civilized period is provided with these two levers, it is ripe for a change, and can organize a higher social order: all delay becomes prejudicial, and if the change does not take place, the civilized world has to pass through the two descending phases of the Period. Civilization had arrived at its maturity in the eighteenth century; it then possessed its characters of maturity, and an issue from it should have been discovered without delay. But the political genius of the times was unequal to the task, and the world, after wading through a century of wars and revolutions, has run completely through the third, and is now plunging into the fourth age or decrepitude of civilization."

"As to civilization in Antiquity, that of Athens, for example, was a second phasis, but incomplete and defective as it wanted the pivotal character of the second phasis,—*the Liberty of the laboring Classes*. The pivotal character determines the phasis of a period."

"China is not civilized, because marriage is not exclusive; the wife who is secluded does not enjoy civil rights. The monarch sets a legal example of polygamy. The Chinese society is a mixture of the patriarchal, barbarian, and civilized,—divers characters of all of which it has amalgamated. Societies which are thus crossed, are the most stable and enduring, but at the same time the most false and vicious. The present civilization of France, England and the United States, is a third phasis on the decline.* It has developed long since the characters of

* Civilization in the United States is rather less advanced than in France and England, as the soil is still in the hands of those who

the third, and is tending strongly to the fourth, some germs of which already exist. Its politicians and financiers, however, do not know what applications to make of them in order to organize the last age of this period, which would be a progress, although the least which could take place; for to tend to the last age of an order essentially defective, is a progress, if we choose to call it such, but a progress towards a decline; a body does not become more perfect as it grows old. Such is the illusive progress of the present advanced stage of civilization. Societies like individuals are on the road to ruin, when they run in debt and have recourse to the usurer. This is the character of the present age, which hurries from loan to loan."

§ III.

We have frequently remarked that the especial task of the subversive periods is *to create the materials of Association*. We will examine briefly this subject, and in connexion with it, the value of social dissolutions and transformations.

When in the savage state, population becomes so dense that hunting and fishing no longer guarantee a subsistence to man, he is forced to seek in the cultivation of the soil, and in some simple branches of manufactures the means of procuring food and raiment. He then passes from the savage to the patriarchal

cultivate it, and as munufactures, mills, etc., are owned generally by those who manage them. But there is with us such a prodigious commercial and financial spirit at work, that we are progressing with rapid strides, and we may possibly organize the fourth period sooner than either France or England. Had those countries our speculating spirit, our reckless enterprise in business operations, they would accomplish it in ten years.

or barbarian order, in which the first development of industry takes place. The savage who relinquishes his hunting and roving life, and who, in this change of his social condition, finds himself compelled to cultivate a patch of earth, or becomes perhaps a slave, loosing his liberty and with it his rude primitive happiness, undergoes, it would seem, a social degradation. An important progress notwithstanding takes place; the first step forward is made; for man must develop industry, and prepare the materials with which to construct his social Edifice. In the great question of social progress (the raising of the human race out of the subversive periods) the happiness of the individual cannot be taken into account; that of the savage being severed from industry, is, socially considered, valueless; it must therefore give way before other and higher objects.

The two leading ~~as~~ pivotal characters of the Barbarian period, are the slavery of woman and the slavery of the producing classes. It is easy to conceive how impossible it would be, with two such obstacles, to organize Association, based on Groups and Series. Civilization, among other ameliorations, does away with these two obstacles.

In the barbarian society woman is without rights; she is a mere *thing*, a piece of property which can be bartered for, and which he secludes in his harem as a toy for his pleasure; if she goes in public, she must veil her face, so that it will not be looked upon by strangers. So completely dependent is she upon her possessor, that he can deprive her of life; and this degradation extends even beyond the grave, for Immortality is denied her.

This inequality of Woman in the Barbarian period is sanctioned by the dogmas of religion; and so strong is the barrier which has been raised, that it is only to be broken down by the dissolution of the whole social fabric, of which it forms a part.

If we transport ourselves in imagination to the epoch, when, in the Combined order, Industry will be exercised by Series of groups; when charm, insulation and enthusiasm will be connected with all its occupations; when woman will take part freely in all those which please her,—receiving in her individual capacity remuneration according to her talents and labor, which will render her the equal of man, and give her absolute disposal over her feelings, her sympathies and her person,—we shall feel how great a step must be taken, and how many prejudices overcome, before Association can be organized. (The Groups and Series—without which no concord, no harmony of the passions is possible—cannot be organized without the independent action and co-operation of woman.)

The barbarian period therefore must be supplanted by civilization, and men must prepare the higher elements and conditions necessary for the foundation of the Combined order.

The second obstacle, which the barbarian society offers to Association, and which civilization does away with, is the slavery of the laboring classes. Such an institution poisons all social relations; it draws a line of demarcation between two portions of the human race,—between the free and the slave portion, and stamps degradation upon the latter. The slave envies or hates the master, as the master despises the slave. Here then is a second invincible obstacle to the organization of

the Combined order, based upon that general friendship and social equality, which the action of the Series produces. The master seeing the abasement of the slave, seeing him dislike and striving to avoid labor, believes that the only policy is violence and constraint. His perverted judgment and cupidity reason thus: "with the lash I will force out of this degraded being that labor, which he refuses to perform, and which his vile and lazy nature impels him to avoid." * It is easy to conceive how great a step is to be here again taken, before Association, which requires a friendly mingling of all classes and a free interchange of social relations, can be organized.

Thus the two radical obstacles of the Barbarian order to Association, are the slavery of woman, and the slavery of the cultivator of the soil. In the scale of social progress the especial task of civilization, which is the next higher society, is to do away with the pivotal defects of barbarianism, *to free Woman and free the Labourer.*

The first age of Civilization accomplishes the one, and the second the other. (The slavery of the negro race is a character of the barbarian society, which has been retained and engrafted on the civilized social mechanism.)

The change or transition from Barbarianism to Civilization consists in replacing the slave and seclusion of women in seragmiles

* If the barbarian asserts that the lash is the only means of forcing the slave to labor, the civilizee is not far behind him in his reasonings; for he will assert with equal confidence, that necessity and want are necessary stimulants to Industry. The barbarian is as ignorant of the levers, which civilization puts in play, as is the civilizee of the powerful incentives to action, which the Groups and Series will call forth.

by a system of exclusive marriage, and by the concession of civil rights to the wife. Thus woman from *a thing* is elevated to the rank of *wife*. This is the line of demarcation between the two periods; one half of the human race is raised out of its abased condition, and, with the consent of the other, are at length considered as an equal. This elevation gives to all social relations a new life and coloring; poetry and galantry spring into existence; refinement and courteousness in manners and habits follow, and new views and feeling are awakened.

The first impetus given was powerful, and produced the most romantic of institutions, that of chivalry, which with its tournaments, its social interchanges, its festivities and rivalries, and with woman as its divinity, secured her a rank which she was not to lose again. When we reflect how important is woman to the charm of social relations, we see how much the barbarian loses by her seclusion and banishment from society. He circumscribes within a narrow and prosaic sphere his pleasures, forbidding balls, parties and all the gay assemblages of the sexes, which arouse in the heart joy and delight, and which give to life its romance, are impossible without woman. The barbarian by his stupid tyranny cuts himself off from the varied charms and enjoyments, which grew out of the freedom of female society,—and the absence of its elevating character banishes refinement from his existence.

CHAPTER TWENTIETH.

SECOND PHASIS.

It is asserted that modern Civilization is more powerful, more moral and intellectual than the Civilization of the Ancients. The truth is that the civilized societies of Antiquity perished, that nations retrograded and fell into barbarianism, that another civilization has been formed, which, inheriting the scientific, literary and industrial remains of the preceding societies, has been better provided with means at its Maturity. This, however, does not prove that overthrows, decadencies and retrogradations have not in reality taken place, and that two thousand years have not been lost to the cause of Social progress.

Victor Considerant.

The foregoing remarks sufficiently explain the main features of the first phasis of civilization. Its other characters will be easily understood: the purely individual tyranny of a Sultan or a Pasha, ceases; and in the federation of the Great Barons we find a counterpoise to the authority of the monarch. This produces a ponderation of powers, which gives rise later to Parliaments, States-General, etc. The last character of the phasis—*Illusions in Chivalry*, will be explained hereafter.

The leading character of the second phasis is the Enfranchisement of the industrial or laboring classes. Even in the first age an important modification in the system of slavery, as it

exists in the Barbarian period, takes place. The slave ceases to be a mere piece of property, belonging to a master and subject in every way to his will. Under the name of serf, he becomes attached to the soil, and if his condition be not importantly ameliorated, an opening at least is afforded him for his later enfranchisement. The serf being attached to the landed estate on which he is born, ceases to be a transferable slave or moveable property. One generation obtains the concession of some few rights and privileges, the next generation obtains others, and an enfranchisement is gradually effected.*

During this period large numbers of towns and cities, which are centres of industry, are enabled through tributes, pur-

*Christianity exercised an important influence in the enfranchisement of the serfs, and in the elevation of woman. The doctrine which taught that all men were equal before God, that they were brothers of one great family, produced practical results in ages, when thought and action went together.

In our brief analysis of civilization, we wish to confine ourselves almost exclusively to the Industrial movement, with a view of showing that the object and destiny of this society is to prepare the materials for organizing Association. With the development of industry, the minds of the mass become somewhat enlightened, their condition is ameliorated, and they acquire a voice in society. Slowly their shackles fall; feudal bondage, the last remnant of the slavery of antiquity, has almost entirely disappeared from Europe, and in this country, where the condition of the mass is so much above what it is in Europe, have we not, in the abolition of imprisonment for debt, recognized the superiority of personal liberty over all pecuniary considerations? This act exhibits the highest view, which the age has taken in the question of human liberty. What now remains to be accomplished is to guarantee a sufficiency to all; this is only possible with Attractive Industry.

Man now demands a higher order of existence; he seeks more

chases and force to obtain privileges and freedoms. The yoke of the Nobles is thrown off, and collective enfranchisements, which aid powerfully the foregoing, take place. Forms of government more or less republican are instituted; the representative system is called into existence; and with it the *Illusions in Liberty or Democratic agitations*, which particularly characterize the second Age. (A character belongs to the phasis which develops it; the representative system, which the later periods may retain, is therefore not enumerated among their characters.)

The overthrow of the tyranny of the Barons, the stability resulting from the preponderance gained by the monarchical power, the enfranchisement of the industrial classes, awaken in the second Age a new life. The arts and sciences begin to flourish; the studies of astrology lead to Astronomy; and the unwearied efforts of alchymists to Chemistry. Important inventions and

ardently for happiness; because he sees the elements of it around him. Could Association be realized, it would guarantee to all that happiness, which is the most ardent desire of our natures—a desire which must be true, for it is written in our hearts by the hand of the Divinity itself.

It is possible, however, that this great and salutary reform will opposed by the higher classes of society. The great and the rich will cling with tenacity to the present order, fearing in their contracted selfishness that the few paltry advantages which they now enjoy, may be lost to them in the Combined order. Politicians, on the other hand, will also adhere to the present system, because their ambition is connected with the success of political schemes growing out of the institutions of civilization. Although Association would offer a much more noble and vast field to ambition, still this passion would have to be diverted from present objects, and a new direction given it. Transitions of this kind, as we know, are effected with great difficulty.

improvements in industry take place, which increase immensely production or wealth. Commerce, or the exchange of products, becomes an important branch of operations, and refinement and a love of ease and elegance is gradually infused into society. The cities of Italy take the lead in this movement, and are to be considered the pioneers of European civilization.

The thirst for geographical exploration, the invention of the mariner's compass, the great improvements in the art of navigation, the theory of the sphericity of the earth, the discoveries in astronomy and geography, lead to the opening of communications with the East Indies, and to the discovery of America. With these newly acquired means and increased resources, Europe progresses rapidly in her social career, and advances towards a full development of the characters, which constitute the Maturity of civilization.

Chemistry, Navigation and Inland communications—characters of maturity—have undoubtedly been very much perfected within half a century; but they were sufficiently developed a hundred years since to admit of a social change. A society is to be considered at its height or maturity, when it has created the means of organizing successfully the next higher social period; if the change be not effected, false and perverted applications are made of those means, and the period enters its descending movement.

Civilization develops the elements, which enable man to attain his Destiny and happiness, but it neither is HIS DESTINY, nor does it secure him HIS HAPPINESS. To explain this we will take woman and the laborer, (the amelioration of whose social condition should, as they form the large majority of the human race, be

the standard by which to judge of social progress,) and show how very far they both are from attaining happiness in the present system of isolated families and repugnant industry.

Civilized labor being degrading, being exercised by persons, who, for the most part, are coarse and vulgar in their manners, woman with her more delicate nature shrinks from it. There is neither charm, elegance, politeness nor anything in accordance with her feelings connected with it. Add that man has usurped nearly the entire field of industry to her exclusion; add the immense complication of domestic labor attendant upon our system of isolated households, which forces her to waste her life in the unproductive and menial occupations of the kitchen, and we shall find woman is almost entirely estranged from Industry, from its higher occupations, which procure consideration and fortune, and which develop the powers and faculties of the mind. With these social disadvantages resting on her, she becomes dependent upon man for her support. *Pecuniary dependency* poisons all social relations, and causes to a greater or less extent the renunciation of liberty, of that liberty which is the most cherished,—*the Liberty of the heart with its sympathies and affections*. Woman in her union with man, becomes a secondary being, who is annexed to him; she loses her name, which is merged in his, and her right of action as an independent being. She owes him obedience in return for support; and so easily does the mind surrender independent reflection to predominant prejudices, that even woman herself looks upon this dependency, this abasement as natural. She believes that a career in those higher spheres, where man, with a few exceptions has shone alone, is shut out from her, and that

her virtues should be those which are adapted to the narrow circle of the isolated and monotonous household.

The condition of woman must be ameliorated,—she must socially be elevated. To attain this end we would not recommend, however, that industry as it at present is exercised,—that banking, commerce and business in general should be thrown open to her, or that political rights,—the right to vote and to sit in our legislative halls, should be conceded to her. The selfishness and duplicity which they communicate to man, would be extended to woman, and the whole circle of society would be involved in the perversion of civilization. A different route must be followed: Industry must be ennobled and refined, —it must be elevated to woman; she can then enter it with honor and advantage to herself; and while she finds in its pursuits the guarantee of *Individual independence*, she will find in its noble field a new and vast sphere of action.

In the Combined order, which awards merit to whom it is due, to woman as well as to man, to the poor as well as to the rich, (not like civilization, which circumscribes rewards and advantages to small minority of males,) she can develop her faculties and powers—which are no ways inferior to those of man—and acquire fortune, distinction and renown by her own efforts and talents. She will then no longer ask support at his hands; she will have no longer to barter sympathies and feelings for physical wants. Invested in Association with her liberty and independence, she will scorn to live upon his industry, and will soon know how to set bounds to his exactions and pretensions to superiority.

The cause of Association and attractive industry is especial-

ly the cause of woman; she should advocate and support it, for it will open to her a new social and intellectual existence.

As to the laborer, of whom it remains to be spoken, it is evident that so long as industry is repugnant and but poorly rewarded, he must suffer from the system with which his existence is connected. *How can he enjoy effective liberty and happiness, when the seven eighths of his daily occupations, are repulsive and oppressive?* To ameliorate effectively the condition of the laboring multitude, those occupations, which are their *Destiny*, and to which they are now forced from their necessities, must be rendered attractive, honorable and lucrative. This proposition is self-evident.

What do the richer classes of the Barbarian and Civilized periods gain by the dependent condition of woman and the laborer? The harem is the "Tomb of Love." This beautiful passion can only exist where there is liberty,—liberty of the soul and the body. The Barbarian cuts himself off from its higher delights and refinements, for the abject state in which woman, intellectually, is sunk, deadens the source from which they flow.

In civilization the dependency of woman upon man for her physical support, is also very unfavorable to a full and noble development of this delicate and romantic passion. So pure and susceptible is it in its nature, that the contact of the commonplace, low, often ignoble calculations of civilization, soils it. The thousand antipathies, which the cramped and isolated household of this order uselessly produces, would not exist in a Phalanx. These antipathies are to love what the early frost is to the delicate flower: both are easily withered, never to revive again.

If those classes lose intellectually by the dependency of woman, they suffer physically by the present system of repugnant industry, which causes the servitude of the laborer. It is in the vast field of Industry, that man should nobly distinguish himself. An immeasurably broader scope could be given to his genius and intelligence in this sphere, than in war and politics, which, up to the present time, have been the two great avenues to preferments. But now, as rank, honors and social advantages are cut off from Industry, those classes of course avoid it, and they are in consequence condemned to idleness and mental sloth on the one hand, and to physical weakness and disease on the other.

CHAPTER TWENTY FIRST.

DECLINE OF CIVILIZATION.

It is evident that the face of Civilization is changed, that monopoly and stock-jobbing, which are two characters of commerce, have overturned the former order of things. Is this a subject of triumph or alarm? *What termination does this monstrous irruption of the commercial power, the encroachments of which are constantly increasing, presage?*

Fourier.

Civilization in its decline perverts the germs of good, which characterize its maturity, and after carrying out all the consequences of a false application of those germs, brings forth characters, which enable it to pass to the next higher period. Civilization will end with a *Commercial feudalism* or a general monopoly of commerce and industry, and replace individual action and free competition by a false system of Association.

The art of Navigation and experimental Chemistry are the two principal characters of Maturity: let us examine how they are misapplied in the third Phasis.

The art of Navigation is one of the greatest achievements of human genius. Man with its aid obtains a knowledge of the globe he inhabits, opens communications with, and extends his field of operations to all its parts. After this achievement, a greatly extended system of navigation leads directly

to one of the most odious characters of civilization, to Maratime monopoly.

It is easy to foresee that in the conflicts and wars of nations, some one will obtain a naval power, that will enable it to crush the navies of other nations, and exercise a monopoly of the ocean, which, besides being a gigantic source of profit, is most flattering to the pride of a commercial people. It has been reserved to England to exercise this monopoly. As an insular Power whose strength to repel foreign foes must consist in her navy, she was in every way calculated to obtain this dominion of the ocean. We will quote a remark of Napoleon, which explains concisely the results of the policy of England on this point.

"What is at present the state of Europe? England on one hand possesses by herself a dominion to which the entire world has had up to the present time to submit; on the other hand the French empire and the continental Powers with the combined forces of their union, cannot accept the kind of supremacy, which England exercises. Those powers had also colonies, had a maratime commerce; they possess in extent of coasts, a vast deal more than England; they have become disunited; England has combatted separately their navies; she has triumphed on all seas; every navy has been destroyed. Russia, Sweden, France, Spain, with so many means for possessing vessels and sailors, dare not hazard a fleet outaide their ports."

The maratime monopoly of England is the greatest scourge, which the descending movement of civilization has inflicted upon the world. With this monopoly she has secured to

herself the largest portion of the commercial profits of the globe. She has destroyed the fleets and commerce of other countries, smothered their enterprize, and prevented that general and more equal development of industry, which can alone guarantee prosperity to all. What has been gained to one country, has been lost ten times over to other Nations.

The misapplication of the other germ of maturity—Chemistry—acts in a more restricted sphere. This science, which should impart a full and scientific development to all branches of Industry, becomes in the hands of industry and commerce the means of giving an unlimited extension to fraud and adulteration. In all the products of agriculture and manufactures, which are susceptible of falsification, adulteration is carried to an amazing extent. The commercial or intermediate classes,* by their excessive increase, are forced to give hazardous credits, or to resort to means like the above to secure profits, which the competition of numerous rivals cut down. The adulteration of products falls particularly heavy on the poorer classes; and although its universal practice has in a measure legalized it, still it cannot be considered in any other light than a rude and selfish impulse of the individual to cheat and defraud for the purpose of personal gain. It is one of the most glaring examples of the universal conflict of interests, which at present exists, and which will only cease fully in Association.

* Intermediate, because they stand between the producer and the consumer. They make often a larger profit on products, which pass through their hands, than the industrial classes, who produce them.

The main feature of the third Phasis of civilization, is the immense development of Commerce, and the great extension of its influence and power. It was not suspected a century since that the commercial interest might one day domineer over agriculture and render governments, themselves subservient. It is now beginning to be perceived; and whatever efforts may be made to resist its encroachments, will be unavailing, provided civilization is continued, and the fourth phasis is organized. Everything in that period will have to submit to the undisputed sway of a gigantic combination of capital and commerce.

If we examine the various regions of the globe, we shall find that each yields products peculiar to each, which all require. This general want can only be satisfied by exchanges of products,—an operation which is eminently advantageous to all. These exchanges constitute what is called commerce. For the interest and welfare of society, it is evident that they should take place in the most direct and economical manner possible; that products in passing from country to country, or place to place,—from the producer to the consumer, should not be monopolized, adulterated or made use of in any way that will turn to the advantage only of the classes, who effect those exchanges.

Should commerce domineer over productive industry, or should they be equals? Should it monopolize credit and capital, while Industry is for the most part deprived of both, and paralyzed for want of means? Should the commercial

classes be rich, while the producing classes are poor? Should the interests of the former sway legislation, or should legislation be extended equally to agriculture and manufactures, for which in reality so little is done? In short, should rank, honors and social advantages be mainly for those whose skill consists in the buying and selling of products, while the poverty and drudgery of society are for the laboring multitude, whose industry and patience produce them?

But all supremacy is in commerce, and whether right or wrong, it has obtained an absolute control over Industry. In proof of the fact, let us take a general view of the condition of the populations of the earth, and examine the relation which exists between the Commercial and Producing classes. We find on the one hand the laboring multitude of all countries,—of China and India as well as of Europe, at the service of those who command the capital and credit of the world;—we find them ignorant, divided in interests, dependent upon their day's work for their support, without time to reflect upon their condition, or if they have, without the intelligence to discover a remedy. On the other hand we find the rich bankers and merchants, who have the exchanges of products and the monied capital of the globe in their hands, controlling industry to suit their projects and speculations;—giving animation to it at one time, causing stagnation at another, as their interests, their false judgement, or fears may dictate. * Controlling industry as they do, they exercise a

* Cannot the Bank of England, for example, send forth a fiat at any time, which will influence the commercial and industrial movement from China to the shores of the Mississippi? The world is

greater or lesser influence over the existence of the millions of beings, who fill its ranks.

As industry is becoming the absorbing occupation of society, political tyranny is giving way to the tyranny of capital. If in the first Age of civilization the profits of the labor of the mass went to a small minority of nobles, they go in its third Age to bankers, merchants and financiers, who have the credit and capital of society in their hands. The world is tending to a commercial and financial vassalage; at which it is destined to arrive, when Commerce,—not content with the profits which it makes in the exchange of products, will discover the means of becoming possessor of the fundamental capital itself, that is, of the soil. As soon as a third of the landed property passes into the hands of large capitalists, and the system of stock-companies is applied to agriculture, an entrance into the fourth Phasis of civilization will be effected.

Until within a century or two, commerce has held merely a subordinate rank in society; in antiquity it enjoyed very little consideration, and was not considered at all an honorable pursuit. To what combination of circumstances does commerce owe the prodigious extension, which it has received? How has it been able to gain an absolute control over Industry, and become the guide of the politics of nations? Among the prominent circumstances, which have led to this result, may be enumerated the important improvements in navigation, the opening of communications with the East Indies, and other parts of

becoming daily more and more dependent upon the commercial and military power, and the classes who wield it.

the globe, the discovery of America, the great improvements in machinery and the better organization of Industry. All these things have augmented production very greatly and increased twenty-fold the quantity of Exchanges to be made. If we add monopoly, adulteration and other operations by which commerce has at least doubled its legitimate profits, we shall find a forty-fold increase of gains. Commerce in consequence has become the great avenue to wealth, and the idol of a money-making age. The feudal and military spirit is worn out, and the energy of the world is directed to this new career. Wealth has become the standard of rank and consideration, and its attainment a frenzy.

Another cause of the supremacy of commerce, and of the absence of equilibrium in the great operation of production, is the want of combination and association between the producing classes. All branches of industry are exercised by isolated individuals, who for the most part, do not possess sufficient capital to prosecute successfully their undertakings, or who do not offer sufficient guarantees of stability to capitalists to obtain it.

The commercial classes on the other hand possess capital and responsibility. They operate on a large scale, and are considered the safest and most desirable debtors; they gradually monopolize the floating capital of the world, which is to industry what blood is to the body, and become by this means the masters of production.

Why does commerce require this immense amount of capital? It is because it must, to make its profits, purchase the products

of industry as they are created.* As the amount of specie in the world is not sufficient for this purpose, an extended banking system has been organized, with the privilege of issuing paper-money as a representative of specie. The present banking system is, by its nature, adapted only to the operations of commerce and speculation. Thus the commercial classes, together with the large manufacturers, who resemble them in many respects, monopolize the monied capital, and secure to themselves the profits and influence which it gives. Is it not surprising that a class of intermediate operators should have obtained this control over production,—a control which necessarily extends to the laboring multitude engaged in it?

Commerce, so little understood, is a vast question, which, to be fully explained, would require a methodic and lengthy treatise. We will close our remarks with the following brief definition.

Commerce is an intermediate agent, which stands between those who produce and those who consume; it levies a profit on all products as they pass between the two,—a profit which is out of all proportion with production and with the real value of the service it renders. If we add its tendency to monopolize, adulterate and to run into excesses, which are an injury to production, it is evident that, like all other branches of the civilized mechanism, it requires reform.

In the Combined order, the Phalanxes would settle sales and purchases by transfers of credit, and by drafts and bills of exchange. Although a hundred times as many exchanges as at present of products will take place, still there will be less complication. A smaller amount of circulating medium will consequently be required for commercial operations.

The last character of the third Phasis, *Financial Illusions*, remains to be explained. Financial schemes are the order of the day. To acquire wealth, and to acquire it rapidly, is the effort of all. Productive Industry is, it is true, the only source of riches, but it is a process which is slow and laborious; if the sign or representative of its products—money—can be obtained, it answers equally well the purpose of the possessor; for with it, he can purchase those products. What an infinite variety of schemes, projects and speculations have been devised to obtain the representative of that, for the production of which so much labor is required! If we examine the spirit of the day we shall find that human ingenuity is directed, not to the improving and ennobling of industry, but to the obtaining of its products by scheming and speculative operations.

The principal field of operations is banking. The creating of banks, the extension of credit, the conjuring up the representative of labor and production under every form, are characteristic of the epoch. Production, as we remarked, is slow and laborious; if a paper dollar, which it is so easy to make, will buy a bushel of wheat, which it is so difficult to grow, the shrewd and scheming will strive to emit the representative, instead of producing the reality. If they do not use the issues themselves in business operations, speculations or in buying the products of industry, they lend them to others, who will embark in these intermediate operations, and share, in the interest they pay, the profits which they make.

The means devised to extend bank-issues and to inflate the credit system, are sanctioned and applauded by people in general, who believe that the collective wealth of the country

is increased by an extended circulation of paper money, or in other words, by keeping large amounts of the representative of the products of industry afloat. A restless money-making spirit, and the cupidity and selfishness which arise from the action of isolated individuals and companies, have entered this field, and the schemes and artifices, which have been invented to issue and give circulation to a representative of production, are as numerous as the frauds, which have grown out of them. It is evident that speculative operations in banks, commerce, stock-companies, land, rail-roads, and in fact in every thing which admits of it, occupy the attention of the more wealthy and active men in society,—leaving the most important element of the social mechanism—Industry—in the hands of those who have neither the capital nor influence requisite to improve it.

We class the above branch of operations under the general head of *Financial Illusions*, because, as a means of increasing the collective riches of society, they are *perfectly illusive*; they add nothing to its real wealth, but are on the contrary a burden to productive industry.

Financial Illusions are the favorite pursuit, or to use a common place expression, the hobby of the third phasis of civilization with its money-making spirit, as Illusions in Chivalry were of the first Phasis, with its military spirit; Illusions in Liberty were of the second, with its combats for Freedoms and Enfranchisements,—and as Illusions in Association will be of the fourth, with its system of forced association and combination.

In concluding our remarks upon this subject, we will illustrate by an example, as examples speak louder than reasonings, the infatuation of all classes of society for these financial

Illusions. The State of New York in its session of 1838 passed a General Banking Law, permitting on certain conditions the establishment of banks, and the issuing of paper money. At this time (June 1840) nearly one hundred banks have gone into operation in various parts of the State. Have they increased production or the effective riches of the State? Have they encouraged industry, benefitted the laboring multitude, or even satisfied the illusion of having money plenty? They have attained none of these ends; they have been impotent as to good, to say nothing of the evils they are to bring forth.

Let us examine what could, with the same means, have been accomplished, had a different policy been pursued, and had public attention been directed to an increase of production or real wealth,—*by improving Industry.*

These Banks have expended in buildings and rents, in plates, books, negociations, clerks' hire, etc., thousands each on an average, which may be considered a positive loss and waste. Suppose public attention had been directed to Agricultural Association, and that a hundred Associations had been founded, uniting as many conditions laid down in the table (pag. 205) as possible, it is evident that most important and useful results would have been obtained. Among various improvements, which could, with such a system be introduced, we will mention a more judicious application of ages, sexes and capacities to industrial occupations, of crops to soils, and of cultivation to localities.

The sums spent in plates, etc., would have enabled the Associations to obtain the most beautiful races of animals, and the most perfect species of fruits, flowers, plants and grains. The

DISCOURSES ON CIVILIZATION.

increase of production by these means, and by combination of action, could not fail to be very great. If we add all the economies of Association, which are positive profit, it is easy to conceive how very much the resources of the State would, with such a policy, be augmented. With a vastly increased product, it could easily carry out its system of internal improvements without incurring a State debt, the interest of which, after absorbing the improvements themselves, remains a tax upon the future industry of the country.

Such are a few of the advantages, which might result from an enlightened policy with regard to Industry. We venture to say that ten years hence a proposition like the above will appear feasible, but at present it will no doubt be considered chimerical, even by our most enlightened statesmen, who in the vast and important question of INDUSTRY, see only commerce and the currency, and in the Social organization, only the administration.

the world, and the progress of society, and the development of man, are all to be measured by the growth of the family.

CHAPTER TWENTY-SECOND.

FOURTH PHASIS.

The basis of civilized Industry is the ISOLATED FAMILY and the ISOLATED CORPORATION:—*Socylla and Charybdis.*

Fourier.

§ I.

Civilization in its Third Age becomes, as we have seen, an arena of conflicting commercial and industrial interests. The elements of society, in which we include agriculture, manufacture, commerce, banking, the positive sciences, internal communications, receive an extensive, but incoherent development. As they are called into existence, they are neither regulated nor organized, and no guardians are established to prevent abuse and misapplication. They are left to the control of individual action and free-competition; and with two such principles at work in a complicated state of things like the present, it is easy to conceive that the greatest excesses, fluctuations and disorders must follow. If we add the feverish strife after wealth, which pervades society, and the antagonism, selfishness and the anti-social spirit, which are called forth by the conflicting efforts of individuals, we may say with truth that the present is a social war, a conflict of all the interests and elements of society.

The third Phasis of civilization has been prolonged entirely beyond what it should have been; it is engendering various excesses and disorders, and is producing a political, commercial and industrial demoralization, which differs from that of courts and military epochs, but which is viler, more intense and wide spread. We will enumerate a few disorders both great and small, which particularly characterize the third Phasis, and ask whether the present epoch, with all its boast of being enlightened, and all its pretensions to morality, is not blind to abuse and injustice on a gigantic scale, and to a wide spread demoralization, which has obtained the sanction of daily practice and of public toleration!

Among the *Disorders of the third Phasis*, we will enumerate the following: Prostitution of the representative system; Extravagant national and state loans; Encroachment of Capital and Commerce on the political power and on governments; Instability of Institutions; Fluctuations in industry and commerce, and ruin of individuals; Stock-jobbing and gambling; Financial schemes and frauds; Wild speculations; Commercial excesses; Monopolies and Adulterations; Decrease of salary; Withdrawal of capital from Agriculture; Leagues of capitalists to sway industry; Individual and co-operative banking; Currency arbitrarily controlled and without counterpoises; Artificial contractions and expansions in the same; Intermediate profit in all operations; Literary calumny, particularly of the press with which it has degenerated into a habit; Servile flattery of public prejudices to gain popularity; Promulgation of false social doctrines, such as agrarianism, community of property, etc.

It is a law, to which there are very few exceptions, that one

excess follows another; to these abuses, will succeed a species of false regulation and order in the industrial system, resulting from a general monopoly of commerce and industry, a monopoly which will be the leading feature of the fourth Age of civilization, as free-competition is of the third.

The great and the rich do not like to be involved in the difficulties of small schemers, and in the ever fluctuating operations of an anarchical system of commerce. It is clear that they will sooner or later take measures to guarantee themselves against these fluctuations, which they can only do effectually by organizing the fourth Phasis, to which both their feelings and wishes tend.

"When civilization," says Fourier, "has reached its third stage, having as its predominant character mercantile anarchy or false competition, it can only advance by a change from the third to the fourth phasis, to a system of banking and commercial feudalism, to which it is strongly tending, but which our bankers and financiers do not know how to organize."

"Banks and commerce are making every effort to gain power; they are constantly on the alert, planning speculations, monopolies and industrial enterprizes; they have found the means of eating up the future revenues of countries by aiding governments to multiply their loans. It remains for them to discover the means of becoming possessors in twenty or thirty years of the fundamental capital itself—the soil—or at least of one half of it. Once owners of this half, their league could sway the owners of the other half, and control governments themselves, as did the great barons in their day."

