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WHICH WILL SECURE TO THE HUMAN RACE, INDIVIDUALLY AND COLLECTIVELY,
THEIR HAPPINESS AND ELEVATION.

(BASED ON FOURIER'S THEORY OF DOMESTIC AND INDUSTRIAL ASSOCIATION.)

BY ALBERT BRISBANE.

Our Evils are Social, not Political, and a Social Reforms only can eradicate them.

"The last of crimes which is forgiv'n, is that of obfuscating new Truths."

THOMAS'S ELOQUENCE OR DISCOURSES.

"Not through hatred, calumny, and depressing co-operation; not through War, whether of Nation against Nation, Class against Class, or Capital against Labor; but through Union, Harmony, and the reconciling of all interests, the giving scope to all anticipations and aspirations, is the renovation of the World, the Elevation of the degraded and suffering Masses of Mankind, to be sought and effected."

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THOMAS'S EULOGIUM ON DESCARTES

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"The Error of Reformers is to condemn this or that abuse of Society, whereas they should condemn the whole System of Society itself, which is a circle of abuses and defects throughout. We must extricate ourselves from this Social Abyss." FOURIER.

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TO THE READER.

The present system of Society is evidently false and defective: this we believe is abundantly proved by the fact that Evil and Misery under innumerable forms—moral and material—are universally prevalent in Society, harassing and blighting to a greater or less extent the existence of all classes—the Rich as well as the Poor. Although this misery and evil are not so intense, nor so gloomy in our country as in the more populous Nations of the old World, still they exist to a melancholy extent; and here at least, they cannot be attributed to political causes—to the Government or the administration—and this proves conclusively that the Evils which afflict Society are *Social*, not *Political*, and that a *SOCIAL REFORM* only can eradicate them.

It is time that this Truth, as absolute in its character as a mathematical problem, was generally felt and understood, and that it was acted upon by the People and the Leaders of the People, as it must be if they wish to attain a better and a happier condition of Society. Political Reforms have done for the People of the United States all that they can do under any circumstances for any Nation, and to hope to elevate Man, and secure him his happiness by acting on the Government or administration, while the Organization of Society itself is all false and defective, is an expectation as vain and delusive as it is perilous and absurd. The grand and comprehensive question of a *SOCIAL REFORM*, proposed to the World by Fourier and his disciples, should be examined and discussed. Human suffering appeals for alleviation, and justice demands imperiously that the call should be heard by those who have the power and the means to aid in effecting a reform that will go to the foundation of Social Evil and eradicate it effectively. The great work of Social Renovation should be undertaken in earnest, and with a sacred devotion by all who hope for a better future for themselves or for Humanity.

Society, as at present constituted, is based upon principles which in their operation misemploy, misdirect and pervert the faculties and passions of man, and defeat all the ends and hopes of life. It is based upon the principle of isolation, of separation of man from his fellow-man, upon individual effort, and envious strife and anarchical competition, upon selfishness, distrust, antagonism, over-reaching, fraud and injustice, upon the conflict of all interests, and upon universal duplicity of action. There is no combination or Unity; no harmony of action, of interests, or of feeling; no connection or association. Every family has, for example, a separate house, a separate interest, separate hopes, and a separate welfare to attain: it is in conflict with most of the families around it, eager to detract from their prosperity to add to its own, instead of seeking to unite with them to advance by their combined efforts their mutual welfare and happiness.

A Social Order, governed by such principles, must, it is evident, be opposed to Reason, to Justice and to Truth, and should be reformed.

We advocate a Social Order based upon the principle of Association—of Union between Man and his fellow-man—upon Unity and Harmony of Interests—upon generous Devotion, Confidence and Love—upon Kindness and Justice—and upon perfect Liberty and Independence, with Law and Order.

We believe the broad and comprehensive principle of Association to be the Divine Law for the government of Human Societies, and that a Social Order, based upon this principle, is the true and natural System of Society. In support of this opinion we adduce the following reasons:

1st. Association is the source of all Economy, and Economy being a primary principle in Nature and every true Mechanism, it follows that Economy must be a fundamental principle in a true Social Organization. The reader will be convinced, by an examination of the Chapter on Economies, (page 10,) and the chapter entitled “*CONTRAST BETWEEN ASSOCIATION AND THE PRESENT SOCIAL ORDER*,” (page 16,) that the present System of Society is full of waste and incoherence, and that the Associated or Combined Order will be productive of gigantic economies.

2d. Association is the source of Unity: Unity is another primary principle in Nature, and is essential to the maintenance of order and concord. Association will secure unity of material or temporal interests, and unity of moral sentiments, unity of action in the sphere of industrial and political affairs, unity of habits, manners and language, and unity of Education. (By Unity we do not mean uniformity, but variety in order and harmony.) An examination of the Chapter explanatory of the “*SYSTEM OF PROPERTY*,” (page 30,) and of that upon the “*UNION OF CAPITAL AND LABOR*,” (page 36,) and the “*SYSTEM OF EDUCATION*,” (page 64,) will give the reader an idea of some of the Units of Association, which are the foundation of Social Economy.

The principle of Unity is employed universally by God in all his works and creations, and whenever it does not exist (and it does not sometimes, temporarily, in the operations of beings to whom the Creator assigns free will and independent action,) his spirit, or the law of divine order, does not govern, and there is derangement and subversion, accompanied by discord and evil.

3d. Association is the source of all sociability, of friendly union, and of social affection; and as man is by nature a social being, he requires, and should form, the largest social unions possible, and numerous and varied social ties with his fellow-men. The present system of society is based upon the smallest possible social union—that of a single family in a separate house by themselves. A true Social Order should be based upon large Associations of about eighteen hundred persons or three hundred families, and not upon small Associations of six or eight individuals, or single families.

The present state of general isolation and the separation of all interests, which are productive of universal conflict and distrust, smother the social sympathies, and break up nearly all social ties but one—the family tie or the tie of blood—and even this tie in many cases does not escape.

4th. The institutions and tendencies of the Associated or Combined Order are in perfect harmony with the highest conceptions of truth, justice and love entertained in theory by the world, and which are embodied in the doctrines of Christ. Association will establish Christianity practically upon Earth. It will make the love of God and the love of the neighbor the greatest desire, and the practice of all men. Temptation to wrong will be taken from the paths of men, and a thousand perverting and degrading circumstances and influences will be purged from the social world. So perfectly are the Institutions of the Combined Order adapted to the human heart, and calculated to develop and expand the higher sentiments, and to insure the practice of truth, that man in loving his neighbor as himself and doing toward him as he would be done by, will secure his own good and happiness. This is touched upon in the Chapter entitled “*UNITY OF INTERESTS*,” (page 33)—In the Chapters headed “*SACRED LEGION*,” and “*GUARANTEE OR AN AMPLE SUFFICIENCY*,” (pages 62 and 64,) will be found descriptions of Institutions corresponding to and based upon some of the precepts of Christ.

Christianity has been grafted upon and developed in the antique Pagan Society—that is, the Greek and Roman Civilization—which social organization, with slight superficial modifications, has been continued down to the present time, and constitutes what is called Modern Civilization. As the Pagan Religion had a multiplicity of gods, so the Pagan Society had a multiplicity of interests, a multiplicity of Households, with different castes and classes, and was based upon disorder and conflict, and sustained by violence, injustice and oppression.

A God of love, a Universal Father, the Unity of the Human Race, the Brotherhood of the Human family, the Equality of Mankind before God, the law of charity and love, and peace on earth and good will to men, were proclaimed by Christ in an era of Pagan discord, carnage and servitude, and universal subversion of the law of right and truth; and these great doctrines, for the first time announced to the world, should have led to the establishment of a New Social Order by the followers of Christ, in which they could have been realized in practice. But the Institutions of the old Social World of conflict, of war, of isolation and discord, were so strongly and deeply rooted that they have as yet resisted the renovating doctrine of the Prophet of Nazareth and the professed Faith of the Christian world.

The System of Society propounded by CHARLES FOURIER, and which we are now laboring to realize in practice, is based upon those laws of Order and Harmony which govern the Universe—the divine laws of Attraction and Repulsion, the universality of which, and their application to the Moral government of Man, as well as the Mechanical movement of Material things, were first discovered by that profound genius. This new Social Order will form a new plane on which the highest Truth can securely rest, and upon which Christianity can be fully and truly developed. Man will there be surrounded by influences that will refine and elevate him to a high standard of excellence, and direct him rightly in his earthly career. There he will fulfil his destiny, and accomplish the grand objects of his creation.

Let those who are seeking earnestly for social Truth, and who desire sincerely the elevation and happiness of mankind, examine carefully and without prejudice the system of Association, unfolded in the following pages, and they must and will become its friends and advocates.

ASSOCIATION.

An Association is an assemblage of persons (from four to eighteen hundred) united voluntarily for the purpose of prosecuting with order and unity the various branches of Industry, Art and Science, in which they engage ; and of directing their efforts, energies and talents, in the best way for the Happiness and Elevation of the whole.

God is the Ruler of the moral as well as of the material world. He has not given us faculties and passions at random, and with the chance of their being eternally in conflict; on the contrary, he has created them with infinite wisdom and foresight, and adapted them to a System of Society, pre-existing in his Intelligence, in which they would produce the most beautiful Order and Harmony. The essential task of human Genius is to discover this system of Society, as it has discovered Astronomy, Chemistry, and other positive Sciences, and establish it on earth : so long as this task is not fulfilled, false societies will exist, in which the passions will be deranged and perverted in their action, and Man will be sunk in "crime and misery, and depravity and slavish degradation."

ASSOCIATION is the SOCIAL DESTINY of Man—is the true and natural system of Society, predestined for him by the Creator, and will, when established upon earth, secure to him that happiness for which he has so long sought in vain, and the elements of which exist in and around him—in the beautiful creations of material Nature, and in the noble faculties and sentiments with which God has endowed him.

This true and natural System of Society cannot be established at once ; it must be a gradual work, and before it can become universal, the truth and goodness of its Principles must be demonstrated practically and upon a small scale. For that reason a commencement must be made with a single Association, which will show its immense advantages—show the happiness and prosperity which it will secure to man, and lead to a general adoption.

We shall explain the laws and mechanism of this single Association, which is the germ or primary element of the System of Society which we advocate, as the village or township is the germ or primary element of the present System of Society. A county, as we know, is composed of townships, a state of counties, and the United States of states ; thus, the United States is but a repetition of townships. Now, if the township be falsely organized—that is, if the families composing it, live according to a false system ; if there be conflicts of interests, opposition, discord, waste and poverty among them, then the whole body politic, composed of these falsely

organized townships, will contain all their defects, and discord, injustice, poverty, and the numerous evils which they engender, will exist universally. But if we can organize the townships rightly, so that unity of interests, concert of action, vast economies and general riches will be attained, then, in spreading these rightly organized townships, and rendering them general, a Social Order will be gradually established, in which peace, prosperity and happiness will be secured to all.

The great and primary object which we have in view is, consequently, *to effect the establishment of one Association*, which will exhibit practically the great economies, the riches, the order and unity of the system, and serve as a model for, and lead to the founding of others.

We shall explain the laws and mechanism of this one Association, and we will remark that in so doing, we shall explain the whole System of Society which we seek to establish, the same as in explaining the physiological laws of one Individual, we explain those of the whole Human Race.

The system of Association which we propose to the world, is not the plan or scheme of an individual ; it is not the invention of mere human reason, like so many political systems which have been established, from the Republic of Lycurgus down to our modern Democracies. It is deduced from and based upon universal Principles, and is the application to the social relations of Mankind of the laws of Order and Unity, which govern the Universe.

Fourier discovered the laws of UNIVERSAL UNITY, or the laws which govern Creation in its five grand Spheres or Movements, which are : 1st, the MATERIAL MOVEMENT, or the laws which govern the movements of the heavenly bodies, or universal Matter ; 2d, the AROMAL, or the laws which regulate the distribution and influences of the imponderable fluids on the kingdoms of Creation—animal, vegetable and mineral ; 3d, the ORGANIC, or the laws according to which God distributes forms, properties, colors, flavors, etc. to all created things ; 4th, the INSTINCTUAL, or the laws according to which God distributes instincts and passions ; and lastly, the SOCIAL, or the laws which govern the succession and mechanisms of the societies of intelligent Beings throughout the Universe.

From a knowledge of these laws of Universal Unity, Fourier deduced the true and natural system of society, destined for Man, and which, when realized in practice, will produce social Order and Harmony upon the globe—a reflex of the Harmony which reigns in the Universe. Throughout his works, he declares that he gives no system or plan of his own ; he claims the merit only of having discovered the system of Nature, which will secure to Mankind as many blessings as the false social Institutions, set up by human reason, have entailed upon them miseries and misfortunes.

"The Social Order," says the LONDON PHALANX, (a Magazine devoted to the cause of Association,) "deduced from the Science of Universal Unity, is based on the three primary Unities which compose the

| | |
|---------------------|--|
| UNIVERSAL UNITY. | Unity of Man with God in true Religion. Unity of Man with Man in true Society. Unity of Man with Nature, in creative Art and Industry. |
|---------------------|--|

"In practice, it resolves itself into the Moral, the Artistic, and the Scientific spheres of action."

"In *Morals*, friendly unity, conjugal unity, family unity, and hierachal unity."

"In *Art*, scenic beauty, musical harmony, nutritive excellence, fragrant purity, and comfortable homes."

"In *Science*, critical understanding and well-founded hope, inventive energy and genuine faith, variety of information, liberty of conscience, toleration of opinion, and true charity in action."

"This is what we wish to realize in Unitary Combination; and both Faith and Science say, 'It can be done; and shall! and soon!'"

Before concluding these general remarks, let us particularly request the reader not to confound the system of Association, discovered by Fourier, with the trials made by the Shakers, Rappites and others, nor with the system devised by Mr. Owen. The views of the latter have excited in the public mind the strongest prepossessions against the magnificent problem of Association, and raised up most serious obstacles to its impartial examination. The errors of individuals, however, should be carefully separated from so grand and important a subject, and to condemn Association because Mr. Owen has advocated a community of property or attacked religion, shows a want of impartiality and discrimination which no reflecting mind, we hope, will be guilty of.

NECESSITY OF A SOCIAL REFORM.

Should not true Religion influence those who have both wealth and power to save Humanity from crime and misery, and depravity and slavish degradation? And should not men in power aspire to something higher than low selfish ease and personal aggrandizement at the expense of living souls in languor and despondency?

DOHNERTY.

WHEN new views and principles are put forth, they invariably meet with the opposition and condemnation of the great majority of men, no matter how good or true they may be, or how important the results which they promise to realize. Against this procedure we protest, and, in behalf of suffering Humanity, we ask that preconceived notions and prejudices as well as hasty criticism be for a time laid aside, and an impartial and conscientious

investigation of the system, which we advocate, be entered into.

If we look around us, we see numerous Parties, laboring isolated to carry out various reforms—political, administrative, currency, abolition, temperance, moral, &c. &c.—which proves, *First*, the depth and extent of the evil that preys upon Society, and *Second*, the necessity of a fundamental Reform, which will attack that evil at its root and eradicate it effectually, instead of lopping off a few branches. If the plan of such a reform has really been discovered, how worthy of the candid examination of every being, whose Soul burns with a desire to see poverty and misery banished from the earth, and who feels a sacred pride for the happiness and elevation of his Race!

To meet and disarm fears and suspicions which may arise in the conservative Mind, we will hasten to state that the reform we contemplate, although fundamental in its character, is not destructive, but constructive; it will not tear down, but build up; it will respect what is true and good in Society, and will change quietly and by substitution, what is false and defective; it will violate no rights, injure no class; it will not impoverish the Rich to enrich slightly the Poor; it will not change the victims of poverty and misery, but will improve and elevate the condition of all, without taking from any. It can moreover be tried on a small scale, and it will only spread, when practice has shown its superiority over the present system. Unlike political reforms, which, to effect the smallest change of policy, agitate and often convulse a whole country, and array one half of the People against the other half, it will not affect a space as large as a township and but a few hundred persons, and will not extend beyond these narrow limits unless its advantages—*practically demonstrated*—excite a strong and general approbation in its favor.

To show the necessity of a Social Reform, we will glance at the misery which exists upon earth; its extent, depth, and intensity prove that political and other partial reforms can effect but little permanent good, and that recourse must be had to new and thorough measures.

HUMAN MISERY.

God sees in the Human Race but one great Family, all the members of which have a right to his favors; He designs that they shall all be happy together, or else no one People shall enjoy Happiness.

FOURIER.

A Lawyer addressed Christ, saying, Master, what shall I do to inherit eternal Life?

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, AND THY NEIGHBOR AS THYSELF.

(Neighbor, in the sense used by Christ, means every member of the Family of Man.)

If we look abroad over the earth and examine the condition of the Human Race upon it,

what do we see? A spectacle at which the soul shudders. A large majority of our fellow-creatures are slaves, serfs or poor hired laborers, toiling from fear of the lash or fear of want to obtain a miserable subsistence, or to produce the means of supporting a favored few in luxury and idle ease. Discords and hatreds are rife among them, and the darkest selfishness benumbs their hearts and renders them indifferent to each other's misery. There are millions upon millions of beings, who are now suffering every variety of physical wretchedness and moral wo; there are hearts that are torn with care and anxiety—bodies that are worn out with overburthening toil; there are multitudes of miserable wretches immured in gloomy prisons and dungeons, expiating by suffering and ignominy, crimes into which they were plunged by poverty, ignorance and other circumstances over which they had no control—far less culpable in many cases than the false Society which exposed them to become outcasts and criminals; there are other multitudes of beings buried in dismal and suffocating mines, toiling in the bowels of the earth with the dim lamp, the pick-axe and the wheelbarrow for their only companions; there are members of the human family, who, at this moment, are mounting the bloody scaffold, where the soul, amidst awful horror and despair, is to be torn by violence asunder from the body, and launched into an unknown future. All these varied woes and miseries exist, and there are *living, feeling Souls that must undergo them!*

The affections and sympathies of the heart are also outraged and violated; there are parents who see their offspring exposed to privations which they cannot alleviate, or led astray by the temptations, vices and crimes of a false Society, and engulfed in ruin. There are broken friendships, disappointed loves, thwarted ambitions, and other mental sufferings which tongue cannot tell and language cannot depict.

The surface of the Earth is in as miserable a condition as the Race upon it. Vast deserts and marshes, which generate pestilential winds and miasmatic exhalations—the source of the most frightful diseases, such as the plague, the cholera, the yellow fever, &c., and wild forests and plains, inhabited by noxious reptiles, and savage beasts cover at least three-fourths of it. The portion which has been brought under cultivation is but miserably cultivated, and parts are devoted to the worst of purposes; here we see regions exhausted in the production of noxious plants, like the poppy and tobacco, which are grown to furnish mental vacuity and idleness with the means of a momentary occupation and excitement: there districts planted with grain—not to sustain life—but to be converted into a poisonous liquid, which may afford to degraded masses a brutal exhilaration with its attendants, folly, disease and death. Besides, whole regions have been devastated by fire and sword, and remain in a neglected state—monuments of the folly and madness of nations.

Such is the spectacle which a general view of the condition of the Earth and the Race upon it, presents! Does it not call for some great Reforms?

It will be declared perhaps that our remarks are exaggerated, but it is not so; they are in fact far below the truth. If the extent and depth of human Misery are not felt and heeded, it is because men are so occupied with their own little projects and interests that they cannot lend a thought to the higher concerns and interests of Humanity, and because in our societies of selfish Individualism and narrow Nationality, no universal and generous sympathies for Mankind, no sentiment for their collective welfare—a sentiment which Christ so strongly inculcated—are aroused and cherished in their hearts.

We will sustain what we have said upon the subject of human misery by a few statistical details, which prove that exaggeration is impossible.

In France, out of a population of thirty-three millions, twenty-two millions have, upon an average, but six cents a day each to defray all expenses—food, lodging, clothing and education. What general and abject destitution and ignorance must exist in such a state of things!

If we examine the condition of Great Britain, which is the richest Nation on the globe, we shall be astonished at the little wealth which she comparatively possesses. In 1812 there were in England, Wales and Scotland, as the returns of the income-tax showed, but 152,000 persons possessing an income of above £50, or \$240, a year; and only 600 above £5000 a year. Mr. Colquhoun calculates the present number of persons of independent fortune in Great Britain—that is, of persons who can live without daily labor—at 47,000, and including bankers, merchants and others who unite profits of business with interest of property, 60,000; making, with their families, 300,000 persons who are at their ease. To so small a number is the wealth of Britain confined! On the other hand, there are 16,800,000 persons living by their daily labor; the paupers, criminals and vagrants alone amount to 1,800,000. What a picture of collective poverty does this great Nation, which levies commercial tribute on nearly the whole globe, present!

In Ireland, out of a population of 8,000,000, every third person experiences, during thirty weeks of the year, a deficiency of even third-rate potatoes.

In Sicily, an island so highly favored by soil, climate and position, the condition of the people is frightful. Count Gasparin, Peer of France, in speaking of the present state of its Agriculture and the poverty of the peasantry, says: "When the crops are bad, or the prices of grain are low, so that the landholders require less labor, the misery of the country becomes intense: without means of subsistence for the winter, it is not a rare thing to find peasants *starved to death in the fields with grass in their mouths, from which they*

had vainly endeavored to draw nourishment!"

"In London, one-tenth of the whole population are paupers, and 20,000 persons rise every morning without knowing where they are to sleep at night. (If we add to the paupers, the thieves, pickpockets and vagrants, the number of outcasts and destitute amounts to 230,000.) In Glasgow, nearly 30,000 persons are every Saturday night in a state of brutal intoxication, and *every twelfth house* is devoted to the sale of ardent spirits; in Dublin 60,000 persons passed, *in one year*, through the fever hospital."—*Alison on the Principles of Population*.

"The number of persons charged with serious offences, is in England five times greater than it was thirty years ago; in Ireland six times, but in Scotland twenty-seven times."

—*Ibid.*

Pauperism, vice and the repression of crime, cost England about thirty millions of pounds sterling a year—equal to the whole interest of the national debt. Could a Social Order be established which would even do away with the grosser kinds of vice and crime, what an immense national economy it would be!

An eminent English physician, Dr. Robertson, sums up as follows the evils that oppress the working population.

"Too early employment—too long employment—too much fatigue—no time for relaxation—no time for mental improvement—no time for care of health—exhaustion—intemperance—indifferent food—sickness—premature decay—a large mortality."

The same gentleman, speaking of the agricultural population, says:—

"There is another and a very large portion of the community, whose state, though often boasted of, is not, in my opinion, more favorable to the preservation of perfect life and body than that of the manufacturing Poor. I mean the Laboring Poor of the agricultural districts. Their extreme poverty and their constant labor so influence them that a majority—I am sure I speak within bounds—have never the enjoyment of health after forty years of age. A thousand times in the course of dispensary practice, I have felt the mockery of prescribing medicines for the various stomach complaints to which they are liable, and which are the product of bad food—insufficient clothing—wearing toil—and the absence of all hope of anything better in this world."

"The peasant's home is not the abode of joy, or even comfort. No 'children run to lisp their sire's return, or climb his knees the envied kiss to share.' The children are felt to be a burthen, ill-fed, ill-clothed, and lying on beds worse than the lower animals; they are ragged or clothed by charity; untaught or taught by charity; if sick, cured by charity; if not starved, fed by charity."

Dr. Kay gives a description of the population employed in the cotton factories of Manchester, Leeds, Glasgow, and other large manufacturing towns, which shows a state of things truly frightful.

"The population," says he, "is crowded into one dense mass, in cottages separated by narrow, unpaved and almost pestilential streets, in an atmosphere loaded with the smoke and exhalations of a large manufacturing city. They are engaged in an employment which absorbs their attention, and unremittingly employs their physical energies. They are drudges who watch the movements and assist the operations of a mighty material force, which toils with an energy ever unconscious of fatigue. The persevering labor of the operative must rival the mathematical precision, the incessant motion and the exhaustless power of the machine. * * *

* * * Having been subject to the prolonged labor of an animal—his physical energy wasted, his mind in supine inaction—the Artisan has neither moral dignity, nor intellectual nor organic strength to resist the seductions of appetite. Domestic economy is neglected—domestic comforts are unknown. A meal of the coarsest food is prepared with heedless haste, and devoured with equal precipitation. Home has no other relation than that of shelter—few pleasures are there—it chiefly presents to him a scene of physical exhaustion, from which he is glad to escape."

The following is an extract from an account given of the Glasgow poor by an intelligent observer, Mr. Symonds, the Government Commissioner for examining into the condition of the hand-loom weavers:—

"The wynds of Glasgow comprise a fluctuating population of from 15,000 to 30,000 persons. This quarter consists of a labyrinth of lanes, out of which numberless entrances lead into small square courts, each with a dunghill reeking in the centre. Revolting as was the outward appearance of these places, I was little prepared for the filth and destitution within. In some of these lodging-rooms, (visited at night,) we found a whole lair of human beings littered along the floor, sometimes fifteen or twenty, some clothed and some naked—men, women, and children, huddled promiscuously together. Their bed consisted of a layer of musty straw intermixed with rags. There was generally little or no furniture in these places; the sole article of comfort was a fire. Thieving and prostitution constituted the main sources of revenue of this population."

If we had space to enter fully into a description of the condition of European populations, we could present statistical facts that would reveal a depth and intensity of misery that is appalling to contemplate.

We hold up these pictures of desperate and brutalizing wretchedness, that those, who never reflect upon or examine into the subject, may for once see what their poor and suffering fellow-creatures are enduring, in countries the most Civilized and Christian.

It will be declared by a majority of persons that the People of the United States at least are well off, and if so, why trouble themselves with other countries? It is considered perfectly right and natural, as well as Christian,

to have no feeling but for those immediately connected with us; but the truth is, that the People of this country are not so well off as the press and political leaders would persuade them: an immense amount of poverty, suffering, vice and crime exists, which is gradually increasing, and which should urge them to action, instead of remaining satisfied with useless and selfish comparisons.

If the mass of the population in the United States is better off physically than in Europe, it is because there is an immense extent of soil and a thin population, and because machinery cannot be, or at least has not yet been, applied to agriculture, in which a vast amount of labor is required. But we are moving onward to the misery of the old World; our present prosperity is temporary, and the great object which we, as a People, should have in view, is to take advantage of our favorable position, and effect peacefully a Social Reform before we sink into the poverty and ignorance in which Europe is plunged.

We have no statistical details of misery in the United States, but we will hazard a few general remarks, which we think are far below the truth. Leaving three millions of slaves, or one-sixth of the population of the country, out of the account, there are of the remaining fifteen millions of beings, not less than three or four millions in a state of comparative or extreme destitution. We are confident that this is not an over-estimate, although the number of actual paupers and habitual beggars may not exceed half a million. But when we add to these the vast army of confirmed drunkards, who, with glassy eyes, burning brows and shaking knees, are reeling on the downward road to ruin, with their dependent wives and children, subsisting from hand to mouth, Heaven only knows how—a daily repetition of the miracle of the loaves and fishes, save that the baskets of fragments are omitted—the wives and children of habitual idlers, loungers, reprobates and criminals—the families of the crippled and diseased—of poor widows and persons out of employment, and the aggregate of human suffering from absolute want is frightful. Who can estimate it?

What are the Statesmen of the world doing to remedy these complicated evils and miseries, which afflict all Nations?

In Ireland, O'Connell and his party wish a National Parliament, believing that it would be a remedy for the intense wretchedness in which that unfortunate country is plunged. In England they have a National Parliament, and what does it do for her millions of over-worked and famishing operatives, whose sufferings are not exceeded by those of any other population of Europe?

In France the Liberal Party is laboring to establish universal Suffrage and an unrestricted Liberty of the Press, indulging in the delusive hope that the right of voting will secure to Masses, who have an income of but six cents a day, prosperity and happiness. In the United States, we have universal Suffrage and

the Liberty of the Press, and as they have not secured happiness to the People, other schemes and projects, equally as impotent, occupy the attention of political Leaders.

The Democratic Party advocates a specie currency and the abolishment of moneyed corporations, contending that such measures would give regularity to Industry, open a broad field to individual exertion, and bring about a state of general prosperity. In France, they have a specie currency and no banking system, and the general poverty of the people proves that such measures can by themselves effect no good.

The Whig Party, on the other hand, advocates the establishment of a national and local Banks, a paper currency and an extended credit system. In England they have a national and local Banks and an immensely extended credit system, and no where are the "poor sons of honest Industry" so effectually robbed of the fruits of their labor, and so sunk in industrial and financial bondage and servitude.

Thus Politicians and Statesmen, in different countries, are laboring to carry out partial reforms which have been tried practically elsewhere, and which, as experience has demonstrated over and over again, can effect no great and permanent results.

Political reforms operate merely on the surface of society; they cannot go to the root of social Evil, and eradicate those deeply seated Miseries, which result from repugnant and ill-required labor, from an unjust distribution of profits, from false and anarchical competition in trade and industry, and from social institutions, which violate and outrage in every way human nature.

Let Politicians be called upon to say whether their wisest measures, their plans best matured, would, if fully and faithfully carried out, remedy a tithe of the manifold and complicated Evils which exist, and which blight the existence of so many of our fellow-creatures.

Would they give food to the Hungry? shelter to the Houseless? clothes to the Unclothed? Would they give occupation to the destitute Seekers of employment? education to the Child that is growing up in ignorance? Would they relieve the toil-worn Masses from the drudgery and anxieties that are wearing them out in body and soul? Would they correct the abuses of the present repugnant, ill-required and degrading system of Labor, and the industrial tyranny which it entails upon the Multitude? Would they check the extortions, monopolies and frauds of trade, and the tricks and injustice of the law? Would they prevent ruinous Competition from reducing wages to starvation point, and obviate the frightful effects of machinery, which works *against* instead of *for* the Mass? Would they do away with vice, crime and drunkenness, and the temptations and causes of despair, which seduce men into them? In short, would they correct effectually any of the material miseries which are

entailed upon the Poor, or alleviate the moral woes and afflictions which shroud in gloom the existence of so many of the Rich, who are freed from want and worldly care?

No, they would do nothing of the kind; and it is as evident as that the sun shines in the heavens, that a Social Reform only can effect those fundamental changes, which are required to remedy the intense and complicated Evils which now prey upon all classes of society.

Men of talent and genius, who are devoting your energies to political, administrative and other minor Reforms, examine the grand question of a Social Reform—so much more vast, and so much more pregnant with great results! Why waste your powers upon ephemeral projects, which, if carried out, will effect but little good, and will soon be forgotten—sinking into oblivion your names and your efforts? In fifty years hence, how small will the question of a sub-treasury or national bank appear, and who will remember the men that frittered away their day and hour in discussing it? When the broad field of a Social Reform, which spreads out so far beyond the narrow field of political reform, lies open before you—when a Reorganization of Society, which is the grandest undertaking that any Age can offer, calls for your efforts, how can you consent to labor for minor and secondary reforms, which disappear for the most part with the day that brings them forth?

If a Social Reform can be effected which will dignify Industry and render it attractive—increase immensely production or real wealth—secure abundance to the Poor and permanent prosperity to the Rich—extend the refining and elevating influence of superior education to all—widen the sphere of intellectual existence, and combine the pleasures of Art and Science and social Life with the pursuits of useful Industry, how desirable would be the result, and how worthy of the persevering efforts of men of pure motives and exalted ambition!

The mind of Man has not yet elevated itself to the Idea of undertaking with intelligence and foresight a Social Reform, but the Age is sufficiently prepared for this grand Idea to warrant its being broached and discussed. The World has run through and accomplished those various minor and preliminary reforms—political, legislative, judiciary, &c.—which first occupy the attention of men, and there is nothing now to prevent them from comprehending, that it is not changes in the Government, and Administration, or on the surface of society that are required, but a fundamental Reform in the social Organization itself.

Let us now turn from these general considerations, and cast a glance at the condition and tendency of things in our own land.

The history of the United States proves practically and beyond the possibility of denial, that political and administrative reforms cannot secure to the People Happiness and

Social Elevation. We have enjoyed a long period of peace; the best talent of the country has been devoted to Politics; various parties—Federal and Democratic—have had the ascendancy; different policies—Hamiltonian and Jeffersonian—have been carried out; the labors of from thirteen to twenty-six State Legislatures, of a National Congress and an unshackled Press, have been devoted to the work of improvement, and after all, what great results have been attained? Are the People happier? are they more elevated, morally and socially? have they pleasing and encouraging prospects before them? are they moving onward toward some high Destiny which excites enthusiasm? No, far from it; real Evils, such as collective poverty and dependence, anxiety for the future, fluctuations in trade and in industry, and instability in political policy, have increased and with marked rapidity.

It is true that Commerce has been greatly developed and extended, but it has been in so incoherent and disorderly a manner that violent revulsions have every few years taken place, which have plunged the country at each period into the greatest distress, and entailed ruin upon all classes of society. Besides, Commerce prospers in proportion to the amount of profits which it draws from productive Industry—from agriculture and manufactures, so that its prosperity is a very deceptive sign of public welfare.

It is true, also, that great internal Improvements have been carried out, but how injudiciously and wastefully have they been prosecuted! A majority of them are unfinished and pay no returns, and many of the States that have undertaken them, have become bankrupt—causing the ruin of thousands of individuals, who loaned them their money.

The great achievement of the country is its progress in Industry, which has been most rapid; vast forests have been cleared, towns and cities built, immense lines of roads made, vessels and steamboats without number constructed, and the resources of the country wonderfully developed.—But this great movement is not to be ascribed to political and legislative action, but to the fact that the energies of the People, instead of being wasted in war, or repressed by military power, as has been the case in all other countries, have been directed to practical Improvements and the development of Industry.

This great industrial Progress is worthy of the highest praise and excites admiration, but while it has taken place, Social Evils, as we said, have increased and with surprising rapidity. Our anarchical commercial and financial system, together with free competition, which is exceeding in intensity and relentless all bounds, are engendering universal distrust, antipathy, selfishness and antagonism in society, and contaminating all the practical affairs of life with fraud, injustice and double dealing.

Competitive strife among the Laboring Classes, which arrays them in hostility against

each other, and machinery in the hands of the few which works against them, are gradually reducing the price of wages and prolonging the time of toil, and these and other circumstances prognosticate for them a future of poverty and degrading dependence. Their condition has already become more precarious; the difficulty of obtaining employment is greater, and the means of living more uncertain than ever. The Mechanic and Laborer can no longer look forward as in former years with the hope of securing a home for old age, but consider themselves fortunate if they can satisfy present exigencies and obtain the means of subsistence for the day.

While this change in the Social condition of the Masses has been going on, frauds and revulsions in trade and finance have become more frequent, more sweeping and unforeseen, spreading ruin among the Rich, and rendering them extremely insecure in their possessions.

Our whole system of Commerce and Industry has become a round of killing cares, harassing anxieties, disgusts, hopes blasted, and unforeseen reverses and ruin. The business world is an arena of conflicts, overreaching and fraud—a school for the most callous selfishness and duplicity; its spirit has rendered business tact, craft and petty cunning the most important of qualifications—made the practice of truth and justice impossible—degraded the higher faculties of the mind—sunk the pursuits of Art, Science and useful Industry below the mere ability of money-making—set up wealth as the standard of excellence and respectability, and rendered its acquisition a mania, to which all the higher and more noble aims of life are sacrificed.

Such are results which are growing out of the present system of Society, as it is advancing to maturity. With the spectacle of them before us, should we remain satisfied with the political, administrative and other partial reforms, which occupy public attention, or undertake a Social Reform, which will eradicate at once the numerous evils which the present false organization of Society engenders?

INDIVIDUAL PROPERTY—MARRIAGE AND FAMILY TIES—RELIGION.

I respect the dignity of Human Nature.
CHANNING.

All Community of Property is the grave of individual Liberty.

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. MUIROW.

The Love of God will become in this new Order the most ardent Love among Men. FOURIER.

As we cannot explain at once the whole of the system of Association, and as a great many prejudices, aroused by the promulgation of agrarian and atheistical doctrines, may

be imputed to us, we deem it important to make the following explicit declarations.

1st. *Association will maintain Individual Property*, and extend its right and the means of acquiring it to every member of society, so that no one will be subjected to galling pecuniary dependence. The petty tyranny, or vexatious control of the individual over the individual, which exists so generally at present, and which is the most odious and repulsive of all tyrannies, is owing to the fact that the great majority of persons possess no property in their own right, and are as a consequence pecuniarily dependent. We may safely estimate that not one person out of ten holds property at present, so that as a *general rule* Individual Property does not exist. Association, with its immense economies, its great productiveness, and the guarantee of the choice of occupations and constant employment, will enable every one to attain fortune, or at least a handsome competency.

2d. *Association will maintain the Family and Marriage Ties*; for they exist in the moral Nature of man, and any system which would destroy them, betrays an utter ignorance of his nature and true social principles. These ties are now often outraged and broken by jarring discords, by quarrelsome ignorance, monotony, tyranny, drunkenness and other vices inherent in the present system of Society; but Association will correct these evils and give to the Family Union a purity, elevation and harmony, which it now rarely possesses.

We condemn the system of Isolated Households, but not Marriage, which is an institution separate and distinct from our present domestic arrangements. People suppose that the marriage tie could not be maintained in Association, and would be dissolved if it were not confined to the isolated household,—that is, if each family did not live in a separate house by itself. This is a superficial error: do we not see that families can live in tents, cottages, boarding-houses or palaces without the marriage tie being dissolved? Why then can it not exist in Association?

Some Reformers have attacked Marriage, and attributed to it from mistake the numerous evils engendered by the system of isolated households. They have been guilty of a great error, and have been frustrated by it in all their efforts at reform. (So far from Marriage being the cause of those evils, it is itself degraded and contaminated by the system of isolated households; and to such an extent that it may almost be said, the isolated household is the tomb of Love. It will be reserved for Association, with its riches, its complete moral and intellectual development of beings, the enjoyment of the arts and sciences, and its freedom from monotony, and petty domestic cares and anxieties, to refine and elevate Marriage. The isolated household produces disagreements, engenders antipathies, and deadens all enthusiasm.)

We are well aware that great defects are to be found in the family and marriage Ties, as they now exist: the former leads as a gen-

eral rule to the most contracted and repulsive selfishness, and the latter is in the most of cases a mere worldly, sensual connection. But then we do not wish to destroy, but to preserve and elevate them, for we feel absolutely certain that the parent will always love the child and the child the parent, and that intellectual love will invariably lead to chastity and fidelity.

3d. Association will respect sacredly the Religious Sentiment, and preserve religious Worship, which is the external manifestation of that Sentiment in the human soul.

Some reformers have attacked Religion, and in so doing have filled the minds of people with a dread that any great plan of Social Reform will be connected with Infidelity. Let us point out briefly why they have committed this error, as it will probably be the best way of proving that we shall avoid it.

During the course of our false societies, which pervert almost every thing true and good, Religion has at times been greatly perverted and abused, and has produced gigantic evils. The horrors perpetrated in religious wars and persecutions, the atrocities of the Inquisition and other outrages committed in the name of Religion are certainly appalling to contemplate. Struck with these abuses, and believing them inherent in Religion, some reformers have wished to abolish it; they have not had the perspicuity to separate the abuses of Religion from Religion itself—to separate the effect of sectarian Fanaticism, acting upon ignorant and deluded minds, from true Religion and the high and exalted sentiments connected with it, but have wished to blot out the religious principle in Humanity, and sever the connection between it and the Divinity.

Fourier was guided in his researches by genuine, or as he terms it, *integral* Faith in God and the universality of his Providence, and he sought to discover the laws of Order and Harmony which govern the Universe, in which he succeeded, and he has given to the world a Social Order deduced from and based upon those laws. This Order is essentially religious in its character, first, because it is based upon laws and principles which have their origin in Divine Wisdom, whereas all past and present societies are based upon arbitrary laws, devised by human Reason,—that is, by Legislators and Philosophers; and, second, because its aim is to unite and connect men in bonds of peace and harmony, and establish that Brotherhood among Mankind, which was the desire of Christ.

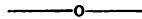
Fourier has, in three of his works—*Theory of Universal Unity*; *The New Industrial World*, and *False Industry*—devoted a considerable space to proving scientifically the Immortality of the Soul, which he has done in the most conclusive manner, and in *The New Industrial World*, he has shown the perfect coincidence which exists between the practical aims and tendencies of Christianity and Association, and has proved that the former can only be realized in practice in a

Society based upon a Union of the individual with the collective Interest, Concert of Action, Attractive Industry and Social Unity.

These remarks are general in their character;—practically we will state, that in Association the most perfect Freedom of Opinion will exist, and a true sentiment of Tolerance be inculcated. Every individual will enjoy his religious opinions precisely as he wishes and without restriction. The Association will build a Church, and if there are persons who entertain particular religious views, the Association will furnish them halls, where they can render thanks to the Creator of the Universe as they feel and judge proper.

Association will establish no new sect or creed: it will, with the aid of its system of attractive industry, its vast economies and a superior practical and scientific education, render Wealth and Knowledge universal, so that ALL may be elevated to worldly comfort and moral dignity. In such a state of things, the religious Sentiment will have every chance of a universal and noble development, which is impossible in societies, in which poverty, ignorance, conflicts of interests, and repugnant toil, harass and degrade nine-tenths of Mankind.

The practical organization of Association has no more to do with the religious belief of people, than the building of a block of houses or a large hotel has to do with the creeds of those who are to inhabit them. We aim at establishing a Social Order in which Man will find abundance, knowledge and the moral and material enjoyments which his nature requires. In his religious belief and opinions, he will enjoy unrestricted liberty.



ECONOMIES OF ASSOCIATION.

No part of the system of Association presents greater claims upon general approbation than its Economies. The almost universal desire of Men is to attain fortune, or at least a competency; and as Economy is one of the two great avenues that lead to riches and worldly comfort, the descriptions which are given below cannot fail, we think, to interest the Reader, and predispose him favorably towards the System which is to secure abundance to all, and sweep Want, with all its degrading and harassing influences, from society.

We extract these descriptions from Fourier's large work, entitled, *Theory of Universal Unity*.

We see here and there a few examples of Association, referable to instinct or accident merely, which should have led to farther 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 *gruyère*, unite and bring their milk daily to a common dépôt,

where notes are kept of the quantity deposited by each family; and from these small collections a large and very valuable cheese is made, which is divided *pro rata* among those who contributed to it.

We see Association in some countries introduced also into minor details of rural Economy—into a common oven, for instance. A hundred families composing a hamlet, know that if it were necessary to construct, keep in repair and heat a hundred 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 contains 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 and disassociated cultivation.

Certain classes—soldiers for example—are forced from necessity to resort to the Economies 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 time and trouble, and they would not be as well served, although the outlay would be increased three-fold. Suppose a Monastery of thirty Monks had thirty different kitchens, thirty different 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 present 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 families to form an Association, in which every person would be paid according to the three following qualifications—LABOR, CAPITAL, SKILL? No Economist has directed his attention to this important problem:—nevertheless, how great would be the profit in case one vast granary or barn, well managed and overseen, could be substituted in the place of three hundred little barns, exposed to rats, weevil and fire!

As the problem is solved and Association is discovered, we must not be stopped by appa-

rent 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 food for 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 and coal 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 family makes a meadow of a sloping piece of land, which Nature destined to the vine; there another 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 or detested neighbors, and individual interest is every where 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?

—o—

ECONOMIES IN GRANARIES, CELLARS, FUEL, TRANSPORTATION, ETC.

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 suites of rooms and tables at various prices, covered communications, 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 require, would be replaced by a vast Granary, divided into special compartments for each kind of grain, and even for each variety. All the advantages of dryness, ventilation and 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 their Edifice or rural Palace and out-houses. The expense of walls, doors, frame-work, machinery, precautions against fire, insects, &c. of a 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 precautions, 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 also illusive, 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, is obviated, and we simplify and economize an important branch of operations.

If one Association sells five thousand bushels of wheat to three others, the care of milling and storing does not extend to nine 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 of storage 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.

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POSITIVE AND NEGATIVE ECONOMIES.

Negative Profit consists in producing *by doing nothing*, more than people now often do, who, with great labor, produce frequently *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, an 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 our civilized Societies, such as fortifications and navies, produce *either nothing or less than nothing*, considered apart from their destructive action.

Negative Profit, or the saving of a labor in itself unproductive, is easy to distinguish from *positive Profit*, which arises from increased production in any branch of Industry; the former kind of profit being the least understood in the present order, we will make use of an example to illustrate it.

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.

Positive Profit consists in the increased 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 are 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 real Riches often consist in a diminution of the positive product.

NON-PRODUCERS.

ONE of the greatest sources of economy in Association will be the return of Non-Producers—that is, of idlers, loungers, persons engaged in useless occupations, the idle rich, etc., to Productive Industry. This result cannot be attained without a system of *Attractive Industry*, which will render the pursuits of Agriculture and the mechanical Arts pleasing and honorable,—and Industry cannot be rendered Attractive except in Association.

What is the number of persons actively engaged at present in producing? Not ONE-THIRD of the population. Two-Thirds *produce nothing*, and the labor of the producing Third is, for want of good implements, workshops and manufactories, and a scientific system of agriculture, *most miserably applied*. All must live from the scanty product of the Producing Third, and out of it the expenses of Government, the profits of Commerce, Finance, the Law, etc. must be paid. So long as this state of things continues, Poverty will be the lot of four-fifths of the population, and the only remedy is to establish a system of Attractive Industry, which will induce the present host of Non-Producers to take part in productive Industry, and add to the wealth of Society. To show that two-thirds of the population produce nothing, we add below a list, which we extract from Fourier, of the Non-Producing Classes in the present Social Order.

List of Non-Producers in the present Social Order.

1st DIVISION.

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

2d DIVISION.

4. Armies.
5. Fiscal Agents and Police.
6. Manufacturers in part.
7. Commerce do.
- 8 Useless Transportation.

3d DIVISION.

9. Idlers.
10. Controvertists and Sophists.
11. Idle Rich.
12. Outcasts.

Principal Classes.

PERSONS ENGAGED IN POSITIVE DESTRUCTION.
PERSONS ENGAGED IN NEGATIVE PRODUCTION.

First Division.—Domestic Non-Producers.

1. Three-quarters of the WOMEN in cities, and half of those in the country, produce nothing, as they are absorbed in unproductive domestic occupations, which are to be considered useless, as they grow out of the present system of isolated households. Their labor is estimated in political economy at only a fifth of that of men.

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

3. Three-fourths of SERVANTS, whose labor is rendered necessary by the present domestic complication, particularly in kitchens. In Association, thirty cooks would do infinitely better the work which now requires three hundred.

Second Division—Social Non-Producers.

4. ARMIES and NAVIES, which, besides absorbing a very large portion of the public revenue, divert from productive labor the most robust of the population, and predispose them to depravity by forcing them to sacrifice in a parasitic function years which they should employ in acquiring skill and ability in Industry, for which they lose all taste in a military life. The mass of men and machinies, called an Army, produces nothing while waiting to be employed in destroying.

5. FISCAL AGENTS.—What a quantity of hands does the Custom-House alone absorb! To these we may add tax-gatherers, inspectors, and the army of clerks employed in the complicated administrations of States and Cities. How many could return to productive Industry in the Combined Order, in which each Association would pay, like a single individual, its taxes!

6. A full half of MANUFACTURERS may be considered *relatively* unproductive, owing to the vast quantity of badly manufactured goods. (A shoemaker who makes a pair of boots that rip at the end of the week, is *relatively* unproductive, for, although he has labored, he has produced nothing of value, and might as well have been idle. This observation applies to an immense quantity of poor manufactures, which do no service.) Perfection in this department of Industry would reduce the waste of manufactures to one-half or three-quarters of what it now is.

7. Nine-tenths of MERCHANTS and other Commercial Agents. In the Combined Order a system of wholesale Trade, which would be

carried on direct between Associations and would be performed by Commission Merchants, employed by the Associations, would replace the present incoherent system of commercial exchanges, and avoid the enormous complication of little sales and purchases, which now take place between isolated families.

8. Two-thirds of the *AGENTS OF TRANSPORTATION* by sea and land.—To the waste of a complicated system of conveyance, is to be added that of hazardous transmission, particularly by sea, where imprudence, want of skill and bad vessels increase shipwrecks ten-fold.

Third Division—Accessory Non-Producers.

9. *LEGAL, ACCIDENTAL or SECRET IDLERS*; persons who are inactive from the want of work or for the purpose of amusement. Take useless holidays and celebrations, political meetings, etc.: what an immense loss of time do they cause! They can be much reduced when useful occupation and industry are more attractive.

The waste arising from accidental stoppages of work, 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 hardly equal to four full days. How much waste and idleness for want of Attractive Industry!

10. *CONTROVERTISTS and SOPHISTS*; to whom are to be added all those who read them, and take part at their instigation in party quarrels and unproductive intrigues.

The list of Controvertists and Sophists is much greater than would at first be supposed. Let us take jurisprudence, as an example, which appears an excusable branch. 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 and simple as ours are complicated and protracted—it follows that nineteen-twentieths of the members of the bar are parasitic Non-producers, as well as jurors and witnesses in attendance. (The vast amount

of Talent now engaged in the Law, would have in the Combined Order a noble, honorable and lucrative career in the Arts and Sciences opened to it.)

11. *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.

12. *OUTCASTS*—persons in open rebellion against the laws, morals and industry. Such are public women, vagrants, beggars, rogues, brigands, etc., 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, who are equally unproductive, besides the expense of jails, penitentiaries and galleys. Add to these, persons engaged in lotteries and gambling-houses, which are true social pests.

Principal Classes.

PERSONS ENGAGED IN POSITIVE DESTRUCTION. Such are Armies actively engaged in war, and Monopolizers who cause artificial famines, which are of frequent occurrence in some countries.

PERSONS ENGAGED IN NEGATIVE OR USELESS PRODUCTION: they are excessively numerous. The labor of a workman, useful in appearance, is often merely *negative*—if employed, for instance, on a fence or wall, which is not positive product; he produces, not only nothing for the present, but constructs a work which will cause a future expense. As Association would not require a hundredth part of the walls and fences which are now necessary, they are to be considered relatively unproductive. There are a great many other useless works, such as bridges and edifices which fall down, and roads that have to be laid out anew and made over.

If we can find means to induce all these non-producing Classes to take part in productive occupations, we may safely calculate that, with an appropriate application of the labor of different ages and sexes, the product or real wealth of society can be increased three-fold,—in which case, with a just Division of Profits, Poverty can be banished from the earth.

PRACTICAL ORGANIZATION OF 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 devoted its attention exclusively to the organization of Industry, to the art of associating isolated families, and to attaining the colossal Economies, the enormous Profits, which such an Association would produce.

FOURIER.

All philosophers declare that *Man was made for Society*;—starting from this principle, should he 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 single Couple with their children in a house by themselves, is any other proof necessary to show, that the present system of society is the very opposite of human Destiny as well as of Truth?

FOURIER.

Is it 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. TAHIER.

NUMBER OF PERSONS.

THE proper number of persons for an Association is about Eighteen Hundred, or, if we suppose six persons on an average to a family, three hundred families. This number is not chosen arbitrarily, but is based upon the number of distinct Characters which we find in Man, and which compose the full scale of human Character. It is only in large Associations of eighteen hundred persons, that all varieties of talents and capacities, as well as the proper capital, skill and knowledge, can be combined, which are necessary to secure a perfect prosecution of Industry, and the Arts and Sciences.

If the members of an Association are of different degrees of fortune, of different characters, tastes and talents, and possess varied theoretical and practical acquirements, the easier it will be to associate and harmonize them. Diversity in these respects will, in a true system of Association, be a source of Concord, Union and Harmony.

For an Association on a small scale, four or five hundred persons, or eighty to a hundred families, will be sufficient; but this is the smallest number with which an Association can be organized, in which the Harmonies of the system—moral, material and social—can be sufficiently developed to show its immense superiority over the present organization of Society,—in which Industry can be rendered Attractive, vast Economies intro-

duced, and the Passions usefully employed and rightly directed.

These conditions cannot be fulfilled, and Social Harmony cannot be attained in small Associations of two or three, or even twenty or thirty families; eighty families or about four hundred persons, at least, are necessary.

All Harmony is based upon a variety of elements properly combined, and the science of Association teaches us that the smallest number of individuals, or elements of Social Harmony, with which the essential parts of the mechanism of an Association can be organized, is the number we have here given.

Small Associations of two hundred persons, or about forty families, could be established, which would offer great advantages, as regards economy, profit, material comfort and a judicious application of labor and capital, over the present system of Isolated Families; but the mechanism would be so much reduced, and so incomplete, that it would afford but few of the charms and advantages of a large Association.

A great many persons will wish to form small and incomplete Associations; they would do better to combine their means and form a large establishment. To show the importance of doing so, we will state that it is only in large Associations that the following essential conditions can be fulfilled.

1. Dignify Industry and render it Attractive.
2. Effect great Economies, which, in large Associations, are four-fold what they are in small ones.

3. Establish a great variety of occupations, in Art and Science and Industry, suited to the tastes, talents and capacities of both Sexes and of all Ages, and offer to every one congenial spheres of activity.

4. Secure to every person congenial and pleasing social relations, and the choice of sympathetic characters; avoid all forced contacts, and absorb any individual antipathies in collective affinities.

5. Combine Capital sufficient to prosecute Industry, and particularly Agriculture, which is the main branch of it, upon a vast and scientific scale, and to give to every thing connected with them—to the fields, gardens, workshops, tools, implements and working dresses—convenience and elegance, without which Industry cannot be rendered attractive.

6. Organize the mechanism of the Groups and Series, without which the Passions—now so discordant and rebellious—cannot be usefully and legitimately employed, and harmoniously developed.

7. Give to children a complete moral, intellectual and physical development, which is only possible in large Associations, where Industry is rendered Attractive, and the Arts and Sciences are extensively cultivated.

Let these conditions be fulfilled, and the advantages of Association will be found so immense, that the isolated Household, with its cares, waste and monotony, will be abandoned at once.

THE DOMAIN.

For a large Association, a tract of land containing about six thousand acres, or three miles square, will be necessary. For a small Association of four hundred persons, fifteen hundred acres will be sufficient. The surface of the soil should be undulating and adapted to a varied cultivation, and a small stream of water should, if possible, flow through it. If the heavier branches of Agriculture, such as the growing of grain and the raising of flocks, are not prosecuted in a small Association, and gardening and the cultivation of fruit are made the principal Agricultural pursuits, a somewhat less quantity will answer.

In the centre of the Domain, the Association would erect a commodious and elegant Edifice, capable of accommodating comfortably the members, with spacious and convenient suites of apartments, separated by division walls, and at different prices, to suit the fortunes of the inhabitants, and storehouses, granaries and other necessary outhouses in the vicinity. The Edifice, rising in the midst of the finely cultivated fields and gardens of the Domain, would present a beautiful spectacle of architectural Unity, in comparison with which our present little and isolated constructions would appear most insignificant and discordant.

LOCATION.

In organizing the first Association great advantages would be secured by locating it in the vicinity of a large city—that is, within a circuit of twenty or thirty miles. This is important, and for various reasons; we will mention two.

1st. The Association should have a convenient market for its lighter agricultural products—such as vegetables, fruits, flowers, etc. which cannot be transported far, and the cultivation of which is more attractive than the growing of grain or the raising of flocks, which would have to be almost exclusively attended to, if the Association were located in the far west. Later, as the system spreads, and as groups of Associations are formed near each other, means will exist of extending attraction to all the heavier branches of Agriculture; but in the commencement, care must be taken to select those branches which are in themselves the most attractive and pleasing, and which will afford occupations to both sexes and all ages. The ready sale which fruit, vegetables, poultry and similar productions command in cities, would render an Association near one much more profitable than if located in a thinly settled region; and large profits will alone induce Capitalists in the beginning to invest their funds in Association, and aid with their means the spread of the system.

2d. The Association could, if situated near a large commercial town, obtain all facilities, such as machinery, tools, implements, etc., with ease and at any time required; if located far in the interior, it could not but would have to purchase them at the commencement, which would more than counterbalance the cheapness of land. The Association should also be near a large city to be at once generally known, and lead to a more rapid imitation.

CONTRAST BETWEEN ASSOCIATION AND THE PRESENT SOCIAL ORDER.

There can exist but two methods in the exercise of Industry,—to wit: the present incoherent and desultory Order or cultivation carried on by isolated Families as we now see it; or the combined Order, cultivation prosecuted by Associations, with fixed laws as respects a just distribution of profits—each person receiving a share proportioned to the part which he has taken in producing them.

Which of these two methods is the one designed for us by the Creator? Is it the incoherent or the combined? There can be no hesitation on this point. God, as supreme economist, must have preferred Association, the source of all economy, and reserved for its organization some means, the discovery of which was the task of Genius.

FOURTEEN.