"In proof of this tendency to a new feudalism, let us lay down,

as a principle in Movement; *that in all careers there is contact of extremes.* At the commencement and the close of the life of man, for example, we find an infancy, and at the commencement and close of civilization, we shall find, according to the same law, a feudalism."

Infancy, or 1st Phasis, { Baronial Feudality.
 { Spirit of Chivalry.

Decrepitude, or 4th Phasis, { Commercial Feudality.
 { False Association.

"Thus this society having commenced with one Feudality, must, if it go regularly through all its stages, terminate with another Feudality, according to the law of *Contact of extremes*; this truth would have been comprehended long since, had any regular analysis of civilization been made. Nothing is more evident than the present tendency of the great bankers and merchants to a Commercial and Industrial Feudality, of which the East India company, which is a corporation of sovereign merchants, presents an informal germ. This tendency of commerce has not been perceived, because the age has entirely neglected social questions, and has made no analysis of civilization and of the commercial mechanism."

§ II.

An entrance into the fourth Phasis may be effected in various ways, and the phasis itself may vary somewhat in character in different countries. We will examine in what manner a change of this kind could be effected,—first in Europe, where the government itself might take the lead, and then in this country, where it would have to be the work of rich individuals or stock-companies.

Let us suppose that some monarch or influential minister, wishing to pay off the public debt, to prevent famines, to guarantee labor to the working classes at all times, and to do away with the various other scourges which are a disgrace to civilization and to its politicians, who believe them irremediable, is fully convinced that political and administrative reforms are ineffectual; and that to attain positive ameliorations, a reform in industry must take place. A change of this kind cannot succeed, unless it is based upon Agricultural Association. How should the first Association, which would serve as a model for others, be organized? We will explain: a tract of land of about two thousand acres should be selected and enclosed, and in the centre a good and spacious edifice, sufficiently large to contain five hundred persons, should be erected, with granaries and stables in the vicinity.

A hundred families, say five hundred persons, should be engaged, who would be paid for their services at such rates as could be agreed upon. To excite an additional interest on the part of the members of the Association, a small per-cent-age, deducted from the general product, should be awarded to skill and application. The value of the land, edifices, flocks, etc., should be appraised, and represented by stock, divided into shares, as is at present the capital of banks. To interest the inhabitants of this Associated or Government farm in its general prosperity, a certain number of the shares might be set aside, in which they could invest their capital, if they had any on entering it, or their savings accumulated afterwards. It would be to the advantage of the Association to excite a spirit of property among its members. If an individual held but one share,

he would be interested in all its operations, as is the smallest stockholder in those of a bank; unity of interests consequently would exist. A farmer at present is indifferent as to the manner in which the farms around him are cultivated, but in this system the interest on his shares being paid out of the general product of the domain, and not out of that of any particular portion of it, he will feel an interest in a proper cultivation of all its parts.

To satisfy the great, the rich and the leading politicians, who might cry out against this monopoly, this intermeddling of government with industry, declaring that civilization and the virtues of the isolated family were in danger, the Government would allow them to become stockholders. The prospect of becoming leading members of a vast Oligarchy of capital, which would offer every chance of stability and profitable investment, would silence their clamors and induce them to give it their approbation and support.

Let us examine some of the details of the system, which should be followed in the organization of these Associations. The great object to be attained is to increase the product of agriculture, (the best means of augmenting the revenue of governments,) and to prevent the great accumulation of manufacturing populations in a few cities. Unity of action and interests should be introduced, and jointly with it a judicious application of sexes and ages to industry, and a scientific adaptation of soils to cultivation: The contrast between the industrial organization of the Associated farms, with their wisely planned economies, and the present desultory and ignorant mode of farming, which is a miserable system of complication and waste, would favorably

impress the rural populations around them, and condemn in their eyes the present system of isolated households. Man is struck instinctively with operations in which unity, economy and order exist; he would from passion follow such principles; if his interests did not direct him otherwise.

The Association with its five hundred inhabitants,—equal to about a hundred families, would not have a hundred kitchens and a hundred fires. One large kitchen, well provided with every convenience, would take their place. This would economize the labor of seven eighths of the women, and would leave them free to devote themselves to more attractive and productive occupations, such as the care of fruit trees, gardens, poultry, etc. This distribution of occupations would also enable the men to employ their time in the more laborious branches of agriculture. Children should take part in all branches of industry, in which they could save the labor of grown persons; they are by nature extremely active, and in a well organised system, they could produce more than men do at present with our repugnant and desultory mode of production.

Various branches of manufactures should be established, so as to afford occupation during the winter months; but if a liberal spirit prevailed in the organization of the first Association, they should not be made to occupy more than a quarter of the time of the inhabitants. Great care ought to be taken to prevent the Association from degenerating into a manufacturing establishment. Agriculture possesses greater charms and attractions than manufactures, and for the comfort and happiness of those engaged in the first associated farms—the success of which will

tostitute the establishment of others—a preponderance ought to be given to its pursuits.

A very important source of profit would be the cultivation of extensive fruit-orchards. Nothing yields a better profit, or is more in demand than good fruit. Civilization, in its production, both as regards quality and quantity, is miserably deficient. It is a luxury which the rich even enjoy scantily, and of which the poor are almost entirely deprived. The Association therefore should have extensive fruit-orchards, and make their cultivation one of its leading occupations; it is a labor particularly adapted to women and children, and which is extremely attractive. If the founders of the Establishment proceeded wisely in their plans, they would endeavor by an introduction of agreeable branches of cultivation, to awaken a liking for Industry; it would be a powerful means of increasing the product. The cultivation of vast quantities of fruit would enable the Association to organize another branch of industry—confectionary—which is equally as attractive, and which could also be performed by women and children. We include in this branch the drying and preserving of fruit with sugar, preparations of jellies, jams, syrups, cordials, etc. An Association, like the one described, could export tons of preserved fruit yearly; it is a branch of industry to which particular attention should be paid in the first Association.

The government should not neglect such important sources of profit as storage, and a commission and banking business. It should connect with the farm, a store-house, where the farmers in the vicinity could deposit their produce, on which advances would be made, and which the association would sell

on commission. It would have for that purpose correspondents in one or two large commercial towns. The most important operation, however, would be the establishing of a Loaning fund or a Bank in the Association, which, besides making advances like the above, would lend on bond and mortgage to land owners in the vicinity. This would give the establishment popularity in their eyes, and reduce greatly the number of money lenders on a small scale, who are now so numerous in the country. A bank established on this plan would be the commencement of a gradual but certain absorption of the soil or landed property. As these government farms would be established rapidly, and in proportion of one to ten thousand inhabitants, the government in twenty years would, through these banks, become proprietor of one half of the landed property of the country. Each Association would gradually absorb the little farms and pieces of land around, on which it held mortgages, and the lands of persons already involved. Their owners could join the Association if they wished, which should offer the laborer more liberty and enjoyment than he finds in his isolated house—in his cabin or cottage.

The Association having great amounts of products to sell and a great many to buy, would do also its own commercial business. It would have its agents in large market towns, who would sell its products after samples, and who would purchase at wholesale all articles wanted by the Establishment; it would be the height of folly to purchase of country merchants at twenty five and fifty per cent advance, when it could save so large an intermediate profit. This operation would cut off the retail country merchants, as the banks of the Association would the

little money lenders, and that to the satisfaction of the large importing merchants, who would prefer dealing directly with the Associations, the credit of which would be undoubted. The fourth phasis will commence its monopoly of commerce by first attacking the retail branch, which with its complication and waste, owing to the expense of the multiplicity of principals and clerks, of stores and shops which it requires, is a very heavy indirect tax upon productive industry. It may be urged that the impossibility of guarding against frauds, would prevent the Associations from doing their own commercial business. This however will not be the case; let combination and unity of action be once introduced into agriculture, and reforms in other branches of industry can be effected with very little difficulty.

"We have supposed the founders of the Association actuated by liberal views. This is of much more importance than may at first be thought, for upon it will depend the facility of rapidly establishing other Associations. If the management of the establishment be given to civilized economists, they will most probably overtask the families engaged with work, retrench their comforts, give them poor food, and introduce a strict system of labor. They would not only fail in their project of making the Association more profitable, but would render it an object of fright to the country around, and prevent the organization of other Associations."

"It would be found the best and wisest policy to render the first establishment as agreeable an abode as possible, and the people happy in it;—as happy in their new situation as they are harassed and vexed with cares and troubles in their isolated

households; so that with full liberty of leaving, they will prefer remaining. What trouble and expense will be requisite to attain this result? Scarcely any; it would only be necessary to vary occupations three or four times a day, to introduce some of the stimulants of the Series, to furnish moveable awnings to the Groups of gardeners to shield them from the hot sun, to make an advance of working dresses to each individual, which would be paid out of the general product, to establish a large nursery for children with every convenience, which would conduce very much to the comfort and relief of mothers, who, if poor, are perfect slaves in civilization. A sufficiency must also be guaranteed to every person, so as to do away with all anxiety for the future. Through such means a corporative spirit could be aroused in the Association, and a charm spread over its system of discipline, which ought to be as mild as possible, *but which is indispensable in all assemblages, where the great lever of industrial attraction, the passionnal Serie does not exist.*"

"These Associations would prove practically the utter falsehood of our civilized prejudices, which make us consider constraint and want as necessary to stimulate and force the mass to labor. Have we not found—the opinions of ancient moralists and philosophers to the contrary — the means of substituting personal liberty of servants in the place of the chains and punishments of slaves in antiquity? It is time the modern world should rid itself of the prejudice, which makes it believe that vexatious privations and moral curbs are the only guarantees of the submission of the working classes and of their perseverance in labor."

If the demands and requirements of human nature were

carefully studied, these practical trials of Association might lead to the discovery of the means of rendering industry attractive, or of organizing it in such a way as to induce its free and spontaneous exercise. Approximations to the organization of the Series might be made, the emulation and rivalries of which would replace such stimulants as pecuniary want, the necessity of providing for a family and anxiety for the future. Man would then approach the solution of one of the greatest problems of his destiny,—*Attractive Industry, or the introduction of liberty in labor!*

Associations like the above would rapidly bring about the great result which is to characterize the fourth phasis, to wit, the introduction of economy and order into commerce and agriculture. This operation would replace the frauds, wastes and excesses, which result from the action of isolated individuals, by a well planned system in production and exchanges. The business transactions of society could be amazingly simplified, if sales and purchases took place directly between large Associations instead of separate families, operating on the smallest possible scale.

An Association, it is evident, would not adulterate its products,—would not overtrade, contract bad debts, or fall constantly into those excesses, which characterize the commercial and financial operations of civilization; at least it would possess every means of guarding against them.

If Associations of five hundred persons were deemed too large and expensive, the same results, as far as relates to the regulation of industry, could be obtained by commencing on a more restricted and economical scale. Smaller establishments, say of

two hundred persons each, might be organized. As they would be less attractive and profitable on account of the number, a strict system of economy and labor would be necessary; each individual would have his duty assigned him, the performance of which would be punctually required. Such a system is adapted to Europe with its starving populations. The peasant portion of the rural classes could be collected in these Associations, which would be farms of refuge, where all destitute families could find an asylum and employment. The farms, and all purchases and sales of products being under the control of government, it could introduce regularity, order and honesty into commerce or the exchange of products, which is so far from being the case at present. In the American city of New York there is a large number of isolated households, separated from each other by long distances.

As civilization, with its instinct of selfishness, considers the isolated family life the perfection of existence, another method could be adopted, which would introduce combination into agricultural operations, and leave the present household organization as it is. Agricultural Association could take place separate from domestic Association. In this case the system of isolated households, as it now exists, could be continued, and combination would only be introduced in purchases and sales, in storage, planting, harvesting, etc. Such a system would merely require a large rural Edifice with which a store, depots, gymnasies and some branches of manufactures would be connected. A large farm ought to be attached to it, cultivated in bushman way as to be a model of good farming. The agricultural populations around could find work in these large establishments, as the manufacturing populations now do in our large manufactures. In fact the

system which has resulted from large capitalists establishing in manufactures, would be extended to agriculture.

The families living in the vicinity of the Establishment, would find it greatly to their advantage to deal with and transact all their business through it. The Establishment would be a general agent; it would receive their produce on deposit, which it would sell at the most favorable time, and to the best advantage. This system of storage and sales would save a great many families the expense of barns, and ensure greater safety against fire. They could hire teams at fair rates of the Establishment (which would be well supplied with them) to put in their crops and transport their produce to the store-houses. The Establishment could give occupation to a great many persons during the winter months in its workshops, besides the amount of labor, which it would require during the summer in the cultivation of the lands. With the exception of a certain number of hands regularly engaged, this labor could be performed by members of families in the neighborhood whose entire time was not taken up in the cultivation of their own farms.

The Establishment should render itself popular; it should excite a liking for its system of combination and unity of action, and tend to extend the spirit of association to the household organization or family life. It should have a banking fund to make advances on produce deposited, and to lend on mortgage. The ulterior object of the undertaking would be to absorb the scattered organized large domains cultivated systematically; for so long as the present incoherent system of farming continues, which establishes conflict and opposition of interests in the very foundation of industry, it is impossible to introduce

economy and order into the superstructure, into commerce, manufactures, the domestic organisation, etc.

"Whatever direction the fourth phase may take, observes Fourier, it will offer to old governments, like those of Europe, the following important advantages."

1st. "To force the scum of the population—the portion which is reduced to beggary and all kinds of shifts to live,—to join the farms, where they could always find work."

2d. "To greatly facilitate fiscal and administrative operations."

3d. "To diminish city populations by offering them inducements to join the farms, where agricultural and manufacturing operations would be combined."

4th. "To extirpate indigence and beggary, for no beggar in health could pretend to be out of work; as to the infirm, arrangements would be made with the farms to support them."

5th. "To aid essentially poor families in the neighbourhood of the Association; for the farms could give them employment at seasons, when they are out of work."

6th. "To metamorphose the whole commercial system, and give it an economical and methodic organization, so as to prevent its controlling industry and the political power."

7th. "Lastly, to aid efficaciously in the promotion of public health; first, by the prevention of contagious diseases, which are generated and spread by the dirt and privations of destitute families; and second, by an amelioration of climate, which can only be effected by the combined action of Associations, the labors of which would be directed by a central power,—that of the government."

"It is evident that most governments would be strongly inclined to this innovation, even in case a coercive system, like the rigorous discipline of poor-house farms, were to be adopted. The contractors, stockholders and officers of the associated farms, which covered the country, would form a monied oligarchy or aristocracy, something like those of Venice and Borne. The populations of the fourth Age would be silenced perfectly under the pretext of public order and morality. The contractors would keep fifty or hundred writers in pay to prove that this new oligarchy was the perfection of civilization, which would be the truth, for it would be the highest progress of which this society is capable, the fourth Phasis in all its purity."²¹

CHAPTER TWENTY-THIRD.

Let us now turn our attention to this country. It may be supposed that our republican institutions will effectually prevent the establishment of an aristocracy of wealth and financial power, which will at a later period control both Industry and the Administration.

Our form of government cannot, however, arrest the social movement which is tending in this country, as it is in Europe, towards a vast combination in industry, commerce and finance,—a combination which we have designated under the name of *Commercial feudalism*. The social movement is much deeper than the political movement; as the former rolls on in its course, it carries with it administrative measures and political institutions, as a stream carries current objects floating on its surface.

It is a general belief that great social changes must be gradual; that neither human science nor human power can control them, and that man to organize a more perfect system of society, must go through a regular series of social transformations. If it be asserted that this is the only mode of progress, which is reserved for the human race, then we declare the assertion erroneous. Nature—not trusting the fulfilment of her plans

to human science or to the efforts of individuals—has implanted in man an instinct of social progress, which, it is true, will lead him through a series of transformations, to the attainment of his Destiny; but she has also reserved for his intelligence the noble prerogative of hastening this progress, and of anticipating results, which, if left to the gradual movement of society, would require centuries to effect. Social progress therefore may be effected by instinct or by genius.

If, as we believe, a true system of society remains to be discovered, which will relieve mankind from their present misery, there can be no need of waiting to be forced to it by necessity and suffering; provided the elements, which are necessary to its organization, have been called into existence, and that the laws upon which it is based can be discovered.

The first progress of the human race is to develop industry and the arts and sciences; the second is to combine them and found Association.

The first progress,—the development of industry, has to be accomplished by the action of strong governments, that is by political tyranny; and no other alternative is left to the race.

The second progress,—the organization of association—will be accomplished by the sway, the power of capital; provided the political world is guided merely by that instinct of progress of which we have just spoken, or in other words, if instead of directing the social movement, it suffers itself to be dragged along by it. Let us examine briefly why this double progress has to be coerced by a double force or tyranny.

So long as labor is repugnant, is a burden, man avoids it as a scourge. When populations increase, and nations are formed,

the mass *must resort* to labor to live; but they have to be forced to it by the alternative of want and suffering, as they would never undergo it voluntarily. If the strong arm of political power did not keep them in check, their poverty and dislike for labor would induce them to rob the rich and disperse—going back to a nomadic life, or to the forming of hordes, to which the instinct of the oppressed multitude tends.* Governments could not be maintained for the reason that industry is repugnant, and man would perpetually remain in a rude or savage state. As industry can only be developed by the persistence of the mass in labor,—which persistence must be coerced by the action of strong governments, so that no alternative but to starve or work is left them, it is clear that the first progress of mankind is accomplished by political oppression. This oppression is particularly intense in the commencement of societies, when very few facilities for performing labor exist, and before implements of industry are discovered. As a proof of the fact, we find that in the barbarian state, which may be considered the first industrial society, the laboring multitude are enslaved and forced to their tasks by violence and punishments.

* Great efforts are made to establish order in Greece and to civilize it; the truth is that her populations, disgusted with industry, tend strongly to the formation of hordes, which offer to the oppressed mass a more pleasing and adventurous life than they find in the repugnant labor of civilization. The populations of Turkey and various parts of Asia are retrograding and forming hordes; the horde is the ruin of countries whose industry is worn out by excesses, and whose political power is weakened. The horde is appearing at points in Europe, in Sicily and Calabria.

The second progress—the organizing of Association—must, it is evident, be undertaken by governments or the rich; the laboring multitude, whose daily labor is their daily subsistence, cannot think of undertaking any such general measure. It is therefore left to the former, who, in founding association or approximations to it, will of course only consult their own particular interests, and make such use of the mass and their labor as self-interest dictates. Man will more than ever be considered an object of speculation and a machine of production. Strict discipline and a closely calculating system of economy—to which an appearance of freedom will be given, because the laborer through want or destitution assents to it—will hamper personal liberty, and leave but little freedom in the disposal of time, and in the choice of occupations.

With the present anarchical development of industry, organization and order are evident wants. If politicians have not the talent to effect a reform so much required; if they have not the perspicuity to perceive that the discussion of *Social questions* should take the place of the present sterile party controversies, capital and commerce will bring about by instinct what they should have done by intelligence; they will gradually organize the fourth Phasis of civilization with its system of general monopoly and false association. This second important social progress will be accomplished by the grasping tendency or tyranny of capital.

Thus the human race, to accomplish their Destiny, have to be urged on by force; the paths which lead to it are so rugged, and the obstacles to be overcome are so great, that the attainment would be abandoned, if the double power—the po-

litical and the monied, and the interests of those who wield it,—did not force the mass to surmount those obstacles.

An other important fact connected with the social progress of mankind is that unless the foundation of society—*the industrial organization*—is rightly laid, political wars and revolutions, if undertaken even for liberty and freedom, do not lead to any real progress. The history of the past proves this; antiquity sank under its political commotions, and Europe has had to commence anew the great work of developing industry and of preparing the materials necessary for Association.

If populations throw off the yoke of one form of political tyranny, if they obtain their freedom in barbarian societies, or in the first, second and third ages of civilization, when industry is without organization, when poverty, selfishness and conflict of interest exist, they obtain no permanent ameliorations. New chiefs or leaders arise, who secure their own interests at the expense of those of the mass, whose rights and liberties they trample anew under foot, if it be necessary to the attainment of their ends. The condition of the mass can only be ameliorated by *social or industrial reforms*, and not at all by *political ones*—we see in consequence that Nations, after the most persevering combats for a better condition of things, sink into some new tyranny, without having attained any important end.

But if Industry be organized, if populations have a true foundation to stand upon, if combination and unity of interests unite them, as the conflicts of those interests now divide them, important reforms and ameliorations can easily be effected. Hence the importance of first giving a true organization to In-

dustry, and of introducing into the foundation of the Social compact, order, equilibrium and unity of interests. When a true basis is laid, we may hope to organise a true Political system in which the minority will not be plundered by a small majority, and the weaker interest sacrificed to the stronger. We may even hope more,—we may hope to establish a society in which the misery and injustice which now exist under a thousand forms, and which we falsely believe to be inherent in human nature, will be effectually done away with.

In the present state of things an agrarian, or political revolution of the mass would lead to no social progress. Could governments, on the other hand, resist effectually the encroachment of the monied power, the advent of the fourth Phasis, it would not be either a means of advancing society. It would only retard the social movement; keep society in the third phasis, which, with a dense population, is the most suffering epoch of civilization. All things considered, it is best therefore to move onward, even should it be through one more trial, through a period of degrading pecuniary dependency and the tyranny of capital.

We have before remarked that the two extreme phases of civilization, the first and the fourth, are characterized by a Feudality. That of the first phasis resulted from a *direct* acquisition of the soil. The military chiefs possessed themselves of it by force, and divided it among their followers, making serfs of the populations. The Feudality of the last age of civilization will result from an *indirect* acquisition of the soil. Capitalists and companies will gradually absorb it by the wealth, which they acquire in commercial, banking and other

intermediate operations. "The mass without property may, under this new Feudality, be collectively dependent upon the powerful contractors and speculators, who have in their possession the landed property, manufactures, etc., as were held in the first Feudality, upon the Nobles.

"The tendency of the third, towards the fourth Phase of civilisation, is stronger in this country than in Europe, and for the reason that the commercial, financial and industrial spirit, which is the means of working out this change, is without checks and rivals; the checks in Europe are the military spirit and the old nobility, both of which, however, are yielding their influence to the present great industrial movement, which is sweeping everything before it."

"We have already organized, under the name of Trust Companies, institutions which are the form of the first germ of the fourth Phase—Agricultural Leasing companies. These institutions possess the proper organization for a slow and gradual acquisition of the landed property of the country. They receive the surplus profits, which arise from commercial banking and other operations, and which the owners wish to invest safely in mortgages. Every new revolution in the business world will tend more strongly to make capital seek investments in landed securities, and will hasten the movement, which is destined to dispossess the agricultural populations of their property in the end.

"The operations of these companies are not suspended, like those of an individual, by death or any other accident, but under the direction of a capable board of directors, are ever in progress, and can never be interrupted for any length of time.

TRANSITION TO THE PRACTICAL ORGANIZATION OF ASSOCIATION.

CHAPTER TWENTY-FOURTH,

SOCIAL INFANCY OF THE HUMAN RACE.

To comprehend the *Destiny of Man* and the possibility of a *great Transformation* from the present state of poverty, suffering and social subversion to social happiness and unity, the mind must elevate itself to see *nothing great* and *nothing small* in the Universe,—to reflect upon the career of the whole human race on the planet as it wöuld upon that of a single individual. The same Serial law, with its false and harmonic action, or with its Transitions and its Organic movement, governs the one as well as the other,—governs the organic existence of the smallest insect as it does that of the most mighty sun!

Why have not men of science comprehended the Destiny of man? why have they not been able to explain the cause of his being, of his existence upon the earth?

It is because they have not speculated or reasoned upon the entire social career of mankind; because they have not embraced in their view the *whole Serie through which the race are to pass.* All the conclu-

sions at which they have arrived, are deduced from the past existence of mankind,—a past existence which is but the first part or a mere fragment of their entire career,—and the views, which they have promulgated on man and the universe, are as limited as the circumscribed field of observation from which they have been drawn. *Scientific knowledge is always*

In the narrow circle in which men of science reason, in their ignorance of the Laws which regulate the Social and Organic Movements, they cannot foresee the transformations and organic changes, which must necessarily take place as mankind develop themselves. The indications that the present social subversion and suffering may give way to an era of social harmony and happiness, are not apparent; it is true, from present facts; but our scientific leaders should have discovered that *Duality of Movement was a Law of the Universe*, that principles of discord and unity existed in man, and that the passions were subject to a two-fold mode of development, one of which is true, and the other false. They would then have seen that the false and discordant direction, which the passions receive in our present societies, may be replaced by their true and harmonic development, and that where the change takes place, it must necessarily be a great Transition.

The human race are now in their childhood,—in the *Ascending Transition or first period* of their existence upon the globe; during this period they are ignorant of their destiny, of the social systems

adapted to their passions, and of the laws of order and harmony which govern the Universe. As men are not aware of this state of *Social infancy*, they look upon the past career of mankind as the *true or natural condition of their existence*, and they believe that the state of discord, suffering and trouble, which characterizes the *Transition*, is to continue during the *entire course* of their career.

We have explained with sufficient clearness, we believe, in Chapter Sixteenth, that at the commencement of the existence of all beings and creatures, there is a period of suffering, weakness and ignorance. This period forms the Ascending transition of the existence, and comprises a *small portion* of it, like an eighth, sixteenth, thirty-second or less. It is a period of *false or subversive action*, and is an *Exception to the General law*, the action of which is *true and harmonic*. Wherever the *Harmonic Movement* does not exist, the *Subversive* necessarily exists, for complete Inertia is an abstraction. *Pleasure* accompanies the *Harmonic movement*, as *Pain* accompanies the *Subversive*.

Let us illustrate this view by an example, for its clear comprehension is important. At the commencement of the life of man,—in his childhood or the ascending transition of his existence, we find physical and intellectual weakness. Before the child accustoms itself to the world in which it is to live,—to its food and air, it goes through a variety of dis-

eases or sufferings, such as teething and cholic;—and during the first years of its young age, its mind cannot elevate itself to comprehend the laws and system of the Universe. This *double weakness* is, however, only an *Exception* to the general course of man's life, for if he lives as his physical organization requires, (which he does not in civilization,) he will enjoy on the one hand a long career of health,—with here and there a few exceptions, which only serve to confirm the general rule,—and if he attains the age of puberty, he will throw off on the other hand his intellectual weakness, and gain the power of comprehending God, the Universe and Destinies.

Why do poverty and suffering exist in the world? why does a false and discordant action reign in society? This question is answered above: it is because the human race are *young upon the planet*; because they are in *their infancy*, or in the first or transitory period of their social career,—a period of physical weakness and mental ignorance. This is the simple explanation of the past and present state of social evil and misfortune; and in this explanation is contained the proof that *a great social change must take place*, and that to the present social incoherence and suffering, social harmony and happiness must succeed, for it is a transition inherent in the *Law of Duality of movement*, or two-fold mode of development, which forms a part of the laws of Universal movement.

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now wasted in unproductive plays and mischief, could be directed to useful Industry and to studies.

But the great advantage of such an Institution would be that a practical or industrial, and at the same time a scientific education,—infinitely superior to what can be received in the best schools of civilization,—could be given to the children. Our present systems of education pay no attention to their health, to the development of their bodies, and to their industrial education. They neglect three quarters of the task of a true system of education, and perform the remaining quarter most miserably.

An Association might also be organized with two hundred grown persons. But with this number the mechanism of the Groups and Series could not be applied: four hundred are necessary for that purpose. Such an Association would offer, however, a profitable investment to capital, for besides the great economies which would result from Association, the varying of occupations and the introduction of more convenience and elegance into the organization of labor, would give a zest to Industry, which would increase immensely the real product.

To make a trial, which would test fully the problem of true Association; that is—of an order in which labor and social relations would be regulated by Series of Groups, in which Industry would be rendered attractive, the passions harmonically developed and usefully employed, capacities and talents called out and judiciously directed, the demands and requirements of human nature satisfied; four hundred persons at last are necessary. With this number the Social mechanism, which is the only true regulating principle of Industry and social relations, can be applied.

We take the above number, because with it about fifty Series can be organized; and fifty at least are necessary to embrace industrial occupations enough to admit of frequent changes, if

functions and to apply Groups to closely compressed varieties of animals and vegetables, which is necessary to call forth emulation and rival pretensions, and to give rise to the leagues, contrasts and enthusiasm, of which we have spoken in the chapters on the Groups and Series.

This explains why Association is impracticable with a small number. Where the Serial organization does not exist, passional equilibrium and harmony are impossible. Discords and antipathies break out in all small unions as daily experience proves: what is more discordant than the family group? The error has been committed to suppose that discord was inherent in man, and that the larger the Association the greater would be the discord. It has not been discovered from numerous indications in the material world, that Harmony is only possible, where there is a sufficient number of elements, and those elements are rightly classed. To harmonise characters and passions, an Association of four hundred persons at least is necessary, and the mode of classification is the Serial.

With eight hundred persons a brilliant experiment could be made; higher harmonies and equilibria could be developed, a more perfect organization given to the Groups and Series, stronger rivalries aroused, a broader field opened to ambition and capacities, greater energy directed to Industry, and the product or profit greatly increased. With an Association of eight hundred persons, success would be more prompt and complete than with an Association of four hundred, provided it was directed by a skillful hand.

We shall describe an Association of the largest order, that of eighteen hundred to two thousand persons. It will explain the smaller Associations, which are reductions of it.

As we speak of two thousand as the largest Association, it may be supposed that there will be no towns and cities in the Combined Order. Such will not be the case: Association will have its large cities and capitals. A Capital will be composed

of a Series of sumptuous Phalanxes,—not of a thousand, or ten thousand incoherent little dwellings, devoid of every thing like order, unity and convenience.

The first practical experiment in Association should be directed by persons thoroughly acquainted with its mechanism, and perfectly convinced of the goodness of the passions and of the truth of Passional attraction as a social guide.

Give the direction to civilisees, and with their false system of economy, and their exclusive money-making spirit, they will thwart the whole system of Attractive industry. Their instinctive belief in the viciousness of the passions, their disregard of, or contempt for human nature, would lead them also to sacrifice constantly the demands and requirements of Attraction to arbitrary rules and regulations of their own, and to take their prejudices, instead of human nature, as the standard of truth. The avoidance of civilized prejudices will consequently be necessary to the success of a practical trial.

An agricultural Association founded in the vicinity of a large city, which would afford a ready market for its products, would offer a very profitable investment to capital.

Could a stock-company be formed for such an object, it might lead to important results. Agriculture is the principal source of national wealth; could capital be directed to improving it, to giving it a better organisation, it would be the most prompt means of increasing the riches of society, and of insuring general prosperity.

But the whole business energy and talent of the community are directed to unproductive, speculative, intermediate or scheming operations, which do not increase production, but which on the contrary draw their profits from, and are a tax upon, productive Industry.

Commerce, banks, and exchange operations, insurance, trust and other stock companies, engage the attention of our business

men and capitalists. They are merely dealing in, and operating upon the products of industry, created under the disadvantages of our present miserable and repugnant system of labor. They add nothing to real production, but on the contrary harass and take advantage in a thousand ways of the producing classes, from whose labor their wealth is drawn.

Three-fourths of the schemes and undertakings of civilization prove failures, and cause the ruin of those engaged in them. It is impossible that they all can succeed, when they have to draw their profits from the scanty product, which our present system of incoherent industry yields.

A profitable and at the same time a secure investment of capital is not easily found. Agricultural Association, however, offers the possibility of this combination. The economies of Association combined with a judicious application of labor and soils, would increase the product of agriculture four-fold. The land would be improved by cultivation, and the edifices, manufactorys, flocks, etc., could not be squandered like the capital of a bank.

Could the mania, which now exists for starting banks, be directed to the organizing of Associations,—that is to increasing the products of industry, instead of increasing the *mere representative* of those products, it would soon absorb a very large portion of the present misdirected business energy of the country, and pour in upon it a stream of prosperity, which would sink into forgetfulness all our present petty and unproductive plans of accumulating wealth.

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But the great advantage of such an Institution would be that a practical or industrial, and at the same time a scientific education,—infinitely superior to what can be received in the best schools of civilization,—could be given to the children. Our present systems of education pay no attention to their health, to the development of their bodies, and to their industrial education. They neglect three quarters of the task of a true system of education, and perform the remaining quarter most miserably.

An Association might also be organized with two hundred grown persons. But with this number the mechanism of the Groups and Series could not be applied: four hundred are necessary for that purpose. Such an Association would offer, however, a profitable investment to capital, for besides the great economies which would result from Association, the varying of occupations and the introduction of more convenience and elegance into the organization of labor, would give a zest to Industry, which would increase immensely the real product.

To make a trial, which would test fully the problem of true Association; that is—of an order in which labor and social relations would be regulated by Series of Groups, in which Industry would be rendered attractive, the passions harmonically developed and usefully employed, capacities and talents called out and judiciously directed, the demands and requirements of human nature satisfied, four hundred persons at last are necessary. With this number the Serial mechanism, which is the only true regulating principle of Industry and social relations, can be applied.

We take the above number, because with it about fifty Series can be organized; and fifty at least are necessary to embrace industrial occupations enough to admit of frequent changes, of

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This explains why Association is impracticable with a small number. Where the Serial organization does not exist, passional equilibrium and harmony are impossible. Discords and antipathies break out in all small unions as daily experience proves: what is more discordant than the family group? The error has been committed to suppose that discord was inherent in man, and that the larger the Association the greater would be the discord. It has not been discovered from numerous indications in the material world, that Harmony is only possible, where there is a sufficient number of elements, and those elements are rightly classed. To harmonize characters and passions, an Association of four hundred persons at least is necessary, and the mode of classification is the Serial.

With eight hundred persons a brilliant experiment could be made; higher harmonies and equilibriums could be developed, a more perfect organization given to the Groups and Series, stronger rivalries aroused, a broader field opened to ambition and capacities, greater energy directed to Industry, and the product or profit greatly increased. With an Association of eight hundred persons, success would be more prompt and complete than with an Association of four hundred, provided it was directed by a skillful hand.

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tion of four hundred persons, would be unnecessary; but we are here describing the largest Association, that of two thousand persons, which should first be understood, as the other is merely a reduction of it.

In laying out the fields and in organizing the workshops of the first Phalanx, it will be necessary to foresee and calculate as far as possible the degree of attraction, which each branch of industry will excite. The plum-tree, for example, is less attractive than the pear-tree; fewer plums than peas-trees consequently should be planted. The degree of attraction, which each branch of Industry possesses, will be the only guide to follow in the choice of occupations.

Political-economists would reason differently; they would lay it down as a principle, that those objects should be cultivated, which produced the most. The first Phalanx should avoid this error; it will have to follow a different policy from those which follow it. When Association becomes general, it will be necessary to regulate Industry to suit the demands of interest as well as of attraction; but in the first Association a different object is to be attained; the great question is to succeed in inducing eighteen hundred to two thousand persons to work from attraction alone; and should it be found that the cultivation of thistles and briars was more attractive than the cultivation of fruit-trees and flowers, it would be necessary to abandon fruit-trees and flowers for thistles and briars in the first Phalanx.

As soon as the two great ends of Association,—*Industrial attraction and Passional equilibrium* are attained, means will be found of extending the sphere of Industry to useful objects, which were neglected in the commencement. *The first and sole aim should be to render Industry Attractive*, without regard to objects cultivated; it should suit its policy to this great end, and solve the problem of *Industrial Attraction* by any and every means within its power.

The internal organization of the Phalanx will, in the commencement, be under the direction of a Council, composed of stockholders, distinguished for their wealth or their industrial and scientific acquirements. Women, if there be any capable, will take part with the men; they will in Association be upon a level with them in all business matters, provided they possess the necessary knowledge.

In Association no community of property can exist, nor can any *collective* payments to whole families take place. An account is kept with every member individually, even with children over four and a half years of age; and every person is remunerated according to **LABOR, CAPITAL AND SKILL**.

Parents, husbands, wives and friends can, as in civilization, put in common, if they wish, what they possess; but the Phalanx in its relations with them, opens on its books an account with each individual, even with the child five years old, the profits of whose industry do not go to the father, but are re-

now wasted in unproductive plays and mischief, could be directed to useful Industry and to studies.

But the great advantage of such an Institution would be that a practical or industrial, and at the same time a scientific education,—infinitely superior to what can be received in the best schools of civilization,—could be given to the children. Our present systems of education pay no attention to their health, to the development of their bodies, and to their industrial education. They neglect three quarters of the task of a true system of education, and perform the remaining quarter most miserably.

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CHAPTER TWENTY-SIXTH.

DETAILS TO BE OBSERVED IN FOUNDED A PHALANX.

§ I.

For an Association of eighteen hundred to two thousand persons a tract of land three miles square, say in round numbers six thousand acres, will be necessary. A fine stream of water should flow through it. Its surface should be undulating and its soil adapted to a varied cultivation. It should be adjoining a forest, and situated in the vicinity of a large city, which would afford a convenient market for its products.

The first Phalanx being alone and without the aid of neighboring Associations, will have, in consequence of its isolated position, so many voids in attraction, so many passional calms to fear, that it will be necessary to select a fine position adapted to all varieties of cultivation and occupations. A level country would be very unsuitable, as it would derange the action of a great many Series.

Two thousand persons of different degrees of fortune, of different ages and characters, of varied

theoretical and practical knowledge, should be associated. The greatest diversity possible should exist, for the greater the diversity of passions, talents, fortunes, etc., of the members, the easier it will be to harmonize them.

If the founders of the first Phalanx were to associate at once two thousand persons, or for a trial on a reduced scale, eight hundred, it would prove a failure. On the one hand, the working classes, not knowing how they were to be employed, would dictate terms, and exact too much. On the other hand, the richer classes would want confidence and refuse to enter into any contracts. Both classes should be led to solicit admission as a particular favor; and to attain this end, it will only be necessary to proceed judiciously in the choice of the first set of members admitted, who should consist chiefly of poorer and hired persons. Two years would be requisite to perfect an organization on a large scale, and nine months on a small.

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served and constitute, together with legacies, inheritances and interest, a fund, which the Phalanx preserves for him until he is of age.

All lands, machines furniture, or other objects, brought by members into the Association, are appraised at their cash value, and represented, as well as the monied capital paid in, by transferable shares, which are secured upon the personal and real estate of the Phalanx, that is upon its domain, edifices, flocks, manufactories, etc. The Council transfers to each person the value in shares of the objects, which he has furnished. A person may be a member without being a stockholder, or a stockholder without being a member. In the latter case, he receives no part of the profits, which are awarded to *Labor* and *Skill*.

The annual profits of the Association are, after taking an inventory, divided into three unequal portions, and paid as follows:

Five twelfths to *Labor*.

Four twelfths to *Capital*.

Three twelfths to *Practical and theoretical knowledge*.

Every person may, according to circumstances, receive a part of the three classes of profit, or of any one separately.

The Council, which has charge of the financial department, advances to the poorer members, clothing, food and lodging for a year. No risk is run in

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watchful and ever on the alert to carry out their grasping and rapacious policy.

Those companies can be indefinitely increased in the State of New-York under the General Banking Law, of which we have already spoken. The main feature of these new Institutions is to make real estate the basis of a circulating medium,—make it convertible property, represented by stock and paper-money. This system brings the landed property directly under the sway of capitalists and bankers, and will probably be an important aid in the process of absorbing the landed estate of the country, which is now mostly held by those who cultivate it. If other states do not introduce the same, or some similar system, other schemes will be devised, and there will be no repose to that restless, rapacious, grasping spirit, which is now awake, until the entire fundamental property of society,—the soil, manufactories, etc., is absorbed, and until the whole fabric of free competition, of licensed fraud and intermediate rapine, sinks by its own excesses into a vast monopoly, with its false regulative system, and its coerced combination of action.

It is altogether probable that the organizing of large Rural Establishments and the founding of Associations will be the work of stock-companies in this country. Should some powerful company become possessor of an extensive tract of land, perhaps of an entire county, and should it find that the farms, leased out to tenants, yielded but a poor return on the money invested, (for with the present desultory and incoherent system of farming, lands at their present valuation pay but a poor rate of interest,) that the rents were with difficulty collected, and that the land was neglected or worn out, the company might,

to increase its profits and to improve its lands, undertake the organization of large Agricultural establishments, similar to some one of the three, which we have described, or upon some analogous plan. It is of very little consequence by what means a commencement is made; it would soon lead to the desired end—to the introduction of combination into agriculture. It is to this branch of industry that Association must first be applied in order to introduce it into other branches, and particularly into commerce. Thus some large company may realize the project, which we have supposed in Europe executed by a Government. It is singular that it has not been thought of. If our financiers were not so much absorbed in stock, banking and other operations,—operations which require neither deep thought nor calculation, but merely intrigue and command of capital,—some vast undertaking like the above would have been planned and executed.

Agricultural Association, which is entirely overlooked, and which in its early commencement, may appear of but little importance, will be the means of bringing about a fundamental change in our whole industrial, commercial and financial system, and as a consequence in the social organization itself. It would be the most prompt method of giving an onward movement to society, and would in a few years produce great and beneficial results. We therefore say, if the age has not the intelligence to undertake a scientific organization of Association, then let it be commenced in some way, even though it be by that instinct of monopoly and extortion, which is inherent in capital, commerce and finance.

TRANSITION TO THE PRACTICAL ORGANIZATION OF ASSOCIATION.

CHAPTER TWENTY-FOURTH.

SOCIAL INFANCY OF THE HUMAN RACE.

To comprehend the *Destiny of Man* and the possibility of a *great Transformation* from the present state of poverty, suffering and social subversion to social happiness and unity, the mind must elevate itself to see *nothing great* and *nothing small* in the Universe,—to reflect upon the career of the whole human race on the planet as it would upon that of a single individual. The same Serial law, with its false and harmonic action, or with its Transitions and its Organic movement, governs the one as well as the other,—governs the organic existence of the smallest insect as it does that of the most mighty sun!

Why have not men of science comprehended the Destiny of man? why have they not been able to explain the cause of his being, of his existence upon the earth?

It is because they have not speculated or reasoned upon the entire social career of mankind; because they have not embraced in their view the *whole Serie through which the race are to pass*. All the conclu-

sions at which they have arrived; are deduced from the past existence of mankind,—a past existence which is but *the first part or a mere fragment of their entire career*,—and the views, which they have promulgated on man and the universe, are as limited as the circumscribed field of observation from which they have been drawn.

In the narrow circle in which men of science reason, in their ignorance of the Laws which regulate the Social and Organic Movements, they cannot foresee the transformations and organic changes, which must necessarily take place as mankind develop themselves. The indications that the present social subversion and suffering may give way to an era of social harmony and happiness, are not apparent, it is true, from present facts; but our scientific leaders should have discovered that *Duality of Movement* was a Law of the Universe, that principles of discord and unity existed in man, and that the passions were subject to a two-fold mode of development, one of which is true, and the other false. They would then have seen that the false and discordant direction, which the passions receive in our present societies, may be replaced by their true and harmonic development, and that when the change takes place, it must necessarily be a great Transition.

The human race are now in their childhood,—in the *Ascending Transition or first period* of their existence upon the globe; during this period they are ignorant of their destiny, of the social systems

adapted to their passions, and of the laws of order and harmony which govern the Universe. As men are not aware of this state of *Social infancy*, they look upon the past career of mankind as the *true or natural condition of their existence*, and they believe that the state of discord, suffering and trouble, which characterizes the *Transition*, is to continue during the *entire course* of their career.

We have explained with sufficient clearness, we believe, in Chapter Sixteenth, that at the commencement of the existence of all beings and creatures, there is a period of suffering, weakness and ignorance. This period forms the Ascending transition of the existence, and comprises a *small portion of it*, like an eighth, sixteenth, thirty-second or less. It is a period of *false or subversive action*, and is an *Exception to the General law*, the action of which is *true and harmonic*. Wherever the *Harmonic Movement* does not exist, the *Subversive* necessarily must, for complete Inertia is an abstraction. *Pleasure* accompanies the *Harmonic movement*, as *Pain* accompanies the *Subversive*.

Let us illustrate this view by an example, for its clear comprehension is important. At the commencement of the life of man,—in his childhood or the ascending transition of his existence, we find physical and intellectual weakness. Before the child accustoms itself to the world in which it is to live,—to its food and air, it goes through a variety of dis-

eases or sufferings, such as toothing and cholics;—and during the first years of its young age, its mind cannot elevate itself to comprehend the laws and system of the Universe. This *double weakness* is, however, only an *Exception* to the general course of man's life, for if he lives as his physical organization requires, (which he does not in civilization,) he will enjoy on the one hand a long career of health,—with here and there a few exceptions, which only serve to confirm the general rule,—and if he attains the age of puberty, he will throw off on the other hand his intellectual weakness, and gain the power of comprehending God, the Universe and Destinies.

Why do poverty and suffering exist in the world? why does a false and discordant action reign in society? This question is answered above: it is because the human race are young upon the planet; because they are in their *infancy*, or in the first or transitory period of their social career,—a period of physical weakness and mental ignorance. This is the simple explanation of the past and present state of social evil and misfortune; and in this explanation is contained the proof that a *great social change must take place*, and that to the present social incoherence and suffering, social harmony and happiness must succeed, for it is a transition inherent in the *Law of Duality of movement*, or two-fold mode of development, which forms a part of the laws of Universal movement.

§ II.

GALLERIES OF ASSOCIATION.

We will now proceed to give a short description of the Gallery of the Palace, which is a spacious and elegant covered avenue or corridor, that serves as a means of communication between all parts of the edifice.*

The Galleries of the Palaces of Association are a mode of internal communication, which would be alone sufficient to make us disdain the palaces and greatest cities of civilization. Whoever shall see the Galleries of a Phalanx, will look upon the most elegant civilized palace as a place of exile, as the residence of idiots, who, after three thousand years of architectural studies, have not learned how to construct healthy and commodious residences.

In Association a man of the most humble fortune will go from his rooms to the public halls and manufactories through galleries, warmed in winter and aired in summer. The inhabitants of the Palace can, in the height of winter, communicate with the workshops, stables, store-houses, bazaars, banquet and ball rooms, public saloons, etc., without knowing whether it rains or blows, whether it is warm or cold; and the details which we shall add, authorize us to say, that if the civilizees, with three thousand years of study and practice, have not yet learned how to construct themselves residences, it is not very sur-

* Around the interior of the entire building winds a spacious gallery or corridor, which is, so to say, the street of the Phalanx. It is an elegant covered avenue, from which flights of stairs and other means of communication lead to every part of the building.

the Association, and then make a trial of the various methods of making, etc., which would be adopted by the Association. This would be a good trial, and would give a good idea of the cost of the Association, and the amount of money required to support it. It would also give a good idea of the cost of the various methods of making, etc., which would be adopted by the Association.

CHAPTER TWENTY-FIFTH.

DIFFERENT METHODS OF MAKING A PRACTICAL TRIAL OF ASSOCIATION.

The next step would be to make a practical trial of Association, which would test the question whether Industry, exercised by Groups and Series, could be rendered attractive, might be made in various ways and upon a larger or a smaller scale. The most economical and prompt plan would be to found an Association of three hundred and fifty to four hundred children, between the ages of four and fourteen.

Such an Association might be established as the *Institution for the Industrial and Scientific Education of Youth*. The advantages which it would offer even to the most wealthy classes, who have every means of giving their children the best education which they can at present receive, are so great, that if they could be made to understand them, a stock-company with a capital of about \$100,000, which would be sufficient to organize an Association of the Mind, could easily be formed. After a perusal of the Chapters upon the education of children, they can judge of the practicability of such a plan.

There is a great variety of industrial occupations adapted to the strength and capacity of children. By a proper organization of these occupations, by connecting rivalry, ambition and a cooperative spirit with their exercise; by means of uniforms, little tools and workshops, the energy and activity, which are

now wasted in unproductive plays and mischief, could be directed to useful Industry and to studies.

But the great advantage of such an Institution would be that a practical or industrial, and at the same time a scientific education,—infinitely superior to what can be received in the best schools of civilization,—could be given to the children. Our present systems of education pay no attention to their health, to the development of their bodies, and to their industrial education. They neglect three quarters of the task of a true system of education, and perform the remaining quarter most miserably.

An Association might also be organized with two hundred grown persons. But with this number the mechanism of the Groups and Series could not be applied: four hundred are necessary for that purpose. Such an Association would offer, however, a profitable investment to capital, for besides the great economies which would result from Association, the varying of occupations and the introduction of more convenience and elegance into the organization of labor, would give a zest to Industry, which would increase immensely the real product.

To make a trial, which would test fully the problem of true Association; that is—of an order in which labor and social relations would be regulated by Series of Groups, in which Industry would be rendered attractive, the passions harmonically developed and usefully employed, capacities and talents called out and judiciously directed, the demands and requirements of human nature satisfied; four hundred persons at last are necessary. With this number the Serial mechanism, which is the only true regulating principle of Industry and social relations, can be applied.

We take the above number, because with it about fifty Series can be organized; and fifty at least are necessary to embrace industrial occupations enough to admit of frequent changes, of

functions and to apply Groups to closely compared varieties of animals and vegetables, which is necessary to call forth emulation and rival pretensions, and to give rise to the leagues, contrasts and enthusiasm, of which we have spoken in the chapters on the Groups and Series.

This explains why Association is impracticable with a small number. Where the Serial organization does not exist, passionate equilibrium and harmony are impossible. Discords and antipathies break out in all small unions as daily experience proves: what is more discordant than the family group? The error has been committed to suppose that discord was inherent in man, and that the larger the Association the greater would be the discord. It has not been discovered from numerous indications in the material world, that Harmony is only possible, where there is a sufficient number of elements, and those elements are rightly classed. To harmonize characters and passions, an Association of four hundred persons at least is necessary, and the mode of classification is the Serial.

With eight hundred persons a brilliant experiment could be made; higher harmonies and equilibriums could be developed, a more perfect organization given to the Groups and Series, stronger rivalries aroused, a broader field opened to ambition and capacities, greater energy directed to Industry, and the product or profit greatly increased. With an Association of eight hundred persons, success would be more prompt and complete than with an Association of four hundred, provided it was directed by a skillful hand.

We shall describe an Association of the largest order, that of eighteen hundred to two thousand persons. It will explain the smaller Associations, which are reductions of it.

As we speak of two thousand as the largest Association, it may be supposed that there will be no towns and cities in the Combined Order. Such will not be the case: Association will have its large cities and capitals. A Capital will be composed

Be let at different prices, varying from twenty, forty, sixty, etc., to four hundred dollars, care must be taken to avoid a *regular and continued progression*, according to which all the high priced suits of rooms would be placed in the centre of the Palace, and all the low priced ones in the wings; the following distribution should be observed.

**MODE OF DISTRIBUTION OF APARTMENTS IN ASSOCIATION ACCORDING
TO A SYSTEM OF COMPOUND OR INTERLACED PROGRESSION.**

In the two sub-wings.*	20.	40.	60.	80.	100.
	60.	80.	100.	120.	140.
In the two wings.	100.	120.	140.	160.	180.
	160.	180.	200.	220.	240.
In the centre.	220.	240.	260.	280.	300.
	280.	300.	320.	340.	360.

The simple, or regularly increasing and decreasing progression, would be extremely defective.

In principle, it would be false, because all the elements of Association should act in a compound, and not in a simple order.

In its practical application, it would be bad, as it would wound the pride of people and paralyze many of the means of accord and harmony. The simple progression would concentrate all the poorer classes in the wings; the apartments of the wings and the sub-wings would soon be lowered in public estimation, and those who occupied them, would be considered as an inferior

* That is, if the first room be let at twenty dollars, the second should be at sixty, the third at forty, the fourth at eighty, and so on in an irregular progression.

class. The simple distribution must be avoided, as it would prevent intermingling and alliances of classes.

The compound progression, as above described, should consequently be adopted; by its means a man or a woman, whose apartments were in the centre or most elegant quarter of the Palace, might be less wealthy than a person, whose apartments were in the wings; for the highest priced rooms of the latter, which are valued at two hundred and sixty dollars, may be more desirable than the lowest priced ones of the former, valued at two hundred and twenty. This mode of regulating the prices of apartments will give importance and value to the wings or extremities, and prevent distinctions, which would in various ways be offensive to personal pride. Too great care cannot be taken to avoid this defect; like every operation, which is *based on simple action*, it would be a source of discord.

We will not speak at present of the stables, which must be distributed very differently from those of civilization, nor of the arrangement of the manufactories and workshops. What we have here said has reference only to the main edifice, the arrangement of one part of which, the Gallery or general hall of communication, proves that the civilizes with thirty centuries of experience, have discovered nothing on the subject of architectural unity. This ignorance is the necessary result of an order of things, which, deviating in every way from a spirit of unity and Association, favors only discord, poverty, bad taste and all the material and passional defects, which arise from *Simple Action*.

of a Series of stampuous Phalanxes,—not of a thousand, or ten thousand incoherent little dwellings, devoid of every thing like order, unity and convenience.

The first practical experiment in Association should be directed by persons thoroughly acquainted with its mechanism, and perfectly convinced of the goodness of the passions and of the truth of Passional attraction as a social guide.

Give the direction to civilizes, and with their false system of economy and their exclusive money-making spirit, they will thwart the whole system of Attractive industry. Their instinctive belief in the viciousness of the passions, their disregard of, or contempt for human nature, would lead them also to sacrifice constantly the demands and requirements of Attraction to arbitrary rules and regulations of their own, and to take their prejudices, instead of human nature, as the standard of truth. The avoidance of civilized prejudices will consequently be necessary to the success of a practical trial.

An agricultural Association founded in the vicinity of a large city, which would afford a ready market for its products, would offer a very profitable investment to capital.

Could a stock-company be formed for such an object, it might lead to important results. Agriculture is the principal source of national wealth; could capital be directed to improving it, to giving it a better organization, it would be the most prompt means of increasing the riches of society, and of insuring general prosperity.

But the whole business energy and talent of the community are directed to unproductive, speculative, intermediate or scheming operations, which do not increase production, but which on the contrary draw their profits from, and are a tax upon, productive Industry.

Commerce, banks, and exchange operations, insurance, trust and other stock-companies, engage the attention of our business

men and capitalists. They are merely dealing in, and operating upon the products of industry, created under the disadvantages of our present miserable and repugnant system of labor. They add nothing to real production, but on the contrary harass and take advantage in a thousand ways of the producing classes, from whose labor their wealth is drawn.

Three-fourths of the schemes and undertakings of civilization prove failures, and cause the ruin of those engaged in them. It is impossible that they all can succeed, when they have to draw their profits from the scanty product, which our present system of incoherent industry yields.

A profitable and at the same time a secure investment of capital is not easily found. Agricultural Association, however, offers the possibility of this combination. The economies of Association combined with a judicious application of labor and soils, would increase the product of agriculture four-fold. The land would be improved by cultivation, and the edifices, manufactorys, flocks, etc., could not be squandered like the capital of a bank.

Could the mania, which now exists for starting banks, be directed to the organizing of Associations,—that is to increasing the products of industry, instead of increasing the *mere representative* of those products, it would soon absorb a very large portion of the present misdirected business energy of the country, and pour in upon it a stream of prosperity, which would sink into forgetfulness all our present petty and unproductive plans of accumulating wealth.

in another; who collect all the meadows on one side, and all the grain lands on the other; they lay out their fields without connection, and their whole system of cultivation is in a state of universal incoherence and methodical excess.

Each individual on his own land, however, makes an abuse of the Interlaced order, for wishing to raise, on the ground he owns, all productions necessary to his consumption, he cultivates twenty kinds of grain and vegetables on a piece of land, which is not adapted to one-half of them. A farmer cultivates indiscriminately wheat and oats, beets and cabbages, hemp and potatoes upon a soil adapted to wheat alone, and then sows with wheat entire fields, which require a varied cultivation.

Another important consideration with the civilizes is the danger of thefts. In the Combined order no risks of this kind will exist, and the system of cultivation can be based fully on the adaptation of crops to soils, and nothing will prevent a judicious distribution in this respect. This distribution is regulated by the three methods, above mentioned: the Massive, the Vague and the Interlaced; the combined application of which is necessary in Association to unite Groups and Series occupied differently, and concert meetings between them in their occupations, so as to interest each other in their pursuits.

A Phalanx, cultivating its domain as if it were the property of a single individual, first ascertains the best use that can be made of each part of it, the diversity of cultivation of which it is susceptible, and the acces-

sory objects which can be cultivated jointly with the pivotal one on each variety of soil. The object of this diversified cultivation is to bring different groups together on the same grounds, so as not to leave a group isolated in its work, although the work is not continued for more than two hours.

For this reason, each branch of cultivation is Interlaced and connected as far as possible with every other. The gardens, which with us are placed near the dwellings, are not in Association concentrated around, and confined to the vicinity of the Palace of the Phalanx; they extend to the fields; and detached beds and plots of flowers and vegetables, which diminish by degrees, are interspersed among the fruit orchards, meadows and woodlands, wherever the soil permits. In the same manner the orchards, which are more distant from the Palace, have clusters of fruit-trees placed in its vicinity as connecting points; rows are also scattered through the gardens, between the beds of flowers and vegetables, and along the walls.

This intermingling of various branches of cultivation, which is pleasing to the eye, is more important still, as it promotes sociability, and leads to friendly unions between Groups and Series. The Serie devoted to the cultivation of pears, may have its large orchards three quarters of a mile distant from the gardens, but it connects its branch of cultivation with that of the gardens by planting in their vicinity a cluster of forty or fifty trees, of such varieties as are best adapted to the soil. This cluster, which requires the attention of a group of the fruit Serie, gives rise to frequent

suffice the establishment of others—a preponderance ought to be given to its pursuits.

A very important source of profit would be the cultivation of extensive fruit-orchards. Nothing yields a better profit, or is more in demand than good fruit. Civilization, in its production, both as regards quality and quantity, is miserably deficient. It is a luxury which the rich even enjoy scantily, and of which the poor are almost entirely deprived. The Association therefore should have extensive fruit-orchards, and make their cultivation one of its leading occupations; it is a labor particularly adapted to women and children, and which is extremely attractive. If the founders of the Establishment proceeded wisely in their plans, they would endeavor by an introduction of suitable branches of cultivation, to awaken a liking for Industry; it would be a powerful means of increasing the product. The cultivation of vast quantities of fruit would enable the Association to organize another branch of industry—confectionary—which is equally as attractive, and which could also be performed by women and children. We include in this branch the drying and preserving of fruit with sugar, preparations of jellies, jams, syrups, cordials, etc. An Association, like the one described, could export tons of preserved fruit yearly; it is a branch of industry to which particular attention should be paid in the first Association.

The government should not neglect such important sources of profit as storage, and a commission and banking business. It should connect with the farm, a store-house, where the farmers in the vicinity could deposit their produce, on which advances would be made, and which the association would sell

on commission. It would have for that purpose correspondents in one or two large commercial towns. The most important operation, however, would be the establishing of a Loaning fund or a Bank in the Association, which, besides making advances like the above, would lend on bond and mortgage to land owners in the vicinity. This would give the establishment popularity in their eyes, and reduce greatly the number of money leaders on a small scale, who are now so numerous in the country. A bank established on this plan would be the commencement of a gradual but certain absorption of the soil or landed property. As these government farms would be established rapidly, and in proportion of one to ten thousand inhabitants, the government in twenty years would, through these banks, become proprietor of one half of the landed property of the country. Each Association would gradually absorb the little farms and pieces of land around, on which it held mortgages, and the lands of persons already involved. Their owners could join the Association if they wished, which should offer the laborer more liberty and enjoyment than he finds in his isolated house—in his cabin or cottage.

The Association having great amounts of products to sell and a great many to buy, would do also its own commercial business. It would have its agents in large market towns, who would sell its products after samples, and who would purchase at wholesale all articles wanted by the Establishment; it would be the height of folly to purchase of country merchants at twenty five and fifty per cent advance, when it could save so large an intermediate profit. This operation would cut off the retail country merchants, as the banks of the Association would the

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little money lenders; and that to the satisfaction of the large importing merchants, who would prefer dealing directly with the Associations, the credit of which would be undoubted. The fourth phasis will commence its monopoly of commerce by first attacking the retail branch, which with its complication and waste, owing to the expense of the multiplicity of principals and clerks, of stores and shops which it requires, is a very heavy indirect tax upon productive industry. It may be urged that the impossibility of guarding against frauds, would prevent the Associations from doing their own commercial business. This however will not be the case; let combination and unity of action be once introduced into agriculture, and reforms in other branches of industry can be effected with very little difficulty.

"We have supposed the founders of the Association actuated by liberal views. This is of much more importance than may at first be thought, for upon it will depend the facility of rapidly establishing other Associations. If the management of the establishment be given to civilized economists, they will most probably overtask the families engaged with work, retrench their comforts, give them poor food, and introduce a strict system of labor. They would not only fail in their project of making the Association more profitable, but would render it an object of fright to the country around, and prevent the organization of other Associations."

"It would be found the best and wisest policy to render the first establishment as agreeable an abode as possible, and the people happy in it;—as happy in their new situation as they are harassed and vexed with cares and troubles in their isolated

households; so that with full liberty of leaving, they will prefer remaining. What trouble and expense will be requisite to attain this result? Scarcely any; it would only be necessary to vary occupations three or four times a day, to introduce some of the stimulants of the Series, to furnish moveable awnings to the Groups of gardeners to shield them from the hot sun, to make an advance of working dresses to each individual, which would be paid out of the general product, to establish a large nursery for children with every convenience, which would conduce very much to the comfort and relief of mothers, who, if poor, are perfect slaves in civilization. A sufficiency must also be guaranteed to every person, so as to do away with all anxiety for the future. Through such means a corporative spirit could be aroused in the Association, and a charm spread over its system of discipline, which ought to be as mild as possible, *but which is indispensable in all assemblages, where the great lever of industrial Attraction, the passionnal Serie does not exist.*"

"These Associations would prove practically the utter falsehood of our civilized prejudices, which make us consider constraint and want as necessary to stimulate and force the mass to labor. Have we not found—the opinions of ancient moralists and philosophers to the contrary — the means of substituting personal liberty of servants in the place of the chains and punishments of slaves in antiquity? It is time the modern world should rid itself of the prejudice, which makes it believe that vexatious privations and moral curbs are the only guarantees of the submission of the working classes and of their perseverance in labor."

If the demands and requirements of human nature were

carefully studied, these practical trials of Association might lead to the discovery of the means of rendering industry attractive, or of organizing it in such a way as to induce its free and spontaneous exercise. Approximations to the organization of the Series might be made, the emulation and rivalries of which would replace such stimulants as pecuniary want, the necessity of providing for a family and anxiety for the future. Man would then approach the solution of one of the greatest problems of his destiny,—*Attractive Industry, or the introduction of liberty in labor!*

Associations like the above would rapidly bring about the great result which is to characterize the fourth phase, to wit, the introduction of economy and order into commerce and agriculture. This operation would replace the frauds, wastes and excesses, which result from the action of isolated individuals, by a well planned system in production and exchanges. The business transactions of society could be amazingly simplified, if sales and purchases took place directly between large Associations instead of separate families, operating on the smallest possible scale.

An Association, it is evident, would not adulterate its products, —would not overtrade, contract bad debts, or fall constantly into those excesses, which characterize the commercial and financial operations of civilization; at least it would possess every means of guarding against them.

If Associations of five hundred persons were deemed too large and expensive, the same results, as far as relates to the regulation of industry, could be obtained by commencing on a more restricted and economical scale. Smaller establishments, say of

two hundred persons each, might be organized. As they would be less attractive and profitable on account of the number, a strict system of economy and labor would be necessary; each individual would have his duty assigned him, the performance of which would be punctually required. Such a system is adapted to Europe with its starving populations. The peasant portion of the rural classes could be collected in these Associations, which would be farms of refuge, where all destitute families could find an asylum and employment. The farms, and all purchases and sales of products being under the control of government, it could introduce regularity, order, and honesty into commerce or the exchange of products, which is so far from being the case at present, and it would give a stimulus to agriculture, and very likely assist in the following:—As civilization, with its instinct of selfishness, considers the isolated-family life the perfection of existence, another method could be adopted, which would introduce combination into agricultural operations, and leave the present household organization as it is. Agricultural Association could take place separate from domestic Association. In this case the system of isolated households, as it now exists, could be continued, and combination would only be introduced in purchases and sales, in storage, planting, harvesting, etc. Such a system would surely require large rural Edifices with which to store, depots, gymnasies and some branches of manufactures would be connected. A large farm ought to be attached to it, cultivated in such a way as to be a model of good farming. The agricultural populations around could find work in these large establishments, as the manufacturing populations now do in our large manufactures. In fact the

system which has resulted from large capitalists embarking in manufactures, would be extended to agriculture.

The families living in the vicinity of the Establishment, would find it greatly to their advantage to deal with and transact all their business through it. The Establishment would be a general agent; it would receive their produce on deposit, which it would sell at the most favorable time, and to the best advantage. This system of storage and sales would save a great many families the expense of barns, and ensure greater safety against fire. They could hire teams at fair rates of the Establishment (which would be well supplied with them) to put in their crops and transport their produce to the store-houses. The Establishment could give occupation to a great many persons during the winter months in its workshops, besides the amount of labor, which it would require during the summer in the cultivation of its lands. With the exception of a certain number of hands regularly engaged, this labor could be performed by members of families in the neighborhood whose entire time was not taken up in the cultivation of their own farms.

The Establishment should render itself popular; it should excite a liking for its system of combination and unity of action, and tend to extend the spirit of association to the household organization or family life. It should have a banking fund to make advances on produce deposited, and to lend on mortgage. The ulterior object of the undertaking would be to absorb the scattered organized large domains cultivated systematically; for so long as the present incoherent system of farming continues, which establishes conflict and opposition of interests in the very foundation of industry, it is impossible to introduce

economy and order into the superstructure, into commerce, manufactures, the domestic organisation, etc.

"Whatever direction the fourth phase may take, observes Fourier, it will offer to old governments, like those of Europe, the following important advantages."

1st. "To force the scum of the population—the portion which is reduced to beggary and all kinds of shifts to live—to join the farms, where they could always find work."

2d. "To greatly facilitate fiscal and administrative operations."

3d. "To diminish city populations by offering them inducements to join the farms, where agricultural and manufacturing operations would be combined."

4th. "To extirpate indigence and beggary, for no beggar in health could pretend to be out of work; as to the infirm, arrangements would be made with the farms to support them."

5th. "To aid essentially poor families in the neighbourhood of the Association; for the farms could give them employment at seasons, when they are out of work."

6th. "To metamorphose the whole commercial system, and give it an economical and methodic organization, so as to prevent its controlling industry and the political power."

7th. "Lastly, to aid efficaciously in the promotion of public health; first, by the prevention of contagious diseases, which are generated and spread by the dirt and privations of destitute families; and second, by an amelioration of climate, which can only be effected by the combined action of Associations, the labors of which would be directed by a central power,—that of the government."