If we wish to picture to ourselves in imagination an Association established and in operation, we must imagine spreading out before us a fine Domain, covering an area of three miles square, beautifully and scientifically cultivated, diversified with gardens, fields, fruit-orchards, vineyards, meadows and woodlands; in the centre a large and elegant Edifice, with spacious and commodious outhouses, combining architectural beauty with convenience and economy; fine flocks, teams and implements greeting everywhere the eye, and an intelligent and prosperous Population engaged from Attraction in the care and cultivation of the whole. The Useful and the Beautiful would be in every way united: the loveliness of Nature would be heightened by the works of Man; and the charms of Social life and the pursuits of Art and Science and useful Industry, would be in every way combined.

Would not eighteen hundred persons, united in an Association, prosecuting with order and economy all their industrial and business operations, and dividing equitably the product of their Labor and Talent—each receiving a share according to the part which he or she has taken in creating it—live much more in accordance with the dictates of wisdom, than if they were divided into three hundred families, inhabiting as many isolated little tenements, as lonely in general as they are inconvenient, with poor farms and workshops, poor flocks, tools, implements and machinery, and without the charm of varied social relations,—without Art, Science and other intellectual enjoyments, which give to human existence its elevation, and constitute the true life of

Man? We leave the reader to answer the question himself.

To furnish more data for forming an opinion, let us contrast more minutely the manner in which three hundred families now live, and the manner in which they would live in Association. The contrast will show us the immense superiority of Association, as regards Economy, and Unity of action and interests over the present System.

Three hundred families require at present three hundred separate houses, three hundred kitchens, three hundred kitchen fires, three hundred sets of cooking utensils, three hundred women to do the cooking—and if they are farming families—three hundred little farms, three hundred barns and sheds, three hundred teams, innumerable walls and fences, and every thing else equally as complicated and uselessly wasteful.

All the cares and labor attendant upon providing for the wants of a family, such as cooking, washing, marketing and keeping up fires, must be gone through with three hundred times daily by the three hundred families, and with the same detail as for an assemblage of eighteen hundred persons, except the difference of scale.

Association will avoid this monstrous complication and waste; instead of three hundred little kitchens and three hundred fires, it will have four or five large and convenient kitchens, with as many fires, by means of which, not only the cooking can be done, but the entire Edifice warmed; instead of three hundred little fire-places and cooking-stoves, and as many sets of cooking utensils, it will have its extensive kitchen ranges, its large boilers and ovens, and machinery on the largest scale and the best that can be invented for facilitating culinary operations; instead of three hundred women to do the cooking, it will have a few experienced cooks, engaged by turns every other day; instead of three hundred poor teams, half the time idle, it will have merely the requisite number, and of the best quality; instead of the immense number of walls and fences now required, it will have a few extensive hedges; and instead of making all its sales and purchases at retail, paying in profits to traders one-half of the product of its labor, it will make them at wholesale, and in the most economical manner.

To what immense Economies would Association give rise! What a source of Riches it would be! We live in an Age, the all-absorbing desire of which is wealth. If men would but add sentiments of justice and philanthropy to their greedy strife after money, they would see, that it is only in Association that their wishes can be satisfied, and that all can attain prosperity.

If people would associate, economize and apply their talents and energies in a judicious manner, they could produce wealth in abundance, and escape want and anxiety; whereas in striving to wrest from each other by fraud, over-reaching and other unjust means the little that is produced under the present false

and repugnant system of Labor, ninety-nine out of a hundred live amidst cares and perplexities, and die in poverty and destitution.

If we descend to minute details, we shall be surprised at the immense saving which Association will effect—not only in time and money, but in useless and repulsive drudgery. Three hundred families require at present upon an average six hundred fires. In an Association four or five large fires only would be necessary, and one-twentieth part of the fuel, which is now consumed, would be sufficient; by means of tubes or other apparatus the public halls, saloons, reading-rooms, library, etc. could be warmed, so that a few parlor fires in the private apartments only would be required, which could also be heated by the same process, if desired. Here is an economy of nineteen-twentieths in fuel, to which is to be added the saving of a most repulsive drudgery. Three hundred poor servants must rise at present every morning, even in the depth of winter, to light the fires; in an Association, on the contrary, the large fires would not be left to go out over night, so that in the morning it would only be necessary to charge the furnaces, which could be done with little trouble from properly constructed coal receivers. The night watch would, before retiring, attend to this duty. By this means three hundred servants would be saved one of the most repugnant and dirty occupations that has now to be performed. What can be more revolting than to see a female servant, shivering with cold on a winter's morning, scraping coals and cinders with her bare hands from a grate?

With the present system of isolated households, three hundred families must devote every week or two a day to washing, which amounts in the course of the year, for the three hundred families, to ten or twelve thousand days' work. Three hundred women have to spend, in dirty kitchens and over hot fires, one day out of the seven in toiling at the wash-tub.

Association will avoid also this useless and repulsive drudgery. It will have a large wash-room, fitted up with every convenience and supplied with proper machinery, to which the clothes, collected and assorted once or twice a month, will be carried and put into different vats, where with the aid of a cleansing process used in Switzerland, or some better which may be invented, they can be washed, and with scarcely any hand-labor, far better than they now are. To do the heavier and plainer kinds of ironing, mangles or large rollers would be used; and to do the lighter kinds, some groups of women and girls, having a taste for the occupation, would devote themselves, as required, to it.

The inventive Genius of Man has never been directed to the constructing of machinery for performing kitchen and other household work upon a large and economical scale, because it has not been required, and could not be used in the isolated household. It is only in large Associations, where every thing would

be done upon a vast scale, that such machinery could be employed, and domestic labor with its aid immensely abridged.

Household work is now carried on in the rudest manner that can be conceived; it is as much below what it could be, as travelling in scows, pushed along by poles, is below journeying in elegant steamboats. Still the vast majority of persons cling from habit to the isolated household, when, if they would examine its mechanism with impartiality, they would see that it is the source, not only of waste and poverty, but, to a great extent, of discord and selfishness.

The system of Isolated Families is the foundation upon which all past and present Societies have been based. As the system is essentially defective, so are the Societies which have been founded upon it. We must reform the basis before we can erect a good superstructure, or a true Social Order.

To show the radical imperfection of the system of Isolated Households, we will add two lists of defects, which it engenders; we extract them from Fourier. The reader may find some of the criticisms harsh, but the strong prejudices and prepossessions which we have to contend with, render them necessary.

DEFECTS OF THE SYSTEM OF ISOLATED HOUSEHOLDS.

1. Smallest possible Association;—a single family without capital, credit or extended relations, and often without the necessary implements of Industry.

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

3. No variety in occupations; no elegance in the organization of Industry—in the distribution of the fields and gardens, in the fitting up of the manufactories and workshops—calculated to please the Working Classes.

4. No system for developing the talents and faculties of Children, and for giving them an industrial Education.

5. Misapplication of the labor of Sexes and Ages; misapplication of talents and capacities, and bad adaptation of crops to soils, and of cultivation to localities.

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

7. Absence of Economy in hands and in machinery.

8. Reciprocal frauds and larcenies.

9. Want of a just system of Remuneration, guaranteeing to all—to the Woman and the Child as well as to the Man—a share of the general Product, proportioned to the part which each takes in creating it.

10. False and anarchical Competition; opposition of like branches of business and industry, instead of association and emulative rivalry.

11. Separation of the three primordial branches of Industry—Agriculture, Manufac-

tures and Domestic Labor, which should be united, and prosecuted combinedly.

12. Discord, antipathy and distrust between the different Classes of Society, resulting from isolation and the separation of all interests.

13. CONFLICT OF THE INDIVIDUAL WITH THE COLLECTIVE INTEREST.

The above defects are mainly industrial in their character: those contained in the following list are more of a moral and social nature.

SECOND LIST OF DEFECTS OF THE PRESENT DOMESTIC ORGANIZATION.

1. Absence of liberty and variety in Occupations and Relations, which is the primary source of repugnant Industry.

2. Absence of unity in Plans, and in their execution.

3. Ruin of the Children by the death of the Father.

4. Inconstancy of individuals in their undertakings, and neglect or abandonment of works commenced.

5. Health undermined from excessive labor.

6. Bad care and early mortality of Children.

7. Unjust partiality for Favorites.

8. Conflicts of heterogeneous Ages.

9. Richer branches of families despising the poorer branches.

10. Forced union of incompatible Tastes and Characters.

11. Hatreds embittered by perpetual Contact.

12. Slavery of the Mass from the care of large families.

13. UNIVERSAL DISTRUST AND SELFISHNESS.

Any plans of reform—any measures or efforts which have for their aim the social elevation and the happiness of Mankind, and which are not based upon a Reform in the system of Isolated Households and the present repugnant system of Industry, will prove in practice abortive and useless.

Politicians and Reformers in all sphere: have yet to comprehend—for they seem not to be aware of the fact—that so long as disunion, anarchy, strife, conflict of interests, fraud and injustice, exist in the foundation of Society—that is, in the household System and in Industry, disunion, anarchy and conflict will exist also in the other departments of Society—in politics, religion and social relations. A reform in Industry and in the system of Isolated Households is the practical commencement of a true social Reform. The moral and intellectual development of Mankind and their spiritual regeneration cannot be effected so long as their interests, efforts and aims are not associated and harmonized, and Industry, which is the means by which they secure to themselves temporal prosperity, and by which they subdue material Nature, is not rendered pleasing, attractive and honorable.

They who wish to introduce justice, equality, liberty, order and morality into society and who endeavor to do so by operating on

the political power or government, or by recommending merely good precepts, may be compared to men who are striving to build the roof of a house, before having laid the foundation. If we wish to introduce those great principles into the social existence of Mankind, we must first organize the foundation of society rightly—that is, the industrial and domestic systems. Until this be done the

higher aims of the enlightened statesman, the conscientious reformer and the philanthropist, cannot be attained.

To prove this important point—so necessary to be understood—more clearly, we will add a table of Contrasts between combined Industry and Association, and competitive Industry and the system of isolated Households, and the results of the two.

GENERAL CONTRAST.

The COMBINED INDUSTRY of Association will operate—

1. By large assemblages of persons in every branch of Industry.
2. By occupations of the shortest duration and the greatest variety.
3. By the most detailed division in labor and functions, applying a group of workmen to each branch or detail.

BY ATTRACTION, BY CHARM.

The COMPETITIVE INDUSTRY of Civilized Society operates—

1. By the smallest assemblages of persons in works and in 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 or function.

BY CONSTRAINT, BY WANT.

RESULTS

OF COMBINED INDUSTRY.

1. General Riches.
2. Practical truth in all relations.
3. Real Liberty.
4. Permanent Peace.
5. Equilibrium of Climate.
6. General system for the prevention of diseases which are artificially produced.
7. Opening offered to all ameliorations and improvements.

GENERAL CONFIDENCE.
UNITY OF ACTION.

OF COMPETITIVE INDUSTRY.

1. Collective Poverty.
2. Fraud and Imposition
3. Oppression.
4. War.
5. Derangement of Seasons.
6. Diseases artificially produced, such as the plague, cholera, yellow fever, etc.
7. Circle of error and prejudice, without any opening for improvements.

GENERAL SUSPICION.
DUPLEXITY OF ACTION.

THE EDIFICE.

The Art which gives to Man his residence is the first of the Arts—that around which all the others are grouped, and to which they are subordinate: sculpture, painting, music, poetry even, can only produce their grand effects, upon condition of being harmonized in an architectural whole. Architecture is the central Art; it is the Art which embraces all others, and embodies the whole artistic sentiment of Humanity. The Architect of a Society writes its history.

V. CONSIDERANT.

What! is it easier to lodge eighteen hundred persons in a noble man-of-war floating on the ocean a thousand miles from land, than to lodge them in one vast and convenient construction, founded on solid earth and rock?

THE Edifices of Association must differ very widely from the dwellings of our present Societies, which are suited only to isolated families, between whom very few social relations and no concert of action exist. Instead of the mass of separate little tenements which compose our towns and villages and cover our farms, and in which the greatest waste, inconvenience and for the most part deformity,

vie with each other, an Association would build a large and regular Edifice, combining the greatest elegance and comfort with the greatest economy.

The Edifices of Association will conform to a certain extent to one general plan, which Fourier, by long study of the subject, has deduced from the wants and requirements—domestic as well as social, public as well as private—of Man, and which is suited in every way to the individual and social life of a body of eighteen hundred persons; the greatest variety, however, in style and architecture will exist, according to the tastes of a people, climate and location.

We will describe the Edifice of a large Association of eighteen hundred persons: a small Association will of course be first established, but if the reader has the general plan and arrangement of a large Association presented to him, he can form an idea of the Edifice of a small one, as it is merely a reduction from the former.

The Edifice should consist of a centre, wings and sub-wings, and offer the greatest variety

of form, and the finest combination of masses for architectural effect.

The square or oblong form should be avoided, as it is both monotonous and heavy. The centre of the Edifice should be the most striking and elegant part of the building, and would be reserved for public purposes and uses.

From the centre, the Wings would project at right angles, and the sub-wings would fall off to the right and left from the main wings. The projecting wings and centre would form a spacious area or square, where large assemblies could be held and celebrations take place.

To avoid giving too great an extension to the building, it should be three stories high, and rest upon a spacious basement. In the basement would be located the kitchens, store-rooms, some workshops and public halls, etc.

The centre of the Edifice will be reserved, as we said, for public purposes; it will contain the Dining-Halls, Council-Rooms, Library, Reading-Rooms, Lecture-Rooms, Saloons for social unions and the Exchange. An Association, however small, must have its Exchange, where the members can meet to discuss their industrial interests, concert meetings of the groups and series, and transact a variety of business.

From the centre of the Edifice will rise a tower which will overlook the Domain, and communicate, by signals and other means, with all parts of it. A large and opulent Association would have an Observatory, which would be placed in this tower.

The Church would be a separate building in order to give it size; it should be situated near the main Edifice and communicate with it by a covered corridor. In a small Association, the Church could be incorporated in the main building.

The Manufactories and Workshops, or in the language of Association, *the Halls of Industry*, would be located in one of the extreme wings. In a small Association, they might be situated in a separate building, as the wings would not be distant enough from the centre to prevent the noise from incommoding the inhabitants.

The public Halls would be distinct in their appropriations for different purposes; they would, with a few exceptions, consist of a number of contiguous saloons, so as to admit of subdivisions in all social unions, meetings, etc. A ball or banquet forms at present but one assemblage, without subdivisions: this confusion will not take place in Association; there would not be, to choose the mode of eating as an example, one vast hall, where all the members, old and young, would dine together; on the contrary, a large Association would have several public banquet halls.

One for persons extremely advanced in age.

Two for children.

Three for tables of the first or cheaper price.

Two for tables of the second or middle price.

One for tables of the third or higher price.

These different prices are established to suit different tastes, degrees of fortune and the desire of economy; variety is a source of concord, when people possess full liberty to choose and the means of doing so.

In a small Association, three dining-halls would be sufficient: one for children, and two for tables at different prices; this degree of variety at least should be observed. Adjoining the public saloons, small dining-rooms should be fitted up, where parties or groups could eat apart from the large tables. It will happen daily that parties of friends will wish 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. It will be very little additional trouble to serve meals in them, and as such a distribution of dining halls will promote greatly freedom of choice, and add to individual liberty and comfort, it should not be neglected. People can, if they wish, dine also in their private apartments by paying a small extra charge.



THE CORRIDORS OR COVERED COMMUNICATIONS.

ONE of the most convenient and beautiful features in the material arrangement of the Edifices of Association, will be a large and spacious Corridor or enclosed Portico, which will wind around one entire front of the building, and will form an elegant covered communication, which will lead to, and connect all parts of the Edifice,—the public halls and saloons, the exchange, reading-rooms, private apartments, halls of industry, etc.

The Edifice of an Association may be compared to a town under one roof, and it must have an avenue or public way, corresponding to a street, which will form a means of communication with all quarters of the building; this avenue is the Corridor or enclosed Portico, which, in a large Association, should be about twenty-four feet wide; by means of it, the inhabitants could, in the depths of winter, visit each other, go to parties, public assemblies, concerts, lectures, etc. without knowing whether it snowed or rained, or whether it was cold or blustering.

What an advantage, what a source of comfort it would be to have, instead of an open street, exposed to the hot sun in summer and to the cold in winter, and which is always either dusty or muddy, a spacious and elegant Corridor, forming, besides a most convenient and comfortable mode of communication, a delightful place of promenade, a place for exhibitions of works of Art and Industry, and useful for other public purposes! How much unnecessary disease would also be avoided by such covered communications, for we may safely estimate that one-half of colds, consumptions, pleurisies and rheumatisms, is the result of exposure and sudden changes of temperature! What an economy also in carriages and in the various means of protection,

such as cloaks, furs, umbrellas, overshoes, etc., to which we must now resort to protect ourselves against the weather in going from our houses into open and exposed streets! If people would but reflect with impartiality upon the immense economies, the comfort and convenience, the saving of time and sickness, which would result from the combined and scientific system of architecture of Association, they would be enthusiastic in their admiration of it, and would condemn utterly our present defective and unhealthy system of building.

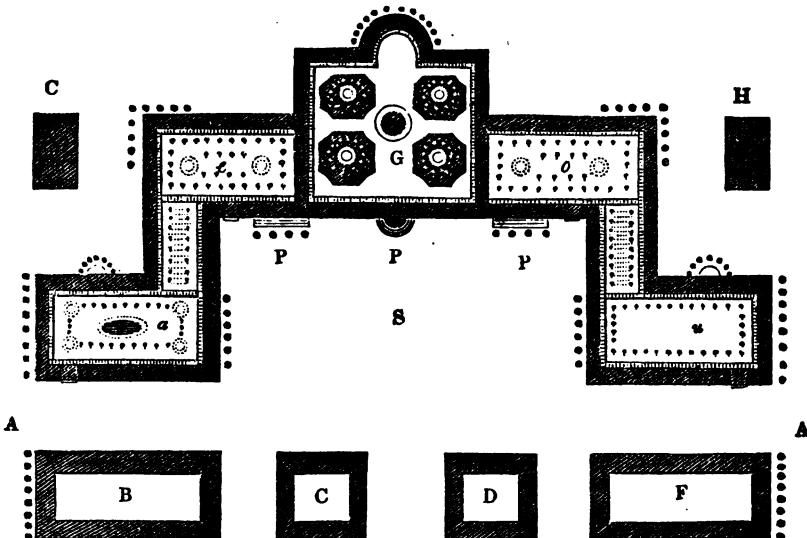
The Corridor of a large Association should be, in the centre of the Edifice, about twenty-four feet wide, and in the wings eighteen. In a small Association, such as would be first established, it could be much narrower. It would pass along on a level with the first story or on the top of the basement, and not upon the ground, as some openings for carriages must be left through the basement. The Corridor could be placed on the outside of the building, and the top would form a terrace for the second story, or it could be enclosed within the outside walls of the Edifice, and the roof would project over it. In the latter case, it would be the height of the entire building—that is, three stories; and the windows which lighted it should be high and spacious, like those of a church. The doors of the public halls and private apartments would open upon it, as the outside doors of our houses now open into the street; flights

of steps would lead from it to the upper stories. In a large and opulent Association, with what elegance could its corridors be fitted up! what an ornament they would be! and what a field for the display of the genius of its artists!

"To pass a winter's day," says Fourier, "in the Edifice of an Association,—to visit all parts of it without exposure to the inclemency of the weather,—to go to balls and parties in light dresses without being incommoded by the cold, without knowing whether it rained or stormed, would be a charm so new, that it would be alone sufficient to render our residences and cities detestable. If an Edifice, like that of an Association, were erected in our Societies and adapted to the usages of the present mode of living, the convenience alone of covered communications, warmed in winter and aired in summer, would give to it an immense value. Its rents, for the same quantity of space, would be double those of our present houses.

"If the civilized World, after three thousand years of study and practice in Architecture, has not yet learned how to construct comfortable and healthy residences, it is not very surprising that it has not learned how to direct and harmonize the 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 moral & spiritual order."

GROUND PLAN OF THE EDIFICE OF AN ASSOCIATION.



EXPLANATION OF THE GROUND PLAN.

A—Avenue passing between the main Edifice and the store-houses, granaries and other out-houses.

S—Public Square, formed by the centre and projecting wings of the Edifice.

G—Garden enclosed within the central range of buildings; it would contain the green-houses and form a winter promenade.

a, e, o, u—Court-yards between the different ranges of buildings; they are about a hundred feet wide, ornamented with trees and Shrubbery, and crossed by Corridors.

P, P, P—Large portals or entrances to the Edifice.

C—The Church.

H—A large Hall for musical representations and festivities.

B, C, D, F—Granaries, store-houses and other out-buildings.

To avoid giving too great a length to the Edifice, it must be composed of a double range or line of buildings, encircling the court-yards—a, e, o, u, and the garden—G. The broad dark line does not represent the foundation walls of the Edifice, but the entire width of a range of buildings; it is intended, together with the light dotted line around the inside, which is the Corridor, to represent a width of seventy-two feet.

Around the inside of the Edifice winds the spacious Corridor or enclosed Portico, which we have described; the reader will see that it forms a belt, encircling all parts of the building and uniting them in a whole.

The ranges of buildings which enclose the garden—G, will be reserved for public purposes. They will contain the Council-Rooms, Reading-Rooms, Library, Exchange, Public Halls, Banquet-Rooms, Saloons for parties, social unions and public assemblies, and some of the higher-priced Apartments.

The open spaces left between the parallel ranges of buildings should be from a hundred to a hundred and twenty feet wide; they would form elongated court-yards, traversed by corridors, and should be planted with ornamental trees and shrubbery; in Association the useful and the beautiful must be in every way combined.

The noisy workshops would be located in the basement of one of the extreme wings; their noise would be lost in this distant part of the Edifice, and would not incommod the inhabitants.

Play-grounds for children would occupy the court-yard of the same wing; such a place would be necessary, particularly in winter.

A portion of the wing opposite the one devoted to noisy occupations, would contain the suites of apartments reserved for travellers and visitors.

The Edifice of an Association of the largest description would be about twenty-two hundred feet in length; with these dimensions the grand square could be twelve, and the wings each five, hundred feet long. As we descend to smaller Associations, the size of the Edifice could be much reduced, and for an Association of four hundred persons, a comparatively plain building would answer the purpose.

The gardens should, if practicable, be located behind the Edifice, and not behind the granaries and other out-houses, near which the fields of grain had better be placed. This distribution must, however, be regulated by localities.

The square or garden—G, would be planted with evergreens and would contain the green-houses; it could in winter be enclosed, so as to form a beautiful promenade, where flowers

and foliage would charm the eye and perfume the atmosphere. What a source of pleasure and health would a winter garden of this kind be!—and how many similar improvements over the present mode of living could be introduced into Association!

Let Man apply the principles of combination and unity to Architecture,—to the construction of his dwellings, and the greatest improvements in household arrangements,—affecting health, comfort and convenience, can be introduced. For instance, the Edifice of an Association could, by means of proper apparatus connected with the large kitchen fires, be warmed throughout in the most efficient, cleanly, comfortable and economical manner, and so as to avoid all danger of conflagrations. No such convenient, safe and economical system can be introduced into the separate dwellings of isolated families: the same number of families that would form an Association must now incur the expense and undergo the incalculable trouble of keeping up several hundred little fires.

The Edifice could be supplied with water with equal convenience and economy: pipes, containing hot and cold water, could be conveyed into all the private apartments, supplying each abundantly, and with baths in addition, if required. What a source of health and cleanliness! and what a saving in the complicated labor of carrying water daily to all the rooms of the Edifice!

This beautiful and economical system would also be introduced in the mode of lighting. A small gas apparatus, the expense of which would be trifling, could be fitted up, and with the refuse stuff from the kitchens of an oily or greasy nature, the entire Edifice—its public halls and saloons, as well as its private apartments — could be brilliantly lighted. What economy in oil and candles, and what a saving of time and trouble in cleaning and trimming daily hundreds of candlesticks and lamps!

In the isolated household, these and numerous other advantages, so important and desirable, and so productive of economy, comfort and health, cannot be attained. So long as the present isolated mode of living continues, waste, dirt, drudgery and disease must necessarily exist, and to an immense extent.

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DEFECTS OF THE PRESENT SYSTEM OF ARCHITECTURE, AND ITS SPIRIT.

THE greatest defects and inconveniences are connected with our separate dwellings and our present mode of building. We will point out a few, which will serve as suggestions, and direct the reader in examining the subject critically for himself.

Separate dwellings are, first, very expensive on account of the immense number of useless kitchens, cellars, garrets, internal and external walls, chimneys, fire-places, cisterns, sinks,

and other fixtures, which they require. (We call them useless, because in Association a few large ones would replace them.) Second, great cares and vexations are attendant upon overseeing and managing them, to which are to be added the trouble and losses arising from the carelessness and faithlessness of servants. Third, there are no proper places and conveniences for the healthy exercise and sports, and the useful occupation of Children, and they are, for these and other reasons, entirely unsuited to them. Fourth, there is no convenient and economical mode of heating them, and supplying them with water. Fifth, they absorb, in one ceaseless round of petty domestic cares, the time and attention of Women, who by this means are debarred from taking part in active and productive pursuits, and are forced to lead a confined life which entails upon them physical Debility and Disease, with their consequences—lassitude, fretfulness, listlessness, melancholy and mental prostration. Sixth, they are unhealthy, as they have no covered communications to protect people from exposure in going from their warm rooms into the open air; they are particularly so in cities, where there is not a free circulation of air, and trees and abundant foliage to purify the atmosphere, and where the miasmatic exhalations of innumerable sinks and foul gutters must be inhaled by the inhabitants. In the country, on the other hand, they are lonely and solitary.

As regards economy in construction, the contrast between a large and regularly planned Edifice of an Association and a mass of three hundred irregularly constructed houses, is most striking.

Three hundred separate houses require at least a thousand unnecessary walls, five or six hundred chimneys, twelve to fifteen hundred fire-places, stoves or grates, a thousand or more stair-cases, three or four thousand little windows and doors, hundreds of pantries, coal-vaults, wells, cisterns, sinks, and other constructions and fixtures, which cost in the aggregate a vast amount and require constant repairs.

The Edifice of an Association, on the other hand, would save a great number of walls; it would require but a few large chimneys, a few grates or fire-places, and a comparatively small number of wells, cisterns, coal-vaults and similar fixtures;—its doors and windows would be large and airy, its stair-cases spacious and convenient, and while everything was upon an extended scale and beautiful, it would be methodical, economical and comfortable.

They who can divest themselves of the prejudices and influence of habit and custom, must perceive the immeasurable superiority of the combined and unitary system of Architecture of Association over the incoherent, isolated and fragmental constructions of the present social Order.

* * * * *

The SPIRIT of a Society is stamped upon its Architecture.

And what is the Spirit of the Society in

which we live? Look at its architectural constructions; they will answer the question.

In its isolated little Dwellings, well walled in, and well secured by bolts and bars,—you have the symbol or typical designation of the distrustful, selfish spirit of the isolated family, exposed to danger and encroachments from without, and disassociated in interests with the rest of the world.

In its irregular and incoherent Cities, with their houses of all forms, sizes and colors, and of all materials and modes of construction,—you have symbols of the separation and conflict of all interests, and the evidence of the absence of all unity and concert of social action.

In its Jails and Penitentiaries, in its Dungeons, Scaffolds and Guillotines,—you have symbols of the crimes which result from the moral degradation of man, and the frightful perversion of the passions.

In its Poor-houses and lunatic Asylums,—you have symbols of the poverty and destitution which exist, and of the moral disease which results from maddening violations of human nature.

In its Forts, Fortifications and Navies,—you have symbols of the hatreds and dreadful strife of nations.

In its confined and filthy Workshops and Manufactories,—you have symbols of the relentless and merciless spirit of gain.

In its dens of Drunkenness, its Gambling-houses and other haunts of vice, and, descending into details, in its Stocks, Whipping-posts, Treadmills, etc.,—you have symbols of the various degrees and shades of violence, discord, depravity and crime, which darken the social existence of mankind.

Yes, the Spirit of a Society is stamped upon its Architecture.

Do not the inanimate constructions which surround us proclaim the want of a new Social Order?—Do they not speak to us in a language not to be misunderstood, of the falseness of Society, and the urgent necessity of a great Social Reform? And when every thing is thus combined to prove the subversion of all principles of truth, of order, of justice and harmony in the social World, why cannot men of intelligence see it,—see and be convinced of it, so that they may labor to lift Humanity and themselves out of the social quagmire in which, with apathetic resignation, they now live?

PRIVATE APARTMENTS.