"It is evident that most governments would be strongly inclined to this innovation, even in case a coercive system, like the rigorous discipline of poor-house farms, were to be adopted. The contractors, stockholders and officers of the associated farms, which covered the country, would form a monied oligarchy or aristocracy, something like those of Venice and Berne. The populations of the fourth Age would be silenced perfectly under the pretext of public order and morality. The contractors would keep fifty or hundred writers in pay to prove that this new oligarchy was the perfection of civilization, which would be the truth, for it would be the highest progress of which this society is capable, the fourth Phasis in all its purity."¹²

cultivated fields and manufactories,—offer a painful spectacle to the benevolent man; he sees them filled with destitute workmen whose primary wants are hardly satisfied, exposed in the fields to a hot sun without refreshments, or an awning to shade them, or confined in close and unhealthy manufactories; while in some neighboring town or city the idle rich and loungers in gardens and places of amusement, are supplied with ice-creams, wines and every delicacy.

These pleasures of civilization will, in Association be allied with the charms of productive industry. If a hundred groups are at work scattered over the domain of a Phalanx, each will be provided with these luxuries, which in civilization the rich alone enjoy; each will have refreshments of various kinds in its pavilion, such as fruits, preserves, wines, etc.; and if the occupation is not of the kind, which ends with a repast at the pavilion of some Serie, refreshments will be sent from the Palace to the different groups. Thus the *useful* and the *beautiful*, which are in discord in civilization, will universally be allied in the Combined or Divine order.

How many errors have been committed by philosophers and politicians, who pretend to point out to the world the paths to social happiness, not one of whom has had genius enough to comprehend that neither justice nor happiness are compatible with civilization, and that so far from endeavoring to introduce them into this society, which is a sink of vices, true wisdom would consist in replacing civilization by Association, which is the only avenue to social good.

to human science or to the efforts of individuals—has implanted in man an instinct of social progress, which, it is true, will lead him through a series of transformations, to the attainment of his Destiny; but she has also reserved for his intelligence the noble prerogative of hastening this progress, and of anticipating results, which, if left to the gradual movement of society, would require centuries to effect. Social progress therefore may be effected by instinct or by genius.

If, as we believe, a true system of society remains to be discovered, which will relieve mankind from their present misery, there can be no need of waiting to be forced to it by necessity and suffering; provided the elements, which are necessary to its organization, have been called into existence, and that the laws upon which it is based can be discovered.

The first progress of the human race is to develop industry and the arts and sciences; the second is to combine them and found Association.

The first progress,—the development of industry, has to be accomplished by the action of strong governments, that is by political tyranny; and no other alternative is left to the race..

The second progress,—the organization of association—will be accomplished by the sway, the power of capital; provided the political world is guided merely by that instinct of progress of which we have just spoken, or in other words, if instead of directing the social movement, it suffers itself to be *dragged along* by it. Let us examine briefly why this double progress has to be coerced by a double force or tyranny.

So long as labor is repugnant, is a burden, man avoids it as a scourge. When populations increase, and nations are formed,

the mass *must resort* to labor to live; but they have to be forced to it by the alternative of want and suffering, as they would never undergo it voluntarily. If the strong arm of political power did not keep them in check, their poverty and dislike for labor would induce them to rob the rich and disperse—going back to a nomadic life, or to the forming of hordes, to which the instinct of the oppressed multitude tends.* Governments could not be maintained for the reason that industry is repugnant, and man would perpetually remain in a rude or savage state. As industry can only be developed by the persistence of the mass in labor,—which persistence must be coerced by the action of strong governments, so that no alternative but to starve or work is left them, it is clear that the first progress of mankind is accomplished by political oppression. This oppression is particularly intense in the commencement of societies, when very few facilities for performing labor exist, and before implements of industry are discovered. As a proof of the fact, we find that in the barbarian state, which may be considered the first industrial society, the laboring multitude are enslaved and forced to their tasks by violence and punishments.

* Great efforts are made to establish order in Greece and to civilize it; the truth is that her populations, disgusted with industry, tend strongly to the formation of hordes, which offer to the oppressed mass a more pleasing and adventurous life than they find in the repugnant labor of civilization. The populations of Turkey and various parts of Asia are retrograding and forming hordes; the horde is the ruin of countries whose industry is worn out by excesses, and whose political power is weakened. The horde is appearing at points in Europe, in Sicily and Calabria.

The second progress—the organizing of Association—must, it is evident, be undertaken by governments or the rich; the laboring multitude, whose daily labor is their daily subsistence, cannot think of undertaking any such general measure. It is therefore left to the former, who, in founding association or approximations to it, will of course only consult their own particular interests, and make such use of the mass and their labor as self-interest dictates. Man will more than ever be considered an object of speculation and a machine of production. Strict discipline and a closely calculating system of economy—to which an appearance of freedom will be given, because the laborer through want or destitution assents to it—will hamper personal liberty, and leave but little freedom in the disposal of time, and in the choice of occupations.

With the present anarchical development of industry, organization and order are evident wants. If politicians have not the talent to effect a reform so much required; if they have not the perspicuity to perceive that the discussion of *Social questions* should take the place of the present sterile party controversies, capital and commerce will bring about by instinct what they should have done by intelligence; they will gradually organize the fourth Phasis of civilization with its system of general monopoly and false association. This second important social progress will be accomplished by the grasping tendency or tyranny of capital.

Thus the human race, to accomplish their Destiny, have to be urged on by force; the paths which lead to it are so rugged, and the obstacles to be overcome are so great, that the attainment would be abandoned, if the double power—the po-

litical and the monied, and the interests of those who wield it,—did not force the mass to surmount those obstacles.

An other important fact connected with the social progress of mankind is that, unless the foundation of society—the *industrial organization*—is rightly laid, political wars and revolutions, if undertaken even for liberty and freedom, do not lead to any real progress. The history of the past proves this; antiquity sank under its political commotions, and Europe has had to commence anew the great work of developing industry and of preparing the materials necessary for Association.

If populations throw off the yoke of one form of political tyranny, if they obtain their freedom in barbarian societies, or in the first, second and third ages of civilization, when industry is without organization, when poverty, selfishness and conflict of interest exist, they obtain no permanent ameliorations. New chiefs or leaders arise, who secure their own interests at the expense of those of the mass, whose rights and liberties they trample anew under foot, if it be necessary to the attainment of their ends. The condition of the mass can only be ameliorated by *social or industrial reforms*, and not at all by *political ones*—we see in consequence that Nations, after the most persevering combats for a better condition of things, sink into some new tyranny, without having attained any important end.

But if Industry be organized, if populations have a true foundation to stand upon, if combination and unity of interests unite them, as the conflicts of those interests now divide them, important reforms and ameliorations can easily be effected. Hence the importance of first giving a true organization to In-

dustry, and of introducing into the foundation of the Social compact, order, equilibrium and unity of interests. When a true basis is laid, we may hope to organise a true Political system in which the minority will not be plundered by a small majority, and the weaker interest sacrificed to the stronger. We may even hope more,—we may hope to establish a society in which the misery and injustice which now exist under a thousand forms, and which we falsely believe to be inherent in human nature, will be effectually done away with.

In the present state of things an agrarian, or political revolution of the mass would lead to no social progress. Could governments, on the other hand, resist effectually the encroachment of the monied power, the advent of the fourth Phasis, it would not be either a means of advancing society. It would only retard the social movement; keep society in the third phasis, which, with a dense population, is the most suffering epoch of civilization. All things considered, it is best therefore to move onward, even should it be through one more trial, through a period of degrading pecuniary dependency and the tyranny of capital.

We have before remarked that the two extreme phases of civilization, the first and the fourth, are characterized by a Feudality. That of the first phasis resulted from a *direct* acquisition of the soil. The military chiefs possessed themselves of it by force, and divided it among their followers, making serfs of the populations. The Feudality of the last age of civilization will result from an *indirect* acquisition of the soil. Capitalists and companies will gradually absorb it by the wealth, which they acquire in commercial, banking and other

intermediate operations. The mass without property will, under this new Feudality, be collectively dependent upon the powerful contractors and great bankers, who have in their possession the landed property, manufactures, etc., as were held in the first Feudality, upon the Nobles.

The tendency of the third towards the fourth Phases of civilization, is stronger in this country than in Europe, and for the reason that the commercial, financial and industrial spirit, which is the means of working out this change, is without checks and rivals; the checks in Europe are the military spirit and the great nobility, both of which, however, are yielding their influence to the present great industrial movement, which is sweeping everything before it.

We have already organized, under the name of Trust Companies, institutions which are the form of the first germ of the North Pacific Agricultural Leasing companies. These institutions possess the proper organization for a slow and gradual acquisition of the landed property of the country. They receive the surplus profits, which arise from commercial banking and other operations, and which the owners wish to invest safely in mortgages. Every new revelation in the business world will tend more strongly to make capital seek investments in landed securities, and will hasten the movement, which is destined to dispossess the agricultural populations of their property in the old, rural districts of the country, and

The operations of these companies are not suspended, like those of an individual by death or any other accident, but under the direction of a capable board of trustees, are ever active, managing all the power to benefit the public and

wretched, and ever on the alert to carry out their grasping and rapacious policy.

These companies can be indefinitely increased in the State of New-York under the General Banking Law, of which we have already spoken. The main feature of these new Institutions is to make real estate the basis of a circulating medium,—make it convertible property, represented by stock and paper-money. This system brings the landed property directly under the sway of capitalists and bankers, and will probably be an important aid in the process of absorbing the landed estates of the country, which is now mostly held by those who cultivate it. If other states do not introduce the same, or some similar system, other schemes will be devised, and there will be no respite to that restless, rapacious, grasping spirit, which is now awake, until the entire fundamental property of society,—the soil, manufactures, etc., is absorbed, and until the whole fabric of free competition, of licensed fraud and intermediate rapine, sinks by its own excesses into a vast monopoly, with its false regulative system, and its coerced combination of action.

It is altogether probable that the organizing of large Rural Establishments and the founding of Associations will be the work of stock-companies in this country. Should some powerful company become possessor of an extensive tract of land, perhaps of an entire county, and should it find that the farms, leased out to tenants, yielded but a poor return on the money invested, (for with the present desultory and incoherent system of farming, lands at their present valuation pay but a poor rate of interest,) that the rents were with difficulty collected, and that the land was neglected or worn out, the company might,

to increase its profits and to improve its lands, undertake the organization of large Agricultural establishments, similar to some one of the three, which we have described, or upon some analogous plan. It is of very little consequence by what means a commencement is made; it would soon lead to the desired end—to the introduction of combination into agriculture. It is to this branch of industry that Association must first be applied in order to introduce it into other branches, and particularly into commerce. Thus some large company may realize the project, which we have supposed in Europe executed by a Government. It is singular that it has not been thought of. If our financiers were not so much absorbed in stock, banking and other operations,—operations which require neither deep thought nor calculation, but merely intrigue and command of capital,—some vast undertaking like the above would have been planned and executed.

Agricultural Association, which is entirely overlooked, and which in its early commencement, may appear of but little importance, will be the means of bringing about a fundamental change in our whole industrial, commercial and financial system, and as a consequence in the social organization itself. It would be the most prompt method of giving an onward movement to society, and would in a few years produce great and beneficial results. We therefore say, if the age has not the intelligence to undertake a scientific organization of Association, then let it be commenced in some way, even though it be by that instinct of monopoly and extortion, which is inherent in capital, commerce and finance.

TRANSITION TO THE PRACTICAL ORGANIZATION OF ASSOCIATION.

CHAPTER TWENTY-FOURTH.

SOCIAL INFANCY OF THE HUMAN RACE.

To comprehend the *Destiny of Man* and the possibility of a *great Transformation* from the present state of poverty, suffering and social subversion to social happiness and unity, the mind must elevate itself to see *nothing great* and *nothing small* in the Universe,—to reflect upon the career of the whole human race on the planet as it would upon that of a single individual. The same Serial law, with its false and harmonic action, or with its Transitions and its Organic movement, governs the one as well as the other,—governs the organic existence of the smallest insect as it does that of the most mighty sun !

Why have not men of science comprehended the Destiny of man? why have they not been able to explain the cause of his being, of his existence upon the earth?

It is because they have not speculated or reasoned upon the entire social career of mankind; because they have not embraced in their view the *whole Serie through which the race are to pass*. All the conclu-

sions at which they have arrived; are deduced from the past existence of mankind,—a past existence which is but *the first part or a mere fragment of their entire career*,—and the views, which they have promulgated on man and the universe, are as limited as the circumscribed field of observation from which they have been drawn.

In the narrow circle in which men of science reason, in their ignorance of the Laws which regulate the Social and Organic Movements, they cannot foresee the transformations and organic changes, which must necessarily take place as mankind develop themselves. The indications that the present social subversion and suffering may give way to an era of social harmony and happiness, are not apparent, it is true, from present facts; but our scientific leaders should have discovered that *Duality of Movement* was a Law of the Universe, that principles of discord and unity existed in man, and that the passions were subject to a two-fold mode of development, one of which is true, and the other false. They would then have seen that the false and discordant direction, which the passions receive in our present societies, may be replaced by their true and harmonistic development, and that where the change takes place, it must necessarily be a great Transition.

The human race are now in their childhood,—in the *Ascending Transition or first period* of their existence upon the globe; during this period they are ignorant of their destiny, of the social systems

adapted to their passions, and of the laws of order and harmony which govern the Universe. As men are not aware of this state of *Social infancy*, they look upon the past career of mankind as the *true or natural condition of their existence*, and they believe that the state of discord, suffering and trouble, which characterizes the *Transition*, is to continue during the *entire course* of their career.

We have explained with sufficient clearness, we believe, in Chapter Sixteenth, that at the commencement of the existence of all beings and creatures, there is a period of suffering, weakness and ignorance. This period forms the Ascending transition of the existence, and comprises a *small portion of it*, like an eighth, sixteenth, thirty-second or less. It is a period of *false or subversive action*, and is an *Exception to the General law*, the action of which is *true and harmonic*. Wherever the *Harmonic Movement* does not exist, the *Subversive* necessarily most; for complete Inertia is an abstraction. *Pleasure* accompanies the Harmonic movement, as *Pain* accompanies the Subversive.

Let us illustrate this view by an example, for its clear comprehension is important. At the commencement of the life of man,—in his childhood or the ascending transition of his existence, we find physical and intellectual weakness. Before the child accustoms itself to the world in which it is to live,—to its food and air, it goes through a variety of dis-

eases or sufferings, such as teething and cholics;—and during the first years of its young age, its mind cannot elevate itself to comprehend the laws and system of the Universe. This *double weakness* is, however, only an *Exception* to the general course of man's life, for if he lives as his physical organization requires, (which he does not in civilization,) he will enjoy on the one hand a long career of health,—with here and there a few exceptions, which only serve to confirm the general rule,—and if he attains the age of puberty, he will throw off on the other hand his intellectual weakness, and gain the power of comprehending God, the Universe and Destinies.

Why do poverty and suffering exist in the world? why does a false and discordant action reign in society? This question is answered above: it is because the human race are young upon the planet; because they are in their *infancy*, or in the first or transitory period of their social career,—a period of physical weakness and mental ignorance. This is the simple explanation of the past and present state of social evil and misfortune; and in this explanation is contained the proof that *a great social change must take place*, and that to the present social incoherence and suffering, social harmony and happiness must succeed, for it is a transition inherent in the *Law of Duality of movement*, or two-fold mode of development, which forms a part of the laws of Universal movement.

more aged, it is natural, from the time of weaning, that the child should begin to manifest a taste for material objects, and to seek them out, and to play with them, or to handle them. As you develop the child, you also develop the *material instinct*, which is the first of the three.

CHAPTER THIRTY-ONE.

EDUCATION OF THE FIRST ORDER OF CHILDREN.

We now arrive at the period, when the initiation of the child into industry, or the awakening in it of a taste for industrial occupations, takes place. Unless the development of industrial instincts be early commenced, the whole system of Education will be a failure. The first tendency of man being to riches,* we may say that the Education of the child is falsely commenced, if in the outstart, at about the age of two years, it does not devote itself freely and spontaneously to productive Industry, which is the source of riches; and if, like the civilized child, it runs into all kinds of mischief, and breaks and destroys what ever comes in its way, which foolish parents think charming.

As soon as the child can walk and run about, it passes from the class of the *Weaned* to the next class

* The three tendencies of attraction are:

1st. <i>Riches.</i>	2d. <i>Groups.</i>	3d. <i>Series.</i>	\bowtie	UNITY.
Material Refinement.	Affections.	Association.		Harmony.

in age, which we will term *Little Commencers*.* If it has been brought up from its birth in the nurseries of a *Phalanx*, it will be strong enough at the age of twenty-one months to join the children of this class. There is no distinction made at this age between the two sexes, as it is important to mingle and confound

the first impressions of the mind, in order to give the child a more equal development.

		*CLASSIFICATION OF CHILDREN IN Ages or Orders,
		1st. Age, Transition, Germ, Sucklings, Weaned,
		from 0 to 1 year. from 1 to 2 years. from 1 to 2 years.
1st. Age, Transition, Germ,		1st. Order or <i>Little Commencers</i> .
		from 2 to 3 years.
2d. Age, Industry, to		2d. Order or <i>Initiated</i> , from 3 to 4½ years.
2d. Age, Industry, to		3d. Order, from 4½ to 6½ years.
4th. Age, to		4th. Order, from 6½ to 9 years.
5th. Age, to		5th. Order, from 9 to 12 years.
6th. Age, to		6th. Order, from 12 to 15½ years.
7th. Age, to		7th. Order, from 15½ to 20 years.

The *Sucklings* and *Weaned*, are the most germs of future individuals; they are not therefore classed as an Order.

The First Age or Order, is composed of children from two to three years of age. We term them *Little Commencers*, because, childhood at their age, commences its first initiation into Industry.

We give to the Second Order, the title of *Initiated*, because, at the age of four, the child has already acquired a knowledge of some details in divers branches of Industry, and is initiated into its occupation.

These two first Ages form the Transition to Industry, as during them children are acquiring preparatory notions of, and forming their bodies to, its exercise.

now wasted in unproductive plays and mischief, could be directed to useful Industry and to studies.

But the great advantage of such an Institution would be that a practical or industrial, and at the same time a scientific education,—infinitely superior to what can be received in the best schools of civilization,—could be given to the children. Our present systems of education pay no attention to their health, to the development of their bodies, and to their industrial education. They neglect three quarters of the task of a true system of education, and perform the remaining quarter most miserably.

An Association might also be organized with two hundred grown persons. But with this number the mechanism of the Groups and Series could not be applied: four hundred are necessary for that purpose. Such an Association would offer, however, a profitable investment to capital, for besides the great economies which would result from Association, the varying of occupations and the introduction of more convenience and elegance into the organization of labor, would give a zest to Industry, which would increase immensely the real product.

To make a trial, which would test fully the problem of true Association; that is—of an order in which labor and social relations would be regulated by Series of Groups, in which Industry would be rendered attractive, the passions harmonically developed and usefully employed, capacities and talents called out and judiciously directed, the demands and requirements of human nature satisfied; four hundred persons at last are necessary. With this number the Serial mechanism, which is the only true regulating principle of Industry and social relations, can be applied.

We take the above number, because with it about fifty Series can be organized; and fifty at least are necessary to embrace industrial occupations enough to admit of frequent changes of

functions and to apply Groups to closely compared varieties of animals and vegetables, which is necessary to call forth emulation and rival pretensions, and to give rise to the leagues, contrasts and enthusiasm, of which we have spoken in the chapters on the Groups and Series.

This explains why Association is impracticable with a small number. Where the Serial organization does not exist, passionate equilibrium and harmony are impossible. Discords and antipathies break out in all small unions as daily experience proves: what is more discordant than the family group? The error has been committed to suppose that discord was inherent in man, and that the larger the Association the greater would be the discord. It has not been discovered from numerous indications in the material world, that Harmony is only possible, where there is a sufficient number of elements, and those elements are rightly classed. To harmonize characters and passions, an Association of four hundred persons at least is necessary, and the mode of classification is the Serial.

With eight hundred persons a brilliant experiment could be made; higher harmonies and equilibriums could be developed, a more perfect organization given to the Groups and Series, stronger rivalries aroused, a broader field opened to ambition and capacities, greater energy directed to Industry, and the product or profit greatly increased. With an Association of eight hundred persons, success would be more prompt and complete than with an Association of four hundred, provided it was directed by a skillful hand.

We shall describe an Association of the largest order, that of eighteen hundred to two thousand persons. It will explain the smaller Associations, which are reductions of it.

As we speak of two thousand as the largest Association, it may be supposed that there will be no towns and cities in the Combined Order. Such will not be the case: Association will have its large cities and capitals. A Capital will be composed

the child is a natural incentive to industry. To awaken in it, a taste for its occupations, it will be taken to the little workshops, where it will see children three years old capable of handling little hammers and other tools. Its propensity for imitation will be aroused, which it will wish to satisfy; some little tools will be given it, but it will desire to take part with the children a little older than itself, who know how to work, and who in consequence, will refuse to receive it.

The child will persevere, if it has a decided inclination or instinct for the branch of industry. As soon as the mentor perceives this, he will teach it some little detail connected with the work, and it will soon succeed in making itself useful in some trifles, which will serve as an introduction. We will take as an example, a simple occupation, like the podding of peas, which the smallest children can perform. This work, which now occupies grown persons, will be reserved to children two, three and four years old. The room used for the purpose will contain an inclined table, on the lower side of which are several cavities; two children between three and four years of age are seated at the upper side; they pod the peas, which roll to the lower side, where three *Little Commencers* of the ages of twenty-five, thirty and thirty-five months are seated, who have merely to separate the smaller from the larger peas.

The smallest are wanted for the more delicate kinds of cookery, the middle sized for the more common kinds, and the largest for soup. The child of thirty-five months first selects the smallest peas, which are the most difficult to cull; it passes all the large and

men and capitalists. They are merely dealing in, and operating upon the products of industry, created under the disadvantages of our present miserable and repugnant system of labor. They add nothing to real production, but on the contrary harass and take advantage in a thousand ways of the producing classes, from whose labor their wealth is drawn.

Three-fourths of the schemes and undertakings of civilization prove failures, and cause the ruin of those engaged in them. It is impossible that they all can succeed, when they have to draw their profits from the scanty product, which our present system of incoherent industry yields.

A profitable and at the same time a secure investment of capital is not easily found. Agricultural Association, however, offers the possibility of this combination. The economies of Association combined with a judicious application of labor and soils, would increase the product of agriculture four-fold. The land would be improved by cultivation, and the edifices, manufactorys, flocks, etc., could not be squandered like the capital of a bank.

Could the mania, which now exists for starting banks, be directed to the organizing of Associations,—that is to increasing the products of industry, instead of increasing the *mere representative* of those products, it would soon absorb a very large portion of the present misdirected business energy of the country, and pour in upon it a stream of prosperity, which would sink into forgetfulness all our present petty and unproductive plans of accumulating wealth.

The child two years old will find consequently in the little workshops of a Phalanx enticing occupations, which is not the case in civilization, and which will develop its tastes or instincts for industry. These instincts in civilization either lie dormant or are entirely smothered.

MEANS OF DEVELOPING INSTINCTS FOR INDUSTRIAL VOCATIONS IN CHILDREN.

- 1st. Charm of little workshops, and of little tools, adapted in size to the different ages.
- 2d. Application of all playthings, such as little wagons, wooden horses, dolls, etc., which are useless in civilization, to purposes of industrial instruction.
- 3d. Charm of ornaments and uniforms; a feather at present often suffices to bewitch the country lad, and induce him to enlist; what then will be the power of handsome ornaments and uniforms with the child in inducing it to take a part in gay, and happy groups with its equals?
- 4th. Privilege of appearing on parade, and of using tools; we know how much such privileges stimulate children.
- 5th. Gaiety and animation, which always accompany assemblages of children, when they are engaged in occupations, which are pleasing and attractive.
- 6th. Pride of having performed some trifles which the child believes of high importance; this illusion is cherished.
- 7th. Propensity to imitation, which is so predominant in children, and which acquires a ten fold intensity, when their emulation is excited by the ex-

theoretical and practical knowledge, should be associated. The greatest diversity possible should exist, for the greater the diversity of passions, talents, fortunes, etc., of the members, the easier it will be to harmonize them.

If the founders of the first Phalanx were to associate at once two thousand persons, or for a trial on a reduced scale, eight hundred, it would prove a failure. On the one hand, the working classes, not knowing how they were to be employed, would dictate terms, and exact too much. On the other hand, the richer classes would want confidence and refuse to enter into any contracts. Both classes should be led to solicit admission as a particular favor; and to attain this end, it will only be necessary to proceed judiciously in the choice of the first set of members admitted, who should consist chiefly of poorer and hired persons. Two years would be requisite to perfect an organization on a large scale, and nine months on a small.

Every possible variety of agricultural pursuits should be carried on in the Association. Three branches of manufactures at least should be organized to afford occupation during rainy days and the winter months; besides various practical branches of the arts and sciences, without including those pursued in the schools.

Seven-eighths of the members should be agriculturalists and manufacturers; the balance capitalists, men of science and artists, who in a small Associa-

tion of four hundred persons, would be unnecessary; but we are here describing the largest Association, that of two thousand persons, which should first be understood, as the other is merely a reduction of it.

In laying out the fields and in organizing the workshops of the first Phalanx, it will be necessary to foresee and calculate as far as possible the degree of attraction, which each branch of industry will excite. The plum-tree, for example, is less attractive than the pear-tree; fewer plums than peaches consequently should be planted. The degree of attraction, which each branch of Industry possesses, will be the only guide to follow in the choice of occupations.

Political-economists would reason differently; they would lay it down as a principle, that those objects should be cultivated, which produced the most. The first Phalanx should avoid this error; it will have to follow a different policy from those which follow it. When Association becomes general, it will be necessary to regulate Industry to suit the demands of interest as well as of attraction; but in the first Association a different object is to be attained; the great question is to succeed in inducing eighteen hundred to two thousand persons to work from attraction alone; and should it be found that the cultivation of thistles and briars was more attractive than the cultivation of fruit-trees and flowers, it would be necessary to abandon fruit-trees and flowers for thistles and briars in the first Phalanx.

As soon as the two great ends of Association,—*Industrial attraction and Passional equilibrium* are attained, means will be found of extending the sphere of Industry to useful objects, which were neglected in the commencement. *The first and sole aim should be to render Industry Attractive*, without regard to objects cultivated ; it should suit its policy to this great end, and solve the problem of *Industrial Attraction* by any and every means within its power.

The internal organization of the Phalanx will, in the commencement, be under the direction of a Council, composed of stockholders, distinguished for their wealth or their industrial and scientific acquirements. Women, if there be any capable, will take part with the men ; they will in Association be upon a level with them in all business matters, provided they possess the necessary knowledge.

In Association no community of property can exist, nor can any *collective* payments to whole families take place. An account is kept with every member individually, even with children over four and a half years of age; and every person is remunerated according to **LABOR, CAPITAL AND SKILL**.

Parents, husbands, wives and friends can, as in civilization, put in common, if they wish, what they possess; but the Phalanx in its relations with them, opens on its books an account with each individualy, even with the child five years old, the profits of whose industry do not go to the father, but are re-

served and constitute, together with legacies, inheritances and interest, a fund, which the Phalanx preserves for him until he is of age.

All lands, machines furniture, or other objects, brought by members into the Association, are appraised at their cash value, and represented, as well as the monied capital paid in, by transferable shares, which are secured upon the personal and real estate of the Phalanx, that is upon its domain, edifices, stocks, manufactories, etc. The Council transfers to each person the value in shares of the objects, which he has furnished. A person may be a member without being a stockholder, or a stockholder without being a member. In the latter case, he receives no part of the profits, which are awarded to *Labor and Skill*.

The annual profits of the Association are, after taking an inventory, divided into three unequal portions, and paid as follows:

Five twelfths to *Labor*.

Four twelfths to *Capital*.

Three twelfths to *Practical and theoretical knowledge*.

Every person may, according to circumstances, receive a part of the three classes of profit, or of any one separately.

The Council, which has charge of the financial department, advances to the poorer members, clothing, food and lodging for a year. No risk is run in

making this advance, for it is known that the product of the labor, which each individual will perform by *Attraction or pleasure*, will exceed in amount the advances made him; and that the Phalanx, on balancing its accounts after the yearly inventory, will be debtor to the poorer class, to whom it has made the advance of a *minimum*.

This *minimum* comprises meals at the tables of the third class.*

A decent dress, and uniforms of work and parade; besides all implements necessary to their industrial occupations.

A room and bed-room for each individual, and admission to the public halls and saloons, and to all places of amusement.

As Association admits of no coercive measures, all labors to be performed are pointed out, but not ordered by the *Arcopagus*, which is a supreme coun-

* To avoid uniformity and a monotonous equality, which are inadmissible in Association, and to satisfy all tastes and fortunes, there will be tables of three different prices. Every person subscribes to such tables as his fortune or inclination directs.

Alongside the large banquet halls, will be small dining rooms, where groups and parties can dine alone. An arrangement of this kind will greatly increase, at last so far as living is concerned, *Individual Liberty*, which people are afraid may be destroyed in Association. The civilized in his monotonous household, dines three hundred and sixty-five times a year with the same company. In a Phalanx, each person has the choice of fifty tables at least, and can vary his company daily, if he wishes, dine one day with one set of friends, the next with another, as his inclinations or his industrial rivalries and occupations may direct. *

cil of Industry in Association. This council is composed of the higher officers of each Serie, of men of age and experience, and of the principal stock-holders, who have a vote for each share. Its influence is based upon public opinion, and its decisions are subjected to attraction,—each Serie deciding freely and without restriction as to its own industrial interests. The Areopagus cannot, for example, order reaping or mowing; it declares merely from observations made that such or such a time will be most suitable for those operations; each Serie afterwards acts according to its own choice, which cannot, however, differ much from that of the Areopagus, as the latter is authority in the opinion of the public.

The Council, of which we have spoken, and which has the supervision of the daily concerns of the Phalanx, is second in authority to the Areopagus, and is composed of delegates from that body.

§ II.

Men most opposed to Association, will be capitalists and landholders. We will enter consequently into a short examination of the mode of employing and investing capital in Association, and of the value of real-estate in this new order. The advantages, which Association offers in these respects, must strike the attention of those two classes, whose interests suffer so much from the frauds, speculations and revolutions of civilization.

After a life spent in making a fortune, new difficulties and anxieties arise in preserving and guaranteeing it to children, who, after the death of the father, are so often the victims of frauds and bankruptcies, or of faithless or careless guardians. These dangers will cease the moment Association is organized, and this advantage, it strikes us, is among the first to be pointed out.

Land, in the Combined order, is not owned without a guarantee of product, as is so often the case in civilization. An entire Phalanx cultivating a domain, becomes security to the capitalist who owns stock; (which is the same as owning the land and edifices, as they are mortgaged to secure it;) and in case of damage by hail or other accidents, the stock-holder is sure to receive the *minimum* rate of interest, which is guarantied to him by the entire Phalanx and by those of the region around. In Association, the Phalanxes insure each other against such losses.

Capitalists, from pride or distrust, may be opposed to Association; we must multiply consequently details to satisfy them; we must prove to them in various ways that in civilization they are deprived of all the advantages which they desire, and that in the Combined order alone, they will possess them.

To hear civilizes talk, it would be supposed that they possess fine domains, superb landed estates. But what interest do those estates yield? Hardly three per cent, after deducting taxes, delays, thefts, accidental damages and law-suits, which, in civilization

cannot be avoided, for according to the adage; *who has soil has turmoil*. There are besides years, when there is a complete failure of crops, and the land-holder receives nothing, which must be taken into account.

If capitalists understood the system of Association, they would feel no repugnance in investing their property in the partnership of a Phalanx. Are they not at present in copartnership with each of their tenants? In Association the entire Phalanx is in copartnership with them and becomes their tenant. All its lands, edifices, flocks and manufactories are mortgaged to secure their stock. Will they obtain any such security in the present system? Will they see a hundred families pledge themselves collectively to guaranty them an income from their lands?

It is only in Association that they will find:

1. Guaranty of a fixed income, exempt from deduction for losses, which may be sustained by the lands, edifices, etc.
2. Great increase of real or positive revenue, owing to the increase in production.
3. Increase of the clear profit by exemption from accidental charges, such as superfluous taxes and assessments, law-suits, etc.
4. Additional profit of labor and skill, without the care and anxiety of supervision.

To these various advantages is to be added another, which is unknown in civilization, and which its financiers would never have succeeded in realiz-

ing ; it is the power of rendering real-estate a transferable and circulating medium, which can be converted at will and without loss into money.

Every Phalanx will, when called upon, buy its shares at the valuation of the last inventory, with interest for the part of the year which has expired. Thus, did a capitalist possess millions, he could realize his fortune at a moment's notice, and without loss or expense.

If a Phalanx had not funds on hand to purchase the shares of a large stock-holder, the Council of the province or region in which it was situated, would advance the money and take the stock, which in Association is considered as the best of investments.

The landed stock of Association yields a large interest without the trouble of supervision and without incurring any risks. The shares cannot be lost, burned up or stolen, as they are registered on the books of the Phalanx, and on those of the capital of the region.

All property consequently will become convertible in Association, although well invested, bearing a large interest, and secure against frauds. This convertibility of property is a point on which our political economists fail entirely. So difficult is it to command ready capital that the English deposit large sums with bankers, receiving no interest and incurring the risk of bankruptcy for the sole advantage of having ready funds at command. A man, in a large commercial town may also keep a convertible

capital on hand by informing himself daily of the credit of business men, but even in this case, if he is not very careful in his investments, he finds himself involved in losses by frauds and failures.