PEOPLE are apt to imagine that if eighteen, or even four, hundred persons were to live together in one Edifice—no matter how large and commodious—the privacy and retirement of domestic life would be destroyed, and individual liberty and independence lost. This is a very great error: domestic privacy will be fully preserved in Association, and those who love retirement, will be able to enjoy it to the full extent of their desires. The charms

of domestic privacy and the pleasures of social life must be in every way combined. Man requires them both, and with alternations from one to the other, as his feelings at different times may dictate.

As regards living in one Edifice, let us ask, cannot a person who has the means of taking a suite of rooms in a large and well-kept hotel, like the best in our cities, and who can dine in his own apartments or at the public tables as he wishes, live privately and enjoy quite fully the pleasures of domestic life? How infinitely superior is this mode of living to that in which ninety-nine hundredths of the population now live! How much preferable to inhabiting, for example, lonely dwellings, like our farmers, distant from neighbors and cut off from the enjoyments of social and public life—or to living in confined and miserable tenements in cities, like the working classes, harassed by all the cares, troubles and vexations of the isolated household!

The residence of an Association would, however, be infinitely more pleasing and agreeable than that of the best managed hotels. The Edifice, surrounded by extensive and beautiful fields and gardens, would combine all the advantages, resources and enjoyments of city and country life, and avoid the disadvantages of both.

It is very true that hotels are in many respects disagreeable: they are noisy; smoking and drinking are carried on in them, and they are occupied by persons who for the most part are idle and are strangers to each other, and a tone pervades them which is repulsive to many; they are besides entirely unsuited to children.

In an Association, on the contrary, all these defects would be obviated: order and quiet would be maintained in those parts of the Edifice appropriated to the private residences; occupation would be universal, and idleness, and the lassitude and vicious habits which it engenders, would not exist; the children would be usefully and agreeably employed, and the freest range for healthy sports and pleasures would be provided for them, so that they would occasion no disturbance. All these advantages will give Association an incalculable superiority over all our present modes of living—over the hotel as well as the isolated household.

Besides the example of hotels, we see persons of rank and fortune having apartments and residing in palaces, like Windsor Castle or the Palace of the Tuilleries. Is the privacy of domestic life destroyed because other persons are living in the same Edifice? Certainly not: why then should it be in an Association?

With these preliminary remarks, we will proceed to describe the arrangement of the private apartments. Part of the first and most of the second and third stories of the Edifice will be reserved for the private apartments. They will vary in size and price to suit single persons or families, the fortunes of people and the desire of economy.

There would be small apartments for single persons, consisting of a single room with an

alcove, and large apartments, consisting of parlors, drawing-rooms, sleeping-rooms, a library, etc. The rents would vary according to the size and location of the apartments. This variety must exist in Association in order to satisfy all tastes and different degrees of fortune: if a rich person wishes to economize in rent and take a small apartment, he can do so; and if a person in moderate circumstances is willing to pay more for his rooms and economize in some other way, he also can do so.

Care must be taken not to locate all the cheaper apartments in one part of the Edifice. There must be a regular alternation of higher and lower priced suites of rooms, so that by the side of one—the rent of which is fifty dollars a year, there may be located another, the rent of which is a hundred dollars a year,—thus, \$50—100, 60—120, 80—160, 100—200, 150—300, in an increasing progression. This will prevent any part of the Edifice from being lowered in public estimation.

The private apartments will be separated by division walls, so that no noise can be heard from one to the other. People can, by this means, live as isolatedly in the Edifice of an Association as they now do in cities, where the houses touch, and are separated only by walls. They could, in fact, live more retiredly in Association than they now can in cities. Individuals, having a taste for retirement, could take apartments in one of the extreme wings of the Edifice; they would not be intruded upon in their rooms, and in the more distant parts of the building, few persons would be passing, so that there would be no noise or confusion; the windows of the apartments would look out upon the fields and gardens, where quiet would reign, and beautiful scenery would greet the eye—and not upon the back yards of other houses, where the private occupations of families are seen, or upon narrow streets, where passing crowds, the din of carts and the screams of street-venders, confuse the mind and stun the ear.

The entrances to the private apartments will be from the large Corridor, instead of from an exposed and dirty street, as at present.

The private apartments will be rented by the Council to the members, and the rents will be paid annually at the time of the general settlement.

No restrictions of any kind will be put upon individual liberty: people can rent such apartments as they wish, and have their private libraries, collections of paintings, baths, etc. in them as they now can in their houses; they can give parties, receive the visits of friends and enjoy the family circle as freely as at present. The difference between Association and the present social order in this respect is, that the former will extend these and other advantages, now limited to a very few, to all; and should there be some persons who cannot go to the expense, for example, of private libraries or baths, there will be public libraries and baths, which will be open

to them, so that not a single pleasure, enjoyment or privilege will be shut out from any member of an Association, no matter how moderate his fortune may be.

TO ARTISTS.

[WE have endeavored throughout this pamphlet to divest our descriptions of everything that might appear overcharged or imaginative, and to confine them to the most obvious and practical views; but before leaving the subject of architecture, which throws open so rich a field to the imagination, we cannot refrain for once from entering the realms of ideality, and, presenting to the reader a glowing and brilliant sketch of the Architecture of the Future. It may appear extravagant to, and displease some minds, but it will please others—the ardent and enthusiastic, who hope for Mankind a Destiny of grandeur and exaltation on this earth;—and as our object is to interest as many persons as possible in the great cause for which we are laboring—THE MORAL, INTELLECTUAL AND PHYSICAL ELEVATION OF THE HUMAN RACE—we must appeal to men of different spheres of thought and sympathy.

The sketch which we give, we translate from a beautiful description of the architecture of Association by VICTOR CONSIDERANT, one of the first and most ardent disciples of Fourier and principal Editor of the Paris Phalanx. We extract it from the part of his description in which he appeals to Artists.]

Artists! Artists! you, men of brilliant imagination, of hearts of poetry, here is a new and noble sphere open to you. What are you doing in this prosaic world? do you feel yourselves at ease in the industrial and commercial society which surrounds you? What do you gain by imprisoning your aspirations in its stale and monotonous existence?

The calculated parsimony of the merchant, the narrow caprices of some parvenu of finance, the strict economy of the impoverished descendant of an antique race,—all that suits not art, all that opens no field to imagination and conception! There is no longer any source of wealth but in commerce, and commerce does not love art. The money-making—the industrial and commercial spirit of the age has smothered the genius of art. It is dying in lithography. What have you to do? there are no more cathedrals to build; the age calls for no more vast and noble constructions, to be ornamented with statues and large paintings, to be adorned with sculptures and frescoes; there is no more canvas to be covered, no more marble to be sculptured. Our wood and plaster constructions, our papered walls have replaced them all

Do you wish that Architecture should rise again? Bring forth anew the conditions which encouraged and sustained it formerly; make a new concentration of the will of Humanity.

And it will not be this time a concentration

operated around a single point—political or religious: it will be the powerful and harmonious fusion of all the elements of the human will; it will be a universal concentration, a complete association of all the faculties and of all the passions; it will be Humanity united in its force and in its wholeness; and the architecture which will grow out of this complete and unitary combination will, itself, be as complete and unitary.

It will not be alone the cathedral or the town hall, the college, the theatre, the city or country residence, the chateau, the manufactory, the exchange, or other of our isolated constructions . . . It will be them all at once; all collected, combined, united into one, forming a whole with the contrasts and the thousand harmonies of a world! Such will be the architecture of the future.—Compare the *Phalansteries*, (the technical name given by Fourier to the Edifice of an Association,) compare the cities and the capitals, deriving from the principle of Association—compare them with our villages, our cities, our capitals, deriving from the principle of isolation and disunited effort: compare them and pronounce.

“But this is too beautiful,” say wondering simpletons; “this is too beautiful and cannot be realized. They are crazy, they who pretend it can; they have been reading fairy tales.”

Well, as we are on this subject, let us discuss it for a moment. I could prove rigorously that the Phalansteries of a high state of Social Harmony—that the Phalansteries growing out of the opulence of the Combined Order, when that Order has taken possession for some time of the earth, will leave far behind them in magnificence, in brilliancy, in color, in richness, those immense cathedrals, surcharged by a treble portal, with shafts and with stone fret-work—those cathedrals, every stone of which was stamped with the impress of art, and the windows, the arches, the columns and walls of which were, on the interior and exterior, relieved by the most lively colors—vermilion, gold and azure, vying in splendor with the high altar and the stole of the officiating priest.—For thus it was.

And behold the monuments with which Europe was covered in three centuries! Behold what a single principle of union brought forth from amidst general disorder! behold what the religious sentiment has had the power of extracting from the midst of a famished society! If these things have been produced in the midst of social chaos, think of the wonders which will follow social harmony; think of it, and logic will go farther than your imagination, and you will not find forms and colors enough to represent to your mind the bright and resplendent future of the transfigured globe.

The palaces of the Associations, artists, the rural pavilions, the kiosks and bowers with which their rich fields will be besprinkled, the monumental cities and the capitals of the globe—behold, artists! what is well worth the prosaic constructions and contracted an-

chitectural works of our societies. . . . There will be wanted bold arches uniting massive walls, cupolas, towers and up-shooting spires; your genius will be at ease in those grand lines, the forms and movements of which you will have to combine. There will be wanted portals to the palaces of the Associations, from which seven horses abreast can pass out with ease; there will be wanted windows broad and open, by which the sun can enter into the house of man to distribute liberally life and color; there will be wanted corridors, balconies and terraces, where the population of the Phalanstery may spread out and form around it bright garlands with its thousand heads of women and joyful children. . . . There will be wanted pictures on the walls of its corridors and saloons, ornaments for its large workshops, frescoes for its halls of the sacred drama, and on its vaulted ceilings, frescoes and sculptures; statuary at its portals and on its large stair-ways, statuary on its entablatures and among the trees of its shady gardens, ornamented spouts at the angles of its cornices, heads of bronze for its steam engines, marbles for its basins, altars for its temples, and a thousand works of art to cover and adorn it worthily.

There, do you see, it will be necessary to harmonize water, fire, light, granite, and the metals: art will have in its large hands all these elements to combine; it will be a creation!

Then orchestras of a thousand parts, choirs of a thousand voices; hymns and poems sung by masses; ballets danced by populations. . . . For the Combined Order, with its system of unitary education, will raise every man to the dignity of Artist, and if every man is not a poet or a composer, every man at least knows how to execute his part in the whole, each man is a note in the great concert.

And who would take upon himself to affirm that God has not given to each one of his children a head which thinks, a heart which beats, ears which love harmony and fingers to produce it, a voice for song and eyes for color, without permitting—without wishing that one day all this should be so. Say, artist! say, poets! feel you not there the destiny of man? Say, in all these wonders of social harmony do you not feel the stamp of the beautiful and the true, the type of which exists in your souls? Say, is all this false, and is the true to be found in the contracted and prosaic life, works and constructions of the present—in the narrow, trading spirit, in the conflicts and discords of civilized society? Say, does not this suit your imaginations and your hearts better than a pyramid of Egypt, built by a people fed on onions and crushed under the weight of stones, or the palace of a Nero, or even the column of Vendome, built of bronze that kills in battles? Yes, yes, it is the destiny of Humanity to be rich and happy, to embellish its planet, to make it, with the thousand rich and varied creations upon it, a resplendent dress which will not render it ashamed in the celestial ball, where it occupies in the

luminous round the place of honor beside the sun! Yes, when Humanity will move in its power and live according to its law, we shall see many other wonders developed under the influence of human power combined with the vivifying power of the globe, and what I have said is but poverty and littleness . . . The destiny of man is there, onward!

But let us stop . . . I forget that these words are pronounced in a world of pain and misery, where six thousand years of suffering have blighted the hearts of men and dried up in them all sources of hope. Evil has infiltrated itself into the very marrow of their bones, and has consumed even desire. All the dreams—all the hopes of the future are limited at present to the conquest of a *cheap government, administered according to the constitution!* . . . Let us stop.

MODE OF LIVING AND PUBLIC TABLES.

We must adapt Society, in all its architectural, social and domestic arrangements, to the demands and requirements of human Nature, and respect individual Liberty to the fullest extent; and not endeavor to adapt human Nature, by constraint or violence, to arbitrary rules and regulations, and a false organization of Society.

ASSOCIATION will, in the mode of living, avoid all confused minglings of persons on the one hand, and monotonous uniformity on the other: it will secure to every person perfect liberty, and the choice of the privacy of domestic life and the sociability of public life, with changes from one to the other, as the feelings may dictate.

It will, perhaps, be supposed that the inhabitants of an Association will all eat together at one common table; this is a great mistake. Association will avoid any such monotony or sameness; it will combine variety with order and refinement, and will establish as great a diversity in its domestic and social arrangements as there are diversities of tastes and inclinations in men, so as to open the broadest field to individual liberty and the freedom of choice.

If we were to seat all the members of an Association at one common table, we should be certain of displeasing them at the end of a week. The Combined Order must offer to every person, first, the privilege of dining at the public tables, in the small dining-rooms adjoining, or in his own apartments; second, the choice of company and changes of company; third, the choice of a cheaper or dearer mode of living, as fortune or the desire of economy may require or dictate.

Man dislikes uniformity; he is only satisfied when the greatest variety exists, and he possesses the right and liberty of following his tastes and inclinations. People possess at present scarcely any liberty of choice, and very little variety in their mode of life; they have but the uniformity of the isolated household,

except occasional parties and the interchange of the visits of friends, and this general uniformity, together with the forced union of uncongenial or antipathetic characters, render life but too often a scene of fatiguing monotony, of dissatisfaction, contention and suffering.

In a large Association, there will be tables at three different prices: in a small Association, tables at two different prices may be sufficient, although the greatest variety in this respect is desirable. There will be large dining halls for the different priced tables, and by the side of these large halls, there will be small dining-rooms, handsomely fitted up, where parties of friends can dine by themselves. By this arrangement, a pleasing variety will be offered to the members, and every one can choose his company and vary it as he may desire. Besides this variety, which is infinitely greater than that now enjoyed by the rich even, families can take their repasts in their private apartments—in which case, however, they will have to pay a slight additional charge, as an additional trouble and expense will be incurred.

The mode of living in Association will, as we see, guaranty perfect freedom of choice; and individual Liberty, instead of being restricted, will be greatly extended. So far from there being any confused minglings, forced contacts or monotonous uniformity, that variety will exist which will allow of the nicest discriminations and selections, according to tastes and feelings. Persons can dine in public or private,—at the large tables, in the small rooms adjoining, or with their families in their own apartments; they can dine one day with one set of friends, another day with another set; they can invite or be invited, and enjoy the Privacy of domestic life or the Sociability of public life, precisely as may suit their tastes and inclinations;—and this liberty will exist for all without exception.

This Variety may displease some persons who have been drilled into the Monotony of our present mode of life, and they will be ready to exclaim against it, as they were before ready to exclaim against the idea of all eating together at one common table, but in spite of present prejudices and habits, Association must observe two rules: it must put no restrictions upon individual liberty, where that liberty does not degenerate into license, or annoy others; and it must avoid in every way sameness and constrained contacts.

Some advocates of absolute Equality will object to tables at different prices; their radicalism misleads them: unless we can establish a perfect Equality of fortunes and Uniformity of tastes, there must be different priced tables, apartments, etc., and variety in the general mode of life. The tables will not, however, vary greatly in price, and the cheaper ones will be supplied with all that the Association produces, so that there will be very little difference in the fare. If a wealthy person wishes to economize, and dine at the cheaper tables, he can do so; and if a person is moderate

circumstances prefers expending more for his living and economizing in some other way, he will possess the same liberty. There will be, besides, a constant interchange of invitations between members dining at the different tables, so that the difference of prices will produce no inequality and establish no difference of classes. A principal object of this arrangement is variety, without which, freedom in the choice of company and social relations is impossible.

When Association, with its vast Economies and its system of attractive Industry, becomes general, and its powerful means of production are properly applied, fortune or an abundance will be secured to all, and the scourge of poverty will no longer exist; and when Man is morally and intellectually elevated, and high and noble Pursuits engage his attention, instead of the present grovelling Strife after money, then the mere possession of riches will not confer rank and distinction as at present; genius, talents, natural character, useful services, and proficiency in Industry and the Arts and Sciences, will be the avenues to honor and consideration in Association.

What a contrast would there be between the mode of living in Association and the present Social Order! How do the vast majority now live? They eat in the same way, and with little or no variety in food or company, day after day the year through; they see their wives obliged to drudge continually in miserable little kitchens and at a round of menial labor: there is no elegance in their houses, furniture or other objects, which surround them; the kitchen and parlor are often one, and they are frequently without a sufficiency of the poor food upon which they subsist. So live the mass in their isolated Households in civilized Society, and they who uphold this system of things, fear that in Association the Individual will be merged in the Mass, and the liberty and dignity of Man will be lost:—how prejudice can blind people!

The Rich, who can employ servants to do their household and menial work, and escape the drudgery of domestic Labor, are of course better off; but after all how monotonous, often how discordant and miserable is their life in the isolated Household, and what duplicity is often resorted to in order to present to the world an exterior, which gives the lie to the private reality!

The mechanism of Association will, in every way, be adapted to Man, and secure to him the fullest personal liberty. They who love privacy—can dine in their own apartments; they who love sociability—at the public tables; they who wish the exclusive company of friends—in the small dining rooms;—and with changes and alternations as the feelings may prompt. There is no legitimate taste or desire, whether temporary or permanent, that cannot be satisfied; and all these advantages will be enjoyed without the care, the trouble and the expense of the isolated household. And as it is in the mode of living, so is it in

the selection of pursuits and occupations, in the choice of pleasures and social relations, and in all things else in every sphere of life.

There will be no tyranny or dictation—no control of the individual by the individual—no disciplining by monastic rules and regulations—no violation of individual will for the pretended good of the community—no subjection of man to arbitrary systems;—but liberty and independence—the satisfaction of all legitimate tastes and inclinations, with variety and change in order—unrestricted personal freedom, when it does not degenerate into license—free choice in occupations and social relations—no sacrifice of the individual to the mass—and adaptation of the social Organization to Man.

IMAGINARY OBSTACLES TO ASSOCIATION.

Unity of Interests—Unity of Education—Unity of habits and manners, are the foundation upon which Social Concord and Harmony must be based.

WHEN the idea of Association is discussed, a majority of persons feel towards it, at first, instinctive dislike; the idea of forming any close connection with their fellow-men, is repulsive to them. Let us explain some of the causes of this prejudiced feeling, and show that, as it is the result of false social influences, it is ill-founded and may be removed, and in its place a true and noble sentiment of Union and Brotherhood awakened.

1st. Wherever there are assemblages of persons at present, we find either *strict discipline*, as in armies, monasteries and manufactories; or *rude disorder*, as at public meetings, elections and in mobs. As strict discipline and rude disorder are both repulsive to the human feelings, and as people imagine erroneously that one or the other must exist in Association, they recoil with an instinctive aversion from such contacts, and cling to the privacy of the isolated household.

2d. Free Competition in Trade and Industry, and the envious rivalry, opposition, overreaching, fraud and injustice to which it gives rise, engender endless misunderstandings, quarrels and discords among men; hence repugnant feelings and antipathies are aroused, and it appears impossible to them to associate and live in peace and union together. But free competition—that selfish strife or war in Commerce and Industry which now exists—will be replaced in Association by Unity of Interests and Concert of Action, and as man is a social being, he will, when the causes of discord and disunion, which now divide Society, are done away with, regard Association as the true order of Society.

3d. The Mass are now poor, dependent, and have too many favors to ask—which render close contacts disagreeable. The want, also, of refinement in habits and manners among them, repels the more polite and educated,

who think of Association only as an order of things in which they will be brought into contact with the poor and unrefined. But the Mass will be rendered independent in Association, by its system of combined attractive Industry, and will be refined and elevated by the social advantages which they will enjoy.

4th. Differences in the tastes, habits, manners and customs of people—resulting from the isolation in which they live and differences of education—and the coarseness, brutality, drunkenness and other defects and vices, which exist unfortunately to such an extent at present, render the society of individuals in a vast many cases obnoxious, loathsome, and often perfectly insupportable to each other.

These features of a false Society will not exist in Association, for there a system of Universal Education—one and equal for all—and a high standard of, and unity in, habits, manners and morals, will be established.

5th. Society is now split up into numerous sects and parties in Church and State, and party and sectarian Dissensions add to the flames of discord and disunion, and make concord and unity—and consequently association, appear utterly impossible. The want, also, of a true standard of Morality, based upon a scientific knowledge of Human Nature, and comprehensive enough to embrace all the spiritual Phenomena of man, gives rise to reciprocal criticisms and condemnations of tastes, inclinations and manifestations of passion, and increases the repellent forces at work in society.

6th. The long continuance of depravity, vice and crime upon the earth, leads people to suppose that they are inherent in the Nature of Man, and will always exist; they believe that these characteristics of past and present Societies can, under no circumstances, be eradicated, and that they will be transferred into Association. The idea of coming in contact with vicious and depraved beings, excites abhorrence, and Association is condemned from an idle fear, which has no foundation in reality.

The error of the World—and a groundless, superficial one it is—is to suppose that these innumerable causes of Discord and Division, which now separate men and repel the idea and desire of Union and Association, are immutable and eternal, and can under no Order of things, and with the aid of no new social Combinations, be removed. Men are without Hope for the future—without Faith in man: firm in the belief that what is, *always will be*, and that what has not been, *never can be*, they live under the dominion of blighting prejudice—of a fatal resignation to evil, which kills desire and paralyzes action.

An Examination into the doctrines of Association will show that all the objections which may be urged against it, are imaginary and groundless, and arise from a want of understanding of the subject, and false conceptions regarding the nature of man and social destiny. The error which the world now entertains so generally that Selfishness and Social

cord are natural and unchangeable, and a good Will among men and Social Harmony are impossible, will be dissipated:—in the universal education, the universal independence and elevation, which the Combed Order will secure to mankind—will be new social feelings, a new faith and views upon all subjects.

LEVATION AND REFINEMENT OF THE MASS.

The error which the World commits is to judge Man as he is found in our false Societies—sunk in poverty, ignorance and dependence, and his nature perverted or degraded. We must separate him from the condition in which he now appears—separate the perversions of his Passions and Faculties from their real essence, their true nature—and study him as he comes from the hands of God, uncorrupted by the false social influences which surround him on every side from birth to death. In the undeveloped beings which surround us, we no more see true Humanity—the real MAN, than we see in the rough block of marble the beautiful statue which may be sculptured from it.

WHENEVER the subject of Association is ached, the sensitive imaginations of people of "sterling Democrats" even—are haunted h visions of degrading alliances and mean recourse: their sensibility is shocked at the a of association with those whom chance placed in an humbler sphere of life than themselves. Although this exclusive sensibility does not sit very well upon the shoulders of men professing principles of "Democracy and Equality," we can forgive the consistency between their doctrines and practice, because it originates in a true sentiment, if they did not blindly attempt to sustain their prejudices against their humble own-men, by crediting the monstrous dogma t "one portion of the Human Race were made for hewers of wood and drawers of water for another portion," or in other words, t the great majority of Mankind must be born in Poverty and Ignorance, and condemned to a repugnant round of toil and drudgery to minister to the ease and enjoyment of a favored few.

As we said, we could tolerate and forgive injustice of the sentiment of exclusiveness, was placed simply upon the ground of the natural instinct of a cultivated mind shrink from the contact of that which is coarse, rude or vulgar; but when it is attempted to shelter it under the monstrous ehood that the Mass can never be elevated refined, and that they were made to be edges, we cannot help denouncing it in ns which such ignorance and selfish pride erve.

But as we are not disposed to waste time space, we will confine our remarks to in reasoning, to satisfy sincere and unpreiced minds that there is nothing to fear in sociation from a contact with coarse, ignorant and vulgar persons, while in the pre-

sent state of society this contact and unavoidable.

It is a mistaken idea of People that in Association there will be infinite herding of all sorts of persons establishment, without any regard to personal fitness, and that then, because there exists social equality, there will be repugnant connexions.

We know perfectly well that Association, when its immense advantages are once proved by practical experiment, will spread most rapidly; still, in the formation of Associations, People will come together from various circumstances of equality and similarity in condition,—such as Fortune, Rank, religious Opinions, etc., and in no case is it contemplated to mar the comfort and harmony of a Community by the introduction of gross incongruities of character, habits and manners.

The great body of Mankind are uneducated, and coarse in body and in mind; it will be the work of time to elevate them to a standard in Manners and Intelligence, that will fit them for refined social intercourse. But Association, with its superior system of Education, its system of honorable Industry, and other means of improvement and refinement, will elevate rapidly the Mass, and the first Generation born and brought up in Association will have cast off all traces of the ignorance, coarseness and vulgarity now entailed by a false Society upon the multitude.

We are well aware that in the mean time, social Equality cannot be established between a low and ignorant population, and refined and intelligent persons. The favored Classes will, as soon as Association is established, make it their pride and ambition to provide the means for the gradual Elevation of their less favored fellow-men, but they will not be called upon to sacrifice their feelings and comfort in promiscuous association.

We have made these general remarks to show that people need not fear that Association will disturb all their notions of propriety in social intercourse by thrusting them among a rude and heterogeneous Mass.

If then, in the organization of the first Associations, people of Taste and Refinement have nothing to fear from the contact of, and intercourse with, Ignorance and Vulgarity, they need have nothing to fear for the future.

No one will be fool-hardy enough to deny that the thorough education, the enjoyment of worldly comforts, the freedom from care, dependence and harassing toil, and the other advantages which Association will secure to all, will soon change the Character of the rising generations, and make them fit associates for the most timid of our exclusives, who are now afraid of contaminating intercourse. The least reflection must satisfy us that independence, education, intellectual development, moral training, enjoyment of the arts and sciences, and extended social intercourse, are only necessary to elevate the whole Human Race to that noble standard which God intended they should attain.

As a proof that the Mass can be elevated to a high standard of refinement and intelligence, we have but to remember that the polished and aristocratic Classes of Europe are descendants of the rudest and most barbarous Ancestors. How many of the Generals and Marshals made by Napoleon rose from the peasantry, who, without the opening offered them by the French Revolution, would have remained rude and uncultivated boors? Association will be a new and grand opening for all Mankind!

But without going so far for our proofs, let us look around in our own Country. We find that many of the first families are descendants of the dregs of European populations, a portion of whom were transported to settle the early Colonies. Look at our first Men,—look at the Leaders of the fashionable circles in our cities; many of them, who make the greatest pretensions to, and who really possess refinement and intelligence, are removed but one generation from persons who filled the humblest walks of life—tailors, shoemakers, hostlers, hucksters, etc.; and if so much has been done to elevate and refine people in so short a time, under circumstances which were not the most favorable, what may not be expected from Association in its effect upon the rising generation, when without exception every Child will receive a superior practical and scientific Education—will be blessed with Plenty to supply its physical nature, with Attractive Industry to strengthen and invigorate its frame, and with all the influences of the Fine Arts, and of pleasing and extended social Relations, to refine and elevate its mind?

When the Mass are thus elevated to the noble standard of *true* Humanity, when a high tone is given to the feelings—and moral and intellectual elevation is secured to all, who then can fear that their “respectability” will suffer from a contact with them?

And after all, what is the Elevation,—the Respectability of our false Societies? It is a tame and enervating refinement, which rises scarcely above a little delicate nervousness of body—soft and effeminate manners—affected politeness and sickly sentiment; it is the exclusiveness of pride without merit; the low ambition and anti-social spirit of caste without real dignity. All this is destined to sink into utter insignificance before the elevated sentiments and manners to which Association will give rise—before the noble pride, the true and frank sociability of persons fully educated and developed, and exalted by the feeling of being members of a noble Race—of a great Brotherhood, who have in their collective capacity a high Destiny to fulfil upon the earth and elsewhere.

Look at Humanity!—examine the condition of nineteen-twentieths of the members of the great family of Man upon the Globe—destitute, half-famished, ignorant and degraded, and say whether the idea—the timid fear that a Social Reform is fraught with danger to the interests of the world, is not a

mockery, upon common sense—upon sound judgment, and whether the spirit of social Conservatism, which exists so generally at present, is not utterly incompatible with broad and comprehensive views upon political and social questions, and with true and generous sympathies for Mankind? Look, and answer.

SYSTEM OF PROPERTY.

Fourier teaches us the secret of “Attractive Industry,” in which the riches of activity, and health of mind and body, are superior to those of wealth alone, and he demonstrates that the richest individuals, in a true state of social Unity, are the most valuable and devoted servants of Humanity, because they cannot spend their wealth upon themselves alone, and can enjoy the luxury of riches only in so much as they improve the pleasures and refinements of the mass: and that the more a rich man has to spend, in such a state of things, the more he is constrained to study the improvement of society, and labor for its welfare in his combinations of expense and personal enjoyment.

DOHERTY.

WITH regard to the system of property of Association, we shall have numerous prejudices to combat and errors to rectify. The false principles of a community of property which have been promulgated, and connected unfortunately, to some extent, with the noble doctrine of Association, lead people to suppose that every system of Association must be based upon similar principles. We must correct this false view, and show that in the Combined Order all individual Rights—the fundamental one of which is the Right of Property—will be sacredly respected and strictly preserved.

The system of joint-stock or sharehold Property of Association is one of its most beautiful practical features, and will, when the highly important results to which it leads are understood, excite admiration. We will point out a few of those results, which will be partially elucidated as we progress in our explanation.

1st. Effect a Unity of the individual with the collective interest, so as to render the interest of the Individual the interest of the Mass, and the interest of the Mass the interest of the Individual. This Unity must be established before we can conciliate private welfare with public good, and produce concert of action, and general good-will and union among men.

2d. Render real Estate moveable property, saleable and convertible at will and without loss into a cash capital.

3d. Prevent the numerous and ruinous litigations and law-suits, which now grow out of bad titles, foreclosures, boundary lines, trespasses, etc.

4th. Unite the interests of Labor and Capital, which are now divorced and in conflict, and prevent the unjust and tyrannical control which the Few, who own the land, workshops and other means of production, now exercise over the destitute Multitude, who must beg the privilege of working on and in them.

5th. Secure an efficient, uniform and sci-

tific system of Cultivation, and its continuance from generation to generation, and guaranty the prosecution of works and improvements commenced.

6th. Enable Mankind to put in practice those cardinal precepts of Truth and Justice laid down by Christ,—such as: "Love thy neighbor as thyself;" "Do ye unto others as ye would wish that others should do unto you,"—precepts which, in the universal Conflict of the individual with the collective interest that now exists, and in the envious strife and opposition which reign throughout all the ramifications of business and industry, can be acted upon to but an extremely limited extent. The interests of men must be associated, blended and harmonized, before the social Sympathies can be developed, and the commandments of Love and Brotherhood can be carried out in practice.

Let us now enter upon our subject.

The lands, edifices, flocks, implements, machinery and other property of an Association,—that is, its personal and real Estate—will be represented by stock, divided into shares, like the capital of a bank or railroad.

There is no reason why this description of property should not form the capital of a stock-company or an association, and be represented by vouchers or shares, as mines, manufactures, railroads, canals and all varieties of joint-stock property, or as moneyed capital invested in banks and insurance companies, now are, and every owner of stock be paid interest upon his shares. By this means a reorganization or remodelling of the present system of property could be effected without disturbing a single vested right. Vested rights in property cannot be touched without undermining the fabric of society, and producing injustice, confusion, and, perhaps, bloodshed; they are sacred and must remain inviolate.

People in Association will not own little farms or separate workshops and manufactures as at present; they will own stock in an Association, and will be joint proprietors of the entire domain and of all the workshops and manufactures. By this means the land cannot be cut up and sold, and the system of cultivation and general management changed with every change of owner; the stock, however, which represents it, can be sold, which is the same thing for the holder.

If a member wishes at any time to leave the Association, he can do so; he can retain his stock and receive interest upon it, or sell it and obtain in cash its current value. If no other member can purchase it of him at the time, the Association, which will keep a reserved fund on hand for the purpose, would do so, and pay him interest for the part of the year which had expired.

By rendering real estate Sharehold Property, we make it saleable at will, and convertible into a cash capital without loss or delay. This is an immense advantage, and one which is not possessed at all at present. If a person now owns lands, which he wishes to dispose

of, he must wait for months, often years, before he can find a purchaser, or sell at a ruinous sacrifice. In Association, on the contrary, he could dispose of his stock at a day's notice and for its full value.

How will the interest be paid upon the shares?—it will be asked. We will explain the manner.

One quarter of the total Product or Profits of the Association, after taxes, repairs and some other expenses are deducted—that is, one quarter of the amount realized by the sales of its products during the year—will be reserved for this purpose, and paid as a dividend to the stockholders. The other three quarters will be paid to those who perform the labor. We will illustrate this division by an example.

Suppose an Association—the lands, edifices, flocks, etc., of which are valued at \$500,000—grows grain, fruit and vegetables, raises animals and manufactures a variety of objects in the course of the year, which, when sold, amount to \$200,000. Of this sum \$50,000, or one quarter, would be appropriated to the payment of interest upon the Stock, which in this case would be ten per cent. The remaining \$150,000 would be paid to those who performed the Labor.

The \$150,000, or the share paid to Labor, would not be put into a common fund, out of which all the members—the skilful as well as the unskilful, the active as well as inactive—will receive an equal share: on the contrary, every one will be remunerated according to the time he has devoted to work, and the skill with which he has worked. We will explain fully hereafter this system for the division of profits.

In awarding to Capital one quarter of the profits, we do not give it, it must be borne in mind, twenty-five per cent. interest; *we give it twenty-five per cent. of the product, whatever it may be.* This proportion can be varied somewhat, if experience proves it to be wrong. A person on entering an Association finds everything prepared for him; the fields and gardens are laid out and under a fine state of cultivation, the workshops and manufactures are handsomely fitted up, and teams and implements in abundance are provided: for the privilege of working under such advantageous circumstances, he gives to those who, by their Capital or Labor, have organized the Association, one quarter of the product of his skill and activity. This proportion will, we think, be found just, and satisfy the Laborer.

Capital in Association will be safely and profitably invested—which, on the other hand, will satisfy the Capitalist: it will be safe, because it will be invested in productive real estate, which cannot be stolen, wasted or squandered; and it will be profitable, because it will receive one quarter of the product of the labor of a large body of men, who being supplied with every means of production, and whose efforts being skilfully and judiciously directed, must necessarily produce a vast deal.

MODE OF INVESTING CAPITAL IN ASSOCIATION.

FROM FOURIER.

ALL lands, machinery, implements, furniture, or other objects brought by members into the Association, are appraised at their cash value, and represented, as well as the moneyed capital paid in, by transferable shares, which are secured upon the personal and real Estate of the Association—that is, upon its domain, edifices, flocks, manufactures, 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.

The annual profits of the Association are, after the inventory is taken, divided into three unequal portions, and paid as follows:

Seven-twelfths to LABOR.

Three-twelfths to CAPITAL.

Two-twelfths to practical and theoretical KNOWLEDGE—or to SKILL.

The Council, which has charge of the financial department, advances to those members who do not possess any capital or fixed property, food, clothing 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 to him: and that the Association, on balancing its accounts at the yearly settlement, will be debtor to the members to whom it made the advance of a MINIMUM.

This Minimum, or sufficiency of worldly goods, will comprise:

Meals at the tables of the first price.

A decent dress, and working costumes; 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.

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, merit the attention of those two classes, whose interests suffer so much from the frauds, revulsions and revolutions of civilized Society.

After a life spent in making a fortune, new difficulties and anxieties arise in preserving and guarantying 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, will not be

owned without a guarantee of product, as is so often the case at present. An Association, 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 the elements or other accidents, the stockholder is sure to receive a *minimum* rate of interest, which is guaranteed to him by the entire Association and by those of the district around. In Combined Order, the Associations will insure each other against such losses.

To hear people 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 at present 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 landholder 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 an Association. Are they not at present in copartnership with each of their tenants? In the Combined Order the entire Association is in copartnership with them and becomes their tenant. All its lands, edifices, flocks and manufactures 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?

To this security is to be added another advantage, which is unknown at present, and which our financiers would never have succeeded in realizing; it is the power of rendering real estate transferable property, which can be converted at will and without loss into a cash capital.

Every Association 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 hundreds of thousands, he could realize his fortune at a moment's notice, and without loss or expense.

If an Association had not funds on hand to purchase the shares of a large stockholder, the Council of the district or province in which it was situated, would advance the money and take the stock, which in Association is considered as the best of investments.

An Association can in no case become bankrupt, or carry off its lands, edifices, manufactures and flocks, as could be done with the capital of a bank. As regards damage by the elements, collective and reciprocal insurances will exist. Conflagrations will be reduced to almost nothing, owing to the precautions which can be taken in the construction of the edifices of Association, and in their supervision.

A minor will run 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-

ders; if he inherits stock in divers Associations, the stock is registered on their books; it is the same interest for him as for others, can under no pretext be transferred for until he is of age, when he can dispose it as he chooses.

In Association in a body, directed by its council of experienced and practical men and the advice of neighboring Associations, will, like an individual, be exposed to imprudent speculations; and if any industrial operation, like the establishment of a new branch manufactures, the working of a mine or any other experiment, be hazardous, care will be taken to divide the risk among a number of associations, consult well beforehand, and er the risk by insurance. As to frauds, e can exist.

UNITY OF INTERESTS,

RESULTING FROM THE SYSTEM OF JOINT-STOCK PROPERTY OF ASSOCIATION.

The present Social Order is a ridiculous mechanism, in which portions of the whole are in conflict with, and acting against the whole. We see each Class in Society desire, from interest, the misfortune of other classes, and place in every way individual interest in opposition to public good. The Lawyer wishes litigations 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 his 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.

FOURIER.

UNITY OF INTEREST is the corner-stone of all the Unities—social, political and religious. It will unite the hearts of men in feelings of affection and brotherhood, and in love to God and to Humanity.

We will briefly explain the means by which association will effect a perfect Unity or Identity of the individual with the collective Interest. Unless we can render the interest of the individual that of the Whole, and the interest the Whole that of the Individual—or, in other words, unless we can establish Unity in the sphere of worldly interests, we can never introduce practical Truth and Justice into the actions of men, nor attain those higher Unities in Church and State, after which more advanced minds—sick of strife, dissension and controversy—are beginning to aspire. Let us then show how this primary Unity will be attained.

The interest upon the stock of the members in an Association, will not be paid out of the product of this or that part of the domain, or of this or that branch of manufactures, out of the total product of the entire domain and all branches of manufactures. As consequence, every individual owning stock, but a single share, will wish that every portion of the soil should be cultivated in the

best manner, and every branch of manufactures prosecuted with the greatest skill and judiciousness; the better all this is done, the larger will be the interest which each individual will receive; and as the desire of large dividends will exist in Association as at present, there will be, as a consequence, a general desire on the part of all the members to render the Association in the highest degree productive and prosperous.

Not only will every individual wish that all branches of Industry should be prosecuted in the best possible manner, but he will wish that the edifices, tools, implements, flocks, fences, etc. should be carefully taken care of and preserved from injury or damage, for if any damage were done to them, the expense of repairs would have to be deducted from the general product, which would lessen the interest which he, in common with the other stockholders, would receive.

What each individual Member will wish, the entire Association will wish, and from this *Unity of Interests* will result a concert of action in prosecuting all branches of Industry and a perfect unanimity of feeling in all temporal affairs and interests.

No one can promote his own prosperity without promoting at the same time the prosperity of all those around him, and no one can injure his neighbor without injuring himself.

It is only in joint-stock Associations, where each individual is interested in the entire capital invested, that a perfect Union of interests can be established, and Man can be made to desire truly and ardently the welfare and prosperity of his fellow-man. From this *solidarity*—this reciprocal and mutual dependence, will result a unity of feeling, which will soon extend from pecuniary affairs to political, religious, and other spheres of society. In such an order of things how easy will it be to realize practically the precept—"Do unto others as you would that others should do unto you!" In fact, the practical operation of Association will lead to it, as the present system of Society leads to a conflict of all interests and to universal antagonism and enmity.

And when a body of persons, perfectly united, are working for each other's welfare, how easy will it be also to put in operation that other precept—"Love thy neighbor as thyself!"

Man is not naturally selfish—far from it: to love—taken in its widest sense—is the first want of his nature. To bestow the sentiments of friendship, paternity, love and other social affections causes a Happiness as great to him who gives, as to him who receives. If men are now selfish, if they sacrifice the love of God and the neighbor to worldly ends and material wants, it is because they are poor—harassed by cares and anxieties, and because a thousand conflicts and discords divide them, fill their souls with bitterness, and smother the higher feelings of their nature. But men are miserable when the higher and nobler Sentiments and the social Sympathies are not satisfied, and instead of finding,

as the majority now hope, happiness and a Paradise in their eager and exclusive strife after worldly goods, and in their worship of selfish materialism, they sink for the most part into a social Hell.

What a contrast between the system of Industry, and particularly of Agriculture, of Association and that of the present Social Order! Suppose the lands of an Association were cut up into little farms, each cultivated and managed separately by a different owner or family, instead of being represented by stock, preserved in a body and subjected to a *unitary* system of cultivation: what would be the consequence? The different families would, in the first place, be perfectly indifferent as to the manner in which all the other farms around them were cultivated, because they would receive no part of the product; their interests would be restricted to their own little plots of land. In the second place, the contiguity of numerous separate farms would lead, as we see by experience, to misunderstandings, quarrels and law-suits—growing out of trespasses, petty thefts, breaking down of fences, boundary lines, bad titles, competition in the sale of products, and other causes, so that in time many of them would become inimical and enemies to each other, and be glad to see their crops fail, or other misfortunes befall them. It is still worse with those engaged in manufactures; they are mutual enemies, opposed in interest and striving to break each other down. Such are the results of the present system of *isolated* and *disassociated Property*: it is the source of endless conflicts of interest, and of universal distrust and selfishness. How beautiful in comparison is the system of *associated* or *sharehold Property* of Association, which, while it maintains individual rights in property, produces Unity of interests and action, good will among men, and concord and harmony in Society!

How repulsive is the spectacle which Society now offers to the man who loves justice—who loves generous dealing between man and his fellow-man! Discord, conflict and envious strife are rife among all classes and individuals—private interest is arrayed in opposition to public good—every man's hand is raised against his neighbor—distrust and hatred fill the world—and duplicity, over-reaching, extortion and fraud contaminate and degrade the daily relations and transactions of the vast majority. In Commerce and Industry, opposition and warfare are universal, and their revulsions, ruin and anxiety kill more—and in a more lingering manner—than the cannon or the bayonet in the warfare of bloodshed. But men are so accustomed to the moral atmosphere of discord, strife and selfishness in which they now live, that this state of things appears natural, and blinds them to the necessity of a Social Reform. If they could, however, be made to see Society as it is—see its deformity and falseness, they would recoil with disgust from it, and exert every nerve to establish a true and just Social Order in its place.

IMPOSSIBILITY OF ANY TYRANNY OF CAPITAL IN ASSOCIATION.

God has given the earth to the Human Race and to all generations of the Race, and no individual should be excluded from the *Use* of, or the right of cultivating the Soil for the purpose of producing the means of existence and development, any more than he should be excluded from the light of the sun or from the atmosphere.

It is often asked, whether one or more capitalists will not become owners of the stock of an Association, and exercise a tyrannical control and dictation over its members and its affairs. Nothing of the kind can take place; to explain this, we will suppose an extreme case—we will suppose that one individual has become the proprietor of all the stock of an Association. This monopoly will give him, as we shall see, no arbitrary control over the Association and its affairs.

The Council of Industry—the members of which will be elected by the inhabitants of the Association—will have a general supervision of the domain, workshops and manufactories, and the regulation of its industrial affairs and interests. The person who owns the stock may be elected a member of this Council, and, as such, will have a voice in the management of its affairs, but out of the Council and as a private individual, he can exercise no control; he cannot dictate, for example, the system of cultivation which shall be pursued, the crops which shall be grown, the branches of manufactures which shall be prosecuted, where the fences or hedges shall be located, how the fields and gardens shall be laid out and cultivated, or direct any similar operations. All these details must come under the direction of the Council, which, composed of the most talented and experienced members of the Association, will of course be able to exercise a far more judicious control than can a single individual.

No individual in Association will possess the absolute ownership of the soil, manufactories and other means of production as at present, “to use and abuse them as he wishes,” and to prevent the rest of the members from working upon or in them, if his caprice shall so dictate; he will own the stock, which represents them—a much more desirable form of property—but the soil and manufactories will remain under the control and direction of the Association, and the Right of working in or upon them will be secured to all its members. We see this restriction upon capitalists in operation at present in stock companies: a stockholder in a railroad cannot, for example, alter the direction or tear up a part of the track equal in value to his stock, or prevent travellers from going over the road,—and this restriction is found advantageous to all.

Capitalists will possess in Association very great advantages: their money will be safely invested; they will be exempt from the frauds,

revulsions and the numerous accidents of business, which ruin upon an average three fourths of them; they will be relieved from the anxiety and the trouble of constant supervision, and as the profits of Association will be large, they will receive a liberal interest on their money.

But Capitalists in Association will not wish to exercise any dictation or tyranny; they would disgust their fellow-men by such a course, who, being secured the Right of Labor or of constant employment, would be pecuniarily independent, and would not submit to any imposition: should capitalists, however, endeavor to exercise any tyranny, the members could move off in a body and leave their property unproductive;—and, besides, any arbitrary dictation on their part would derange the operations of Industry, decrease production, and lessen as a consequence their profits. The Tyranny of Capital, one of the last relics of tyranny, and the most repulsive, will be swept from the face of the earth by Association!

If it be feared by some persons that a few individuals in an Association will monopolize the stock, and exercise an absolute control, it is very confidently asserted by others that the selfishness of men, and their rapacity to acquire wealth, will be insurmountable obstacles to social Union and Concord. Let us answer this objection.

The reader will bear in mind that the interest upon the capital or shares will be paid out of the *total product* of the Association, so that no one can desire large profits for himself without desiring the same for all the other members.

Suppose then that there are some extremely avaricious persons in an Association, who are very desirous of accumulating wealth: what means will they have to employ to attain their end? They will have to see that all parts of the domain are cultivated in the best manner—all branches of manufactures prosecuted judiciously—that the edifices, implements, machinery, etc. are not injured, and that no waste takes place. This is the policy which they will have to pursue. They cannot, as a consequence, promote their own prosperity without promoting at the same time the prosperity of all the other members; their thirst for gain will not be satisfied, as at present, at the expense of their fellow-men, but will, on the contrary, conduce to their welfare. By this means individual selfishness will be neutralized, and made to subserve the good of the whole.

Under the present condition of things, the injury done to others by extortion or fraud, is individual gain; but in Association, where the interests of the Individual and those of the Mass are *identical*, no one can add to his own store without adding to that of the rest of the community.

If there were in an Association some of those very parsimonious persons, who are now looked upon with dislike, they would be found quite useful. They would attend to all minor

details and minutiae, and see that nothing was wasted or misapplied. The great majority of persons would feel no inclination for such a careful supervision, but as they would see the importance of it, for little wastes lead to large losses, they would feel indebted to those who attend to such details and relieved them of the task. In Association *Selfishness will be rendered Social*, and be made to serve the interests of the whole; at present, it is *exclusive or individual*, and leads to the plundering of the Mass.

"The spirit of *compound* or associated Property," says Fourier, "will be one of the most powerful means of conciliating the interests of the members, richer and poorer, of an Association. If a person possessed but a single share of stock, he becomes a joint owner of the entire Association; he can say, *our lands, our edifices, our forests, our manufactories, our flocks*,—everything is his property; he is interested in the whole estate, real and personal, of the Association."

"If a forest at present is cut up or injured by marauders or storms, a hundred peasants look on with indifference. The forest is *simple* property; it belongs to the rich landholder alone; they rejoice at what may be of injury to him, and endeavor clandestinely to increase the damage. If the floods wash away the soil upon the banks of a stream, three quarters of the inhabitants own no land upon it, and laugh at the damage; they are glad often to see the patrimony of a rich neighbor injured, whose property is *simple*, deprived of ties with the mass of the inhabitants, in whom it inspires no interest."

"In Association, where all interests will be combined, and where every person will be a co-interested partner, be it only for the portion of the profits assigned to Labor, every one will desire the permanent prosperity of the entire Association. Thus, from personal interest, good-will will become general among the members; and for the reason that they do not work for wages or a salary, but are co-partners, knowing that any damage done, were it to the value of but twelve cents, will take one half from those who, not being stockholders, receive only the part of the dividend allotted to Labor."

It will, no doubt, be dreaded by many minds that if in an Association there are persons who possess much capital or fixed property, and others who possess little or none, or, in other words, if there are richer and poorer individuals, differences of class or caste, with their odious distinctions and their repulsions and discords, will arise, which will dissolve the social compact.

This dread is groundless: Association, with its system of ATTRACTIVE INDUSTRY and its vast Economies, will produce so much, and so fill the world with wealth, that the question will be how to consume it all! When abundance and refinement are secured to all, the possession of more or less wealth will be a very minor consideration. "All will be happy in proportion to their health and spirits to

enjoy the pleasures of both temporal and spiritual Excellence, which will be abundant and to spare, in endless change and diversity;" and all will be honored and respected in proportion to talent, genius, merit and useful services to Humanity.

Let Association guaranty, as it will, *equal chances* of a superior industrial and scientific Education to all children;—and the *right of Labor*, or a free and unrestricted choice of occupations, with the profits and honors of the same, to the grown person; let a broad field of action, with proper social aid and encouragement, be thrown open to all, and there will be no longer those gross contrasts between poverty and wealth, between intelligence and ignorance, which now exist,—but universal elevation and the enjoyment by all of every worldly blessing, based, however, upon various and graduated degrees of fortune on the one hand, and infinite diversity of talents, capacities and shades of genius on the other.

"The richer a man is in the Combined Order, the greater are the duties he imposes on himself in spending his own income, for he is neither able nor inclined to spend it on himself alone when individual and collective interests are identical; and if he were inclined to spend his money foolishly instead of usefully, he would be deemed a simpleton by all his friends and neighbors, and discarded from the pleasures of society and friendship as an animal of an inferior intellect, whom nobody would waste their time upon in social intercourse of an inferior order.

"In external wealth or property, as it is termed, it matters not how rich or poor a man or woman be: the only riches of importance to all persons are the active powers of soul and body, health and vigor to enjoy the infinite diversity of temporal and spiritual happiness—the possession of external wealth conferring liberty of action in proportion only to the duty and responsibility of direct management, responsibility to social sanction only, and good sense, but not to arbitrary laws and institutions."

UNION OF CAPITAL AND LABOR.

What can isolated and helpless Labor do against leagues of Capital and powerful Monopoly?

CAPITAL and Labor are now divorced in interest and are in opposition, and Capital controls—often exercises an absolute tyranny over Labor. Capital is held by a small minority, while the laboring multitude, deprived of its possession, are, for the most part, the dependent hirelings, the menial subjects of capitalists. This unnatural relation must be remedied, and means found of uniting Capital and Labor in the same hands—that is, of rendering Capitalists Producers, and Producers Capitalists, so that there may no longer be dictatorial tyranny on the one side, and slavish subjection on the other.

To attain this important end, we must, in the first place, render Industry ATTRACTIVE—make its pursuits avenues to fortune, rank and honor in society, as the military life or career, politics, banking, commerce and some of the professions now are, so that all classes will engage in them with energy, ardor and pleasure; and, in the second place, we must establish a just and equitable DIVISION OF PROFITS, so that those who have no property may acquire it easily, if they desire, and become capitalists in various degrees of wealth. Association will fulfil these two important conditions, and unite Labor and Capital in the same hands. To show the important results which will grow out of this friendly union of the two great productive Powers of society, which are now in hostile conflict, we will suppose that in founding an Association those who are to live in it furnish the capital for its organization.

1st. As Capitalists they will desire the most judicious and economical application of their money in the building of the edifice of the Association; but as members of the Association, they will also wish that it should be so constructed as to be convenient, comfortable, healthy and even elegant in its arrangements. These divers interests acting together will produce strict justice, and be attended with the happiest results. There will be no extravagant waste and misapplication of money on the one hand, and no disregard of general comfort from a narrow spirit of parsimony on the other, which would consult pecuniary interests alone, and sacrifice to them convenience, health and elegance.

What is the effect of capital acting for its own exclusive benefit? Capitalists disregard entirely the comfort and health of those who are to inhabit the buildings which they construct, and consult pecuniary interests alone. In their own dwellings they may be liberal in their expenditures and make all beautiful around them, but the buildings which they erect to rent to others, they crowd together in the smallest space and build of the coarsest and cheapest materials, without regard to the convenience and health of the tenants. In our cities we see blocks of miserable houses, crowded together in narrow alleys with confined yards which scarcely admit of a circulation of light and air, or serve for domestic purposes, with damp cellars, ill-ventilated apartments, unfinished garrets, narrow, crooked and rickety stairways, and every defect which avarice can devise to save a penny,—none of which the Capitalist cares for, because he is not to reside in the houses, and knows that there are always those who, from economy or necessity, must occupy them and pay him his rent, with all their wretched and vexatious inconveniences.

Such is the result of Capital separated from Labor in regard to the construction of the residence of man!

2d. The Founders of an Association, as Capitalists, will wish to obtain good rents as an interest upon their capital, but as residents

and tenants who pay those rents, they will desire to adjust them fairly and equitably. Here, again, there will be an equilibrium of interests productive of the best results.

At present, the landlord or capitalist is constantly striving to force up rents, which in our cities is done most effectually; and the great body of tenants seem to labor for little else than to pay their rents.

3d. The Founders of an Association, as Capitalists, will build the manufactories and workshops, and fit them up with proper economy; but as Laborers or Workmen who will occupy and be engaged in industrial pursuits in them, they will desire them to be in every way adapted to health, comfort and convenience, and they will construct them large and airy and make them complete and agreeable in every respect. How will the beautiful *Halls of Industry*, which they would build for themselves to work in, replete with every convenience, contrast with the gloomy, dirty and ill-ventilated workshops and manufactories which Capitalists now erect—not to work in them themselves, but for the laboring Classes, who are forced by their dependent poverty to work wherever they can find labor, and submit to all the inconveniences and repugnant conditions connected with it.

Uncontrolled License is now conceded to those who possess capital, no matter how monstrous and infamous the abuses which result from the manner in which they employ it,—and this license is decorated with the name of Liberty, and extolled as such.

4th. The Founders, as Capitalists, will wish a liberal interest on their investment; but as Producers they will also desire to have Labor fully and justly rewarded. This union of interests will secure a just division of profits, so that the Capitalist will receive a fair dividend upon his capital, and the Laborer a fair reward for his efforts. At present capital owns and controls the products of industry, and absorbs the profits—leaving to the laboring mass a pittance barely sufficient to supply their physical wants.

5th. The Founders of an Association, as Capitalists, will use the utmost care and discrimination in the establishment of schools, libraries, scientific collections, etc. etc., so that the money for these purposes shall not be improperly expended; but as beneficiaries of their advantages, and participators in the intellectual pleasures and improvements which they will afford, and as parents who will desire to secure to their children the best and most complete education, they will not be parsimonious or mean, but liberal and generous in their appropriations to these objects.

The few examples which we have presented to the reader, are sufficient to show the immensely important and valuable results, and the perfect concord and justice, which will flow from the union of Capital and Labor in the same hands. How desirable is it that this union of the two great productive Powers of society should be effected, and the strife and poverty, and injustice and misery which are

now entailed upon the great majority of mankind, in consequence of the division of Capital and Labor, should be swept from the Earth!

To the Producing classes we say: Unite and associate! combine your means and your labor, and you will become strong! You are now poor and dependent—often helpless and miserable, because you are divided and live isolated and separately; your labor is badly applied; a large share of the product goes to the capitalist or employer, and the part which you obtain is wasted in your separate households!

Without ties of close fellowship and union among yourselves, you are divided in interest and alienated in feeling;—you war with each other by *Free Competition*, and strive selfishly to wrest from each other the labor which the capitalists or employers require;—you are mutual enemies, and cut down wages and lengthen the time of toil until you impose upon yourselves a bondage worse than that of the slave. You must unite and combine your efforts and your means; if you will do so, you can obtain the land upon which to locate, and by your labor, you can build edifices, manufactories and workshops, and furnish them with implements and machinery. You will then own the Soil which you cultivate, and the Machinery with which you work—and owning these and reaping the fruit of your labor, you will no longer have to contend with your two terrible and powerful enemies:—

1st. REDUCTIVE AND RUINOUS COMPETITION.

2d. MONOPOLIZED MACHINERY, or, machinery in the hands of capitalists, which works AGAINST instead of FOR you.

In Association, you will be the masters of your time and persons—now at the disposal of those who can hire you; you will lay down just and equitable laws for the regulation of your industrial affairs and interests—enjoy the product of your labor—choose such occupations and pursuits as suit you—sell your products to the greatest advantage, not being obliged to dispose of them at a given time and at a sacrifice—purchase your goods at wholesale and at first cost—settle all misunderstandings by arbitrations of friends, instead of resorting to the expensive trickery and injustice of the Law—give to your children a superior and thorough education—and achieve, finally, your independence and social elevation.