An Association can in no case become bankrupt, or carry off its lands, edifices, manufactories and flocks, as could be done with the capital of a bank. A collective and reciprocal insurance will exist against all damages by the elements, which will, however, be very much reduced by a system of general cultivation. Conflagrations will also be reduced to almost nothing, owing to the precautions, which can be taken in the construction of the edifices of Association, and in its domestic system.

A minor runs no risk of losing his property, or of being wronged in the management of the principal or income: the administration of it is the same for him as for the other stock-holders; if he inherits stock in divers Phalanxes, the stock is registered on their books; it bears the same interest for him as for others, and can, under no pretext, be transferred for him until he is of age, when he can dispose of it as he chooses.

A Phalaux may incur a loss in an industrial enterprise, like the establishment of a munufactory; but before undertaking any operation, which may be considered hazardous, such as a new branch of manufactures, the working of a mine or any other experiment, which is without the pale of its ordinary undertakings, it notifies each stock-holder of the

same, who is free to dispose of his shares, or to take no part in those enterprises, which do not obtain his confidence. He can consequently retain his stock and take the ordinary chances of profit ; he would in such a case receive a full dividend, even were the Phalanx to lose in a new undertaking.

But a Phalanx in a body directed by its Areopagus of experienced and practical men and by the advice of neighbouring Associations, will not, like an individual, be exposed to imprudent speculations ; and if any industrial operation be hazardous, care will be taken to divide the risk among a number of Phalanxes, consult well beforehand, and cover the risk by insurance. As to frauds, none can exist.

Other regulations of Association, in which we will not yet enter, will prove that real estate can only be *convertible at will and well secured* in Association, and that it is neither convertible nor secure in civilization, whatever efforts may be made to attain either of these two ends ; for he who invests in real estate, holds a property which is not convertible at will, and is not secure against frauds, law suits and other dangers ; and on the other hand, the capital of a man engaged in banking or financial business, is not safe and always realizable, for failures and business frauds are constant dangers and obstacles in the way.

they must give proofs of skill and dexterity in various branches of industry, and to attain this end, they apply themselves diligently. These two children are too young to take a part in gardening. However, on a fine morning, a mentor takes them to the gardens, where a numerous assemblage of children, four, five, and six years old, have just made a collection of vegetables, which they are loading upon a dozen little wagons drawn by dogs. In this assemblage are two friends of George and Raymond, who have been recently admitted among this class of children.

George and Raymond desire to take part with these groups; this is refused them, and they are told that they cannot make themselves useful; as a proof, to one a dog is given to harness, and to the other some radishes to do up in a bunch; they cannot succeed in performing the task allotted to them, and the older children reject them without pity, for children are very strict with each other as to the manner of performing work. They pursue a different system from fathers who excuse the awkward child under pretext that it is too young.

George and Raymond seek, in their disappointment, their Mentor, who promises them that in three days they shall be admitted, if they will take lessons in harnessing. They afterwards see the train of elegant little wagons depart: the groups of children put on their belts and plumes, and forming in a column around their standard, follow to the sound of music.

George and Raymond, rejected by this brilliant assemblage, return, with tears in their eyes, to the

assylums, its forts and fortifications, and its scaffolds and dungeons. Could the social subversion which now reigns, be reflected more faithfully than it is in present constructions?

Association will have its ARCHITECTURE, and it will be an architecture of combination and unity. When men are associated and united, one vast and elegant edifice will replace hundreds of the isolated and miserable constructions of civilization.

The edifice of a Phalanx must be planned to suit the requirements of human nature, and adapted to the individual and social relations, wants and pleasures of an Association of two thousand persons. From a perfect knowledge of human nature, can we not deduce the construction of an edifice perfectly suited to it? Most certainly. As perfectly as the body is adapted to the soul, so perfectly can man adapt his dwelling to the demands of his social existence.

Let us explain this by an example. We find in man the religious sentiment: it requires an edifice where it can manifest itself with dignity. Different religions have called forth different architectures,—pompous or solemn, like the spirit which animated them. The church, the temple, the mosque, the pagoda are architectural expressions of a profound sentiment or attraction in man. If he can build an edifice, which shall answer to one of the requirements or sentiments of his nature, can he not, with a true knowledge of his whole nature, build an edifice, which shall answer to all his sentiments and wants, or to all his passional requirements? Yes, and the century will prove it.

In the architecture of the future, there will be nothing arbitrary; it will be based upon the passional harmonies of human nature, and will combine in the highest degree the useful and the beautiful.

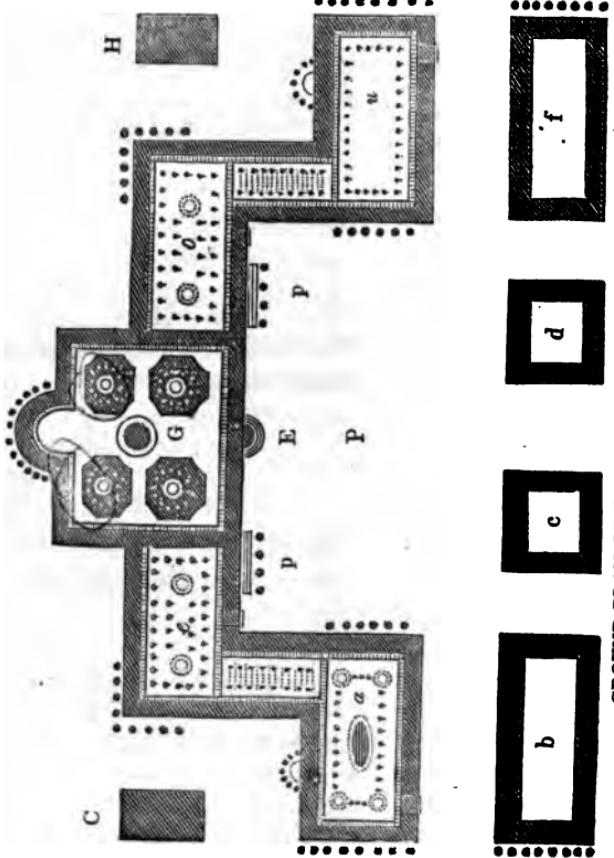
any utility. The Phalanx will always be supplied with these playthings, but they will be used only for purposes of instruction, and as a means of initiating the child into industry. If it be permitted to have a drum, it will be to enable it to obtain admission to a band of young musicians. Playthings for girls, such as dolls, etc., will be in other ways of as much use as little wagons and drums.

Critics will probably remark, that the work done by the dozen little cars, could be more economically performed with one large wagon. It doubtless could, but for a trifling economy of the kind, the advantage of an early familiarity with agricultural occupations, such as harnessing, loading and driving little wagons, would be lost; besides, the more important advantage of exciting an interest in the child for the various branches of cultivation in which it takes a part by the performance of these little details; this interest will be extended by degrees to agriculture in general. It would be a misplaced economy to neglect such means of developing capacities, and exciting an attraction for Industry.

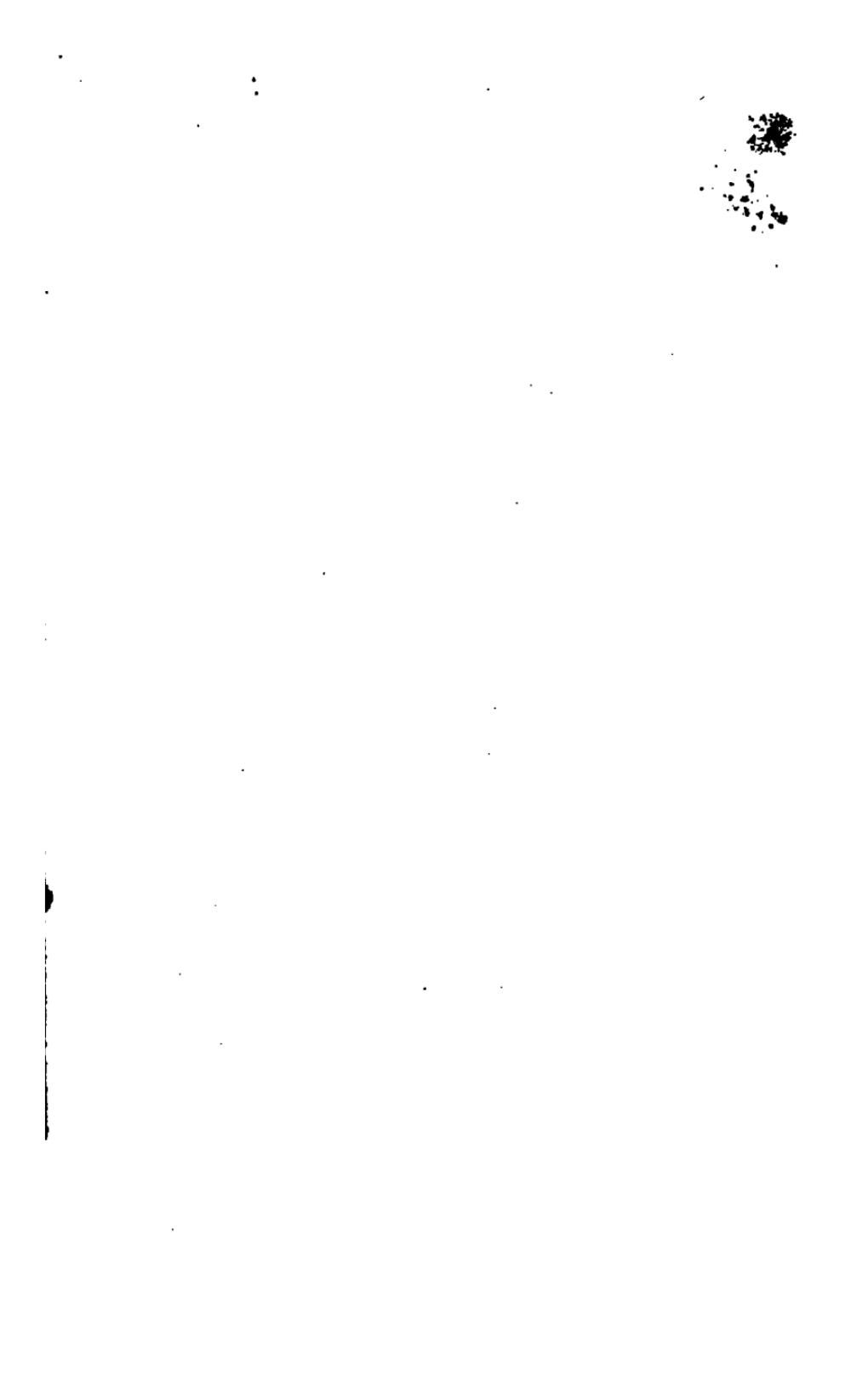
Another source of emulation which will be very important in Association, but which cannot be made use of in civilization, is the precocity of certain children. Among all ages there are always some, who are very forward both in mind and body. These forward children advance in grade before the usual time; this is a cause of jealousy and emulation for their equals, whose company they have quit. Civilization cannot make use, like the Combined order, of this pre-



VIEW OF THE EDIFICE OF ASSOCIATION, FROM AN ELEVATED POSITION.



GROUND PLAN OF THE EDIFICE WITH ANNOTATIONS.



and other important public halls, and the high priced apartments are placed in them.

All noisy occupations should be carried on in one of the sub-wings; court-yard u, would answer for this purpose. The edifice, as the plan shows, is distributed according to a Serie with a centre, wings and sub-wings.

The court-yards, e and o, in the wings are used,—one for the kitchens, the other for a repository for the choice and elegant equipages of the Phalanx. They must be ornamented with trees and shrubbery.

C, the Church.

The building H can be used as a Concert hall, or as an Opera house; it would be better to separate it from the main edifice, with which it can communicate by a covered passage.

The range of buildings around the court-yard a, can be used for a hotel or carayanserai; it will contain the rooms devoted to visitors and travellers. The court-yard u, will contain the shops of black and tin smiths, carpenters, etc.

Around all the court-yards and the garden G, winds a spacious and elegant gallery or corridor, which is warmed in winter and ventilated in summer, and which connects all parts of the edifice; it forms a kind of elegant covered street.

The Gallery is represented by the narrow light line, which winds around the inside of the dark broad line. The dark line does not represent the foundation walls of the edifice, but the ranges of buildings. The width of the dark und the light line, which is the width of a range of buildings, is seventy-two feet.

In order not to give too great a length to the Palace, it will be composed of a double range or row of buildings, which is represented in the plate by the double row of broad dark lines, between which the court-yards and the garden G are enclosed.

CHAPTER TWENTY-EIGHTH.

EDIFICE OF THE PHALANX.

§ I.

The edifice, outhouses and the distribution of the grounds of a Society, whose operations and industry are regulated by Series of groups, must differ prodigiously from the constructions of civilization, from its isolated dwellings and villages, which are adapted to families, between whom very few social relations, and no combination of action, exist. Instead of the confused mass of small houses, which compose our towns and villages, and which vie with each other in dirt and ugliness, a Phalanx builds a regular edifice, as far as the land permits. We will add a general description, supposing the location to be a favorable one.

The centre of the Palace should be reserved for quiet occupations; it will contain the dining halls, council rooms, the exchange, library, reading-rooms, etc. In it will also be placed the observatory, the telegraph, the chime of bells and the tower of observation, which overlooks the domain, and from which orders can be issued; the range of buildings, which form the centre, will enclose a winter garden and promenade, ornamented with evergreens.

In one of the wings should be located all manufactories and workshops of a noisy nature, like those of carpenters and blacksmiths; in it also should be held assemblages of children engaged in industrial pursuits, who are generally very noisy. Association will avoid by this means a great inconvenience of our cities in almost every street of which some tin or blacksmith, or some learner of the clarionet stuns the ears of fifty families around. In the other wing, the hotel, with apartments and saloons for strangers, should be placed, which would prevent the centre of the Palace from being crowded.

Besides the private rooms and apartments, the Palace must contain a great many public halls and saloons for social relations, and for the meetings, occupations and pleasures of the Series. They will resemble in no way our halls and saloons, in which all parties and social interchanges are carried on confusedly. A ball or a banquet forms at present but one assembly without subdivisions; the Combined order will not admit this confusion; a Série will always be composed of three, four or five divisions, and will occupy as many contiguous saloons: the saloons must have small rooms adjoining them for groups and committees of the divisions. We will take as an example the banquet halls, which will comprise nine saloons of unequal sizes:

1. For persons extremely advanced in age.
2. For children.
3. For the third class of fortune.
2. For the second class of fortune.
1. For the first or richest class.

Anjoining these banquet halls must be small dining rooms

for parties or groups, who may wish to eat apart from the large tables. Parties of friends will wish daily to dine by themselves; they can do so in these rooms, where they will be served in the same manner and at the same price as at the large tables.

The store-houses, granaries and stables must be placed, if possible, opposite the Palace. The space between the two will form the grand square, where parades and important festivities will be held. The Palace, to make an approximate calculation, must be about twenty-two hundred feet in length; with these dimensions the grand square can be twelve hundred, and the wings each five hundred feet long. This estimate is for a Palace of the largest description. As we descend to smaller Associations, the size of the edifice will of course be reduced; and for a small Association of two hundred persons, a very plain building can be used; but we are here describing the Palace of a Phalanx of the largest class.

The space left in the centre of the Palace, behind the grand square, is reserved for a winter garden and promenade, and is planted with evergreens. This garden must occupy an enclosed area, which does not open upon the fields.

In order not to give too great a height to the Palace, which would diminish the facility of intercourse, the lines of buildings, both of the wings and centre, should be doubled, as we see in the plan; this would leave open spaces of a hundred, to a hundred and twenty feet wide between the two parallel ranges of buildings; they would form elongated court-yards, traversed by corridors supported by columns on a level with the first sto-

ry. If these elongated court-yards or spaces between the two ranges of buildings, were less than a hundred feet wide, they could not well be planted with trees and shrubbery, and would be inadmissible in Association, in which the ornamental and the pleasing must in every way be combined.

The gardens should be placed, as far as practicable, behind the Palace, and not behind the stables and granaries, near which the wheat and other fields would be better located. This distribution, however, will be regulated by localities; but we are now speculating upon a choice location.

We will not enter at present into a description of the distribution of the fields and gardens; we will make it the subject of a special chapter.

Through the ground story of the Palace, openings or arcades will be left at intervals for the passage of carriages.

To save walls and land, and to promote facility of intercourse, the Palace should be three stories high, besides the attic and basement. It should rest upon a high basement, which would form a spacious ground story, between which and the first story, along which the gallery runs, a semi-story should be constructed. This semi-story and a portion of the basement would contain the sleeping rooms of children, and of persons extremely advanced in age.

§ II.

GALLERIES OF ASSOCIATION.

We will now proceed to give a short description of the Gallery of the Palace, which is a spacious and elegant covered avenue or corridor, that serves as a means of communication between all parts of the edifice.*

The Galleries of the Palaces of Association are a mode of internal communication, which would be alone sufficient to make us disdain the palaces and greatest cities of civilization. Whoever shall see the Galleries of a Phalanx, will look upon the most elegant civilized palace as a place of exile, as the residence of idiots, who, after three thousand years of architectural studies, have not learned how to construct healthy and commodious residences.

In Association a man of the most humble fortune will go from his rooms to the public halls and manufactories through galleries, warmed in winter and aired in summer. The inhabitants of the Palace can, in the height of winter, communicate with the workshops, stables, store-houses, bazaars, banquet and ball rooms, public saloons, etc., without knowing whether it rains or blows, whether it is warm or cold; and the details which we shall add, authorize us to say, that if the civilizees, with three thousand years of study and practice, have not yet learned how to construct themselves residences, it is not very sur-

* Around the interior of the entire building winds a spacious gallery or corridor, which is, so to say, the street of the Phalanx. It is an elegant covered avenue, from which flights of stairs and other means of communication lead to every part of the building.

prising that they have not learned how to direct and harmonize their passions. When men fail in the smallest calculations in the material order, it is not surprising that they should fail in important calculations in the passionnal order.

Let us enter upon the description of the Galleries, which are one of the principal charms of the Palaces of Association. A Phalanx containing two thousand persons, is quite a little city, particularly as it has extensive rural buildings, which our towns have not.

The Phalanx has no exterior street or uncovered way, exposed to the inclemency of the weather; all quarters of the edifice can be communicated with by means of the large Gallery, which passes along the first story, (that is the story above the basement and the semi-story,) encircling the centre and wings of the entire Palace. At the extremities of this spacious corridor are covered passages, supported by columns, and also underground passages, which form elegant covered ways, leading to every part of the edifice and to the rural buildings.

These galleries are particularly necessary in Association as changes of occupations are very frequent. If in passing from hall to hall, or from the stables to the workshops, it were necessary to go through the open air, people in Association would at the end of a week of cold winter weather, be attacked with colds and pleurisies, whatever their bodily strength might be. A state of things which requires such frequent changes, renders covered communications indispensable.

The Gallery must extend along the first story; it could not be placed in the basement or ground-story, as carriage ways must pass through it. The Galleries wind along one side only

of the edifice; they are constructed in the different ranges of buildings; all these ranges contain a double row of rooms, one of which looks upon the fields or gardens, the other upon the Gallery. The Gallery consequently will be the height of the three stories, which on one side will front upon it.*

The entrance to all the apartments of the first, second and third stories, is from the Gallery; flights of stairs are placed at intervals to ascend to the upper stories. The large stair-ways lead only to the first story; but two large lateral stair-cases lead to the fourth or attic story, which can be divided into sleeping rooms, and made use of on occasions of great festivities and celebrations, or when large numbers of travellers are passing.

The Gallery will, in the centre of the Palace, be about twenty-four feet wide, and in the wings, about eighteen feet. The width of the building may be estimated at seventy-two feet in the clear, divided as follows:

The Gallery,	18 to 24 feet	72 feet in the clear,—balconies and other projections not included.
Range of rooms fronting on the Gallery, 20 "		
Range of rooms facing the fields, 24 "		
Two interior walls, 4 "		

The public halls and saloons can, with these dimensions, be forty-eight feet wide, and front on the Gallery and on the fields and gardens. In reserving forty-eight feet for the width of the two rows of apartments, alcoves or small side rooms can be constructed in them, which will save a great deal of space; for

* The Gallery will be within the edifice, and the roof will project over it. It will not be constructed outside of the building, as we sometimes see piazzas.

an alcove eight feet deep is almost equal to a second room. The lodgings of persons of the most humble fortune, will be a room with its alcove.

The windows of the Gallery can be high and arched, like those of a church; it is not necessary that there should be three rows of windows in it, as there are in the three stories, which front upon it.

The kitchens and also some public halls will be placed in the basement; they can, if necessary, extend through the semi-story. A small gallery will also run along the basement, except where interrupted by the carriage ways.

In the floors of the dining halls on the first story, large openings or traps, like those of theatres, will be constructed, which will open and allow the tables, set in the kitchens below, to be raised up through them.

To pass a winter's day in the Palace of a Phalanx, to visit all parts of it without exposure to the inclemency of the weather, to go to balls or to the opera in light shoes and dress without being incommoded by the cold or having to pass through muddy streets, would be a charm so new that it would alone suffice to render our palaces and cities detestable. If an edifice, like that of a Phalanx, were erected and adapted to the usages of civilization, the convenience alone of covered communications, warmed in winter and ventilated in summer, would give a very great value to it. Its rents would for the same number rooms, be double those of our present buildings.

The apartments are rented by the Council to the members. The Series of apartments should be distributed in a *compound or connected*, and not in a *simple order*; that is to say, if they

violet? If Nature requires so much knowledge in the care of these flowers, it is because she wishes to accustom the minds of children, who have a passion for their cultivation, to a habit of examination and reflection.

Nature has also reserved them some parts in the heavier branches of agriculture, such as the cultivation of buck-wheat, beans, peas, etc. A group of children, devoted to the cultivation of these vegetables, is obliged to study the qualities of soils and manures, and to understand the influence of climate in order to comprehend the cause of the success of this or that Phalanx. A child, devoted *from rivalry and passion* to these occupations, will insensibly become a chemist and a naturalist, thinking itself occupied merely with the rivalries of its Group and its Phalanx.

The whole system of agriculture is deranged by the exclusion of women and children from its occupations, to whom Nature assigns the care of so many varieties of fruits, flowers and vegetables. The greater portion of our gardens, and all the smaller classes of fruit trees and shrubbery, should be allotted to women and children. The child, so far from devoting itself to useful industry, enters the gardens only to eat fruits, which it has not aided in cultivating, and to pluck and destroy the flowers; as a consequence what is most to be desired for gardens, is, that children should not set foot in them.

An incontestible proof that the civilizees do not know how to apply the labor of women and children

class. The simple distribution must be avoided, as it would prevent intermingling and alliances of classes.

The compound progression, as above described, should consequently be adopted; by its means a man or a woman, whose apartments were in the centre or most elegant quarter of the Palace, might be less wealthy than a person, whose apartments were in the wings; for the highest priced rooms of the latter, which are valued at two hundred and sixty dollars, may be more desirable than the lowest priced ones of the former, valued at two hundred and twenty. This mode of regulating the prices of apartments will give importance and value to the wings or extremities, and prevent distinctions, which would in various ways be offensive to personal pride. Too great care cannot be taken to avoid this defect; like every operation, which is *based on simple action*, it would be a source of discord.

We will not speak at present of the stables, which must be distributed very differently from those of civilization, nor of the arrangement of the manufactories and workshops. What we have here said has reference only to the main edifice, the arrangement of one part of which, the Gallery or general hall of communication, proves that the civilizees with thirty centuries of experience, have discovered nothing on the subject of architectural unity. This ignorance is the necessary result of an order of things, which, deviating in every way from a spirit of unity and Association, favors only discord, poverty, bad taste and all the material and passional defects, which arise from *Simple Action*.

What a career will be opened to man in Industry, soon as Association makes use of the labor and activity of woman and children! Association once organized, five-sixths of the women will immediately be free to devote themselves to productive occupations; this result will be produced by the suppression of the complicated and useless works, which arise from the multiplicity of little households, from the troublesome care of children, from the bad quality of manufactured goods, and from the foolish changes of the fashions, which absorb in interminable works of the needle, and in superfluous trifles, so many women.

When this complication, waste and disorder cease, it will be found that five-sixths of the women will be relieved from their present duties. How will they occupy themselves? In agriculture, in which they will perform a large portion of the minor works, which now occupy men. The rest will be performed by children, in whom a love for industry will be awakened by the stimulants of the passionnal Series.

As a consequence, the performance of the heavier branches only of industry will devolve upon the male sex; among those branches are to be included the three above mentioned, and laborious parts of masonry, blacksmithing, carpentry, etc. In all the minor branches of agriculture,—such as the cultivation of vegetable and flower gardens, they will merely take an accessory part, instead of having the constant charge of them; this duty will devolve upon the women and children.

All true and natural divisions of occupations is de-

for the action of the sun's rays and the circulation of the air, which are necessary to the growth of the trees.

2d. *The Mixed or Vague Order*, is that varied and irregular style of Cultivation, which we see in parks; it is very pleasing when judiciously employed, but insignificant, when applied on a small scale as in civilization, where hills and lakes are crowded together in a space not larger than a court-yard. Association being opposed to uniformity, will employ at various points this Vague style, particularly where the country is broken; it admits, as if by accident, of the combination of all branches of Cultivation, and all kinds of occupations, and forms an agreeable contrast with the other orders.

3d. *The Compound or Interlaced Order*, is the opposite of the civilized system, according to which every person would like, if possible, to surround his lands with a fortress, and entrench himself against every thing around him. This is judicious *in civilization*, in a society which is a collection of rogues great and small, and in which the great hang the small; but in the Combined order, where there is no danger of thefts, the most extended application will be made in its system of cultivation of the *Compound or Interlaced Order*. Each Serie will extend branches in various directions—will extend advanced lines and detached plots and squares into the grounds of all those Series, whose centres of operation are distant from its own.

The Massive Order is the only one, which bears any resemblance to the rude system of the civilizes, who plant all the flowers in one place, and all the fruit-trees

in another; who collect all the meadows on one side, and all the grain lands on the other; they lay out their fields without connection, and their whole system of cultivation is in a state of universal incoherence and methodical excess.

Each individual on his own land, however, makes an abuse of the Interlaced order, for wishing to raise, on the ground he owns, all productions necessary to his consumption, he cultivates twenty kinds of grain and vegetables on a piece of land, which is not adapted to one-half of them. A farmer cultivates indiscriminately wheat and oats, beets and cabbages, hemp and potatoes upon a soil adapted to wheat alone, and then sows with wheat entire fields, which require a varied cultivation.

Another important consideration with the civilizees is the danger of thefts. In the Combined order no risks of this kind will exist, and the system of cultivation can be based fully on the adaptation of crops to soils, and nothing will prevent a judicious distribution in this respect. This distribution is regulated by the three methods, above mentioned: the Massive, the Vague and the Interlaced; the combined application of which is necessary in Association to unite Groups and Series occupied differently, and concert meetings between them in their occupations, so as to interest each other in their pursuits.

A Phalanx, cultivating its domain as if it were the property of a single individual, first ascertains the best use that can be made of each part of it, the diversity of cultivation of which it is susceptible, and the acces-

sory objects which can be cultivated jointly with the pivotal one on each variety of soil. The object of this diversified cultivation is to bring different groups together on the same grounds, so as not to leave a group isolated in its work, although the work is not continued for more than two hours.

For this reason, each branch of cultivation is Interlaced and connected as far as possible with every other. The gardens, which with us are placed near the dwellings, are not in Association concentrated around, and confined to the vicinity of the Palace of the Phalanx; they extend to the fields; and detached beds and plots of flowers and vegetables, which diminish by degrees, are interspersed among the fruit orchards, meadows and woodlands, wherever the soil permits. In the same manner the orchards, which are more distant from the Palace, have clusters of fruit-trees placed in its vicinity as connecting points; rows are also scattered through the gardens, between the beds of flowers and vegetables, and along the walls.

This intermingling of various branches of cultivation, which is pleasing to the eye, is more important still, as it promotes sociability, and leads to friendly unions between Groups and Series. The Serie devoted to the cultivation of pears, may have its large orchards three quarters of a mile distant from the gardens, but it connects its branch of cultivation with that of the gardens by planting in their vicinity a cluster of forty or fifty trees, of such varieties as are best adapted to the soil. This cluster, which requires the attention of a group of the fruit Serie, gives rise to frequent

meetings between its members and those of the groups of gardeners. On the other hand, the Serie occupied with the cultivation of the gardens, has some beds and plots of flowers and vegetables situated in the immediate vicinity of the large pear-orchards; and at times one or more groups of gardeners mingle with those occupied in the orchards, from a coincidence of occupations on the same grounds.

This intermingling of groups should be favored in every way; occupations should be so distributed that each Serie could extend plots of vegetables and flowers, or clusters of trees to the grounds of its neighbors, and bring some of its groups in contact with theirs. This amalgamation of cultivation and occupations will give rise to meetings of groups, and the divers ties which grow out of them.

Particular care should also be taken to concert meetings of groups of the two sexes, so as to interest them in each other's branches of Industry. If, for example, there is a large meeting of the Serie cultivating pears at its principal orchard, situated three quarters of a mile from the Palace, it should, in its afternoon work, see united with, or at work around it,

1st. One or more Groups from a neighboring Phalanx, come to take part with it in its occupations of the day.

2d. A Group of lady-florists, who are assembled to cultivate some borders of flowers, which form a line between the pear-orchards and the adjoining fields, and offer an agreeable prospect from a neighboring road.

- 3d. A Group of gardeners assembled to cultivate a bed of vegetables, which thrive at that point.
- 4th. A Group of strawberry girls, coming from their beds in the woodland glades, situated near the pear-orchards.

At half-past five, a repast is sent from the Palace for all these Groups; and as it is the Serie of pear-growers, which presides on the occasion—the other Groups being merely detachments of Series—it is in their Pavilion that the repast is served. It is a slight collation, which occupies half an hour, and at which all the Groups are assembled; the repast over, they disperse—forming previously, however, friendly ties, and concerting industrial meetings for the ensuing days.

It is to be remarked, that these meetings of Industrial Groups are not mere assemblages for amusement: they call out strong corporative rivalries; the different Groups interest themselves in each others pursuits, discuss the means of perfecting their branches of industry, and concert measures for sustaining the industrial reputation of their Phalanx and of neighboring Phalanxes. Every thing in the Combined order should tend to the good of Industry and to the increase of riches.

Many a civilizee will probably remark that he would not permit his wife or daughters to be present at such assemblages. In Association he will judge differently; he will know that nothing secret can there take place, as all their actions are observed. Besides, as marriages in Association will be extremely easy, and that with-

out marriage portions, the young girls will be sure to find suitable matches between the ages of sixteen and twenty. Up to that time they can be left at full liberty, because they supervise each other: no guard is so sure as the eye of a rival.*

§ II.

Association, as we see, requires the combined employment of the three orders: the Interlaced, the mixed, and the Massive. To facilitate the amalgamation of these methods of cultivation, they must be connected and united wherever the soil permits.

* The dependent condition of woman in a pecuniary point of view in our Societies, is the principal cause of the prostitution of female virtue. In Association, every woman will be perfectly independent; in its system of Attractive industry she will acquire riches; she will participate in all social advantages, and will be able to consult and follow freely, the true inspirations of her heart, which are always noble. There is a much more delicate sentiment of *personality* in woman than in man—and this sentiment is the foundation of virtue. When the position of woman shall allow her to act in accordance with the true and natural tendency of her nature, when she can dictate the laws, which regulate her destiny, then society will possess a true system of morality. The want of elevation, or rather the abasement which so generally exists in the relations of the sexes, arises from the fact that *man alone establishes the laws of morality, and dictates to woman her line of conduct.*

In Association, let a moral code come from woman,—from woman free and independent—who has no favors to ask of man, who does not live upon his industry; and then for the first time we shall see truth and dignity established in the intercourse of the sexes, or in the two passions, love and paternity,—then we shall see these branches of the harmonies of human nature developed with purity and elevation.

If a plot of ground be favorable to the growth of six or eight kinds of fruits or vegetables; if the declivities and sides of a hill, for example, admit of the cultivation on its different parts: first, of peas; second, of beans; third, of carrots; fourth, of onions; fifth, of apples; sixth, of peaches; seventh, of the vine; these different productions should be cultivated by various Groups on its different sides, facing to the North, South, East and West. Each Group would have its Pavilion, and all the Groups would unite to maintain, at their joint expense, a large central one.

This distribution is of the second or mixed order. Association proceeds methodically in the application of these three orders; upon plains, the Interlaced method is adopted: beds, squares, plots, etc., of fruits and vegetables are laid out in straight or curved lines, in regular or winding beds, according to the varieties of soil. On hill-sides, the mixed or irregular order, which requires a varied system of cultivation according to slopes, exposures and means of irrigation will be employed.

This connection of all branches of cultivation whether in straight or right-angle parallelograms, or in irregular and picturesque plots, forms a variety, the aspect of which is as pleasing as the civilized method is monotonous. This method has, as its predominant defect, the excessive use of the *Simple or Massive* order; vast fields are sown with a single grain, like wheat, the varieties of which would be better adapted to other kinds of soil; or it falls on the other hand into a contrary excess, in what may be termed a diffuse

mixed order on a small space; as in case where three hundred farming families cultivate three hundred plots of cabbages on three hundred pieces of ground, hardly a tenth of which are adapted to their cultivation.

A Phalanx cultivating its large domain, *as if it were the farm of a single individual unexposed to thefts,* can adopt combinedly the three systems of cultivation. Their combination would unite the useful with the agreeable; to the advantage of superior production, it would add beauty of prospect; it would afford also, the means of assembling Groups on the same grounds, of Associating them in their rivalries, of increasing their emulation and of stimulating them to greater exertions.

Such a system of cultivation is impossible in civilization, owing to the small scale on which most branches of agriculture, such as gardening and the raising of fruit, are carried on,—branches which the danger of thefts and the want of skilful cultivators limit to the tenth part of their proper proportion.

But in Association, in which a vast deal is consumed and a vast deal exported, every branch of cultivation should, if possible, be developed in detail. A choice, however, should be made of such varieties as are best adapted to the forming of Series. A single fruit, like the melon, could be cultivated in scattered plots, interlaced with other squares and beds, so as to combine all the conditions necessary for the formation of a Serie. These plots scattered over a domain three miles square, could be connected in a hundred ways with beds of flowers and vegetables, and favor in every manner

meetings of Groups and their connection in Industry. The cultivation of fruits, flowers, vegetables and grains, the care of meadows, forests, reservoirs for fish, etc., should be connected and interlaced in every possible manner in order to mingle groups and Series, and give activity to their rivalries.

When the Compound or Interlaced Order, which is the most beautiful, cannot be employed, the mixed or second order, which is well suited to the formation of ties and connexions, can be adopted; the civilized or simple method, that is, the Massive Order will be madeuse of in locations only, where no other can be followed. And in cases even where the nature of the soil renders that order necessary, care will be taker to diversify it by the introduction of borders of flowers and rural ornaments.

The Massive Order, however, is not disagreeable; it is noble even when judiciously employed and surrounded properly with other brunches of cultivation; it is insipid in civilization from its general application, and from the absence of embellishments.

In the Massive Order, which comprises the more laborious branches of agriculture, women will only take an accessory part; they will devote themselves to the care of the borders of flowers and shrubbery and other embellishments.

We see at present in some countries partial examples of the interlacing of different branches of cultivation: for example in vineyards on high grounds, where, under alleys of cherry, plum and other fruit trees, rows of wheat, corn and vegetables are cultivated.

These interlacings present a feeble image of the *material arrangement* of one of the three orders, but not of the *passional*, as they do not lead to any of those unions of different groups, which they frequently produce in Association,—unions which at their termination, are enlivened with a collation or slight repast.

Before leaving this subject, we must insist particularly on the necessity of combining the three orders. So poor an application is now made of them, that they are mere caricatures of what they should be. We can judge of the fact by the Mixed or Vague Order, to which we see an approach in some of the elegant and picturesque royal gardens of Europe.

These gardens are, like the shepherds and the pastoral scenes of theatres, pleasing examples of the beautiful in agriculture; they give on a small scale some slight idea of what the distribution of a domain in Association would be; but they are bodies without souls, as we see no groups of workmen employed in them. It is better so than to see the poor and oppressed laborers of civilization.

Such gardens should be animated by the presence of twenty or thirty industrial groups, with their display of elegant implements, costumes, etc. The Combined Order will, in occupations most exposed to dirt, introduce a *comparative* elegance; the gray frocks of a group of ploughmen, the blue-spotted ones of a group of mowers, will be set off by borders, girdles and distinctive ornaments of their Series; the wagons and harnesses can be also neatly ornamented, and the ornaments so arranged as not to be exposed to dirt.

Could we see in a beautiful valley cultivated according to the mixed or vague order, all these groups in activity, shaded by coloured awnings, working in scattered companies, marching to the sound of instruments and singing in chorus as they changed the location of their work; then see the domain studded with bowers and pavilions with their colonnades and spires, instead of huts and hovels, we would believe the country enchanted, imagine it a fairy scene; still it would be comparatively monotonous, for it would embrace only one of the three agricultural orders,—the mixed or vague. We would not see the Interlaced Order, which is much more brilliant, and which gives to the domain covered with its beds of flowers and vegetables and its fields of grain the appearance of a vast army, executing different evolutions, each represented by some vegetable Serie.

Instead of the charm and elegance of this unitary system of cultivation, we see in the fields of civilization a miserable and ruinous confusion. Three hundred families cultivate three hundred beds of peas or onions, which are laid out without order or regularity, and which form a complete burlesque of the connected or interlaced method, according to which on the grounds of a Phalanx three hundred beds of a vegetable would be divided into squares of genus, species varieties and shades of varieties, adapted to souls and connected by divisions which would form the wings, centres and transitions of the Serie.

Let us apply this method to the cultivation of some favorite fruit and vegetable, for example to melons and

peas. The Serie of melon-growers, to take advantage of all varieties of soils, may extend its operations for a mile in length, and so divide its grounds as to form three divisions, thirty plots, and three hundred beds.

If we suppose the centre of the Serie at work in front of the Palace, the right wing to the east and the left wing to the west, there may be the distance of a mile from one wing to the other. These three divisions will extend their beds of transition in various directions, and interlace them with the beds and squares of other Series.

The same day that the groups cultivating peas are at work along the foot of the hills, we will suppose that the Serie of melon-growers is engaged on the sides, that its banners are hoisted on its pavilions surmounted with gilt melons, and that both the Series are increased in numbers by groups from neighboring Phalanxes, who have come to take part in the work.

The scene, which is highly animated by these scattered groups, will be still more so by the ardor and gaiety which animate them,—ardor and gaiety, which are banished from the occupations of our hired labourers, who stop at every moment, resting on their spades and gaping around for diversion.

If on such an occasion some philosopher or politician, in traversing the country, were to contemplate from his carriage the beautiful spectacle which all these Series in action would present, with their groups, their banners and awnings scattered along the eminences, and through the valley, studded with rich pavilions in the centre of which rises the Palace of the Phalanx, overlooking majestically the domain,—

he would believe himself transported to a new world, and begin to think that the earth, when governed according to the Combined or Divine Order, will eclipse in beauty all that our poets have imagined of the Olympic abodes.

To return to details: two Series cultivating different fruits or vegetables, will take care not to form, like the civilizes, large isolated beds or plots, without connection. They will, as we have before remarked, avail themselves of every variety of soil and exposure to connect and interlace their branches of cultivation with all others around them.

Notwithstanding the extent of grounds over which a Serie may extend its operations, there will not be connected with its work the thirtieth part of the complication which now exists in the cultivation of three hundred little gardens, nine-tenths of which perhaps are badly located for the cultivation of a vegetable, like the pea, and the soil of which is unadapted to its different varieties. On the domain of a Phalanx on the contrary all varieties could be cultivated, for beds of them could be scattered over its surface, and located where nothing else would thrive as well.

When grounds are equally well adapted to various productions, their beds and squares are interlaced according to the third order. It is by the union of this third order with the second or Vague, and the first or massive with its borders, that the fields of a Phalanx seen from a height, will present in the vegetable kingdom the appearance of several large armies, or of the successive evolutions which a single one may perform. The forests even will offer this varied aspect, because they will be diversified by numerous cultivated lawns

and glades, the distribution of which, enters into the system of the amalgamation of the three orders.

To give life and animation to the fields, it is of but little consequence what Series are engaged. The scene will be more enlivened, more diversified, if instead of two Series, furnishing sixty groups, detachments of thirty Series, each furnishing two groups, are employed.

Thus on a fine morning, if instead of seeing sixty groups occupied with the cultivation of melons and peas, there are but two, to which fifty-eight others are added, some cultivating asparagus and lettuce, some carrots and onions, the fields will have a gayer appearance; it will answer, however, if they are occupied by a large number of groups at work, and if the scene in the distance is sufficiently animated by persons in action.

As occupations are of short duration, a general movement among the groups is often seen as they change their positions at half past six, eight and ten in the morning, and also in the afternoon. Nothing of this activity exists in the lonesome fields of civilization, where the laborer is occupied the entire day through with the same work.

The charm of these rural scenes would be diminished, if the fields were cultivated, as they are at present, by poor laborers, whose condition excited pity. It would be the beautiful in Nature separated from the welfare of the laboring mass;—a constant contradiction of civilization, in which the *beautiful* exists only at the expense of the *useful*. Whatever is beautiful in gardens and edifices in this society, is unproductive; and on the other hand, what is useful and productive,—

cultivated fields and manufactories,—offer a painful spectacle to the benevolent man; he sees them filled with destitute workmen whose primary wants are hardly satisfied, exposed in the fields to a hot sun without refreshments, or an awning to shade them, or confined in close and unhealthy manufactories; while in some neighboring town or city the idle rich and loungers in gardens and places of amusement, are supplied with ice-creams, wines and every delicacy.

These pleasures of civilization will, in Association be allied with the charms of productive industry. If a hundred groups are at work scattered over the domain of a Phalanx, each will be provided with these luxuries, which in civilization the rich alone enjoy; each will have refreshments of various kinds in its pavilion, such as fruits, preserves, wines, etc.; and if the occupation is not of the kind, which ends with a repast at the pavilion of some Serie, refreshments will be sent from the Palace to the different groups. Thus the *useful* and the *beautiful*, which are in discord in civilization; will universally be allied in the Combined or Divine order.

How many errors have been committed by philosophers and politicians, who pretend to point out to the world the paths to social happiness, not one of whom has had genius enough to comprehend that neither justice nor happiness are compatible with civilization, and that so far from endeavoring to introduce them into this society, which is a sink of vices, true wisdom would consist in replacing civilization by Association, which is the only avenue to social good.

EDUCATION.

CHAPTER THIRTIETH.

EDUCATION OF EARLY INFANCY, EXTENDING TO THE AGE OF TWO YEARS.

§ I.

There is no problem upon which more contradictory theories have been promulgated than upon that of public instruction and its methods. To see clearly, in this confusion of systems, let us first determine the object to be attained.

In all the operations of Association, the great object of attainment is **UNITY**. To introduce Unity into Education, it must be **COMPOUND** and **INTEGRAL**.

To be *Compound*, it must develope combinedly both the body and the mind ; the present systems of Education fulfil neither of these two conditions ; they neglect the body, and pervert the passions.

To be *Integral*, it must embrace all parts of the body and all the faculties and passions, and give perfection to both. Our present systems do not perfect the body, and they vitiate the passions by selfishness and duplicity.

The Education of Association will develope at the earliest possible period in children all vocations for which an instinct is perceptible, and will direct every

individual to the various functions to which Nature destines him. This natural order is completely deranged by our civilized systems, which, with rare exceptions, employs every being in opposition to his natural capacity or vocation.

No question is so little understood as that of *natural instincts for vocations*, or capacities for scientific, artistic and industrial functions. The Education of Association will fully solve this problem. It will not develope in the child one talent alone, or the capacity for a single vocation, but twenty or thirty varied and predominant in different degrees.

Riches, being the first object of attainment—the first tendency of our passional nature—the Education of Association should commence by directing the child to productive Industry; to do so successfully, it must destroy a shameful characteristic of civilization, which does not exist in the savage state; that is, the coarseness and rudeness of the lower classes, and the difference between them and the higher classes in language and manners. This characteristic is believed necessary by many in civilization, as the laboring multitude, oppressed by poverty, would feel too keenly their misery, if they were polished and educated; but in the Combined order, as the mass will possess an ample sufficiency, it will not be necessary to brutalize them in order to inure them to hardships, which will cease to exist, and to fit them to the monotonous drudgery of civilization, which in Association will give place to a system of Attractive Industry.

Attractive Industry will render politeness and affability necessary among all classes; for if Industry in Association is to attract and interest the rich as well

as the poor in its occupations, coarseness of manners on the part of the latter would be alone sufficient to counterbalance the charms which Attractive Industry should offer to the former. The richer classes would not take pleasure in exercising Industry with coarse workmen, or in mingling with them in the series. Thus to promote the welfare of the mass, and to induce the rich to take part in Industry, it is important that all classes in Association should be polished; the poorer classes should vie in politeness with the richer, in order to combine, in the exercise of Industry, the charm of personal intercourse with the pleasure of occupations.

General urbanity and unity of language and manners can only result from a uniform system of education, which will give to the poor child the manners and tone of the rich. If there were in the Combined order different systems of education for the rich, poor and middling classes, as there are in civilization, the same result which we now see, that is, incompatability of classes and duplicity of manners, would take place. Such an effect would produce general discord; it is consequently the first defect which the policy of Association should avoid; it will do so by a system of education, which will be ONE AND THE SAME for the entire Phalanx, as well as for the entire globe, and which will every where establish unity and politeness of manners.

From the moment labor is rendered attractive, it becomes necessary that the working classes should be polished and well educated. It would be a serious obstacle to the ennobling of industry, if those classes ined the vulgar manners of civilization; for they

must mingle continually with the rich in the *attractive occupations* of the Series. To give charm and freedom to this intercourse, elegance of manners and general politeness must exist. People in Association, will have as much friendship for each other as in civilization, they have dislike and hatred. The Phalanx will consider itself as a single family perfectly united; and an opulent family cannot wish that one of its members should be deprived of the education, which the others have received.

§ II.

Another great problem which the education of the Combined order will solve, is the employment of the characters of a Nero, Tiberius, Louis the Eleventh, as usefully as those of a Titus, Henry the Fourth, or a Washington.

To attain this end, it will be necessary to commence from the cradle, a frank development of the natural character of the child, which the domestic Education of civilization tends to misdirect and smother from early childhood.

We will remark before proceeding farther, that the maintenance of the two extreme ages; that is—of little children up to their third year, and of persons extremely advanced in age or infirm, is considered in Association as a branch of Social Charity: the Phalanx in consequence, will bestow, gratuitously, every care upon the child until it is three years old. The Association defrays all the expenses of the nurseries where the children are taken care of. (If this gratuitous care be not extended beyond the third year, it is because

longs exclusively to God, let us suppose it the attribute of some ambitious monarch. Invested with the power of DISTRIBUTING ATTRACTION, he would require neither courts of justice nor armies to secure the execution of his decrees, and to subject to his sway the entire globe: he would merely have to give to all nations ATTRACTION, for such a form of government as he might desire. If it were for civilization, for example, with its spirit of pillage and war, all nations to whom he had given Attraction for this *happy* system, would hasten to bring him their treasures, and furnish men for his armies. He could besides give to all monarchs far and near *Attraction to acknowledge his supremacy*; they would all send ambassadors to offer him their submission, and to proclaim him sovereign of the globe!

And as both rulers and nations would find their happiness in carrying out those measures to which this sovereign had imparted the charm of Attraction, we must acknowledge that, as exclusive possessor of this talisman, he would be a madman to resort to other means, such as constraint, punishments and wars to force the execution of his plans; it would be on his part gratuitous malignity and gross deception; for besides causing the misery of his own and neighboring subjects, he would fail in his plan of Universal dominion by the resistance of tyrannized nations: whereas by making use of the magic lever of Attraction, he would, at the end of a few years, become the peaceable possessor of the entire globe, and that without having incurred any expense, run any risks, or wronged a single individual.

Quiet or even the *Restless*, who are rather more manageable.

The Nurses are in constant attendance; they are divided into Groups, and have their duty to perform by turns, so that they are relieved every two hours. At no moment of the night or day must the nurseries be without experienced overseers, who are skilful in comprehending and satisfying all the wants of the children. The mother, if she chooses, has no other duty than to attend at certain hours for the purpose of nursing the child. This duty performed, she can be absent from it, and devote herself to all the occupations of the Series to which she belongs. She can even be absent a day without inconvenience, for there are always supplementary Nurses classed according to temperaments, who can give the child the same kind of milk as the mother. These precautions are unknown and impracticable in civilization; they are among the numerous advantages reserved to large Associations, distributed in passionnal Series.*

A Nurse in Association, has not, like the hired nurses of civilization, to be the entire day in the nursery. She has only to attend when her group is on duty. This service would become irksome, if it took place daily; the Nurses consequently will only be required to be in attendance one day out of three, and during the two days of interval, they will not have to occupy themselves with children, but can take part in

* As perfect liberty in all relations will exist, the mother can, if she wish, have her child in her own apartments, or she can take part with the Serie of nurses, and be with it constantly in the large nurseries, in which infinitely more care can be bestowed upon it, than could be in her own rooms.

exercise of Industry, why is it that he has given us no code for the regulation of our industrial relations, no natural attraction for labor? Why is Labor, which, as it is asserted, is our Destiny, a scourge for the laboring mass of civilized and barbarian societies, who only strive to escape its burden, and who would in a moment abandon its exercise, if they were not forced to it from want and constraint?

Labor, however, is the delight of various animals, such as beavers, ants, bees, and wasps, etc., which are perfectly free to remain idle; but God has given them attraction for their Industry, and they find their happiness in its exercise. Why should he not have accorded to man the boon which he has accorded those creatures! what a difference between their industrial condition and his! The populations of countries, where feudal bondage and slavery exist, work from the fear of punishment and the lash; and those of the most advanced civilized countries, from fear of want and starvation, which are pressing constantly upon their poor families: the Greeks and Romans, whose liberty is so highly extolled, worked from fear of the lash, like the negro slaves of the present day.

Such is the happiness of man in the absence of *a system of Attractive Industry*; and such the results of human laws and political constitutions; they reduce mankind to a condition beneath that of animals, for which Attraction changes labor into pleasure. What would be our happiness, had God given us *Passional Attraction* for the exercise of that labor to which he had destined us! Our lives would be a succession of

perform this work, which now requires twenty women.

In Association, the most opulent mother would never think of bringing up her child isolatedly in her own apartments. It would not receive one quarter of the care, which would be bestowed upon it in the large nurseries; for with every imaginable expense, a Serie of intelligent Nurses, whose characters were adapted to those of the children, with a passion for their occupation could not be procured. The richest mother with every outlay, could not have a nursery of so uniform a temperature, with elastic mats, and the company of other children of the same character, who would mutually divert and amuse each other. It is particularly in the Education of early infancy that we shall see how much better the children of the poorest man in Association will be educated, than can be those of the richest potentate in civilization.

Every thing at present is so arranged as to make an infant the torment of an entire house, and at the same time a torment to itself. The child desires instinctively the arrangement and comforts, which it would find in the nurseries of a Phalanx, and for want of them, it distracts by its cries, parents, servants and neighbors, while it injures its own health.

We will now speak of the first germs of Intellectual Education, which are given in Association to the child during the first and second years of its age. This primary Education, the most wealthy classes cannot in civilization give to the children. A great expense is often incurred, and with no other result than to pervert the character of the child, and to misdirect its faculties and to injure its health.

nance for industry, and engender the nine permanent scourges, which characterize our present societies.

Besides, if mankind are to make laws for themselves, if there is no need of the intervention of God for the regulation of our passions and social relations, he would have judged our reason superior to his own in legislative conceptions! There are but two alternatives between which we can choose:

Either he has not known how, or he has not wished to give us a social code productive of justice, industrial Attraction and passionnal harmony.

If he has not known how, how could he have supposed that our weak reason would succeed in a task, in which he himself doubted of success? *If he has not wished*, how can our legislators hope to organize a society, which would lead to the results above mentioned, and of which he wished to deprive us?

Will it be pretended that God has left to human reason the direction of the social movement, the regulation of social and industrial relations, although capable assuredly of exercising that function himself; and that he has incurred the risk of perpetuating social discord on the earth by leaving so important a task to our political genius?

Our trials at politieal ameliorations for three thousand years past, prove that civilized genius is inadequate to the task. God must have foreseen that all our legislators, from Solon down to those of the present day, would, with their political measures and reforms, only increase the intensity of the nine permanent scourges and the load of human misery.

dozen other little creatures, as perverse as themselves. They will silence each other by their screams, something like those bragadocios, who become perfectly mild and abandon their overbearing conduct, when they are in the company of their equals.

What other diversions will be given to these bawlers? That remains for the nurses to discover: Stimulated by rival methods, they will ascertain in less than a month what will quiet them, and put an end to their incessant screams. We will here merely lay down in principle, the necessity of uniting in one room, the intractable children. They will become manageable by being classed with their fellows, and will silence each other—not by threats or punishments—but by the effect of that corporative impression, which softens down the most turbulent being, when he is brought into contact with persons like himself. This effect, neither the father nor the mother can produce; the child harrasses them, and harrasses itself.

And were it taken into the company of other screamers of the neighborhood, it would not be quieted, for none of those diversions, which it would find in the nursery of the children of its disposition, could be offered it. On its return home it would renew its cries, and become the more furious as it had enjoyed a few moments of diversion, calculated to cause it regret. The child requires a treatment which is uniformly adapted to its character, and not a few rare and occasional diversions, which only serve to sour its disposition, and increase the monotony of its lonely position in the isolated household, where it can in no

and wishing the good, which he cannot realize, and which we still less can attain.

5. *Or he has neither wished nor known how;* in this case we must attribute to him both want of genius and evil intention.

6. *Or he has known how and has wished;* in this case the code exists, and he must have provided a mode for its revelation,—for of what use would it be, if it were to remain hidden from men for whom it is destined?

Can it be presumed that such language is offensive to the Divinity? Not at all: he has too wisely organized the passional and material Universe to fear that his system or methods can be criticised, or that the causes and ends of apparent evil should be investigated. We could not perform an act more acceptable to the Creator, than to quit our servile and superstitious system of adoration, to scrutinize severely his plans for the distribution of Movement, particularly of the passional;—provided, however, we do the same with the adversary of the Divinity, with false human reason, which from the beginning of Societies, has set up its own arbitrary systems for the regulation of the passional or social movement, instead of studying the passions, and searching for a system adapted to them.

When a theory, discovered after five and twenty centuries of scientific neglect, transmits to us the revelations of the Divine social code, initiates us into a knowledge of its mechanism, and the system of relations which it assigns to our Industry, what have

we to do but blush for our false sciences, and make a practical trial of that code with a small Association.

We would never for a moment have doubted the existence of a code productive of social harmony and happiness, had we reflected how easy it was for God to accord us such a favor. Exclusive possessor of the power of *imparting Attraction*, the worst code coming from him, but based upon Attraction, would maintain itself and extend to all mankind by the charm connected with it; whereas the best social code composed by man, requiring violence and constraint to support it, becomes, from the absence of an attraction for the execution of its laws, a source of discord and misery: all the political constitutions of men would, for this reason, fall to the ground in a moment, if they were not maintained by force and coercive measures.

Thus, our happiness can only result from divine laws, even if God be less skilful in legislation than our civilized law-givers. His code, were it the equal only of theirs in wisdom, would always possess an inestimable superiority, inasmuch as it would employ as its agent, Attraction, which is the only guarantee of happiness for those who obey. A man is happier in obeying a woman he loves, than in commanding a slave; happiness, consequently, does not arise from liberty alone, but from the adaptation of a function to the tastes of him, who exercises it.

Thus God would be certain of securing us our happiness by an *Attractive Code*, were it inferior even in wisdom to those of men; and on the other hand,

W^ould it not be well for America, all children being of about the same age, to have one common teacher, whose duty it would be to teach them all the same subjects, and to have the whole class taught by one teacher? This would be a great convenience.

CHAPTER THIRTY-ONE.

EDUCATION OF THE FIRST ORDER OF CHILDREN.

We now arrive at the period, when the initiation of the child into industry, or the awakening in it of a taste for industrial occupations, takes place. Unless the development of industrial instincts be early commenced, the whole system of Education will be a failure. The first tendency of man being to riches,* we may say that the Education of the child is falsely commenced, if in the outstart, at about the age of two years, it does not devote itself freely and spontaneously to productive Industry, which is the source of riches; and if, like the civilized child, it runs into all kinds of mischief, and breaks and destroys what ever comes in its way, which foolish parents think charming.

As soon as the child can walk and run about, it passes from the class of the *Weaned* to the next class

* The three tendencies of attraction are:

1st. *Riches.* 2d. *Groups.* 3d. *Series.* ☒ *UNITY.*
Material Refinement. Affections. Association. Harmony.

in age, which we will term *Little Commencers*.* If it has been brought up from its birth in the nurseries of a *Phalanx*, it will be strong enough at the age of twenty-one months to join the children of this class. There is no distinction made at this age between the two sexes, as it is important to mingle and confound

		Sucklings,	from 0 to 1 year.
	Germ,	Weaned,	from 1 to 2 years.
1st. Age, Transition,		1st. Order or, <i>Little Commencers</i> .	from 2 to 3 years.
2d. Age, Industry,	to	2d. Order or <i>Initiated</i> ,	from 3 to 4½ years.
3d. Age, Childhood,		3d. Order,	from 4½ to 6½ years.
4th. Age,		4th. Order,	from 6½ to 9 years.
5th. Age,		5th. Order,	from 9 to 12 years.
6th. Age,		6th. Order,	from 12 to 15½ years.
7th. Age,		7th. Order,	from 15½ to 20 years.

The **Sucklings** and **Weaned**, are the mere germs of future individuals; they are not therefore classed as an Order.

The First Age or Order, is composed of children from two to three years of age. We term them *Little Commencers*, because, childhood at their age, commences its first initiation into Industry.

We give to the Second Order, the title of *Initiated*, because, at the age of four, the child has already acquired a knowledge of some details in divers branches of Industry, and is initiated into its occupation.

These two first Ages form the Transition to Industry, as during them children are acquiring preparatory notions of, and forming their bodies to, its exercise.

them in order to facilitate the free development of industrial tastes or talents, and to apply both sexes to the same branches of industry. A distinction between the sexes commences with the class next in age,—with children from three to four and a half years old.

We have before remarked that Nature gives to each child a large number of industrial instincts or talents,—about thirty; some of which are primary or directing instincts, and should lead to those which are secondary.

The first object is to discover in the child, its primary instincts: they will be awakened as soon as it is brought in contact with occupations to which those instincts direct it. As soon as it can walk and leave the nursery, it is confided to the care of a class of teachers, who have the instruction of this age, and whom we will term *Mentors*. (Their functions will differ from those of civilized tutors, who only endeavor to smother Nature, and substitute their doctrines in place of her true impulses.) They will take the child through all the workshops of the Phalanx, and to all industrial assemblages of children; and as it will find little tools and little workshops placed alongside the large ones, where children from the age of thirty to thirty-six months, are taught to perform some trifling branch of work, it will wish to mingle with them in their occupations, and handle the tools; it will be easy in consequence, to discover at the end of a couple of weeks, which are the workshops that attract it the most, and for what branches of industry it shows a taste.

As the branches of Industry of a Phalanx are extremely varied, it is impossible that the child surrounded by them, should not find the means of satisfying several of its predominant instincts; they will be awakened by the sight of little tools, handled by children a few months older than themselves.

In the opinion of civilized parents and teachers, *children are lazy little creatures*; nothing is more false; children from two to three years of age are very active, but we must know the means which Nature employs,—*in the Passional Series, and not in civilization*—to attract them to industry.

The predominant tastes or characteristics in all children, are:

1st. *Propensity to pry into every thing*, to meddle with and handle whatever they see, and to vary continually their occupations.

2d. Taste for noisy occupations.

3d. Propensity for imitation.

4th. Love of little tools and workshops.

5th. *Progressive influence* of the older children upon the younger.

There are many others, but we mention first these five, which are well known at present. Let us examine the application to be made of them to direct the child in its early age to Industry.

The mentors or tutors will first avail themselves of the propensity of the child to pry into every thing, a propensity which is so strong at the age of two years. It wishes to enter every where, handle every thing, and meddle with whatever it sees. This instinct in

the child is a natural incentive to industry. To awaken in it, a taste for its occupations, it will be taken to the little workshops, where it will see children three years old capable of handling little hammers and other tools. Its propensity for imitation will be aroused, which it will wish to satisfy; some little tools will be given it, but it will desire to take part with the children a little older than itself, who know how to work, and who in consequence, will refuse to receive it.

The child will persevere, if it has a decided inclination or instinct for the branch of industry. As soon as the mentor perceives this, he will teach it some little detail connected with the work, and it will soon succeed in making itself useful in some trifles, which will serve as an introduction. We will take as an example, a simple occupation, like the podding of peas, which the smallest children can perform. This work, which now occupies grown persons, will be reserved to children two, three and four years old. The room used for the purpose will contain an inclined table, on the lower side of which are several cavities; two children between three and four years of age are seated at the upper side; they pod the peas, which roll to the lower side, where three *Little Commencers* of the ages of twenty-five, thirty and thirty-five months are seated, who have merely to separate the smaller from the larger peas.

The smallest are wanted for the more delicate kinds of cookery, the middle sized for the more common kinds, and the largest for soup. The child of thirty-five months first selects the smallest peas, which are the most difficult to cull; it passes all the large and

middle sized to the next cavity, where the child of thirty months is seated, who shoves in turn to the third cavity what appears large, returns to the first what appears small, and gathers in a basket all the middle sized. The child seated at the third cavity has very little to do; it pushes back a few middle sized peas to the second child, and merely collects in its basket the large ones.

It is at the third cavity that the new-comer is seated: it will take great pride in pushing the large peas into a basket, and in performing this trifling operation, it will imagine that it has done as much as its companions.

The work will interest and excite an emulation in the young child, and in a few days it will be able to replace the child twenty-five months old. As soon as it can perform this little work, a badge of distinction is given it to show that it is a member of the group. In all the occupations of Association care will be taken to reserve for extremely young children some trifling detail like the above, which could no doubt be better done without them and with less loss of time, but these details, which are easily performed, must be reserved for children to induce them to take a part in industry.

In all branches some trifling occupations are left for childhood as a means of initiation into industry. For the child two years old these occupations must be very easy of execution, but in performing them, it will believe that it has done something of consequence, and that it is almost the equal of children three or four months older than itself, who are already members of groups, and who wear their little ornaments and uniforms, which inspire with profound respect the young beginner.

employing constraint, which requires twice the number of agents, and causes the misfortune of the great majority? How could that Being to whom we attribute Unity of System, deprive himself intentionally of the wonderful lever,—Attraction,—which, employed with complete success as agent of sidereal harmonies, must, if there be unity of system, be applied to the social harmonies of mankind?

From these indications, we may draw the conclusion that God, in assigning us social laws, could only have speculated upon the employment of Attraction, inasmuch as he has provided himself with no means of constraint. How can we after that, explain the inconsistency of men, who wish, as they say, to walk in the way of God, and who, refusing to consult Attraction, his agent and interpreter in social matters, trust to our vague and arbitrary doctrines, although, the continuance of the nine permanent scourges, should have proved to them that those doctrines are opposed to the wish of God, and that under their guidance, man has failed completely in the discovery of the Divine social code and the theory of Destinies.

4. *Direct and positive recompense of worlds governed by Attraction;* (that is—which have organized social harmony;) and *indirect and passive punishment of rebel worlds,* (of those remaining in social subversion,) without resort to violence, but by the suffering of attractions, which are not satisfied. This is the punishment of rebel worlds, guided by the false science and legislation of man.

plots of groups of children, a little older than themselves.

8th. Full liberty in the choice of occupations, and in the duration of the same.

9th. Perfect independence, or exemption from obedience to superiors, whom it has not chosen from inclination.

10th. Parcelled exercise, or the advantage of choosing in each branch of industry, the detail which pleases.

11th. Charm of short occupations, varied frequently and animated by rivalry. They are desired, because they do not occur frequently. This is the case with those occupations even which take place daily, for they only require by turns a third or a fourth of the members of the group.

12th. Absence of paternal flattery, which is counteracted in Association, where the child is judged and criticised by its equals.

13th. Influence of a regular gradation in uniform tools, etc., adapted to merit and ages, which is the only system that charms the child and can call forth dexterity in Industry and application in study.

14th. Attractive effect of large assemblages, and charm of belonging to groups, in which an enthusiasm is awakened by uniforms, music and corporative celebrations.

15th. Emulation and rivalry between children of the same age, between groups of the same serie, and between divisions of the same group.

16th. Periodical chance of promotion to classes higher in age.

17th. Admiration for prodigies performed by groups

of older children,—the only beings whom the younger ones choose as models.

18th. Rivalries between children of different Phalanxes; meetings of groups, and emulative contests between them.

There are other incentives not here mentioned, and which commence acting only after the age of four, such are:

Contrast and emulation of sexes and instincts.

Love of gain or spirit of acquisition.

The combination of these incentives will develope in less than a month in the child three or four of its primary tastes or inclinations, which with time will call forth others; inclinations for more difficult branches will be awakened later.

The mentor in taking the child through the workshops and manufactoryes, will discern the most proper occasions for presenting to it any particular branch of work; he makes a memorandum of what has appeared to please it, and two or three trials are made to ascertain whether an inclination manifests itself. A delay of a few months may be judged necessary, and there is no urging in case a taste is not evinced. It is well known that twenty or thirty industrial inclinations will be developed in the course of the year, *and it is of but little consequence which they are.*

A mentor will commonly take with him three children at a time; with one child he would have but few chances of success, but of the three one will be more skilful, another more ardent, and the two will influence the third. The mentor will not take them all of the same age; besides he will change children in the different workshops; leaving one with a group occu-

pied in shelling peas, taking with him the others who have evinced no inclination; and a third, who has finished its work.

The function of mentor is adapted to both sexes, and requires peculiar talents, which may be found in both. The function of nurse is confined to women.

The best incentive for the child commencing its industrial career, is impartial criticism, which it never receives from the father or the mother, who praise at this early age even its faults. This indiscreet flattery will be counteracted in Association; children among themselves show no quarters, but ridicule without mercy an awkward associate and dismiss it with disdain. Turned away by the older children, it will go crying to its mentor, who will give it lessons and present it again, when it has acquired sufficient skill. As some easy and trifling work is always reserved for this age, the child soon obtains admission to a dozen groups, in which its education progresses rapidly and by pure attraction. Nothing is learned well and rapidly, which is not learned by attraction.

Of all the means of awakening a taste in the child for industry, the one least known and most perverted in civilization, is that which we will term the *spirit of ascending imitation*, or the tendency of the child to imitate those a little older than itself, to pay deference to their views and decisions, and to consider it an honor to be associated with them in their occupations and amusements.