“Ye toiling Millions! oppressed Victims of honest and most honorable Industry! when will you learn to know that Labor is the source of Wealth, and that monopoly alone, or leagues of capital in different degrees of ‘legal’ or ‘illegal’ privilege, deprive you and your children of both health and wealth, and knowledge and morality; and that your only remedy consists in moral courage to assert the rights of Labor as an element of the social compact, and entitled to a due share of that which it produces for the good of all, and not alone the vantage of a few?”

UNION, ASSOCIATION, CONCERT OF ACTION.

MUST BE YOUR MOTTO: let those charmed words be inscribed upon your banner, and they will elevate you from poverty, suffering and servitude, to wealth, happiness and liberty!

SCIENTIFIC FOUNDATION OF THE SYSTEM OF PROPERTY.

It seems to me that Eternal Wisdom could only prescribe what was conformable to the Nature of Man, and that she must have adapted her laws to the being she had created.

SPURZHEIM.

God intended all the Creations in the animal, vegetable and mineral Kingdoms, as well as the light of the sun and the vital atmosphere, for universal use; they are necessary to the Existence, Happiness and Development of Man, and unless we deny his right to the latter, we cannot deny his right to the former.

This is the collective and original Right of the Human Race, and what is the collective right of the Race is the right of each Individual.

The question of the Right of Property involves the consideration of two rights, which form the two constituent parts or elements of that great and fundamental Right. Let us enter into a brief explanation of this important subject, which is now involved in so much obscurity, and endeavor to offer a clear and definite solution, which we trust will satisfy both the Conservative and the Reformer.

God has given the earth to the Human Race and to all successive generations of the Race, and not to some to the exclusion of the others; and the human Species, in their collective and individual capacity, have a full and indisputable right to the *Usufruct* of the earth—or right of using and cultivating its surface for the purpose of creating the means of existence and happiness. (*Usufruct* signifies the use of the soil without the absolute ownership of it: *Usufructuary* is an individual invested with the right of Use without the exclusive Ownership. We consider the Human Race as the *Usufructuaries* of the Globe.)

The earth is the joint Property of the human family, and no member of that family should be excluded from the *Usufruct* of the soil or the right of obtaining a livelihood from it, any more than he should be excluded from the light and air.

This is the original and natural right of all men, and it can in no case be legitimately confiscated or superseded by any other.

But to every Being belong exclusively the objects which he may by his Labor and Talent produce or create, and he has a right to the absolute ownership of them, and can dispose of them as he wishes.

To base the Right of Property upon a true, just and equitable foundation, we must devise a system which will secure to the Race the Right of *Usufruct* of the earth, and to the Individual the product of his labor and intelligence. We will explain the means by which

this problem can be solved, but before so doing, we will make an extract from the PARIS PHALANX—the Organ of the doctrine of Association in France—which sets forth in a very clear light the Right of Man to the Soil:

"The Human Race were placed upon the earth to live and to develop the high life implanted in them. The Race are consequently the *Usufructuaries* of the surface of the globe. This right of *Usufruct*, belonging to the Species, is the result of the relation which exists between the Human Race and the Earth.—The destiny of the Species is to live and accomplish its development, and the function of the latter is to furnish to the Species, individually and collectively, the means of life and development.

"Under the system of Property, as it is established in all civilized nations, the common stock to which the entire Species has the full right of *Usufruct*, has been usurped; it is confiscated and monopolized by the few to the exclusion of the many. Now, were there but one being excluded from his right of *Usufruct* to the joint property or common stock by the present system of property, this exclusion would of itself constitute an attack upon the original and natural Right, and the system of Property which authorized it, would certainly be unjust and illegitimate.

"Any man who, coming into the world in a civilized Society, possesses nothing, and finds the earth confiscated all around him, could he not say to those who preach to him a respect for the *existing System* of Property—alleging as a reason, the respect which is due to the *sacred Rights* of Property—could he not say: 'Let us understand each other and distinguish things. I agree with you that the Right of Property must be revered and preserved, and desire most ardently to respect it with regard to others, upon the just condition that others respect it with regard to me. Now, as a member of the human Species, I have a right to the *Usufruct* of the Soil, which is the common property of the Species, and which Nature has not, as I know, given to some to the exclusion of the others. In virtue of the system of Property, which I find established on coming into the world, the common stock is confiscated, and perfectly well guarded. Your *System of Property* is consequently based upon the spoliation of my Right of *Usufruct*, and of the Right of all those, and the number is large, who are in the same position with me. Do not confound the *Right of Property* with the *particular System of Property*, which I find established by your factious Right, and agree that you reason very badly when you ask me, in the name of the Right of Property, to respect a System of Property which begins by spoliating me and denying the principle. Find some other reason than that of the Right of Property to induce me to adopt your System; for the legitimacy of the Right of Property, which you are imprudent enough to invoke against me, is precisely what arms me legitimately against you, who do not

appear to suspect that you are my spoliators, and against your artificial Right, which pretends to sanction the usurpation of which I am the victim.'

"The present system of Property is consequently illegitimate, and is based upon a fundamental spoliation. How could it be otherwise in a Social Order, which has but just emerged from the warrior Period, and under a system of Legislation which can but be a modification of the old Right of conquest.

"The sentiment of this illegality has led some theorists to the idea of an equal division of the soil. But it is easy to see that this system, which would be still a confiscation of the earth, and would take from the individual his Right of Usufruct of the common Property, would not possess the merit even of being conformable to the natural Right, in as much as each individual could say: 'I do not accept this little corner of land, which you wish to force me to take *in exchange* for my natural Right; I do not want the ownership of this little patch, and I claim the Usufruct of the common property.'

"The first principle, consequently, to be laid down is, that the *Usufruct of the earth belongs to each individual* of the Species: it is a natural, imprescriptible Right, and of the same nature as the right to the sun and to the air; for man, to accomplish his existence, requires the fruits of the earth as much as he requires light and air. We will suppose this point well understood. To comprehend, in the next place, the principle upon which *individual Property* should be based and have a legitimate existence, we must understand the *fundamental Principle* of the Right of Property. It is this:

"Every Man possesses LEGITIMATELY THE OBJECT which his Labor or his Intelligence—or in more general terms—which his Activity has created."

"This principle is incontestable, and it is well to remark that it contains implicitly the acknowledgment of the Right of all to the Earth. In effect, as the earth was not created by Man, it results from the fundamental principle of Property that the earth—the common stock given to the Species—cannot in any manner be legitimately the exclusive property of such or such individuals, who have not created that property."

We have consequently two kinds of Property to consider, and two rights, corresponding to those two kinds of Property, to secure.

1st. The Earth, in its original and unimproved state, which is the joint Property of the Species.

2d. The Improvements upon it, which are the work of the Labor and Intelligence of Man, and belong to the individuals who made them.

These Improvements consist in clearings, drainings, dikes, etc., in towns, cities and edifices of every description, in roads, bridges, canals and aqueducts, in vessels, steamboats

and other water craft, in tools, implements and machinery, in flocks and domestic animals of every kind, in workshops and manufactures, in furniture, in works of art and science, and in accumulated cash capital.

These Improvements constitute the capital of the world; they are the works of particular generations and individuals, and are the legitimate property of those who made them, or of those to whom they have bequeathed or disposed of them; for every individual has the right of disposing of what is legitimately his as he wishes.

These two kinds of Property—the Earth and the Improvements—cannot be separated, and the great question is to devise a System of Property, by means of which the right of the human Species to the Soil, and the right of the Individual to the Product of his labor and intelligence, will be fully maintained. This is perfectly impossible in the present system of Society; the earth goes with the improvements, and becomes the exclusive property of those who own them, and the original Right of Man to the soil is confiscated.

It is only in Association, with its system of Sharehold Property, that this difficulty can be overcome, and both kinds of property preserved, and both rights respected. To explain this clearly, we will suppose an Association of eighteen hundred persons residing on a domain of six thousand acres, under a high state of cultivation, and provided with all improvements necessary to the comfort of man, and to enable him to apply his labor efficiently.

The increased value given to the soil by cultivation and the improvements, will be represented by Stock divided into shares, which will be private property, and will be owned by those who are entitled to them.

They who hold the Stock will not possess the absolute Ownership of the soil, manufactures, etc., and be able to exclude the other members from working on or in them. On the contrary, every member will have the full right of cultivating the soil, and of using the improvements necessary thereto; so that the original Right of Man to the Usufruct of the earth will be respected.

The other right—the right of the Individual to his improvements, will be secured by remunerating him fairly and liberally for the use of them; he will receive one quarter of the product of the labor of those who, in cultivating the soil, enjoy the great advantages and facilities which the improvements must necessarily afford. We said that every Individual should possess the absolute Ownership of the objects which he by his labor has created, and it may appear a restriction to represent the improvements by Stock, instead of surrendering them to the entire control and disposal of those who made them; but when objects, created by the labor of individuals, become permanent improvements, the right to them must be somewhat modified, otherwise the original right of man to the Usufruct of the earth would be destroyed. But Association so modifies this right as to render it far more

advantageous than the absolute possession of the improvements themselves, for by representing them by stock the individual is paid for the use of them, which is all he can under any circumstances expect or desire, and he is saved the trouble of supervision, and the danger of losses by fire, thefts, trespasses, etc.

Association will secure to every member of the human family the right of Usufruct of the earth, and to every individual the right of private Property. How impossible to conciliate and secure these two natural Rights in the present social Order! and how easy and simple the means by which it will be effected in Association! The improvements made by human labor are represented by stock, which is held by those to whom they legitimately belong—which secures the right of individual property. Under this system of individual property, there is no bar to the right of Usufruct, and the fields, gardens, workshops and manufactoryes, with the use of tools, implements and machinery, can be thrown open to all the members of the Association, and the fullest right of cultivating and working in them is extended to every person without restriction.

We have spoken only of the objects created by human labor, which have become improvements; whatever the individual may produce that is of a moveable and saleable character, and is not fixed or permanent on the land, he can dispose of freely and in any way he thinks proper. One quarter, however, as we have explained, is deducted to pay the interest upon the stock. This deduction is made for the following reason: Man is entitled to the Usufruct of the earth, it is true, but only in its original and rude state as received from the hands of the Creator, and not with the improvements upon it; if the improvements enable him to produce a vast deal more than he could have done without them, they may be justly considered a joint source of production, and entitled consequently to a share of the product; this share should, we estimate, be about one quarter, but this proportion time and circumstances may somewhat modify.

In a state of Nature, before any regular society is constituted, we find that man enjoys the fullest right to the Usufruct of the Earth. The Savage can hunt and fish and gather fruits—that is, use the forests and streams for his advantage, and enjoy whatever he may by his efforts obtain. In a true system of Society these natural rights should not be abridged, as they are in the Barbarian and Civilized Societies, but greatly extended—which they will be in the Combined Order. Not only will that Order secure to all the right of Usufruct of the earth, but the right to it under a high state of cultivation and with every improvement necessary to enable Man to apply his labor and intelligence in the most efficient manner and to the greatest advantage.

In Europe the Soil was usurped and confiscated by military Chiefs or the Great Barons after the downfall of the Roman power and the invasions of the Barbarians: they entailed

it upon their descendants, in whose possession it has with some exceptions since remained, and succeeding Generations have been robbed of their right of Usufruct of the earth. In the United States, the Soil has been taken by the Government, and is being sold out in small parcels to individuals. Although a fundamental human Right is violated by this usurpation, still it cannot be complained of, for Society not being so organized as to admit of the establishment of a true System of Property, it must be taken by some one, and it is better, perhaps, that it should be by Government than by squatters or others.

In concluding our observations upon this subject, we will remark that Politicians and men of Science have not yet discovered the theory of a true system of Property; and had they discovered it, they could not have applied it with the knowledge of social principles now possessed, or in the present system of Society. Now when they see that the Science of Association offers, not only an explanation of the most abstruse social principles, but the means of realizing them in practice, should it not command the attention of all earnest and thinking minds?

ATTRACTIVE INDUSTRY.

Up to the present time Politicians and Philosophers 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 that 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 incentives capable of transforming its occupations into pleasures?

FOURNIER.

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

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 calluminate 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 these two results—Misery or Riches, Oppression or Liberty.

C. VIGOUREUX.

LABOR—the source of all material riches and temporal comforts, of health and vigor, and the means by which man fulfills his function of OVERSEER of the Globe—**Labor!** which is now REPULSIVE, REPUGNANT and DEGRADING—can, we assert, be DIGNIFIED and ENNOBLED, and rendered HONORABLE and ATTRACTIVE!!

REPUGNANT INDUSTRY is the fundamental cause of the majority of Evils which afflict Mankind; it is the cause of Poverty and Selfishness—of Debility and Disease—of Slavery and Servitude—of Fraud, Speculation and Injustice—of a misemployment and non-employment of the Faculties and Passions—of social Discord, and a bad Cultivation of the Earth.

This great practical truth has not been dis-

covered, because men have not carefully analyzed social Evils and traced out their primary causes.

Man, considered as a being subject to physical Wants and as a Consumer, starts falsely in his career. He requires the products of Industry—he requires its riches, and the varied means of comfort and enjoyment which it procures, but he wishes to avoid the toil and the drudgery of producing them.

This duplicity between the *End* and the *Means*—between the object desired and the labor of obtaining it, is the result and monstrous anomaly attendant upon a false and unnatural system of Industry, and the immediate cause of a part of the evils enumerated above. In earlier Societies, when all power was vested in the Sword, a few enslaved the mass and forced them to toil in bondage, that they might escape the burthen of labor and live in idle ease. In modern civilized Societies, in which the power that controls Industry and the laboring Mass is vested in Capital, numberless and complicated are the commercial schemes and speculations, the leagues of privilege and monopoly, the deceptions, frauds, impositions, extortions and plans of direct and indirect plunder, which are resorted to for the purpose of obtaining the products or riches of Industry, without undergoing its repulsive burthen.

Thus we see that ancient Slavery and modern Fraud have their origin in Repugnant Industry.

Again, man must satisfy the wants of his physical nature; he must eat and be clothed, and he must have a house to shelter him; if these primary wants are not satisfied, he perishes. But they can be satisfied only by the products of Industry, and as Industry is repugnant, and all avoid it who can and produce consequently nothing, and as they who cannot avoid it, work with apathy and disgust and produce but little, Poverty, as a consequence, is general, and the great majority suffer all the evils of physical privation.

This destitution and physical suffering smother the friendly feelings and social sentiments, “the love of the neighbor,” and the higher aspirations of the heart, and engender that *material* or *sensual* Selfishness which now exists so generally in Society. The world looks upon Selfishness as the main cause of evil, but Selfishness is, to a great extent, the result of privation, of the non-satisfaction of the physical wants, and the constant strife which is necessary to provide for individual welfare—which in turn are the results of the general Poverty that now exists—and this general Poverty is itself the result of Repugnant Industry, so that Repugnant Industry is the cause of Poverty and Selfishness.

Again, they who can live without labor, by living on the labor of others, and escape the repulsive and oppressive burthen of our false system of Industry, and pass their time in idle ease, are, for the want of healthy and active occupation, oppressed by lassitude and ennui, and afflicted by debility and disease,

and drag out an existence of physical suffering and discontent. The Faculties and Passions, being left comparatively inactive and having no field for development in the noble sphere of Industry, seek for outlets in frivolous and pernicious pursuits—in drinking, gambling, and other kinds of debauchery and dissipation. Thus disease, and misemployment and perversion of the Faculties and Passions are also results of Repugnant Industry.

If we take a general survey of Social Evils and examine their causes, we shall see that a majority of them have their source in Repugnant Industry!

It may be asked, why it is that the happiness of man is so intimately connected with Industry? Why the Creator has made its exercise a condition of his temporal welfare? It would require much space to answer this question, as it involves a solution of the problem of the Destiny of Man on Earth—a subject which to “mere practical minds” might appear extravagant and visionary—but the “fact” is evident and speaks for itself, which is sufficient, that Repugnant Industry, which divorces man from creative Labor, is the primary source of Social Evils.

Let ATTRACTIVE Industry—the grandest practical conception of the human Mind—be realized in practice, as it will be by the mechanism of the Groups and Series in Association, and the greatest and most beneficent results will follow! It will develop the energies of Mankind, and regenerate them physically or corporeally;—it will secure Riches, or an abundance of worldly blessings and comforts to all, and sweep the scourge of Indigence from the earth;—it will eradicate Selfishness by freeing man from physical privations and sufferings, and from harassing anxieties of mind—without which the social sentiments and feelings cannot expand and develop themselves freely;—it will replace disease and debility, with their depressing and melancholy influence, by health and vigor and elastic joy;—it will give freedom to the Victims of bondage and servitude of every kind, for none will want dependent fellow-creatures to toil for them, when Industry is rendered attractive, and its exercise has become a primary source of happiness;—it will open a new and vast career to the Genius and Energy of Man, and employ usefully the Passions, the activity of which is now lost in monotonous idleness, or misdirected in false spheres of action;—it will render all men voluntary Producers, and do away with the wish and necessity of speculation, fraud, over-reaching, extortion and every variety of plunder, direct and indirect, to obtain without labor the riches of Industry;—it will lead to a universal and thorough cultivation of the Globe, and the embellishment of its surface, and will fulfil literally the prophecies of Scripture, that “the sword shall be beat into the ploughshare, and the spear into the pruning-hook,” and that “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.”

WHY IS INDUSTRY REPUGNANT?

THE idea of rendering INDUSTRY ATTRACTIVE, is so entirely new, and so opposed to all views hitherto held in regard to it, that we need not be surprised if it should be declared a delusive hope, a vain aspiration and a chimera of the imagination. But it is not so—it is a simple but noble Idea, founded in truth, and may be easily rendered a practical reality. How can we reconcile the idea of Industry being naturally and inherently repugnant, degrading and brutalizing, with the goodness and wisdom of the Creator, when it is, as we see, the first want of Man, the essential condition of his Existence and Happiness?

It is the circumstances under which Industry has been prosecuted, that have impressed the world with the erroneous opinion that it is naturally and inherently repugnant. But a slight examination of these circumstances will account for this false and fatal belief. It has in all past times been prosecuted by Slaves, Serfs and hired Menials, and this has cast a stigma upon it, and made it appear in the eyes of the world dishonorable and degrading:—it has, under every mode of prosecution, been connected with poverty, ignorance and degradation, which are all revolting to the feelings of man—and these things, so abhorrent to the instincts of the soul, have been confounded with Industry itself, when, in truth, they are the results of the false modes in which it has been exercised:—it has always been ill-requited or unrequited:—it has been prosecuted in dirty workshops and manufactories, amidst dust or filaments, or in lonesome fields with exposure to the hot sun or to the rain:—it has been prosecuted through long, monotonous and dreary hours, day after day and year after year, with but little relaxation, and little variety and change:—it has brought neither honor, rank nor wealth to the Laborer, who has ever been subjected to the rapacity of masters and employers, but it has wasted his strength and brutalized his mind in slavish Drudgery, and placed him in the lowest rank in the scale of social hierarchy. All these circumstances have been connected with Industry, and is it surprising that it should be viewed with repugnance and abhorrence, when these are considered necessary and unavoidable conditions of its exercise?

But may not Industry be prosecuted in an entirely different manner from that in which it now is, and ever has been? May not an Organization be given to it which, differing in every way from the false and vile modes hitherto employed, will strip it of its loathsome and repugnant accompaniments, and in lieu of them connect with it pleasing, honorable and noble incentives? Unquestionably, and in confirmation of the fact, we will adduce a few comparative illustrations.

What should we think of our most highly prized pleasures—balls, operas, concerts, etc.—if the same conditions, now connected with Industry, were imposed upon them? Suppose

a ball or an opera were held in a dirty and gloomy room—that the guests were badly dressed, rude in their manners and coarse in their language, would it be attractive or agreeable? And suppose, in addition, that they had to attend it daily, and dance or listen to music for twelve or fourteen hours with scarcely any intermission, would they not sink under the oppressive burthen and declare it a dreadful and insupportable task? And yet, when all these causes of repugnance and disgust, and others worse still, are connected with the exercise of Industry, how can we expect it to be agreeable and attractive—or even supportable? We cannot; and it is evident that an entirely new Organization must be given to Industry, and new conditions and circumstances connected with it, before it can be dignified and rendered attractive.

But balls and operas are agreeable—and why? Because they are held in elegant places, with company gay and polite, and beautifully dressed—because Music and the sister Arts lend their charm and enliven the scene—because the social Feelings are called out and wake up enthusiasm in the soul—and lastly, and above all, because they do not last long enough to fatigue the senses and become monotonous and oppressive.

These are a few of the reasons why balls, operas and parties are agreeable, and are attended with delight. Now, if Industry were conducted under similar conditions, could it not be rendered equally as attractive? It could, and, in fact, far more so, when all the incentives applicable to this noble activity, so vast and comprehensive in its range, embracing the whole field of Nature, Art and Science, are brought to bear.

We will point out a few of the conditions which must be connected with Industry to render it attractive. The fields and gardens, which the whole population of an Association will be more or less engaged in cultivating, must be beautifully laid out and embellished—the workshops and manufactories elegantly fitted up and decorated, and everything connected with them clean and perfect—the tools, implements and machinery of the best quality, labor-saving and convenient—the dresses tasty and comfortable—the workmen polite and well educated, and united in their respective occupations by similarity of taste, by friendship, sympathy of character and identity of interests—the profits of labor awarded to the Producer—rank and honors conferred upon those who distinguish themselves by proficiency and useful services, and finally, VARIETY IN OCCUPATIONS, so that Labor need not become irksome and oppressive from monotony, long continued exertion and fatigue.

We find various minor indications in Society which tend strongly to confirm the idea that Industry may be rendered attractive. Take fox-hunting for an example; it is a laborious and even dangerous pursuit, and yet, from the incentives connected with it, it is extremely attractive, and for the wealthy even, who possess every means of enjoyment that

society affords. Fire Companies are another and very striking example: the labor they require is excessive, and often dangerous, and connected frequently with the most disagreeable circumstances, such as requiring attention on a cold winter's night, and yet the members of the Fire Companies devote themselves to their duties with great energy and devotion, and without any compensation. This effect is produced entirely by the manner in which the labor is prosecuted, or in other words, the organization which is given to it. The members of volunteer military Companies, boat Clubs, etc., go through a great deal of laborious work in drilling, practising, etc., which they do from attraction, for they are neither constrained to do it, nor are they paid for it—the only means in the opinion of the world of inducing people to work. Many of our plays—cricket, bowling, etc.—which are laborious, are attractive merely on account of the emulation or rivalry connected with them, and the slight expansion they afford to the social feelings.

Commerce and Banking, which rank at present among the most honorable pursuits, because they are the two principal avenues to Fortune, have been looked upon by the world, until within a century or two, as quite mean and contemptible occupations. There is nothing whatever in the nature of their pursuits to render them more honorable and attractive than the commonest employments of life, but they have become so, because they lead to fortune—which, in this money-making Age, possesses the highest claim to Rank and Distinction.

But, as a conclusive proof that Industry can be rendered attractive, let us look at War and Carnage; this hideous and monstrous work of bloodshed and destruction, naturally so repulsive to human nature, has been rendered honorable and attractive by the organization which has been given to Armies and the incentives which have been connected with it. Now if these incentives—such as music, uniforms, banners, rivalries of masses, corporate enthusiasm, honors, fame, rank and power, the smile of beauty, the chant of the poet and the blessing of the priest—have rendered Carnage attractive, may we not suppose that if applied to the great work of Production, they would render Industry attractive? Who can doubt it? And let these incentives and all the resources of Art and Science be directed to the organization and prosecution of Industry as they have been to War; let it throw open a similar field to honors, preferments and fortune, and men will seek with avidity and ardent enthusiasm its exercise as the means of attaining those desires of the human heart. The mighty energy which could thus be directed to Industry, would increase Riches immeasurably, and secure abundance and ease to all. Sweep from the earth the scourge of Indigence, with its blighting influences—ignorance, dependency and degradation—which smother so frightfully the faculties and energies, and the higher aspirations of Man, and

who can estimate the high degree of Perfection and Greatness, to which he can attain?

GROUPS AND SERIES.

The Series of Groups is the mode adopted by God in the whole distribution of the Universe; the three kingdoms of Nature—the animal, vegetable and mineral—present us only Series of Groups. 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 of Groups, *Man would be out of unity with the Universe*; there would be duplicity of system and incoherence between the material and the spiritual or 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.

THREE different Systems of Labor have been established up to the present time upon the earth.

1st. SLAVERY:—It was almost universal in Antiquity, but exists to a very limited extent in modern civilized countries. It had its origin in a social period of war and carnage, when Industry was in a rude and undeveloped state—that is, when implements, machinery, and other facilities for prosecuting it were not invented, and its exercise was extremely difficult. Constraint and violence under their rudest forms were necessary to force man to labor, and the institution of slavery was engendered by the combined influence of the dominion of brute force or the military power, and repugnant Industry.

2d. SERFDOM, or Feudal Bondage:—It was universal in Europe during the first and middle Ages, and still exists in Russia, Poland and Hungary. Serfdom may be considered as a transitional system between the direct or personal dependence of Slavery and the indirect or pecuniary dependence of the Wages system.

3d. HIRED LABOR, or Labor for wages:—This system is the one now generally existing among civilized nations, and has replaced Slavery and Serfdom.

Under the first system, man belongs to his fellow-man with unqualified possession: under the second system he is connected with the soil as a fixture, and the right of the master is not absolute: under the third system, he possesses a corporeal liberty, but being without capital—that is, without soil to cultivate or manufactures in which to work, he must sell his time and labor to, and become the dependent hireling of, those who own those means of production, and can employ him. Under the two first systems, corporeal punishments are the constraining means made use of to force Man to labor: under the last system, want and starvation are substituted in their place.

In no age or country have Statesmen and Philosophers endeavored to effect an industrial

Reform—a reform in those three false systems of Labor, and to establish the natural system of Industry in their place; they have looked upon Labor as an element of an inferior order in the social Organization,—as something secondary and unworthy of attention, and suffered the Mass to be the victims of the false and oppressive systems which accident and ignorance have established.

To the genius of FOURIER is due the discovery of the true and natural system of Industry—the associative and attractive system, which is destined to replace the false and repugnant systems that now exist, and sweep indigence, servitude and dependency from the earth.

Let us now proceed to explain the means by which Industry will be rendered Attractive—that is, the organization which will be given to it, or the system by which it will be pursued to render its exercise pleasing and enticing. Fourier terms the system the *Serial Mechanism*, or the mechanism of the Groups and Series. We will commence by simple and elementary explanations of the nature and organization of the Groups and Series, which will not show at once how Industry can be dignified and rendered attractive, but which must be understood to see how those great ends can be attained.

A Group is a body of persons united from a taste for any occupation, whether of Industry, Art or Science, and who combine for the purpose of prosecuting it.

Fire companies, volunteer military companies, boat clubs and hunting parties offer examples of imperfect Groups; they possess some of the characteristics of regular Groups, such as identity of taste for the occupation, corporate spirit, emulation, and often sympathy of character between the members.

A full Group should be composed of at least seven persons, and form three divisions or three sub-groups, the centre one of which should be stronger than the two wings or extremes. A Group of seven persons will furnish the three following divisions: 2-3-2 (two persons at each wing and three in the centre). Each division would be engaged with some department of the work with which the Group was occupied.

In a Group regularly organized, the ascending wing should be stronger than the descending wing, and the centre stronger than either. We will give examples of two Groups, one composed of twelve, and the other of sixteen members.

| | | |
|----------------------|---------------------------|-------|
| | Ascending wing | 4 |
| Group of 12 members, | Centre | 5 |
| | Descending wing | 3 |
| | Ascending wing | 2 - 3 |
| Group of 16 members, | Centre | 2-3-2 |
| | Descending wing | 2 - 2 |

The object of these divisions will be explained hereafter.

A Series is distributed in the same manner as a Group: the Series are composed of a number of Groups, as Groups are composed of individuals, and operate upon Groups as

Groups upon individuals. A Series must contain at least three Groups—a Centre and two Wings: twenty-four persons is the least number with which a Series can be formed. The central Group should be stronger than the two Groups of the wings. As there will be a strong emulation between the centre and the wings, and as the wings will unite in their efforts to excel the centre, the latter must be more numerous in order to be able to vie with, and equal the influence of the wings. The ascending wing will be occupied with the heaviest branch of a work, if the Series be engaged in manufactures, and with the largest variety, if engaged in the cultivation of grains, fruits, vegetables or flowers; the centre will be occupied with the most elegant and attractive branch or variety; and the descending wing with the lightest and smallest. We will explain practically what we have here said by some examples, as it will be the best means of making the subject understood.