This *spirit of ascending imitation* is pernicious in effect at present, because the amusements of a band of children, left free, are dangerous or useless; they play games in which they run the risk of maiming them-

selves, acquire bad habits and learn vulgarity of language and manners. In Association, with the stimulants we have just enumerated, these same children would be led to devote themselves actively to productive occupations.

The ignorance of the true application of *ascending imitation* shows the great defect of all our civilized methods of education.

All authors of systems of education have fallen into the great error of considering the father or a tutor under his direction, as the natural instructor of the child. Nature judges differently, and for a three-fold reason.

1st. The father seeks to communicate his tastes to the child, and to smother the development of its natural instincts and capacities, which differ almost always from his own. The whole mechanism of the passional Series would be destroyed, if the son inherited the tastes of the father.

2d. The father is disposed to praise and flatter to excess in the child the little merit which it may possess, while on the contrary it requires to be criticised with severity by groups of associates.

3d. The father excuses in it want of skill and dexterity, and prevents as a consequence the progress which would result from a judicious criticism, which is submitted to when it comes from skilful associates.

Nature, to counteract all these defects of paternal education, gives to the child a repugnance for the lessons of the father and the tutor; the child wishes to command and not to obey the father. The leaders whom it chooses from passion, are always children somewhat older than itself; for example,

At 18 months, it admires the child of two years, and chooses it as its guide.

At 2 years, it chooses the child of thirty months.

At 3 years, the child of four.

At 4 years, the child of ten.

At 12 years, the child of fifteen.

This ascending deference will be greatly increased in strength, if the child sees children a little older than itself members of groups, and enjoying a merited respect for their progress in industry and studies.

The natural instructors of children of each age are, consequently, those a little superior in age. But as children in civilization are all more or less inclined to mischief and entice each other into it, it is impossible to establish among them a gradation or ascending order of useful impulses and make each age the guide of the next younger; this can only take place in the *Passional series*, out of which any approximation to a system of natural education is impossible.

This natural system of education will be one of the wonders, which will be admired in the first Phalanx. The seven orders or ages of children will direct and educate each other, as nature wishes, by the influence of *ascending imitation*, which can only lead to the good of the whole; for if the highest order, or seventh age, (from fifteen and a half to twenty,) take a proper direction in industry, in studies and morals, it will influence and direct rightly the sixth age, (from twelve to fifteen and a half,) to which it will serve as a model. The same influence will be exercised by the sixth on the fifth, by the fifth on the fourth, and thus in a descending order on the third, second and first

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— 2 —

A child, were it the son of a man of the highest rank and fortune, may at the age of three years, exhibit a taste for shoemaking, and wish to visit the workshops of the shoe-makers, who, in Association are as polite a class as any other. If it be prevented from visiting their workshops; if its inclination for shoemaking be thwarted, under the pretext that it is not a dignified occupation, or is wanting in intellectual elevation, it will take a dislike for other branches of industry, and will feel no interest in those studies and occupations, which its parents wish it to pursue. But if it be left to commence as attraction directs,—that is by shoemaking,—it will easily be induced to acquire a knowledge of tanning, then of chemistry, so far as relates to the various preparations of leather, and then of agriculture, so far as pasturage and breeding of cattle has an influence upon the quality of skins.

Thus the child by degrees will be initiated into all branches of industry, a result of its primitive inclination for shoemaking. It is of but little consequence how it commences, provided it acquires in the course of its youth a general knowledge of the various branches, of industry of its Phalanx, and that it conceives a lively affection for all the Series from which it has received instruction.

This general knowledge cannot be acquired in civilization, where science and industry are not connected. The scientific declare that the sciences form a chain, each link of which connects with, and leads to, all the others ; but they forget that our isolated and conflicting relations sow discord among the industrial classes,





The care of wine-cellars, on the other hand, is the business of men; the Serie devoted to this branch should, however, contain an eighth of women, who will take care of the sweet, light, sparkling and other qualities of wines, which are agreeable to their sex.

By means of these unions in each branch of industry, a useful rivalry will be established between the sexes. This competition would not exist, if an entire sex were excluded from any function, like the profession of medicine or the art of teaching; and they would be excluded from it, if in early childhood the development of instincts or capacities for such occupations were prevented. The difference of dress would be an obstacle to this development, as the girls would separate from the boys; it will be necessary, therefore, to make no distinction between them in the first class of children, so that inclinations for functions adapted to the male and female sexes may be developed reciprocally in little girls and boys without obstacle. This can only be accomplished by taking young children from two to three years old through all the workshops, and interesting them in occupations without distinction of sexes.

These inclinations are developed at the age of three years, at which age the child is admitted to the corporation of the *Initiated*. Distinctions will then commence between the sexes which before were wisely mingled or confounded.

The Mentors do not take charge indiscriminately of children of all characters; they choose those whose passional predispositions or industrial inclinations

please them. Each tutor in choosing children to govern, consults his sympathies; no one would take charge, as in civilization, of a confused mass of children. The child on the other hand consults also its affinities in the choice of teachers; the system of reciprocal attraction *must exist in education* as in every thing else, and attraction would be banished from education, were the incoherence and confusion of our civilized methods of instruction adopted.

In the development of capacities, the same system is applied to the second order of children,—to the *Initiated* as to the first order,—the *Commencers*, for there are a great many branches of industry entirely out of the reach of a child of three years, and for which its tastes cannot be tested. There are branches of work, which it cannot undertake before the age of ten, others before the age of fifteen. After the age of five or six, emulation alone will be sufficient to guide the child: but up to that time means of artificial development must be employed. One means will be the employment of all those playthings which are useless in civilization, such as little wagons, wooden horses, etc.—playthings which Association will make use of to initiate children of three and four years into industry. An example will explain this:

George and Raymond, who are nearly three years old, are impatient to be admitted to the class next above them in age,—to the class of the *Initiated*, who wear handsome dresses, handsome caps and plumes, and who have a place at parades, but without taking an active part. To be admitted to this corporation,

they must give proofs of skill and dexterity in various branches of industry, and to attain this end, they apply themselves diligently. These two children are too young to take a part in gardening. However, on a fine morning, a mentor takes them to the gardens, where a numerous assemblage of children, four, five, and six years old, have just made a collection of vegetables, which they are loading upon a dozen little wagons drawn by dogs. In this assemblage are two friends of George and Raymond, who have been recently admitted among this class of children.

George and Raymond desire to take part with these groups; this is refused them, and they are told that they cannot make themselves useful; as a proof, to one a dog is given to harness, and to the other some radishes to do up in a bunch; they cannot succeed in performing the task allotted to them, and the older children reject them without pity, for children are very strict with each other as to the manner of performing work. They pursue a different system from fathers who excuse the awkward child under pretext that it is too young.

George and Raymond seek, in their disappointment, their Mentor, who promises them that in three days they shall be admitted, if they will take lessons in harnessing. They afterwards see the train of elegant little wagons depart: the groups of children put on their belts and plumes, and forming in a column around their standard, follow to the sound of music.

George and Raymond, rejected by this brilliant assemblage, return, with tears in their eyes, to the

Phalanx, in company with their Mentor. Arrived there, he takes them to the rooms where the playthings are kept; he gives them a wooden dog and teaches them to harness it to a little wagon: he afterwards brings them a basket of radishes and onions, made of pasteboard, and teaches them how to put them up in bunches; he then proposes them to take another lesson the following day. He stimulates them to avenge the affront they have received, and holds out to them the hope of being soon admitted to the groups which rejected them. The Mentor afterwards takes them to some other assemblage of children, and intrusts them to the care of a second Mentor, after having finished his two hours' instruction.

The next day the two boys will wish to see the Mentor again, and repeat with him the lesson of the previous day. After three or four lessons of the kind, he will take them to the groups employed in collecting the smaller kinds of vegetables, in which they will know how to make themselves useful and by which they will be received as candidates for admission. On return at eight o'clock, the signal honor of being invited to breakfast with the Group, will be conferred upon them.

Thus, the company of older children will direct rightly two younger ones, who in civilization would be led by them to commit all kinds of mischief.

We here see an example of the useful application of playthings in Association. Give a child in civilization a little wagon or drum, and it will be broken to pieces the same day, or if not, it will in no case be of

any utility." The Philanx will always be supplied with these playthings, but they will be used only for purposes of instruction, and as a means of initiating the child into industry. If it be permitted to have a drum, it will be to enable it to obtain admission to a band of young musicians. Playthings for girls, such as dolls, etc., will be in other ways of as much use as little wagons and drums.

Critics will probably remark, that the work done by the dozen little cars, could be more economically performed with one large wagon. It doubtless could, but for a trifling economy of the kind, the advantage of an early familiarity with agricultural occupations, such as harnessing, loading and driving little wagons, would be lost; besides, the more important advantage of exciting an interest in the child for the various branches of cultivation in which it takes a part by the performance of these little details; this interest will be extended by degrees to agriculture in general. It would be a misplaced economy to neglect such means of developing capacities, and exciting an attraction for Industry.

Another source of emulation which will be very important in Association, but which cannot be made use of in civilization, is the precocity of certain children. Among all ages there are always some, who are very forward both in mind and body. These forward children advance in grade before the usual time; this is a cause of jealousy and emulation for their equals, whose company they have quit. Civilization cannot make use, like the Combined order, of this pre-

cocity as a means of emulation. The premature promotion of a child will produce a strong impression upon the most skilful and forward of the class, which it has left; they will redouble their efforts to equal it, and to prepare themselves for an examination. This rivalry will extend more or less to backward children, and education will progress rapidly by means of these little stimulants, of which in civilization no application can be made, because neither industry nor studies are attractive out of the passionnal Series.

Association can alone offer to children, in all branches of industry, an assortment of implements and instruments, such as little wagons, little spades and saws, graduated in size to suit all ages. This adaptation of the size of tools to the strength of the child, charms the younger age, and it will be particularly by these means that the *propensity to imitation*, which is so strong in children, can be made use of to the greatest advantage. It is hardly necessary to remark, that edged tools of no kind are entrusted to the two first classes or orders of childhood.

The liberty extended to children in Association does not include dangerous licences; it would be ridiculous to permit a child four or five years old to handle a loaded pistol. The permission of using fire-arms and edged tools, will only be conceded by degrees, as children advance in age; it will be one of the means of emulation, which will be put in play to stimulate the child to industry and studies, without resort to constraint.

There will be a variety of grades or ranks in Industry, such as candidates for admission, novices, practitioners, experts, besides officers. Children in Association, will have the weakness which fathers have in civilization, that is, a taste for orders, decorations, pompous titles, etc.; a child three years old, which has received a primary initiation into Industry, may possess various titles or distinctions, such as expert in one Group, practitioner in another, with ornaments indicative of all these functions.

The desire of obtaining these distinctions, as well as of being admitted to the lower, middle and higher divisions of each class or age, will be a powerful stimulant to children. The young age being but little taken up by pecuniary interests, and not at all by love, is alone occupied with its rivalries and little objects of ambition; every child is impatient to rise from grade to grade, and from age to age, and would anticipate the period of promotion, if it were not restrained by strict examinations. Each order of children leaves the candidate the choice of the branches of industry in which it wishes to be examined, for it is of but little consequence what groups it joins. The child has only to give proofs of capacity in a certain number of groups, which, in receiving it as a member, certify as to its skill and acquirements. The testimonials of a Group are based upon practical examinations, and no favor can obtain them, as the child must execute, with skill, the branches of work in which it is examined. The groups of children, who are animated by a strong

corporative pride, would not admit a candidate, who might expose them to criticism in their rivalries with neighboring Phalanxes.

Up to the age of nine years, examinations will be directed more to the *material* than to the *intellectual*, and after nine years, more to the intellectual than to the material, which at that age is nearly developed. In early age, the first object is to secure the complete action of the corporal functions and the simultaneous development of all the organs.

When children of the class of the *Initiated* (from three to four and a half) apply for admission to the next higher age, (from four and a half to six,) they will first have to go through an examination as to the performance of a certain number of industrial functions, like the following:

Lighting and covering of fire with intelligence and dexterity; harnessing of dogs and driving of little wagons; performance of a part in the little bands of music, etc.

They must also have testimonials of being,

Experts in five Groups,

Practicians in seven Groups,

Candidates for admission to nine Groups.

And give proof of corporal dexterity by going through exercises of different parts of the body, for example:

1. One of the left hand and arm.
2. One of the right hand and arm.
3. One of the left foot and leg.
4. One of the right foot and leg.

5. One of the two hands and arms.
6. One of the two feet and legs.
7. One of the four members.

They will, in addition, be examined upon a scientific problem, on the first of the three primary attributes of the Divinity,—*Economy of Means*,* which is the most intelligible to children of this age.

The judges are chosen always among the class to which the child wishes to obtain admission; some experienced teachers are present as advisers. The different classes of children, even the youngest, are full of corporative pride and ambition, and would not admit an awkward candidate; he would be put off from month to month, and from examination to examination. Children are strict judges as to industrial skill.

We have avoided all arbitrary dictation as to the sentiments and opinions to be developed in early age. A moralist would wish to inculcate in the child a love of truth and a contempt for riches; a political econo-

*FIVE PRINCIPAL ATTRIBUTES OF THE DIVINITY.

Radical Attribute.

INTEGRAL DIRECTION OF MOVEMENT in its five branches.

Primary Attributes.

- | |
|--------------------------------|
| 1. Economy of Means. |
| 2. Distributive Justice. |
| 3. Universality of Providence. |

Pivotal Attributes.

UNITY OF SYSTEM.

mist, on the contrary, a love of commerce and gain, which in civilization are inseparable from fraud and deceit. We shall not incur the risk of falling into all these contradictions: to ascertain the true system of education, we shall have a sure guide to consult, which is Attraction.

Where does Attraction tend?

1. *To Riches.*
 2. *To Groups.*
 3. *To Series.*
- ✖ To UNITY.

It is upon these general impulses that a true system of Education should be based.

Our present systems, wish, first, to instil in the child, principles of virtue and morality; whereas following the primary tendency of Attraction, the child should first be directed to *Compound riches*, that is:

To Corporal dexterity and health, which are the source of *Internal riches*.

To Productive Industry, which is the source of *External riches*. (page 61.)

What connection now exists between health and our schools, in which the child, imprisoned and suffering with cold, is tormented with the rudiments of Latin or of grammar? His mind is harrassed and his body stunted. Our systems of education, consequently, are opposed to Nature—for they violate the primary requirements of Attraction, which tends to *Compound Riches*, that is to health, or *Internal riches*, and to Industry, the source of *External riches*.

Such are the two ends of the Education of Associa-

parents than that of having forward children; hence our modern systems of education endeavor to initiate the child into scientific subtleties, to teach it things at the age of six, which it should not commence before the age of twelve.

Association will follow the natural order of things, which is to perfect the body before it educates the mind. We see that nature produces the blossom before the fruit. Association will follow this progressive method in education, and will make use of characters as they are, without aiming at precocity.

Compound Precocity, however, will be one of its results, but to obtain it, children must be induced from their early age to take a part in Industry, which in the present system, possesses no attraction.

Studies should follow second in order, and a curiosity awakened by industrial occupations should lead to them. In childhood, study must always be connected with Industry, and the practical occupations of the latter must awaken in it, a desire for the acquisition of knowledge.

Edmund, for example, who is six years old, has a passion for pheasants and violets, and takes an active part with the Groups, which are devoted to their care and cultivation.

To induce Edmund to attend the schools, resort will not be had to paternal authority or to the fear of punishment; the hope even of rewards should not be held out. Edmund and children of his age, must be induced to solicit instruction. How can this result be effected? By exciting their curiosity and producing

an impression upon the senses, which are the natural guides of the child.

The Mentor, who presides over the Group of children occupied with the care of pheasants, and aids them with his advice, brings with him, to their meeting, a large book containing engravings of all the various species of pheasants, among which are those of their Phalanx.

Engravings are the delight of children five and six years old—they examine them with eager curiosity. Under these *pretty pictures*, is a short description of the birds; two or three are explained to the children; they wish to hear the others read, but the Mentor *has not time* to comply with their wish.

This is a stratagem which is made use of with the younger orders of children; it is understood that all those to whom they apply, shall say that they have not time to explain to them what they wish to know; the instruction which they solicit, is adroitly refused them, and they are told if they wish to know so many things, they have only to learn how to read; some children are pointed out not older than themselves, who, possessing this knowledge, are admitted to the library of the younger age.

The Mentor then takes away the book containing the *pretty pictures*, which he says is wanted in the school. The same stratagem is used with the children cultivating violets; their curiosity is excited without being fully satisfied.

Edmund is piqued at the disappointment, which he has met with in the two groups, and wishes to learn

how to read in order to gain admittance to the library, and see the large books, which contain so many *pretty pictures*. Edmund communicates his project to his companion Henry, and they together form the noble plot of learning how to read. This desire once awakened and manifested, they will be aided in satisfying it; but in Association means must be devised to induce them to *solicit instruction*. Their progress will be a great deal more rapid, when study is the *effect of attraction*.

We have here put in play one of the predominant tastes of children,—the love of colored engravings, representing objects in which they take an interest, because they are connected with their industrial pursuits.

This means will be sufficient to awaken in the child a desire of learning to read. If we analyze it, we shall find four incentives; two material and two mental, connected with it.

1. *Material*, Impatience of knowing the explanation of so many pretty pictures.
2. *Material*, The relation between these engravings and the animals and vegetables with which the child from passion is occupied.
3. *Mental*, The desire of admission to the class of children six years old, who would not receive him, if he did not know how to read.
4. *Mental*, The irony of the more forward children of his own age, who, knowing how to read, ridicule him for being backward.

Let these four-fold means of Attraction be applied,

and the progress of the child will be as rapid as it will be slow and doubtful, if recourse be had to civilized measures,—to the commands of the father or a tutor, or to menaces and punishments.

The same system should be applied to all branches of studies, such as writing, grammar, etc. A double inducement, like concerted refusals and innocent stratagems, which awaken emulation, will always be resorted to. It is only for those branches of studies, which are connected with the industrial occupations of the child, that this compound interest can be awakened. *The child, consequently, should commence its education by the practical pursuits of Industry.* How defective and partial are civilized methods, which endeavor to make of the child a geometrician or a chemist, before interesting it in occupations, which can awaken in it the desire of acquiring a knowledge of chemistry and mathematics, and of combining those theories with its industrial pursuits. It is, consequently, in agriculture, manufactures and the care of animals, that the education of the child should commence; it enters the schools only to complete the introductory knowledge, which it has acquired in the industrial groups, to which it belongs.

CHAPTER THIRTY-THIRD.

BRANCHES OF AGRICULTURE ADAPTED TO CHILDHOOD.

Nature in the vegetable kingdom, must have calculated upon an extensive employment of children, for she has created in great abundance, little vegetables and shrubbery, which should occupy the child and not the grown person. Two-thirds of our gardens are composed of little plants, which are adapted to the labor of children.

Flowers, with the exception of a small number, should be cultivated by them and by women. Nature, in consequence, has given them a strong inclination for shrubbery and flowers, in the cultivation of which they at present take no part.

A child four years of age, wishing to be admitted to the third order of childhood, must, in its examination, choose at least one flower or vegetable, like the violet or parsley, and show that it has been admitted into the group which cultivates it. This admission can only be obtained by useful services and approved skill. A child of the third class, to be admitted to the

fourth, must show that it possesses practical knowledge and skill—which is decided by the vote of competent groups—in the cultivation of at least three vegetables. In these occupations the child acquires, by degrees, an elementary knowledge of the various sciences, for *agriculture is connected with them all.*

The child in Association takes an active part in the rivalries of Phalanx with Phalanx. A group of children cultivating strawberries, is mortified to find that some varieties of those of a neighboring Phalanx bear away the palm as to size and flavor. The vanquished wish to know the cause of their failure, which, perhaps, may be owing to the difference of soils. This offers an occasion to the Mentor, who directs the Group to give them a lesson on the varieties of soils; and this study, continued in other groups, will initiate them by degrees into an elementary knowledge of the mineral kingdom. This incentive will be an inducement for them to attend the schools, and apply themselves to the study of some branch of mineralogy such as the classification of earths.

Thus Association never gives to the child any SIMPLE INSTRUCTION. It only initiates it into one science, by combining that science with practical notions previously acquired in different branches of Industry, particularly in agriculture, masonry and carpentry.

Agricultural rivalries will early accustom children to a speculative or investigating turn of mind. It is very necessary in the cultivation of flowers: what is more difficult to raise to perfection than the jonquil, the narcissus, the tulip, the varieties of the rose and

violet? If Nature requires so much knowledge in the care of these flowers, it is because she wishes to accustom the minds of children, who have a passion for their cultivation, to a habit of examination and reflection.

Nature has also reserved them some parts in the heavier branches of agriculture, such as the cultivation of buck-wheat, beans, peas, etc. A group of children, devoted to the cultivation of these vegetables, is obliged to study the qualities of soils and manures, and to understand the influence of climate in order to comprehend the cause of the success of this or that Phalanx. A child, devoted *from rivalry and passion* to these occupations, will insensibly become a chemist and a naturalist, thinking itself occupied merely with the rivalries of its Group and its Phalanx.

The whole system of agriculture is deranged by the exclusion of women and children from its occupations, to whom Nature assigns the care of so many varieties of fruits, flowers and vegetables. The greater portion of our gardens, and all the smaller classes of fruit trees and shrubbery, should be allotted to women and children. The child, so far from devoting itself to useful industry, enters the gardens only to eat fruits, which it has not aided in cultivating, and to pluck and destroy the flowers; as a consequence what is most to be desired for gardens, is, that children should not set foot in them.

An incontestible proof that the civilizes do not know how to apply the labor of women and children

to agriculture, is that man is obliged to abandon those branches of Industry, which are specially allotted to him by Nature, such as works of irrigation and care of forests. He cannot, in the present order, devote himself to these two branches of industry, because he is occupied in works, which *properly belong to women and children*, such as the care of small domestic animals, of poultry, the gardens, etc.,—cares from which he should be relieved by those two classes.

The male sex have excluded women from industry, believing that the trivial occupations of the household are those to which she is destined by Nature. What is the result? Man himself has become a slave; instead of having made woman subordinate, he has excited both in the woman and the child a disgust for Industry. *He is reduced in consequence to attend to occupations of which they should take charge, and has besides, to support THEM BOTH out of the product of his labor.* This is the result of all tyranny: it is caught in its own snares.

The true occupations of the male sex are those which require bodily strength; such as:

Works of Irrigation.

Care of Forests.

Cultivation of Grains.

The third branch absorbs the others; the agricultural classes can neither attend to the care of forests, nor to works of irrigation. On the contrary, the forests are fast disappearing in all older countries, and the streams, which are the principal means of irrigation, are in consequence drying up.

What a career will be opened to man in Industry, soon as Association makes use of the labor and activity of woman and children! Association once organized, five-sixths of the women will immediately be free to devote themselves to productive occupations; this result will be produced by the suppression of the complicated and useless works, which arise from the multiplicity of little households, from the troublesome care of children, from the bad quality of manufactured goods, and from the foolish changes of the fashions, which absorb in interminable works of the needle, and in superfluous trifles, so many women.

When this complication, waste and disorder cease, it will be found that five-sixths of the women will be relieved from their present duties. How will they occupy themselves? In agriculture, in which they will perform a large portion of the minor works, which now occupy men. The rest will be performed by children, in whom a love for industry will be awakened by the stimulants of the passional Series.

As a consequence, the performance of the heavier branches only of industry will devolve upon the male sex; among those branches are to be included the three above mentioned, and laborious parts of masonry, blacksmithing, carpentry, etc. In all the minor branches of agriculture,—such as the cultivation of vegetable and flower gardens, they will merely take an accessory part, instead of having the constant charge of them; this duty will devolve upon the women and children.

All true and natural divisions of occupations is de-

stroyed by the idleness of children, and by our household complication which absorbs the entire time of the women. The whole burthen of production falls consequently upon man alone, who thus overtasked, must neglect the most important branches of industry, such as irrigation and the care of forests. He slight~~s~~ the task of his own sex, in order to attend to that of women and children.

The foregoing remarks on the education of the two first orders of childhood, show that Association will have for the education of children, means and resources, of which men in civilization have no idea. Authors, who have written upon Education, have not comprehended the *Destiny of man*. They have not discovered that the Creator designed him for a system of Attractive Industry, and that he intended the child should be initiated by *Attraction* into its occupations, before it was into the sciences.

The field of civilized education is miserably circumscribed. The child is taught on one hand abstract principles of morality and virtue; principles which it cannot apply practically in the conflicts of interests and in the frauds and deceptions of the society around it; or it is forced to learn mechanically, that is, by mere effort of memory, a few branches of science, which scarcely dispel primitive ignorance.

We will now proceed to give a short analysis of a corporation or order of children, which FOURIER, terms the *Little Hordes*, a corporation which will take upon itself, from a spirit of *social charity*, the performance of all those dirty and filthy branches of work, the execution of which would degrade grown persons, and derange the whole mechanism of Association.

One of the greatest apparent difficulties of Association is to procure the performance of repugnant and dirty labor which in civilization degrades those on whom its burthen falls. This obstacle is constantly brought forward by persons who are opposed to the idea of Association.

If every body is well off, they ask, how are all those dirty and filthy branches of work to be executed, which excite so much repugnance, and which in civilization are undertaken from want and poverty? Among those branches are the cleaning of sinks, sewers and privies, the performance of the lowest kinds of work in the kitchens and stables; the blacking of boots, and all other menial services, which are now performed by a class composed of the dregs of society.

Fourier has solved the difficulty in the most original, and at the same time, in a most natural manner; and as triumphantly as he has solved this, as triumphantly has he solved all others, which are hastily raised by superficial minds, who imagine that with half an hour's reflection, they can suggest objections, which, during forty years of investigation, never occurred to the searching and persevering mind of the immortal genius, who has solved the problem of ATTRACTIVE INDUSTRY and the HARMONY OF THE PASSIONS.

CHAPTER THIRTY-FOURTH.

CORPORATION OF THE LITTLE HORDES.

Repugnant, disgusting, and degrading occupations are, in civilization, overcome by pay; but in an order of things in which free and attractive co-operation will be an essential character of the social mechanism, they must be surmounted by attraction.

The whole system of Attractive Industry would fall prostrate, if means were not found of connecting powerful incentives with the execution of all disgusting branches of work, the performance of which can at present, as we remarked, only be procured by money.

If we succeed in connecting powerful stimulants with the performance of filthy functions, which are now degrading, and secure their execution by attraction, success will be the more certain with all those occupations which without being agreeable are supportable.

To attain this end, it will be necessary to organize a Corporation or Band of children, who, for the maintenance of SOCIAL UNITY, will take upon themselves the performance of all filthy branches of work, and

communicate by their devotion a respect to unclean and repugnant occupations, which in turn will give a lustre to all works of minor attraction, such as ploughing.

If repugnance or disgust should discredit any branch of industry, the Serie devoted to it, would, as a consequence, become abased, and its members considered as a vulgar class. Such a result would disturb the whole mechanism of Association. Friendship must be general among all classes, in order that the rich may feel no repugnance in taking part in the occupations of all the Series. Attraction, consequently, must be extended to every branch of Industry, and care be taken that no branch be despised, or considered even disreputable.

The *Little Hordes* are divided into three classes. The First is devoted to unclean or filthy functions, such as cleaning of sinks, sewers, privies, management of manures, etc. The Second to the destruction of reptiles and insects, and to employments requiring dexterity. The Third participates in the functions of both.

No passion is more marked in children from ten to twelve years of age than that of filth and dirt. If we do not wish to *change the passions*, we must find means of making use of this taste, which Nature, it is evident, gives to one half of children. The Combined order will, in the corporation of the *Little Hordes*, make a most precious use in social equilibrium of this pretended depravity of taste.

Association will *employ the passions as God created them, without changing their nature*. This is the whole mystery and secret of the calculation of Passional Attraction. The question is not discussed whether the Creator was right or wrong in giving to mankind such and such passions : they will be made use of as God gave them.

The taste for dirty occupations is harmless and without pretension in young children; it takes a higher flight in those from nine to twelve; they carry it from the *simple* to the *compound*, and plot vast plans of filthy roguery. For example, they go of an evening and besmear the knockers and bell-handles of doors with dirt; their delight is to play these pranks upon every body. Their plots are well planned, and dexterously executed, except that now and then they receive a few lashes, which do not, however, diminish their noble ardor.

Whence comes this inclination for filth in boys from ten to twelve? Is it a defect of education, or want of precepts? It is neither, for the more you preach to them against it, the more they will persevere in it. Is it depravity? Nature then must be depraved, for it is she, who gives them this passion! If the system of Attraction be true in all its details, this attraction must be given for a useful purpose, in as much as it is so strong with a majority of children of this age.

This enigma cannot be solved in civilization; Association explains it; the taste for dirt is a necessary impulse to enlist children in the corporation of the *Little Hordes*, to induce them to undergo gaily the

disgust connected with dirty work, and to open for themselves in filthy functions, a vast career of industrial glory and unitary philanthropy.

The inclination for dirt, which we find predominant in children, is *but a rude germ*; it must be refined by the application of two incentives: *Unitary religious spirit* and *Corporative honor*. Sustained by these incentives, repugnant occupations will become for children the sports of a *compound indirect Attraction*.

In taking upon themselves the performance of mephitical functions, in which the health of the laboring mass at present is frequently undermined, children in the Combined order will never expose theirs, being always well cleaned and perfumed before and after a short period of labor.

With these preliminary remarks, let us proceed to examine the influence of this Corporation in *Passional and Social equilibrium*.

Why is childhood called to fulfil a principal part in the mechanism of general friendship? It is because with children, of the affective passions, friendship is the predominant one. Neither love nor the ties of consanguinity counteract its sway; it consequently is to them that we must look for friendship in all its purity. To this passion must be given, its most noble development, *that of unitary social Charity*; it will prevent the abasement of the poorer classes, and maintain, by the assumption of all degrading functions, general friendship between the rich and the poor.

If there existed in the Combined order a single function, which was despised, which was deemed ignoble and degrading for the class that exercised it, all inferior parts or duties in the different branches of industry, for example in the stables, kitchens, private rooms, manufactories, etc. would soon be despised; this degradation would extend gradually from branch to branch, a contempt for labor would grow up again by degrees, and the result would be that those persons who produced nothing, and were good for nothing, would constitute, as in civilization, the polite classes. They would in the end cease to take a part in the Industrial Series, and avoid all social relations with the poorer classes.

IT IS FOR CHILDHOOD TO PRESERVE THE SOCIAL BODY FROM THIS CONTAMINATION, by taking upon itself, *from a corporative spirit*, the performance of all unclean and despised functions, which it will exercise for the *mass* and not for the *individual*. (We must except, however, attendance upon the sick, the care of whom can only be confided to a corporation of adults; still here the *Little Hordes* will intervene for the performance of uncleanly functions.) It is only from this age that we can expect the performance, *by indirect attraction*, of all branches of repugnant works.

And what means will be employed to induce the *Little Hordes* to perform these prodigies of philanthropy? A few honors; the first rank at parades, a salute of supremacy, the privilege of commencing important undertakings, and of occupying difficult

posts! This will be recompencing one labor by another. Such will be the policy of the Combined order, which is alone adapted to the instincts of the human heart. In civilization the most austere orders receive often from their members the greatest devotion. What will it be with the *Little Hordes*, with whose devotion nothing materially painful or disagreeable will be connected, thanks to the inclination which we find at this age to make a sport of filthy and dirty occupations.

For a long time I committed the fault of blaming this inclination in children, and sought to counteract it in the mechanism of the Passional Series;* it was the labor of a Titan who wished to change the work of God. I obtained no success until I commenced *speculating in accordance with attraction*, and endeavored to make use of these inclinations in childhood as Nature created them. This study led me to discover the Corporation, which we have here described, and which is one of the four main supports of the Combined Order, and one of the cardinal levers in *passional equilibrium*.†

Each of the four affective passions is particularly predominant in one of the four Phases of life. Friendship governs infancy, or the first phasis; and at no age

* It is to be remembered that this chapter is translated from Fourier, and that it is he, who is here speaking.

† The Corporation of the *Little Hordes* will maintain harmony and equilibrium in the cardinal passion Friendship. Other Corporations will maintain the same harmony and equilibrium in Love, Ambition and Paternity: one of the great ends of Association is to maintain passional equilibrium in the four cardinal passions.

is this passion more frank and strong than in childhood. How are children to produce and maintain *general Friendship* among all classes and all mankind; which general friendship forms one of the cardinal pivots of Unity? This problem is solved by the *Little Hordes*; they will exercise the only branch of charity, which will remain to be performed in the Combined order. There will be no more poor to succor, no more captives to deliver, no more Slaves to free ; the performance of filthy and degrading functions consequently will alone remain, and they will be assumed by children. This is a charity of a high order, as it will preserve from social inequality and abasement the poorer, and as a consequence, the middle classes of society. It will establish that *fraternity—that free intercourse* between all classes, which has been so long the dream of politicians and philosophers.

If in Association, the people be polite, upright and exempt from want, there can exist no distrust or contempt on the part of the rich toward the poorer classes. A friendly enthusiasm consequently will animate all the industrial Groups, in which the poor will necessarily mingle with the rich. Thus the dream of making all mankind a family of brothers, will be realized.

This precious **UNITY** would cease, from the moment that there existed in Association a single degrading and despised function.

The Little Hordes rank as the *Militia of God* in the service of **INDUSTRIAL UNITY**. Preservers of social honor, they will crush the head of the serpent

both in a physical and a moral sense; at the same time that they purge the fields of reptiles, they will purge society of a venom worse than that of the viper: they will smother, by the assumption of all filthy occupations, that pride, which in undervaluing any of the industrial classes, would tend to establish anew distinctions of rank, and destroy general friendship. For the happiness of society they will practice the *self-denial* recommended by Christianity, and the *contempt of riches*, recommended by philosophy. They will in short, be the centre of all social virtues both in a religious and civic sense; and their Corporation will furnish one of the four supports upon which Association rests:

- Industrial Attraction.
 - Equilibrium in the division of profits.
 - *Friendly intercourse between all classes.*
 - Equilibrium of population without constraint.
- The Little Hordes are paid by honors without end! In important industrial enterprizes, they take the lead, and receive from the highest authorities the first salute. In the temple, their place is at the altar, and in all ceremonies, they occupy the post of honor!

There are some other functions reserved the Little Hordes; they will have the daily supervision of the surface of highways. Roads being considered a branch of material unity, the Little Hordes will as a corporation devoted to the cause of unity, attend to ornamenting and keeping them in order.

To the pride of the Little Hordes, the Combined

Order will be indebted for highways as sumptuous as the alleys of our gardens. Their borders will be ornamented with trees and shrubbery, and even flowers in the distance.

The Little Hordes have also the supervision of the animal kingdom. Whoever ill treats or abuses an animal, will have to answer for it before the council or court of their Order; whatever his age may be, he will be brought before a tribunal of children, as inferior in reason to children themselves. Animals being productive in proportion only to the care bestowed upon them, he who abuses these poor creatures, which can offer no resistance, will be considered more of a brute than the brutes he persecutes.

and the other passions, by which he is impelled to action, and which are the causes of his social associations. These are the true causes of the social life of man, and the true causes of the evolution of society. They are the true causes of the progress of man, and the true causes of the evolution of society. They are the true causes of the progress of man, and the true causes of the evolution of society. They are the true causes of the progress of man, and the true causes of the evolution of society.

CHAPTER THIRTY-FIFTH.

THE STUDY OF MAN AND THE STUDY OF PASSIONAL ATTRACTION.

The study of Man, which is believed to be exhausted, has been a complete failure. Philosophers have merely been occupied with the superficies of the question; that is—with metaphysical disquisitions, the generation of ideas and other accessories, which are valueless as sciences, so long as we do not possess the fundamental Science, the Theory of the passions, or springs of action of the Soul.

To understand those springs and the purpose for which they were created, we must go into an analytical and synthetical examination of Passional Attraction.* Its synthesis explains the mechanism of *Domestic and Industrial Association*, which is the Destiny of human societies.

* The synthetical examination shows us the general or collective tendencies of the twelve passions without separating them. In the table, page 160, those tendencies are pointed out.

The analytical examination shows us the tendency of each passion separately.

The five Sensitive passions tend to material riches, refinement and harmonies. If we analyze them, we shall find that each regulates one branch of the physical world; the sense of hearing

The idea of a pre-established Destiny, of a Social Code adapted to the passions, and pre-existing in the mind of the Divinity before the creation of man, is ridiculed or disbelieved in by the Scientific of the day.

Nevertheless, how is it possible to conceive that a Being infinitely wise, could have created our passions without having first determined upon their employment! Could the Divinity, occupied for an eternity past in creating and organizing worlds, have been ignorant that the first *collective* want of their inhabitants, is a code to regulate their passions and societies?

regulates the harmony of sounds; the sense of sight, the harmony of lines, forms and colors;—which insures beauty in architecture and in all objects which surround us. The sense of smell leads to refinement in odors; that of taste, to refinement in flavors. Thus the sensitive passions combinedly govern the whole range of material harmonies, and stamp upon the *physical* world the harmony of the *passional*. The Passional movement is the most perfect: God is endowing man with a full scale of passional harmonies, and in placing him upon the earth as overseer, made him his agent to give to all the details and creations of the material world over which he presides, the perfection of the Passional principle.

The four affective passions govern social relations, or those of individuals; Friendship tends to social equality, and to the leveling of ranks; Love regulates the relations of the sexes; Paternity those of ages and generations; Ambition produces hierarchy of ranks and distinctions among individuals; it establishes in society gradations of all kinds, based upon skill, merit, talent, etc.; it is opposite in its effects to friendship.

Thus each of the twelve passions has its function assigned it; if we examine each separately, we see the different ends to which man is impelled; if we examine them collectively, the general end. From this special and general examination, we can deduce the laws of a social system, which will enable us to attain those ends;—that is—our Destiny.

Under the direction of our pretended sages, the passions engender scourges, which would make us doubt whether they were the work of an evil spirit or of the Divinity. Try successively the laws of men most revered, of a Solon or a Dracon, of a Lycurgus or a Minos, and you will find that they constantly reproduce the nine permanent scourges, which constitute the subversive mechanism or false development of the passions. Must not God have foreseen this shameful result of human legislation? He could have seen its effect in millions of globes created prior to ours; he must have known, before creating and giving us passions, that human reason would be incapable of harmonizing them, and that the human race would require a legislator wiser than itself.

As a consequence God, unless we believe his providence inefficient, circumscribed and indifferent as to our happiness, must have composed for us a Passional code, or a system for the regulation of our social and domestic relations, applicable to all mankind, who everywhere have the same passions; and he must have interpreted to us this code by means which would leave no doubt of its excellence and its origin.

There must consequently exist for us a pre-established destiny, or a system for the regulation of our social and industrial relations, fixed upon by God before creating and giving us passions. The task of genius was to search for it, and preliminarily to lay down by what method the investigation should be pursued. The method can be no other than a synthetical and analytical calculation of passional Attract-

tion, in as much as Attraction is the only known interpreter between God and the Universe.

Another proof: how can we suppose God more imprudent than the merest novice in mechanics! When a man collects materials for building, does he fail to make a plan for their employment? What would we think of a person who, purchasing cut-stone, frame work, and materials of every kind for the construction of a vast edifice, did not know what kind of a building he intended to erect, and acknowledged that he had collected all these materials, without having thought of the use to which he should apply them? such a man would be pronounced insane.

Such nevertheless is the want of foresight, which our men of science attribute to the Divinity, in supposing that he could have created the passions, attractions, characters, instincts and other materials of the Social Edifice, WITHOUT HAVING FIXED UPON ANY PLAN FOR THEIR EMPLOYMENT.

It may be thought perhaps that God did not know how to compose for us a code? Or that he may have had to leave the task of regulating the social and industrial mechanism of societies to the wisdom of a Solon or a Justinian? It is an outrage upon common sense to suspect the Divinity of such a want of intelligence; we consequently must believe, in spite of scientific prejudices, that there exists for man a *pre-established System for the regulation of his Social relations*, based upon a divine theory, existing prior to the creation of our globe; a mechanism of *Social and Industrial Unity*, the laws of which human

reason should have endeavored to discover instead of presuming, Titan like, to exercise the highest function of God, which is the direction of the Social or Passional Movement.

Of all impiety the greatest is that impudent prejudice, which suspects the Divinity of having created men, the passions and the materials of Industry, without having fixed upon any plan for their organization. To suppose it, is to attribute to the Creator a want of reason, for which men would blush; it is falling into an irreligion worse than Atheism; for the Atheist does not dishonor God in denying his existence; he only dishonors himself by entertaining an opinion bordering upon madness. But our legislators strip the Supreme Being of his highest prerogative: they pretend implicitly that God has not destined us to social harmony and Unity, that he has not pre-calculated a society which would lead to those results, and that he is incapable of legislating. He would be so, if, after the experience he has acquired during a past eternity in the material and passional organization and distribution of worlds, he had forgot to provide for the most urgent of their *collective* wants, that of a unitary passional code, and a permanent revelation of that code.*

* The permanent revelation of that Code is to be found in the constant tendencies of our attractions and passions, when rightly developed. Our Attractions and passions are expressions of the will of the Divinity, and as they are ever acting, they are a permanent expression—that is *revelation*—of his will; he has given them to us as an impelling power, and it is through them that he makes known his intentions to us. They are, so to say, commands from him, and as experience proves, they cannot be resisted. Exterior

This proves clearly that there is a pre-established Destiny or Passional code, pre-existing in the mind of God prior to the creation of each globe. So long as we have not discovered that code,^t we know nothing of the nature of man, inasmuch as we are ignorant of the employment and end assigned by God to the springs of action of our soul, which are the passions, attractions, etc., and to human societies directed by those springs.

And as God must have composed a code for our passions and for the regulation of our social, industrial and domestic relations, he would not wish to hide it from us, but render its discovery as easy as possible. He has not hidden from us one branch of Universal Movement, which is much less important to our happiness than that of material gravitation and sideral harmonies, he initiated us, through Newton, into those mysteries of the equilibrium of the Universe, judged impenetrable in all former ages.

Our scientific bodies are consequently at fault for having instituted no investigation of the theory of the Social laws of the Divinity, and more so, for having spread doubt and discouragement, for having in-

circumstances, that is a false organization of society, may thwart and derange their action, and cause duplicity and discord; but the same derangement may take place in every active power in the Universe. We should no more condemn the passions on that account, than we would condemn music, because an unskillful hand might produce discord.

See in Chapter 17th; "Attractions proportional to Destinies."

^t To comprehend why this Code has not yet been discovered, see Chapters Sixteenth and Twenty-fourth.

sinuated the ways of God were inscrutable, and that Nature was covered with a veil of bronze. If such be the case, it follows that all scientific bodies devoted to the study of Nature, should be suppressed, for if the veil be of bronze, they cannot raise it, and can only promulgate dangerous sophisms or useless conjectures.

This assertion, however, has become ridiculous since the success of Newton, who, in raising a corner of the veil, has proved that a more extended investigation might raise it entirely, and that it is not of bronze, inasmuch as he, Newton, tore asunder a portion of it.

Whenever a branch of studies is neglected by the positive sciences, we see some scientific charlatanism take its place. Before chemistry, we had Alchemists; before mathematical astronomy, Astrologers; before natural philosophy, magicians, etc. Thus the human mind is condemned to fall into error, whenever it departs from the positive sciences; and thus it is that civilization has been falsely directed from its commencement by divers classes of Sophists, who pretend that no happier Social Destiny than civilization is in reserve for man. Instead of conscientious studies on the difficult problem of Social harmony, they find it easier and more lucrative to put forth their own crude and arbitrary systems.

If an error be entertained for three years by an individual, thirty by a family, three hundred by a society, it may in proportion be continued for three thousand years by the human race; particularly when propagated by the learned, who coincide in the superficial prejudice, which supposes God created the

passions without having first composed a code to regulate their social action.

Until the human race discover their social Destiny, they vegetate in a state of political imbecility: their progress in some of the positive sciences, such as mathematics, chemistry natural philosophy, etc., are useless trophies, as they afford no remedy for human miseries. The greater the honor which is due to the positive sciences for their success, the greater the reproach due to our political and philosophical sciences for having done nothing for the happiness of mankind, and for having, after thirty centuries of correctives and reforms, left all the scourges of our subversive societies more deeply rooted than before.

Let us now proceed to examine the agent—Passional Attraction—which God makes use of in *directing* the Social Movement and in the government of all his creations.

Attraction is, in the hands of God, a magic wand, which enables him to secure from love and pleasure the performance of work, which man can alone obtain by constraint or violence. It gives a charm to functions, which are in themselves the most repulsive. What is more disagreeable than the care of a young infant with its dirt, cries and helplessness? how does God transform into pleasure a care so repugnant? He gives the mother *passional attraction* for this disagreeable duty; he merely makes use of his magic prerogative; that of IMPARTING ATTRACTION. Before it the best-founded causes of disgust disappear, and are changed into pleasures.

To appreciate the value of this faculty, which be-

longs exclusively to God, let us suppose it the attribute of some ambitious monarch. Invested with the power of DISTRIBUTING ATTRACTION, he would require neither courts of justice nor armies to secure the execution of his decrees, and to subject to his sway the entire globe: he would merely have to give to all nations ATTRACTION, for such a form of government as he might desire. If it were for civilization, for example, with its spirit of pillage and war, all nations to whom he had given Attraction for this *happy* system, would hasten to bring him their treasures, and furnish men for his armies. He could besides give to all monarchs far and near *Attraction to acknowledge his supremacy*; they would all send ambassadors to offer him their submission, and to proclaim him sovereign of the globe!

And as both rulers and nations would find their happiness in carrying out those measures to which this sovereign had imparted the charm of Attraction, we must acknowledge that, as exclusive possessor of this talisman, he would be a madman to resort to other means, such as constraint, punishments and wars to force the execution of his plans; it would be on his part gratuitous malignity and gross deception; for besides causing the misery of his own and neighboring subjects, he would fail in his plan of Universal dominion by the resistance of tyrannized nations; whereas by making use of the magic lever of Attraction, he would, at the end of a few years, become the peaceable possessor of the entire globe, and that without having incurred any expense, run any risks, or wronged a single individual.

Such is the position of God with regard to his creatures. Exclusive possessor of the most powerful of levers,—the talisman of Attraction,—would he not be the persecutor of his creatures, if neglecting so pleasing an authority, he resorted to other means than Attraction to govern the Universe?

We see that God employs Attraction alone to direct and govern the movements of planets and suns,—which are creations immensely superior to us, and animals and insects, which are creations infinitely inferior to us. Is man then alone excluded from the happiness of being directed to social good by Attraction? Why this interruption in the system of the Universe? Why does not Attraction, which interprets to planets and insects the laws and will of the Divinity, and which directs them to harmony, suffice for man, who is a being midway between planets and animals? How can there be UNITY in the system of the Divinity, if the lever of universal Harmony,—Attraction,—be not applicable to the human race, as it is to planets and animals,—and if Attraction cannot be introduced into Industry, which is the foundation or pivot of the social mechanism?

The exercise of Industry, which is the delight of industrial animals and insects, such as the beaver, the ant, the bee, the wasp and others, is for man a scourge and a burden, which he throws off as soon as he possesses his liberty. The laboring mass in civilization aim only at ease and idleness; and the savage, as his supreme imprecation, says to his enemy; *may you be reduced to till the earth.*

As it is evident that we are destined by God to the

exercise of Industry, why is it that he has given us no code for the regulation of our industrial relations, no natural attraction for labor? Why is Labor, which, as it is asserted, is our Destiny, a scourge for the laboring mass of civilized and barbarian societies, who only strive to escape its burden, and who would in a moment abandon its exercise, if they were not forced to it from want and constraint?

Labor, however, is the delight of various animals, such as beavers, ants, bees, and wasps, etc., which are perfectly free to remain idle; but God has given them attraction for their Industry, and they find their happiness in its exercise. Why should he not have accorded to man the boon which he has accorded those creatures! what a difference between their industrial condition and his! The populations of countries, where feudal bondage and slavery exist, work from the fear of punishment and the lash; and those of the most advanced civilized countries, from fear of want and starvation, which are pressing constantly upon their poor families: the Greeks and Romans, whose liberty is so highly extolled, worked from fear of the lash, like the negro slaves of the present day.

Such is the happiness of man in the absence of *a system of Attractive Industry*; and such the results of human laws and political constitutions; they reduce mankind to a condition beneath that of animals, for which Attraction changes labor into pleasure. What would be our happiness, had God given us *Passional Attraction* for the exercise of that labor to which he had destined us! Our lives would be a succession of

delights, from which immense riches would flow; whereas in the absence of a system of Attractive industry, we are but a society of Slaves, among whom a few manage to avoid the burden of labor, and unite to maintain themselves in idle ease. They are hated by the mass, who strive in turn to free themselves from the necessity of undergoing the monotonous drudgery of our societies. Here is one great source of political commotions: political adventurers arise, who promise the people happiness, riches and independence, and who having attained their ambitious ends, oppress and enslave the multitude more than before, in order to live in idle affluence, or what is equivalent, to be directors of Industry, and the laboring mass.

In this miserable state of things, man is reduced to a lower condition than animals,—reduced to complain of Providence, which appears to have had for them a solicitude, which it has not had for him; for if we are to believe political and philosophical prejudices, Providence has assigned us no Social Code, nor any defined system of Industry, nor any Attraction for those branches of work to which we are destined, nor even in short a guarantee of that repugnant labor of which the mass, who demand it for their daily subsistence, are so frequently deprived.

In vain do politicians and philosophers pretend that their vague science, their oppressive laws, can replace the want of an *Attractive industrial code*; in vain do they strive by their constitutions to ameliorate the condition of the mass; their doctrines excite a repug-

nance for industry, and engender the nine permanent scourges, which characterize our present societies.

Besides, if mankind are to make laws for themselves, if there is no need of the intervention of God for the regulation of our passions and social relations, he would have judged our reason superior to his own in legislative conceptions! There are but two alternatives between which we can choose:

Either he has not known how, or he has not wished to give us a social code productive of justice, industrial Attraction and passionnal harmony.

If he has not known how, how could he have supposed that our weak reason would succeed in a task, in which he himself doubted of success? *If he has not wished*, how can our legislators hope to organize a society, which would lead to the results above mentioned, and of which he wished to deprive us?

Will it be pretended that God has left to human reason the direction of the social movement, the regulation of social and industrial relations, although capable assuredly of exercising that function himself; and that he has incurred the risk of perpetuating social discord on the earth by leaving so important a task to our political genius?

Our trials at political ameliorations for three thousand years past, prove that civilized genius is inadequate to the task. God must have foreseen that all our legislators, from Solon down to those of the present day, would, with their political measures and reforms, only increase the intensity of the nine permanent scourges and the load of human misery.

God, who has foreseen this ignorance, and the deplorable results of human legislation, would then have given us knowingly a task beyond our strength,—a task which would have been so light for his.

Let us analyze more in detail the fallacy of the doctrine, which attributes the power of regulating the social movement to weak human reason.

What could have been the motives of God in omitting the exercise of this function, when it was so easy for him to exercise it by giving us a code based upon Attraction? What motive could he have had to refuse us such a code! Six views may be taken on the subject of this omission,

1. *Either he has not known how to give us a Social code guaranteeing truth, justice and industrial Attraction:* in this case, why create in us the want of it, without having the means of satisfying that want, he satisfies it in creatures inferior to us, to which he assigns a system or mode of existence, adapted to their attractions and instincts.

2. *Or he has not wished to give us this code;* which supposes the Creator the persecutor of mankind, creating in us wants which it is impossible for us to satisfy, inasmuch as none of our codes can extirpate the nine permanent scourges.

3. *Or he has known how and has not wished;* in this case the Creator becomes a malignant being, knowing how to do the good, but preferring the reign of evil.

4. *Or he has wished and has not known how;* in this case he is incapable of governing us, knowing

and wishing the good, which he cannot realize, and which we still less can attain.

5. *Or he has neither wished nor known how;* in this case we must attribute to him both want of genius and evil intention.

6. *Or he has known how and has wished;* in this case the code exists, and he must have provided a mode for its revelation,—for of what use would it be, if it were to remain hidden from men for whom it is destined?

Can it be presumed that such language is offensive to the Divinity? Not at all: he has too wisely organized the passional and material Universe to fear that his system or methods can be criticised, or that the causes and ends of apparent evil should be investigated. We could not perform an act more acceptable to the Creator, than to quit our servile and superstitious system of adoration, to scrutinize severely his plans for the distribution of Movement, particularly of the passional;—provided, however, we do the same with the adversary of the Divinity, with false human reason, which from the beginning of Societies, has set up its own arbitrary systems for the regulation of the passional or social movement, instead of studying the passions, and searching for a system adapted to them.

When a theory, discovered after five and twenty centuries of scientific neglect, transmits to us the revelations of the Divine social code, initiates us into a knowledge of its mechanism, and the system of relations which it assigns to our Industry, what have

we to do but blush for our false sciences, and make a practical trial of that code with a small Association.

We would never for a moment have doubted the existence of a code productive of social harmony and happiness, had we reflected how easy it was for God to accord us such a favor. Exclusive possessor of the power of *imparting Attraction*, the worst code coming from him, but based upon Attraction, would maintain itself and extend to all mankind by the charm connected with it; whereas the best social code composed by man, requiring violence and constraint to support it, becomes, from the absence of an attraction for the execution of its laws, a source of discord and misery: all the political constitutions of men would, for this reason, fall to the ground in a moment, if they were not maintained by force and coercive measures.

Thus, our happiness can only result from divine laws; even if God be less skilful in legislation than our civilized law-givers. His code, were it the equal only of theirs in wisdom, would always possess an inestimable superiority, inasmuch as it would employ as its agent, Attraction, which is the only guarantee of happiness for those who obey. A man is happier in obeying a woman he loves, than in commanding a slave; happiness, consequently, does not arise from liberty alone, but from the adaptation of a function to the tastes of him, who exercises it.

Thus God would be certain of securing us our happiness by an *Attractive Code*, were it inferior even in wisdom to those of men; and on the other hand,

The age, plunged in political and legislative illusions, deserves the strongest reproach for its opposition to Nature, and the guide, which the Creator has placed within us. Its prejudices against Attraction, are like those old walls of Roman cement, upon which the iron bar of the workman makes no impression; such is the strength of our prepossessions against the guide which God has given us,—Attraction. We must, consequently, first clear away the whole mass of present political and scientific prejudices, before laying the foundation of the new doctrine.

The more we examine the perfect accordance of Attraction with the Attributes of the Divinity and the desires of man, the more firmly we shall be convinced that our scientific bodies in neglecting all study of Attraction, have rendered themselves culpable of a most gross oversight.

To what numberless researches, which for the most part are useless, does not curiosity or the desire of gain lead? What laborious researches upon insolvable problems, like those of Alchemy! What inconsiderate searches in countries, which appear to contain mines! What voyages to discover some miserable desert Island, or some inscription of no value! What fruitless efforts to explore the interior of Africa! What outlays to discover a northern passage, which with the present state of the earth's temperature, would be impracticable and useless!

Nevertheless, however great the difficulties to be overcome, nothing can discourage scientific curiosity on points, which if attained, offer unimportant results:

whereas the most magnificent of achievements,—the discovery of the theory of Attraction and the Law of Destinies has, during thirty centuries of scientific investigation, called forth no efforts, nor excited the scientific curiosity of any one.

Numerous indications exist, which should have led genius to a study of Passional Attraction. We will examine four of those indications,—which are to be found in four of the guarantees that Attraction offers to God and man.

1. *Permanent Social guide and revelation*, inasmuch as Attraction impels us continually by impulses, which are as fixed and unvarying at all times and in all places, as the lights of reason are fluctuating and deceptive.

The experience of all centuries proves that Attraction is immutable, that it will, in twenty thousand years, be as unvarying as it has been since the creation of the world, that it will always tend to riches and not to poverty, to groups and not to incoherence. From this immutability of Attraction, it becomes evident that any science relative to its action and effects, would be a positive science, and that any social system based upon it, would be a code dictated by God and interpreted by a permanent revelation, for Attraction is never silent or uncertain. How important is the research of this code, which once discovered, would become a true and unvarying guide in social politics, and replace our irreconcilable theories and systems.

If Attraction were not intended as a guide for us, to what use and purpose could the Creator have destined

it? Up to the present time, it has served only to lead us astray, to plunge us into discord and social excesses; it seems in our false societies an enemy, which God has placed in our path; a traitor which, under a deceitful and pleasing exterior, gains our confidence to lure us to perdition. Is it God who wishes to betray and mislead us, for it is he, who thus besets by Attraction?

Sophists think they explain the problem by saying *that God has given us reason to resist.* It is precisely what he has not done: that reason, which they wish to oppose to Attraction, is impotent with those even, who possess the largest share of it; it is in all cases powerless when the passions are to be repressed: Children are restrained only by fear; young men by the want of money; the mass, by poverty and want; old age by cautious calculations, which check the headlong passions of youth; but no one is restrained by that reason, which unaccompanied by any other considerations, strives directly to subdue the passions.

Reason, it is clear, is without weight or influence; and the more we observe man, the more we see that he is entirely guided by Attraction; that he hears to reason so far only, as it aids him in the attainment of his pleasures and in the means of satisfying Attraction. Hence it is evident that God in subjecting us to this guide, to this interpreter, must have assigned it some employment adapted to the ends of Unity and Justice, which are two attributes of the Creator. To apply it to a useful purpose, he must have given us a code, which would permit its free development. This

opinion is the only one, which is compatible with the five following attributes of God: Direction, of Movement, Economy of Means, Equilibrated Justice, Universality of Providence, UNITY OF SYSTEM.

When so many indications exist, which should have induced a study of Attraction and of the system to which it tends, how shall we characterize the neglect of enlightened ages for having so long deferred this study,—and how characterize the perversity of those who might endeavor to prevent a trial of Association, now that its laws are discovered, by a study and analysis of this long neglected subject.

2. *Economy of Means*,—by employing a means which possesses the two-fold property of interpretation and impulse; a means which, while it stimulates us to action, manifests to us the will of the Divinity.

What idea does the world form of the economy of God, upon which it reasons so falsely? When a means exists for performing a double duty with a single agent, can we suppose that God would overlook this economy and prefer the coercive system, which would occasion a double loss. He would do so, had he chosen as his interpreter, reason without Attraction. In this case, he would be obliged to recur to civilized methods; that is—to constraint, with its

Unproductive interpreters.

And refractory subjects.

In politics and legislation, we have at present, a great many pretended interpreters of wisdom and reason, but they have to support their wisdom by jails,

scaffolds, and by an unproductive army, without which, nations would not listen to their lessons of wisdom, nor bear the load of evil, which their systems heap upon them.

Our theories, which confer on God the title of Supreme economist, show themselves devoid of meaning, and derison when they suppose that he could have speculated upon a system of constraint, from which results so enormous a loss. It is perfectly easy for him to adopt a system of Attraction, from which all economy, all riches would flow: he employs, visibly, this system, in the direction of planets and various industrial animals: can we suppose that he would wish to exclude us from it?

3. *Avoidance of constraint and coercive measures,—of bailiffs, courts of justice, prisons, scaffolds, repressive legislation, and other parasitic agents*, to which the civilized and barbarian societies must resort in order to maintain their false and repugnant system of Industry.

All these measures of constraint would become useless from the moment a system of Attractive Industry could be organized. Can we doubt that we are destined to it? As presumptive evidence of the fact, we have only to observe, that God has created on the earth no means of constraint superior to the resistance, which man can oppose. We see upon our globe neither giants, centaurs, tritons, nor any agents capable of overpowering human armies, although it would have been so easy for God to create on the land and in the sea, beings of a colossal stature, capable of checking man in case of rebellion to his views. The

absence of any creations of the kind, proves that constraint does not enter into the plans of the Creator; and that a code coming from him will be fully exempt from it.

If God did not possess the power of distributing Attraction as he wished, he would be obliged to resort to constraint,—to create in the firmament, colossal planets to control the smaller ones, and compel them to move with regularity in their orbits. He would have to pursue the same system on the earth, and create beings of a gigantic species, like the fabled monsters of antiquity,—sphinxes, giants, centaurs, etc., in order to force men to exercise Industry, and to obey such a system as he wished. Carrying out the application of the principle, he would also be obliged to create huge bees to force the smaller to gather honey; and large beavers to force the lesser ones to construct their dams.

Still these colossal species might disobey God, if in the execution of the duty assigned them, they were not impelled by Attraction. God, consequently, would be obliged to employ *Attraction with some, and constraint with others*, and use knowingly *Duplicity* in governing the Universe, when he need only employ *Unity* by subjecting all creation to Attraction, which in calling forth an affectionate and willing submission, would form a chain of flowers for all his creatures.

How can we suppose that a Being to whom we attribute supreme goodness and economy, could take pleasure in thus complicating the social mechanism by-

employing constraint, which requires twice the number of agents, and causes the misfortune of the great majority? How could that Being to whom we attribute Unity of System, deprive himself intentionally of the wonderful lever,—Attraction,—which, employed with complete success as agent of sideral harmonies, must, if there be unity of system, be applied to the social harmonies of mankind?

From these indications, we may draw the conclusion that God, in assigning us social laws, could only have speculated upon the employment of Attraction, inasmuch as he has provided himself with no means of constraint. How can we after that, explain the inconsistency of men, who wish, as they say, to walk in the way of God, and who, refusing to consult Attraction, his agent and interpreter in social matters, trust to our vague and arbitrary doctrines, although, the continuance of the nine permanent scourges, should have proved to them that those doctrines are opposed to the wish of God, and that under their guidance, man has failed completely in the discovery of the Divine social code and the theory of Destinies.

4. *Direct and positive recompense of worlds governed by Attraction;* (that is—which have organized social harmony;) *and in direct and passive punishment of rebel worlds,* (of those remaining in social subversion,) without resort to violence, but by the suffering of attractions, which are not satisfied. This is the punishment of rebel worlds, guided by the false science and legislation of man.

It would be incompatible with the dignity of the Supreme Being, to inflict direct vengeance upon rebel worlds or individuals; *free will* would then no longer exist. How could men be free to choose between the Divine System,—or Industrial Association, and human systems,—or Industrial incoherence, if God inflicted direct punishment upon worlds, which disobey his will? There is no liberty of opinion where there is a certainty of punishment, if one of the alternatives be chosen; God, to leave us free will, must desist from his power of punishing directly, and inflict only a passive punishment, that of desires and attractions unsatisfied. This punishment is equitable, inasmuch as it is in all cases regulated by the resistance of the rebel, and requires no special chastisement, no act of Divine anger.

The tenacity of Attraction, its constant demand for satisfaction, is a slight evil in the beginning. We may try to repress it for a while, to despise the goods of the world and console ourselves, when in want, with a perusal of Plato or Seneca. We might, perhaps, even succeed in becoming indifferent to privations, if these goods, so necessary to our comforts, were not constantly displayed before us. The poor and the needy are everywhere exposed to this tantalization. In small villages even, there are always a few rich, whose happier condition awakens desires and wants in the multitude, which reduce them to the condition of Tantalus. Thus Attraction, long repressed becomes a punishment, but it is not direct punishment on the part of God, for men are free to

change at any time their course, to quit the banner of human science and legislation, of poverty and repugnant Industry, for that of Attractive Industry and riches, which Association will fully guarantee to them. When nations begin to feel their misery, and know how to descend upon the disorders of the Social world, they then possess a fully developed system of Industry, which is the means or instrument necessary to the organization of Association; nothing then prevents them from attaining social happiness, provided they see the necessity of a code pre-composed by God for the regulation of their passions and societies, and endeavor to discover its laws and mechanism. It is not God, consequently, who prevents the human race from attaining their happiness; they do it themselves by condemning the passions and neglecting all search for a social code adapted to those impulses of the soul.

Let us observe that the suffering which arises from unsatisfied Attraction, weighs down upon the rich as well as upon the poor, and that among the rich classes, whose happiness is envied, we find a vast number, who are devoured by *ennui* and desires. Let us listen on this subject to a celebrated woman,—Madame de Maintenon:

“ Could I but explain to you the *ennui*, which devours the great, the difficulty which they find in filling up their time! The irksomeness of that multitude of valets, whom they, however, cannot do without; the restlessness which leads them to change place, without finding any one that pleases! The *ennui*

that follows them even upon the throne! Do you not see that I am dying with melancholy, while favored by fortune to an extent that can hardly be imagined, and that it is only the succor of God, which prevents me from sinking under it! (A feeble succor if it leads her to die of melancholy.) I have been young and handsome; I have enjoyed pleasures; I have been loved by all at a later age; I have passed years in the intercourse of letters; I have attained the height of fortune, and I protest to you, that all conditions leave a frightful void, an anxiety, or lassitude, a desire to know something else, because in them all, there is nothing, which satisfies fully."

If at the height of grandeur, we find persons devoured by *ennui*, what must it be in cases were ambition is thwarted? We often see persons die of despair from the failure of some favorite scheme. Fourcroy, the learned chemist, died of regret, it is said, at seeing the place of President of the University given to Fontanes. Sir Samuel Romilly, having failed in obtaining the office of Chancellor, which was given to Mr. Abbot, committed suicide in a fit of despair. If we take at hazard, twenty men, who have families to support, we shall find that the want of means is for nineteen of them a constant perplexity and torment. The same is the case with women, who have passed the age of youth, and who have no passion capable of absorbing their attention. We see this misery of unsatisfied Attraction extend even to the most obscure classes; here a peasant chokes with spite for having missed a farm, which a neighbor has obtained; there

a young girl sinks into a decline, and dies from a marriage broken off. We see all ranks and classes exposed to these privations, which cause despair; in Association they would not exist, as this order would afford to each passion numerous developments, forming diversions to each other, and producing a variety and succession of pleasures so well connected, that reverses would at the most, cause but a few moments of sorrow.

Such would be the result of *Passional Equilibrium*, which is only possible in an order of things, in which the twelve passions are developed by contrasted, connected and rival Series. Out of this mechanism our souls, as truly remarks the author, quoted, find even at the summit of greatness, *but a frightful void, an anxiety, a lassitude, a desire to know something else.*

The great error of most readers, is that they make no summary of what they read: we will consequently sum up and repeat in two short paragraphs, the substance of what has here been said at length.

The Duty of God is to compose a Social Code, and to reveal it to man. It is evident from the preceding observations, that he has fulfilled this double duty.

The duty of man is to search for the Divine code in the study of Attraction. It is manifest that human reason has not fulfilled its task. This neglect being now repaired, and the Passional code discovered, it only remains to make an examination and a practical trial of it.





as thieves, 45 — 11 shooting, 46
Enduring peace, 49
longevity, 55
Health, 71
Lazy knights — 121
in the red sea, 147-8

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