Suppose in an Association three varieties of some species of a peach or pear are cultivated; a Group would be occupied with each variety, and the three Groups united would form a Series of *peach or pear Growers*. The Group engaged in the cultivation of the finest and most beautiful variety, would form the centre of the Series; the Group occupied with the coarser variety, the ascending wing; and the Group occupied with the smaller and most delicate variety, the descending wing. If we suppose a large Series, consisting of twelve or more Groups, engaged in the cultivation of three distinct species of peaches, instead of three varieties of one species, the ascending wing would probably be engaged with clingings, the centre with rare-ripes, and the descending wing with fall peaches.

The members of an Association will choose freely the Groups which they wish to join; they will consult their own tastes, and no dictation or control will be exercised by the Association. The members of a Group will be equal, associated partners, united from a taste for the occupation in which they engage, and prosecuting it for their joint account and advantage. There will be no employer or master at the head of the Group; no control of the individual by the individual, as the system of hired Labor will be done away with; the members will choose the most skilful or experienced as Officers of the Groups and Series, to whom titles like that of President and Vice-President, or Foreman and Assistant Foreman, will be given.

When a Series is regularly organized, and the different Groups are engaged in the cultivation of their favorite varieties or species, or the manufacture of their favorite objects, then will a strong emulation be aroused between them; they will vie with each other in giving to their productions the greatest perfection, and in endeavoring to prove their superior usefulness, advantage or beauty. The wings will unite in their endeavors to excel the centre, as singly they could not hope to vie with it; the centre, on the other hand, will have to

withstand the united efforts of the wings and balance the value or elegance of their productions by the superiority of its own. These emulative rivalries and other incentives, which we will point out later, and which the Groups and Series will call out, will give a powerful attraction to Industry, and do away with that apathy and disgust, which we now see connected with it—prosecuted as it is, monotonously, solitarily and without change.

The emulation which will exist between Groups and between Series in Association will be noble and friendly, and will replace the envious and hostile rivalry, called free competition. Various causes will prevent any hostile feelings from growing out of the emulation of the Groups and Series: it will, in the first place, be corporate and collective, as it will exist between Groups animated by a noble corporate feeling, and not between individual and individual. In the second place, every person will belong to several Groups, and will be engaged at different times in different Groups; there will, consequently, be alternations or changes from corporate Rivalry to federative Union—that is to say, if two persons are engaged at one time in different Groups as rivals, by a change of occupation they are brought together in the same Group as friendly co-operators. In the third place, each Association will vie with other and neighboring Associations in giving perfection to their branches of Industry and the Arts, and although the Groups and Series in each will be animated by corporate rivalry, and endeavor to carry away the palm from each other, they will be united as one man in their endeavors to excel the Series of other Associations.

A full Series should contain seven Groups: with this number each wing could contain two Groups, and the centre three. A Series thus organized would elicit much stronger emulation and give a greater degree of zest and attraction to its pursuits, and, as a consequence, greater perfection to the branch of Industry in which it is engaged. We will recur again to a practical example to illustrate this, and choose a Series engaged in some agricultural pursuit. The ascending and descending wings of the Series, instead of being composed of a single Group occupied with the cultivation of but one variety of a species—say of a fruit or vegetable, would be composed of two Groups occupied with two varieties of the same species, and the centre of three Groups, cultivating three varieties of the same or another species.

In a Series of three Groups there will be emulation only between the two wings and the centre, but with seven Groups, there will be emulation, not only between the wings and the centre, but between the two Groups of each of the wings and the three Groups of the centre: the emulation or rivalry will be raised a degree, and instead of being simple will be compound. The Groups of each wing, as well as the wings themselves, will be rivals, but they will be united in their endeavors to surpass the centre. The three Groups of the

centre will emulate each other in giving to their favorite varieties the greatest perfection, but they will be united in turn to excel the wings. The more closely the varieties and species resemble each other, and the greater the hesitation and indecision which are excited on the part of judges as to which variety or species the preference should be given, the stronger will be the emulation of the Groups, and the greater the zeal of each to obtain a marked superiority.

Thus, in a Series properly organized, there will be Emulation between the Groups of the centre and wings, and Federation between the Groups of the wings to excel the centre, and between the Groups of the centre to excel the wings, and then a general federation between all the Groups of the Series to excel the Series of the surrounding Associations.

But why not leave the Series, with their emulation and corporate enthusiasm aside, it will be asked by persons who dread whatever appears complicated and minute in its details, and pursue a simpler method? The reason is, because it is only by emulation, corporate enthusiasm and other incentives, which the Series call out, that Industry can be rendered attractive; if we do not employ these means, we shall always have Repugnant Industry with its fraud, misery and injustice.

From the preceding remarks the reader will be able to form an idea of a Series with its Groups;—we will define it once more. A Series is a league or union of several Groups, as a Group is a union of several individuals, distributed in an ascending and descending order—that is, with wings and a centre, united from an identity of taste for an occupation, and applying a special Group to each branch of the work, or each variety of the species with which it is engaged. If the Series is cultivating tulips or pears, wheat or potatoes, it must form as many Groups as varieties of tulips or pears, wheat or potatoes, can be cultivated upon the lands of the Association.

The Groups of a Series must be occupied with *varieties of a Species*, and not with *distinct Species*. Emulation could not exist between three Groups breeding the Flanders horse, the Arabian horse and mules—or cultivating cling-stone peaches, rare-ripenes and fall peaches. Judges would say that they were too dissimilar to allow of a comparison, and would give at once a preference to one or the other; as a consequence, emulation could not be called out. A large Series might be engaged with distinct species, in which case it would apply the Groups of the centre and wings to different varieties of each Species. Between Groups breeding three varieties of the Arabian horse, or even three colors if there were not varieties, or cultivating three kinds of the cling or rare-ripe peach, there would be a strong emulation, because differences of opinion as to superiority, and preferences for this or that variety, would be elicited.

We will give examples of the distribution of a few Series. With the aid of these examples, persons who are acquainted with

particular branches of Industry can easily divide their operations or functions into three or more parts, and apply a Group or a Series of Groups to them.

When a Species does not afford varieties enough for a Series, then Species which closely resemble each other must be taken.

A Series of 12 Groups cultivating Pears.

Asc. W. . 4 Groups cultivating 4 varieties of the early Bergamot.
Centre . . 5 Groups cultivating 5 varieties of the red Bergamot.
Desc. W. . 3 Groups cultivating 3 varieties of the summer Bergamot.

A Series of 9 Groups cultivating Apples.

Asc. W. . 3 Groups cultivating 3 varieties of the Greening.
Centre . . 4 Groups cultivating 4 varieties of the Pippin.
Desc. W. . 2 Groups cultivating 2 varieties of the Spitzenberg.

A Series of 9 Groups breeding Horses.

Asc. W. . 3 Groups breeding 3 varieties of the Turkish horse.
Centre . . 4 Groups breeding 4 varieties of the Arabian horse.
Desc. W. . 2 Groups breeding 2 varieties of the Blood horse.

In the two last examples, the centre and wings of the Series are occupied with different species; it is allowable in this case, as the species closely resemble each other, but emulation would be stronger if the Series were occupied with different varieties of the same species—the pippin or greening, or the Arabian or blood horse.

A Series manufacturing Hats.

Asc. W. . 2 Groups manufacturing 2 qualities of the white fur.
Centre . . 3 Groups manufacturing 3 qualities of the black fur.
Desc. W. . 2 Groups manufacturing 2 qualities of the black silk.

We will give examples of two Series which are defectively distributed, and between the centre and wings of which there would be very little emulation.

A Series of Pear Growers.

Asc. W. . 3 Groups occupied with hard pears.
Centre . . 4 Groups occupied with juicy pears.
Desc. W. . 2 Groups occupied with mealy pears.

A Series of Apple Growers.

Asc. W. . 3 Groups occupied with the bow apple.
Centre . . 4 Groups occupied with the pippin.
Desc. W. . 2 Groups occupied with the lady apple.

How will the Series be formed? it will be asked. By voluntary unions of individuals, who, having a taste for some occupation, associate for the purpose of prosecuting it. Suppose thirty persons in an Association are fond of the pears, and unite for the purpose of cultivating a pear orchard: they would organize themselves into a Series, divide into Groups, and form the centre and wings; the Groups would then select the different varieties of the species of pear which the Series intended to

cultivate, and each Group would divide the work which it had to perform into different parts, and apply a sub-group to each part. Every individual would choose the Group and the kind of work which he preferred. The members of the different Groups would choose the officers of the Series and of their respective Groups, make laws for their government, and regulate their interests as they thought proper, and without interference from any quarter.

In the Groups there will be no Employers or hired Laborers; the members will, as we said, be equal associated partners, who will establish their own by-laws and regulations, elect their officers, and divide equitably the product of their labor, each receiving a share proportioned to the part he has taken in creating it. Every Group will be an independent body, and will be controlled by no power: it will receive with deference the opinions of the Council of Industry, but it will not be obliged to follow them, as it will be considered the most capable of conducting its branch of Industry.

The system of Groups and Series *will extend Liberty to Labor*, from which it is now banished. There is under the present organization of Industry as much tyranny in Labor as there is tyranny in Politics under the worst of despots. As proof, look at the degrading servitude to which the Laboring Classes are subjected. They are the hirelings of capitalists and employers, of whom they must beg the privilege of toiling, and whose wink or word they must obey; they are ordered about like beings without a will; the kind of work they shall pursue is pointed out, without regard to health or inclination; the time they shall devote to labor is prescribed; they are, in many large manufactories, forbidden to speak to each other, and are rung up by a bell in the morning like animals. To add humiliation to subjection, they must go on a Saturday night and beg degradingly their pay, as if the scanty stipend they received, was more than a requital for the labor which they had given. We have here the example of an *industrial bondage* as intense and galling as the political bondage of the vilest despotism! What a mockery to talk to the Laboring Classes of the Liberty and Equality which they enjoy, when in all their industrial pursuits, which occupy the three-fourths of their time, the most repulsive tyranny exists!

This industrial bondage, this tyranny in labor will cease to exist in Association. In the Groups and Series perfect Liberty will be secured; the Workmen will be their own masters; they will fix upon their working hours, choose their occupations, divide the profits of their labor, and govern in every way their own affairs. Thus *Liberty will be extended to Labor*—which is the greatest and most important conquest that the toiling millions can now achieve!

Every person in Association will belong to several Groups, engaged in some pursuits at one season of the year, and in others at another.

ther; occupations will also be varied during the day. This change and variety of pursuits, and their prosecution with agreeable companions, will prevent the monotony and disgust of prolonged and solitary Labor—will exercise all parts of the body, develope all the faculties of the mind, and lead every individual to form ties of friendship with a large number of persons. If, however, any person, engaged in some special occupation which from its nature required the attention of a single individual and not of a Group, wished to continue his labors longer, he would be perfectly free to do so; no unnatural constraint, no arbitrary laws will exist in Association, and all the rules laid down for the regulation of labor must be perfectly in accordance with the requirements of human nature.

It will be objected that if an individual takes part in so many branches of Industry, he will become perfect in none; this difficulty will be entirely obviated by the minute *division of labor* which will take place, and by assigning to each individual of a Group the performance of a detail of the work with which it is engaged. In a Group of fruit-growers, for example, a person will attend to the grafting; now an intelligent person can learn to graft as well in a few days as in a life-time, and his knowledge in this branch will enable him to belong to several Series of horticulturists. Thus, while changes of scene and company would prevent monotony and apathy, the same detail of a work would be performed. A skillful turner could belong to Groups of chair-makers, table-makers and musical instrument-makers, without varying materially the nature of his work; a person skilled in working in leather could belong to the Series of saddlers, glove-makers and shoe-makers, and the part in which he excelled, might be performed in each of these branches of Industry.

The great majority of agricultural and mechanical occupations are not difficult to learn, and in addition, as children would receive in Association the most complete practical or industrial Education—commencing as early as the age of four and five years—they would acquire with perfect ease a thorough knowledge of, and great dexterity and skill in various branches of Industry, or at least in a detail of several branches. There is not a gardener or a mechanic that does not execute at present twenty different kinds of work, and yet no system of industrial education exists in society, and no strong incentives are put in play to induce the acquisition of superior industrial skill and varied scientific acquirements.

It may, perhaps, be supposed that when a Group has terminated its work, and left its workshop for the day, another Group will come in and continue the occupation in which it was engaged with the same tools. In some occupations this may be the case, when the tools or machinery are of that character that no injury can be sustained from being used or managed by different persons, as in ploughing, milling, etc., when one Group will merely relieve another; but in general when the tools

and work come more directly under the supervision of the individual, it will not be the case; if for example a Group of carpenters quits its work at 12 o'clock, another Group of carpenters will not come in and take up the same work and use its tools;—the work and tools will remain as left until the same Group returns to, and resumes its occupations. But, it may be said: here are tools and perhaps a room lying idle—what a loss! They who raise this objection, could as well object to a person having books and paintings in his private apartments, because they could not be seen and used by all. An economy of this kind would not be true economy, but stinting parsimony, which Association should avoid.

Suppose, it will be asked, there are some lazy persons in a Group, who, although they attend regularly its meetings, avoid work as much as possible: what will be done in such a case? They will be informed by the Secretary of the Group that it wishes no members who do not take a strong interest in its branch of Industry, and feel a pride in its success, its prosperity and the superiority of its products, and they would in consequence be invited to withdraw. Numerous other occupations, more suited to their tastes and attractions, and which would awaken their interest and call out their energies, would be open to them; besides, no one in Association will join a Group without a decided taste and attraction for its pursuits.

There is another regulation which we will mention. When persons apply to a Series for admission as members, they are received at first, if they are ignorant of its branch of Industry, as candidates for admission—as learners or apprentices, and they must go through a term of initiation or apprenticeship. This apprenticeship will be longer or shorter according as the work is more or less difficult; it would be longer, for example, in a Series of watchmakers than in a Series of fruit-growers, because the former is a branch of Industry more difficult to learn than the latter. Persons during their initiation will not receive full pay, but only a part of the share allotted to Labor, and nothing of the share allotted to Skill. They will first receive an eighth, then a quarter, and so on as they advance and their labor becomes productive. This will be no more than just, as their labor during their apprenticeship can be but slightly productive. Every person in Association will be paid according to the time he works, and the skill with which he works—or in other words, according to the *Quantity* and *Quality* of his work. This will be strict Justice—or which no one can complain.

It may be estimated that the seven-eighths of occupations in Association will be performed by Groups, and one-eighth by Individuals working isolatedly. Many branches of the Fine Arts and Sciences, and some delicate kinds of mechanical work, will be attended to by Individuals. Painters, musical Composers and Poets, will work probably alone at their compositions, devoting whatever time

they wish to them; but even in the Arts and Sciences, the Groups can be quite extensively applied: Chemistry, Astronomy, Medicine, and all Sciences which require continued research and experiments, could be prosecuted far more successfully by Groups than by isolated individuals. Some departments of literary labor, such as the composition of dictionaries, encyclopedias, etc., would be performed by Groups; even in painting, they could be applied to a considerable extent; as we know that Raphael had his works laid in by his pupils, and parts of his pictures, such as architecture, musical instruments and other accessories, were often executed by other artists.

If an individual were engaged in some isolated occupation, he would not be prevented from taking part in different Series. An Artist, for example, will rarely wish to be occupied with his Art more than six hours a day, particularly if he is enthusiastically devoted to it, and applies himself with ardor; he will have an abundance of leisure, and, when not engaged in his favorite occupation, he can take part in the active pursuits of Industry. The refreshing exercise of the body will give him vigor and health, so necessary to strengthen the intellect and give brilliancy to the imagination; and in the lovely scenes of nature he will find types of Harmony and Beauty, infinite in variety and number, which to the poet and the painter are endless sources of inspiration. A landscape painter, for example, belonging to some of the Agricultural Series, will have constant opportunity to study the forms, colors and characters of the trees, plants and flowers, and all the incidents of the landscape; he will have living Nature before him for a teacher, and when he returns to the canvass, his mind will be filled with true images, and refreshed by the loveliness of the scenes with which he has mingled.

In an Association admission to the Series will be open to all the members without exception. The only condition that will be required is, that the applicant shall possess capacity and an inclination for the branch of Industry with which the Series, to which he or she applies for admission, is engaged; this is necessary to the success, reputation and prosperity of the Series: it could not admit lukewarm members or persons incapable from accident or other causes, but this will be a rare exception. Admission to the Series being guaranteed, as a general rule, to every individual, it follows that *constant Occupation and a choice of Pursuits will be extended to all*. Association will thus secure to Man his primary and most important Right—THE RIGHT OF LABOR OR CONSTANT EMPLOYMENT—which in the present system of Society he does not possess.

Politicians and Statesmen, in their controversies about the Rights of Man, have overlooked entirely his two fundamental and primary Rights, without which all the others avail him almost nothing. They are:

1st. The Right of the Child to the best in-

dustrial and scientific Education that Society can give.

2d. The Right of Man to Labor or constant Employment.

Man was placed upon the earth to live, and to develop the high moral and intellectual Powers—the rich and varied Faculties and Talents with which he is endowed—for his individual happiness and that of the Race, and to make the earth a scene of a high and exalted spiritual Life. Now Education and Labor are *the means* by which these great ends are attained; they are the means of Existence and intellectual Development, and if the Right to them be not secured to Man, he grows up an ignorant and undeveloped being, without any guarantee against poverty, privation and wretchedness.

TABLE OF THE NATURAL RIGHTS OF MAN.

1. Right of collecting and gathering fruits and other products of Nature.
2. Right of Pasturage.
3. Right of Fishing.
4. Right of Hunting.
5. Internal Federation.
6. Freedom from Anxiety.
7. External Appropriation (of objects out of the horde or clan).

Pivotal Rights. { MINIMUM, or ample sufficiency
of food, lodging, clothing, etc.
LIBERTY.

These Rights, except the MINIMUM, are possessed by Man in the savage State: a true Social Order should secure him at least the equivalent of them—which Civilized Society does not or can not.

As we are engaged in general and cursory remarks upon the Series, we will touch very briefly upon the question of a division of profits, reserving a more complete explanation for another place.

Suppose the labor of a Group is estimated at the end of the year, when the general settlement takes place, to be worth \$6000. This sum will be divided into three unequal parts, as follows:

THREE-TWELFTHS, or \$1500, will be appropriated to the payment of the interest upon the Stock of the Association. The Members of the Group will receive as laborers no part of this sum. (They may, however, as stockholders.) We will remark that the Association for this \$1500 furnishes the Group with land, teams, implements and everything necessary to the prosecution of its branch of Industry.

SEVEN-TWELFTHS, or \$3500, will be paid to manual Labor.

TWO-TWELFTHS, or \$1000, to practical and theoretical Skill or Talent.

Thus the members of the Group will receive nine-twelfths of the whole amount, or \$4500. The \$1000, or two-twelfths, will be divided among the Officers of the Group and the most experienced and skilful Members, who, by their knowledge, render the Labor of the Group much more productive than it would be, if it were not directed by superior Skill.

The \$3500 allotted to manual Labor, will

be divided among all the Members, the Officers as well as the others, according to the time they have worked. If a member has been absent six months, or one-half the working time of his Group, he will receive but one-half of a full share; if three months or one quarter of the time he will receive but one quarter of a share. The Secretary of the Group will keep a book and mark the absence of any member at the meetings; if a person misses even a day, it will be noted, and at the yearly settlement a proportionate deduction will be made. Thus every one will be paid according to his Labor—according to his Skill—and according to the amount of Capital invested in the stock of the Association.

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THREE CONDITIONS TO BE FULFILLED IN THE ORGANIZATION OF THE SERIES.

In the formation and distribution of Series, the three following conditions must be strictly observed:

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

We will first examine the third condition, which consists 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 division of the work, or to each of its minor functions. Let us take as an example the cultivation of a fruit, vegetable or 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 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, care of the pavilion and the working dresses, which are deposited in it. (Each Series has a pavilion near the grounds it cultivates.)

Gathering and Reproduction: gathering and care of the fruits, vegetables or flowers, collecting and preserving of seed, classification and labelling of varieties.

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. As Attractive Industry requires a minute division of labor—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 several sub-groups, each consisting of three, four or five individuals, with an inclination for one or more branches of the work. (The same individual may take a part in several Sub-groups, occupied consecutively.)

Let us examine how this Parcelled Exercise, or minute division of Labor, will excite love and enthusiasm for Industry, and give perfection to all branches of work.

Each one of the Sub-groups will be animated by a strong passion for the parcel or branch of Industry, which it has chosen, and will develope in its exercise the dexterity and intelligence which a favorite and attractive occupation always calls forth. The consequence is, that each of the Sub-groups will depend upon the others giving to their branches the greatest degree of perfection; each will say to the others: "We will take the greatest possible care of the part or parcel which we 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 animate the Group.

Why is labor such a task in civilized Society, even in case it is naturally attractive? It is because the master or principal 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 thefts. 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 system of frauds, which forms a part of civilized Society, the pleasures of 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 the several Sub-groups, each of which, sure to excel in its favorite branch, depends upon the 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.

This system of Parcelled Exercise will be a

source of great perfection and elegance in Industry. Each of the Sub-groups will strive to prove to the others that it is a worthy co-operator, and they will vie with each other in giving the greatest neatness and elegance to everything connected with their branches of work—to the tools, implements, awnings, working dresses or uniforms of Industry, to the workshops, stables, etc.; hence will arise individual contributions among all the richer members of Groups for the purpose of embellishing and beautifying all branches of Industry, and of communicating to its exercise a refinement and charm that will excite a strong enthusiasm for it. [We see some examples of this corporate Spirit—this love of corporate elegance in Armies, Fire Companies and Boat Clubs; it will be universal in the Groups and Series in Association, and will induce the wealthy to take as much pride in ornamenting and decorating their branches of Industry as they now do in decorating their residences. The love of elegance and display will become *corporate* in the Combined Order, whereas at present it is exclusively *personal* or *individual*.]

Parcelled Exercise will connect with Industry a double charm:—it will, first, charm the Senses by the elegance and display which it will give to all branches of work; and, second, charm the Mind by the enthusiasm which it will excite in each Sub-group, delighted to be able to pursue its favorite branch of work or function, with the certainty that the others will be exercised by intelligent colleagues.

With the aid of Parcelled Exercise, or a minute division of Labor, we shall see a majority of women have a taste for domestic 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 sweet-meats; she will join the Group occupied with this department, in which she may excel and become the presiding officer, having nothing to do with other branches of kitchen occupations. Women, in their household work, now meet only with trouble and vexation; and men, in their business, with frauds and disgust. No wonder that all have an aversion for occupations, which it is their natural destiny to fulfil.

COMPACT SCALE AMONG GROUPS.

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

We will not see three Groups cultivating three varieties of a species of pear or other fruit agree; these Groups, devoted to similar varieties, are rivals, who differ in taste and in their pretensions. This emulative 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.

These 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 would say that both were good, but not near enough alike to admit of comparison; consequently, emulation and corporate 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 means 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.

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 several 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 avoiding of excesses—a defect which is constantly attendant upon all occupations in civilized Society. 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 entirely the present system of Industry: let us examine its effects in a material and an intellectual or passionnal point of view.

MATERIALLY Short Occupations produce an equilibrium of health, which is necessarily injured if a man devotes 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 of-

See duties; one overburthenes the members and viscera, and the other vitiates 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, 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 Occupations 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 and the gout, 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, Short Occupations promote the accord of characters which are naturally antipathetic: for 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 at present, will unite even enemies in the Combined Order; it conciliates antipathetic characters by indirect co-operation, which arises from connections and changes of functions, produced by short occupations.

It is with the aid of a Passion in Man which has been most condemned—the love of change—that we shall solve those problems which have so long baffled human wisdom. What an error has been committed in not going into a calculation of the importance of Short Occupations in Industry and all other pursuits, and the results which they would produce! We must be blind to Nature and to palpable evidence to deny this want of change and variety, 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 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.—*Extract from Fourier's work—“The New Industrial World.”*

BRANCHES OF INDUSTRY TO BE PROSECUTED.

The only real Wealth is LABOR: everything else is but the sign or abuse of it.

LEMONTEY.

In an Association of four or five hundred persons, fifty Series, engaged in as many branches of Industry, Art and Science, could be established, and this is the smallest number of Series with which an Association can be properly organized. With fifty Series the choice of a variety of pursuits can be offered to all—occupations can be frequently varied, employment at all seasons secured, and the industrial tastes, inclinations and capacities sufficiently satisfied to produce social Concord and Harmony.

With eighteen hundred persons, four hundred Series can be organized, and with this number all varieties of tastes and inclinations, and all shades of talent and genius can be satisfied, and the broadest field of action thrown open to human activity. It may appear strange that with eighteen hundred persons, we can organize four hundred Series, while with four hundred persons we can organize but fifty: the reason is, because as we increase in numbers we increase in combinations. We have far more combinations with the number 8 than with the number 4, although the former is only double the latter.

An Association is a Phalanx or a Series of Series, as a piano-forte is a Series of octaves; and we can no more have social Harmony without a sufficient number of Series, than we can have musical Harmony without a sufficient number of octaves. The Science of Association consists in forming, organizing and developing with accord and order a Phalanx of Series, and of applying them to the following seven fundamental branches of human Activity:—1st. Domestic Occupations; 2d. Agriculture; 3d. Manufactures; 4th. Commerce; 5th. Education; 6th. Study and application of the Sciences; 7th. Study and application of the Fine Arts.

To organize fifty Series, four hundred persons, as we said, are necessary, and this is the reason why four hundred is the smallest number with which an Association can be rightly organized, and Social Harmony and Unity attained. An Association, in which the Groups and Series are not introduced, cannot properly be called an Association; it is an aggregation of individuals without organization. Hence the establishments founded by the Shakers, Rappites, Owenites, etc., do not merit properly the name of Associations.

We will now proceed to enumerate the branches of Industry which we would recommend for a small Association in which fifty Series are organized. Location and climate will, of course, require various modifications.

Manufactures and mechanics should not occupy more than a third or quarter of the time of the members. “Nature,” says Fourier, “has given to man a degree of attraction

for manufacturing labor, which corresponds to a *quarter of the time* that he should devote to Industry." If the founders of an Association were to make manufactures the principal occupation, they would fail in rendering Industry Attractive, and would ruin their enterprise. In establishing the first Association great care must be taken in the selection of manufactures to choose those which are the most attractive, and they must be diversified in character, so as to be suited to different ages and both sexes.

We may estimate that there should be in an Association of fifty Series, about—

- 8 Series devoted to the care of Animals.
- 22 Series to Agriculture.
- 10 Series to Manufactures and Mechanics.
- 4 Series to Art, Science and Education.
- 6 Series to Household or Domestic Labor.

Series engaged in the Animal Kingdom.

- 1 Series with horses.
- 1 " " horned cattle.
- 1 " " hogs.
- 2 " " poultry.
- 1 " " doves.
- 1 " " fish in streams, ponds and reservoirs.

1 Series with singing birds and birds of beautiful plumage.

The raising of singing birds in large and elegant cages, spacious enough to contain bushes and shrubbery, would furnish a pleasing and attractive occupation, suitable for all ages, and valuable as a school of ornithology for children.

Series engaged in the Vegetable Kingdom.

The vegetable Kingdom furnishes species and varieties of species of fruits, flowers and vegetables in great abundance; the number of agricultural Series which we have pointed out is very small, and should if possible be increased. The Green-houses will require at least two Series. We will lay down a few general instructions without entering into an enumeration of the particular species which might be cultivated.

Care must be taken to cultivate as many varieties as possible of each species of vegetable, rather than different species. Instead, for example, of cultivating two varieties of the sugar pear, three varieties of the bergamot, and two varieties of the winter pear, the proper course would be to cultivate seven varieties of the bergamot alone, or of that species which thrives best upon the lands of the Association.

The Association should raise large quantities of fruit, for its cultivation is both attractive and profitable, and adapted to the labor of men, women and children; the preserving of it will also furnish an extremely pleasing and lucrative occupation for the Series of confectioners.

The peach, the pear, the apple and the larger fruits generally, would occupy the attention principally of grown persons of both

sexes, although children could attend to various minor details. The currant, raspberry, strawberry and all the smaller fruits, would occupy children, with a few experienced persons as directors.

"Nature," says Fourier, "must have calculated upon an extended employment of children in the vegetable kingdom, for she has created in great abundance little fruits, vegetables and shrubbery, which should occupy the child and not the grown person. The greater portion of our gardens is composed of little plants, which are adapted to the labor of children. The whole system of agriculture is now deranged by the exclusion of women and children from its occupations, to whom Nature assigns so important a part. Man is now obliged to abandon those branches of agriculture which are specially designed for him—the three principal ones of which are: WORKS OF IRRIGATION, CARE OF FORESTS, CULTIVATION OF GRAINS. He cannot in the present Social Order devote himself to the two first branches, because he is occupied in works which belong properly 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."

Flowers should be extensively cultivated, not only because they are a source of charm in Industry, an ornament to the fields and gardens, and will furnish attractive occupations to Groups of Florists, and others engaged in the preparation of perfumery, but because their cultivation will be an *agricultural School for Children*. "The interest which Children will take in their industrial pursuits, exercised in little Groups, will early accustom them," observes Fourier, "to a speculating or investigating turn of mind. Thought and observation are 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 hyacinth? 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 taste for their cultivation, to a habit of examination and reflection. Association will never give to the child any *simple* or one-sided instruction. It will only initiate it into one Science by combining that Science with practical notions previously acquired in different branches of Industry, particularly in agriculture, carpentry and masonry."

We would advise that in the first Association—unless it is too distant from a market for its fruits and vegetables—the heavier branches of agriculture, such as the cultivation of grain, should receive but little attention. The rule to be followed in the commencement is to choose the most attractive branches of Industry, or those which are naturally the most pleasing. *The grand object of the first Association is to render Industry Attractive*, and profit and other considerations should be made subservient to that aim.

Series engaged in Manufactures.

In the choice of Manufactures, care must be taken to make a selection suited to the tastes and capacities of both sexes and all ages, and to reserve to each a part of the lucrative branches. A great many details, relating to the selection of manufactures, could be given, but as they would not be interesting to readers in general, we will omit them.

We recommend the following branches of Manufactures for the first Association.

Attractive Branches of Manufactures.

1 Series occupied with Confectionary;—suited to women and girls.

1 Series engage in the manufacture of Musical instruments;—suited to men, women and children.

1 Series occupied with the Dairy;—suited to men, women and children.

1 Series engaged in Cabinet-making;—suited to men and boys.

Useful and necessary branches of Manufactures.

1 Series of workers in wood—Carpenters, Wagon-makers, Turners.

1 Series of workers in leather—Saddlers, Shoemakers, Glove-makers.

1 Series of workers in metals—Blacksmiths, Locksmiths, Tinsmiths.

1 Series of workers in cloths and other stuffs—Tailors, Milliners, Hatters.

1 Series of Printers and Bookbinders.

1 Series of Goldsmiths and Jewellers.

Series devoted to the Arts, Sciences and Education.

1 Series of Doctors, Dentists, Nurses.

1 Series of Teachers.—This Series will include Instructors in the different branches of Industry, as well as in the Arts and Sciences.

2 Series devoted to Music.

The Association should take great pains to have a fine orchestra. The refining and elevating influence of this most beautiful branch of harmony will, in Association, be precious, and all those who have a taste for it should be induced to join these Series.

Series devoted to Household or Domestic Labor.

2 Series of Cooks.

1 Series of Laundresses.

1 Series of Housekeepers, or persons having the care and supervision of the private apartments.

1 Series engaged in a variety of minor employments—such as supervision of the building at night, care of fires, baths, etc. etc.

1 Series of Pages.

The Series of Pages will be composed of young persons of both sexes, under the age of fifteen, who will perform various branches of domestic service. Some of the branches will be done by boys and some by girls exclusively, and some by both together, like

waiting upon the tables. This Series will comprise so many members that each will be engaged but a small portion of his or her time in the performance of its duties. The Pages will serve the *Association* and not the *Individual*, and in this character their service will be considered honorable, as is that of a Nation, the Officers of which are proud to call themselves "public servants." To serve and wait upon friends is a pleasure, and no one feels demeaned by the act, and to serve a collective or corporate Body becomes at once an honorable and elevated duty;—it is individual dependence and service only which are repulsive and degrading, and even this kind of service may be rendered honorable and become attractive, as we perceive in the case of pages and maids of honor in Royal families.

Isolated Groups.

There will be some single Groups, devoted to functions which do not require the attention of a Series. For example:

1 Group of Book-keepers.

1 Group of Commission Merchants, having the charge of the sales and purchases of the Association.

1 Group having the care of the library, reading-rooms, gallery of art and the scientific collections.

There will be also some single Groups engaged in industrial pursuits.

1 Group devoted to the care of Bees.

1 Group engaged in the preparation of Perfumery.

—o—

ADAPTATION OF THE GROUPS AND SERIES TO HUMAN NATURE.

REASONS WHY THEY RENDER INDUSTRY ATTRACTIVE.

We have said that Industry will be Attractive when prosecuted by Groups and Series of Groups, but it must not be understood that the Attraction which Man will have for Industry, and the delight which he will take in its exercise, when prosecuted according to the Serial Method, *will arise from the mere mechanism or external organization* of the Groups and Series; it will not, but from their adaptation to human Nature, and the complete satisfaction which they will give to the instincts, tastes and sentiments in Man. The Groups and Series will allow and elicit a free and full expansion and development of all the true and noble passions, sentiments, attractions and instincts in the Soul, which seek restlessly some means of manifestation and satisfaction, and will, in opening to them outlets or a broad field of action in the useful and noble sphere of Industry, and the means of gratification in its exercise, attract Man to it, and induce him to engage voluntarily and ardently in its pursuits.—Thus the Serial organization will render Industry Attractive by directing the Pa-

sions, such as ambition, friendship, the desire of fortune and others, to Industry, and by satisfying them in its exercise. Let us explain this.

Man loves Nature: there is an intimate co-relation, correspondence or analogy between Nature and the human Soul—or between the Instincts, Feelings, Sentiments and Tastes of the Soul, and the Creations in the animal, vegetable and mineral Kingdoms, in all their infinite and varied beauty. With the fruits and the flowers, and the thousand-fold useful and lovely products of the earth and the living creatures which inhabit it, Man is linked and conjoined in a way that attracts and attaches him sympathetically to them. He is drawn to them by a strong and mysterious attraction, the nature of which he does not comprehend. He delights in communing and commingling with, in caring for, in cultivating, rearing, developing, perfecting and in working the thousand varied and beautiful creations of Nature—the fruits, the flowers, the animals and the metals—and the Activity or Labor, which is necessary to do all this, constitutes the *Exercise of Industry*. Now this Activity, this Labor—that is Industry, which is from its nature essentially Attractive, will become so, when its mode of prosecution does not violate essential desires, sentiments and requirements of human Nature;—when, for example, it does not violate the Social Sentiments, which require congenial companionship, by being prosecuted alone and solitarily;—when it does not violate the sentiment of Friendship, which requires sympathy of character, by being prosecuted in company with persons whom we regard with indifference or dislike;—when it does not violate the passion Ambition, which requires distinction, elevation and the just reward of merit, by being prosecuted in such a manner as to be degrading and dishonorable;—when it does not violate the desire of riches or temporal comforts, which are necessary to independence, health and the satisfaction of the material wants, by being prosecuted in a way that subjects the Laborer to poverty, dependency and privation;—when it does not violate the desire of change and variety in occupations, by being confined to one kind of labor, and prolonged so excessively as to exhaust body and mind.

The Creations in the animal, vegetable and mineral Kingdoms, delight the Senses of man and minister to his Wants. Some with their beautiful forms and colors, charm his sense of sight; some with their delicate and fragrant perfumes, please his sense of smell; some with their luscious flavors, delight his sense of taste; some with their pliant softness, their genial warmth or refreshing coolness, gratify his sense of touch; some produce melodious vibrations of sound, which ravish the sense of hearing;—and all serve collectively to minister to his Comfort and Health.

Thus the beautiful objects of Nature appeal to Man and entice and attract him to the work of producing, developing and perfecting them—that is, to the great work of Industry, and he would engage with ardor and delight

in it, if, from the manner of conducting it, the violations of the passions, as above described, did not take place.

The reflecting mind must see from these general remarks, that the *Repugnance* of Industry does not arise from the *Labor* which is connected with Industry, but solely from the manner in which it is prosecuted, and the *circumstances* attendant upon it.

To show more clearly how the mechanism of the Groups and Series is adapted to the nature of Man, and will, by satisfying the Passions in the exercise of Industry, render it Attractive, we will enter into a slight examination of some of those *springs of Action* in the human Soul.

We find in Man certain spiritual or moral impulses, springs of action or moving powers, which are variously termed sentiments, feelings, instincts, tastes and passions:—we give to them the general name of Passions.

Among them we find:

1st. THE FIVE SENSES—Sight, Hearing, Taste, Smell and Touch. Through them Man communicates with the outward world, and is charmed and stimulated to action by its external or material Beauties and Harmonies:—harmonies of forms, lines and colors; harmonies of sounds, perfumes and flavors, which are Types of original spiritual harmonies that exist in the human soul.

2d. THE MORAL AND SOCIAL SENTIMENTS—such as Ambition, Friendship, Love, Paternity or Family Affection, Emulation, etc.

3d. NATURAL TASTES OR INSTINCTS for Industry, Art and Science. Every individual has more or less of these tastes or instincts, which lead him to engage with pleasure in particular occupations, but they are almost completely smothered by our false and imperfect systems of education, and are not available with our wretched system of Industry.

Whenever Man by the performance of an Act, Deed, Work or Function, can satisfy any of the Passions, he performs it with more or less ardor, according as the passion is stronger or weaker. It is to satisfy Ambition that the Warrior exposes himself to death, and undergoes the severest fatigue and the greatest privations. But War opens an avenue to distinction, rank and fortune, and its arduous, dangerous and repulsive pursuits, become in consequence Attractive. It is Ambition, with a mixture of Party-spirit or false Emulation, which induces the Politician to sit tedious hours day after day in Legislative Halls, engaged in stale formalities and trifling controversies, and to stoop to underhanded intrigues; but he obtains distinction by these means, and undergoes willingly the irksome and demeaning tasks. It is the desire of Fortune which induces the Merchant to encounter the risks, cares and anxieties that are connected with commercial life, but how lightly are they considered, as Fortune is the prize! With regard to the influence which the Senses exercise in inducing men to act, what efforts are not made by lovers of music, of painting,

of good living, etc., to gratify their particular tastes?

Thus it is evident that whenever Man, by the performance of a function or labor, can satisfy a Passion, he undergoes it willingly; it becomes a sport or pleasure, and if the passion is intense, a charm and a delight.

From the preceding observations the reader will, we trust, be convinced that if we can so organize Industry, that in its exercise the Passions, which we have enumerated, shall be satisfied, it will become Attractive—become a pleasure and a charm, in which all will eagerly engage. Let us now show how, by means of Association and the Serial Mechanism, the Passions can be satisfied.

I. MEANS OF SATISFYING THE SENSES.

To attract Man to the exercise of Industry, by delighting and gratifying the Senses, the outward world, or all the material arrangements of the Association must be beautiful. The Domain must present a charming scene of agricultural unity and order: the fields, gardens, orchards, lawns and woodlands, must be tastefully and skilfully distributed and cultivated, and intermingled with pleasing diversity, and so as to combine the useful with the beautiful. All this can easily be done, as the lands of an Association would be cultivated as if they were the property of a single individual. The productions in the animal and vegetable kingdoms—the fruits, flowers and vegetables, the flocks and all domestic animals—must be of the finest species:—the tools, implements and other accessories of Industry, must be neat and convenient:—the working dresses or uniforms of Industry, tasty and handsome:—the workshops, or halls of Industry, spacious and elegant, and decorated with ornaments indicative of the branches of work prosecuted in them:—and music must enliven the occupations of Industry, as it now enlivens our amusements, our festivities and war.

"Could we see," says Fourier, "on the beautiful domain of an Association, cultivated with the combined skill and science of an intelligent population, the various Groups and Series in activity, some engaged under colored awnings, some working in scattered companies on the hill sides and in the valley, 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, and in the centre the Edifice of the Association rising majestically above the whole, we would believe the country enchanted—think it a fairy scene, and acknowledge 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."

When all these conditions of external elegance and harmony are fulfilled, so as to attract man to the exercise of Industry by charming the Senses, then the first and pri-

mary step towards rendering LABOR ATTRACTIVE will have been taken.

II. MEANS OF SATISFYING THE MORAL AND SOCIAL SENTIMENTS.

AMBITION. The Groups and Series will elicit and satisfy Ambition, which, when rightly developed and directed, is a noble Passion that stimulates man to the performance of all that is just, dignified and elevated. They will satisfy Ambition, because they will have, in the first place, their posts of honor—presidencies, vice-presidencies, etc.—which will be open to all and will be the reward of merit, devotion and talent; and because, in the second place, Skill, Proficiency and useful Services in Industry, will be the avenues to distinction and consideration in the world, and will constitute the highest claim to seats in the Councils and to the Offices of Association, as well as to the Legislative bodies and the higher Offices of the State or Nation;—for Government in the Combined Order will be a Government of Industry, Art and Science, having for object the development and regulation of these three great departments of human activity, and will be composed of distinguished Industrialists, Artists and Men of Science, celebrated for their acquirements, genius and practical services, instead of wrangling lawyers and ignorant demagogues, who now govern and misguide the people.

FRIENDSHIP—PATERNITY—LOVE. In the industrial unions of Association the greatest decorum, politeness and urbanity of manners will be observed, and by means of the organization of the Groups and Series, both sexes and all ages can take part together in most of its occupations; parents and children, friends and lovers will be united in the same Groups, so that these three beautiful sentiments will be gratified jointly with the prosecution of useful pursuits. Combine the satisfaction of these endearing social affections with the exercise of Industry, and they will give to it an indescribable charm. How little can these conditions be fulfilled in our present rude and false system of Industry!

EMULATION. The organization of the Groups and Series will elicit and satisfy fully this passion (now misdeveloped in envious rivalry). There will be, first, Emulation or friendly rivalry between the individuals of each Group, then between the Groups, then between the wings and centre of a Series, then between Series themselves, and then between Associations. These individual and corporate rivalries will call out a strong enthusiasm and exaltation, and give a zest and interest to Industry of which we can now form no idea.

LOVE OF CHANGE AND VARIETY. Change and variety are not only desires of the human heart, but absolute wants of the body. An occupation continued for hours becomes a burden, and in the end a hateful task. If the occupations of the Series were prolonged the entire day through, as labor now is, emulation would slacken, the spirits flag, the feelings be blunted, and Industry lose all its charms. But

the frequent change of pursuits in the Groups and Series, will satisfy fully the love of Change and Variety, and prevent monotony and fatigue.

III. MEANS OF SATISFYING THE INDUSTRIAL TASTES AND INSTINCTS.

The Series of an Association will be numerous, and will be devoted to a great variety of branches of Industry, Art and Science—admission to which will be open to all the members. Every person will, consequently, be able to select and pursue such occupations as are suited and agreeable to his tastes and inclinations. Each one can satisfy his tastes for the care and cultivation of favorite species in the animal and vegetable kingdoms—for particular branches of the mechanical arts—for scientific, artistic and literary pursuits, etc.

With what pleasure and energy men pursue favorite occupations, when disagreeable and repulsive circumstances are not connected with their prosecution! How many persons of wealth and rank have a taste for mechanical pursuits, the exercise of which they avoid because they are disreputable and degrading. Association, by dignifying all branches of human Industry and enabling every individual to choose freely his occupations, will satisfy industrial Tastes and Instincts, and excite by this means a powerful Attraction for Industry.

DESIRE OF FORTUNE. Commerce, banking, the law, speculation and various schemes of fraud and injustice, all of which live upon productive Industry and absorb its profits, are at present the main avenues to Fortune. In Association this will not be the case; there, the avenues will be Industry and the Arts and Sciences. Industry is the great source of production or wealth, and it should, together with those pursuits which enlighten, dignify and elevate Mankind, lead to fortune. Let social Justice be done—let productive Industry become the principal avenue to wealth and a sure means of its acquisition, and men will engage in it ardently,—and one more incentive will be added to those already enumerated.

There are various other means—some of an exalted character—which Association and the Serial Mechanism will put in play to render Industry attractive. We will refer to one only. When in Association man shall comprehend his Destiny and the purpose of his creation,—when he comprehends that he is the Overseer of the Globe and the creations upon it—that his terrestrial Destiny or the great Function assigned him upon earth, is to supervise his planet, cultivate and beautify it, and regulate its material harmonies,—when he comprehends all this, and knows also that INDUSTRY is the MEANS or the INSTRUMENT by which he fulfills his high function and trust of Overseer, a halo will be thrown around it, and a noble and a sacred character will be given to it; he will then look upon it as the most exalted of pursuits,

and will feel honored instead of degraded in devoting himself to its exercise.

Let us sum up in a few words what we have said at length. The Groups and Series are so adapted to human Nature as to allow a free and harmonious development of the passions, attractions and instincts of the soul; and they will, when applied to Industry, render it attractive, because they will adapt its mode of prosecution and its external arrangements to the demands and requirements of the passions and attractions, and make its exercise the means or medium through which they will be satisfied. Wherever the Series is put in action, and regularly organized corporations or bodies are applied to any work or function, as in the case of armies, although very imperfectly, and in a manner still more imperfect with fire companies, boat clubs and hunting matches, the function or labor is rendered pleasing and attractive.

Before terminating this subject, we will answer an objection which is frequently raised. Some persons imagine that if Man, in Association, is supplied with abundance and is not urged on to labor by want and necessity, that he will sink into idleness and listless apathy; others imagine that a low order of equality and a uniformity of condition, without distinctions and other advantages derived from individual exertion, will exist, and that all incentives and inducements to action will, consequently, be destroyed.

To show the falseness of these views, let us point out briefly the difference between the springs of action which the present Social Order puts in play, and those which Association will bring to bear.

The two principal and almost the only inducements to action and exertion which now exist, are: 1st. The desire of making Money or acquiring Fortune; 2d. Want and Necessity; the latter are the sole incentives of the vast majority. Ambition and other passions stimulate an extremely small minority of persons, but so few that they are scarcely to be considered.

In the place of these two meager springs of action—the second of which is so repulsive and degrading—Association will put in play a large number of powerful inducements to exertion, which will act more or less constantly upon all individuals, and stimulate to the most indomitable energy. We will mention ten: the most of them will be understood by preceding explanations.

1st. Desire of acquiring Fortune; 2d. Ambition; 3d. Emulation; 4th. Corporate Spirit and Enthusiasm; 5th. Love of Nature and her material Harmonies; 6th. Satisfaction of industrial Tastes and Instincts; 7th. Satisfaction of the Social Sympathies; 8th. Impulse communicated by public and collective feeling and action, or from being surrounded by a large and active population; 9th. Spirit of Self-sacrifice or Self-denial (for an example of this incentive, see Sacred Legion); 10th. Idea of being engaged in works of universal Utility

and Importance—the highest of which is that of overseeing the Globe.

When all these incentives are brought to bear, what folly to suppose that man will be idle in Association! Instead of the simple stimulants to action of the present Social Order—the satisfaction of the material and sensual wants which, when applied alone, are low and debasing—Association will apply a high order of *compound* stimulants—material and moral—which, acting together, will be impellent in the highest degree, while they are ennobling and elevating.

INDIVIDUAL ACCOUNTS.

When will man be freed from the petty cares and pitiful vexations of a pecuniary nature, to which he is now subjected in all the daily business affairs of life?

THE Association will open on its books an account with every member individually—even with the child so soon as it begins to produce. Every person will be charged the amount of his or her expenditures during the year, and credited for the amount of his or her earnings, and interest upon Stock. The debits of individuals will be, first, rent of rooms; second, board; third, wearing apparel; fourth, articles purchased for personal use; fifth, subscription to libraries, concerts, baths, etc.; sixth, cash advanced. The books will be balanced once a year, and a general settlement take place.

In order to explain this more clearly, we will state the account of an individual as it may be supposed to exist. Suppose J. Jones is a member; his account may be stated thus:—

J. JONES IN ACCOUNT WITH THE NORTH AMERICAN PHALANX.

| | |
|---|---------------|
| <i>Dr.</i> | |
| For Rent of rooms for one year | \$200 00 |
| " Board | 175 00 |
| " Wearing Apparel | 150 00 |
| " Articles purchased | 250 00 |
| " Subscription to library, concerts and baths | 25 00 |
| " Cash advanced | 250 00 |
| " Sundries | 50 00 |
| Total Debits | \$1100 00 |

| | |
|---|---------------|
| <i>Cr.</i> | |
| By Interest on Stock for one year | \$400 00 |
| " Share of profits in Series engaged in works of Necessity | 400 00 |
| " Share of profits in Series engaged in works of Usefulness | 300 00 |
| " Share of profits in Series engaged in works of Attractiveness | 200 00 |
| Total Credits | \$1300 00 |
| | \$200 00 |

This balance of two hundred dollars, due to J. Jones by the Association on the settlement

of his Account, would be paid to him in cash or placed to his credit to be used when he wishes. In the case of minors, profits will be kept for them by the Association until they are of age.

In Association there will be, as a general rule, no buying and selling between individuals—the fruitful source at present of so much fraud, enmity, discord, slander and violence. The members will deal directly with the Association. If a person desires, for instance, to purchase a suit of clothes, he goes to the Group of persons who have charge of the clothing department and has them made, but does not pay the Group; they are charged to him on the books of the Association, with which he will settle. Just prices will be established for everything by the Council of internal arrangements, and when an individual wishes an article for private use—a watch or a book—he would not have to bargain for it, or be subject to the imposition and extortion of a seller, but would take it at the fixed price, sure of being dealt with on fair and equitable terms.

Let the observing mind, which has time to reflect upon such subjects, examine the quarrels and law-suits, the calumny and misrepresentation, the waste of time and loss of money, the antipathies, animosities and even crimes of a fearful character, which grow out of the present system of trading, trafficking and contracting between individuals, for individual gain and advantage, and it will turn from it with disgust. All this strife and discord can be obviated in the most simple and easy manner in Association; the individual will deal directly with the Association or the collective body, between whom no misunderstandings or quarrels can arise, as there will be no disposition or opportunity to overreach, defraud or deceive, or take advantage in any way on either side.

The tens of thousands of law-suits which are constantly going on in the country, with the waste of millions which they cause annually, originate mostly in this incoherent system of individual traffic. The advocates of Law Reform, should see that the abuses and disorders of the Law are *effects*, and that to reform them they must do away with the *cause*—do away with the system which nourishes and sustains them, and this is only possible with the system of wholesale and direct Trade, Unity of interests, and other measures and institutions of Association.

Association, then, will render all business matters easy and pleasant to transact, will do away with the necessity for that mean and miserable practice of higgling and jowing on one side, and deception and extortion on the other, now common in the purchase and sale of all articles, even the smallest and most trifling; and, in the settlement of Individual Accounts, will banish the possibility of fraud and injustice (as well as the desire), and adjust everything upon the most honorable and equitable terms.

DIVISION OF PROFITS.

Individual cupidity will be absorbed, because the interests of each individual will be identified with those of his Series and the entire Association; and the pretension of a Series to an exorbitant dividend, will be counteracted by the individual interests of each of its members, who will belong to a large number of other Series.

FOURIER.

At the end of the year a general settlement, as we have before stated, will take place, when the total value of all that has been produced by the Association, and consumed in or sold out of it, will be ascertained, and a division of profits made. Let us suppose that in an Association of four hundred persons, fruits, grains and vegetables have been grown, animals raised and articles manufactured, which have sold for \$400,000. Of this sum, one quarter, or \$100,000, will be reserved to pay interest upon the stock, or capital invested, and the other three quarters will be paid to those who have performed the Labor.

We will endeavor to explain in a clear and concise manner the system by which the various branches of Industry, Art and Science will be paid, and how the value of each branch will be ascertained. The main point is to understand the principle upon which Labor shall be remunerated, for the payment of Capital and Skill is easily comprehended.

The various branches of Industry, prosecuted in an Association, will be divided into three Classes, or rather classed in three Categories, and paid a larger or smaller dividend or share of the general product, according as they are—1st. REPUGNANT and LABORIOUS; 2d. USEFUL; 3d. ATTRACTIVE.

1st CLASS, or Class of NECESSITY—comprising works of a repugnant, laborious and necessary character.

2d CLASS, or Class of USEFULNESS—comprising works of a useful character.

3d CLASS, or Class of ATTRACTIVENESS—comprising works of a pleasing and attractive character.

Each branch of Industry will be paid more or less according to the Class to which it belongs. Works of Necessity, or those which are laborious and repugnant, as well as occupations which tend to strengthen social ties and maintain social Unity and Harmony, will rank in the first class and receive the largest dividend. Works which are useful and which possess but a moderate degree of attraction, will rank in the second class, and will be paid the next largest dividend or highest price. Works which are naturally pleasing and agreeable, like horticulture, will rank in the third class, and will be paid the least.

As a general rule, the more attractive a branch of Industry is, the less it will be paid; and the more repugnant and laborious it is, the more it will be paid. There are some exceptions, however, to this rule: one applies to works or functions which, although attractive, tend to maintain concord and harmony,

to strengthen the social affections and cement the bonds of union.

The Series devoted to music and the cultivation of flowers will come under this exception; it would seem, according to the rule laid down above, that they should belong to the category of ATTRACTIVENESS, as they are extremely pleasing pursuits. Such, however, will not be the case; the cultivation of flowers requires great care and attention, and as this branch of Industry will be important in many respects, and will be, as we have explained, an agricultural school for children, it must rank in the category of USEFULNESS. The refining, elevating and exalting influence of Music and some of the Fine Arts connected with it, will be found of such high importance in producing industrial Attraction and in maintaining social Unity, that they will probably be placed in the first category, or that of NECESSITY.

The three classes or categories of Necessity, Usefulness and Attractiveness, will each be divided into three Orders, and in large Associations into five, so that there will be a 1st, 2d, and 3d Order of the classes of Necessity, Usefulness and Attractiveness.

Suppose the \$300,000, which in the example given above, are the part paid to Labor and Skill, are divided among the various Series, the following division, to make an approximate estimate, will take place:—

| | |
|---|-----------|
| Works of the Class of Necessity will receive, say | \$125,000 |
| Works of the Class of Usefulness will receive, | 100,000 |
| Works of the Class of Attractiveness will receive | 75,000 |

The three Orders of each Class will also receive unequal portions: the \$125,000 paid to works of Necessity will be divided as follows:—

| | |
|-----------------------------|----------|
| 1st Order will receive, say | \$52,000 |
| 2d " " " " | 42,000 |
| 3d " " " " | 31,000 |

These calculations are approximative; practical experience and observation will regulate them according to strict justice.

Each Series will be paid out of the total product of the Association the sum which is due to it, and the members will divide this sum among themselves according to the Labor and Skill of each.

"A Series," says Fourier, "will be paid, not out of the product of its particular work, but out of the total product of the entire Association, and its compensation will be in proportion to the rank it occupies in the list of works or functions, divided into the three classes—Necessity, Usefulness, Attractiveness. For instance, a Series growing grain will not receive the amount of sales of the grain it raises; the grain will go into the mass of products to be disposed of or consumed in the Association, and if the Series engaged in its cultivation is considered of high importance in Industry, it will receive a dividend of the first Class. The Series of grain-growers will

belong evidently to the first Class, that of Necessity; but in this Class there are three Orders, and it is probable that the Series engaged in the cultivation of wheat, rye, barley, oats and corn, will belong to the second and perhaps even to the third Order. Ploughing, sowing and reaping have nothing repulsive in them, and should be ranked after uncleanly and repulsive works which offend the Senses, and which will be placed in the 1st Order of Necessity.

"It will require two or three years to classify properly the different branches of Industry and the Series devoted to them, and to ascertain the rank which each should hold. If some mistakes are made in the beginning, they can easily be rectified, and will lead to no serious consequences."

"Three principal considerations are to be observed in assigning to the Series the rank which they shall hold:

"1st. Their influence in sustaining general Concord and Harmony, and in removing causes of disagreement, dissatisfaction and discord."

(The great object will be to sustain Association, from which so much wealth and happiness flows. As a consequence, the most precious Series will be that which—*productive* or *unproductive*—tends most efficaciously to maintain social Harmony and Unity.)

"2d. Repulsive and laborious obstacles connected with branches of Industry."

(Such is the work of miners, of nurses having the care of the sick and children, and all uncleanly occupations and functions. Some branches of Industry are laborious, like blacksmithing, without being repugnant; this alone will not entitle them to priority of rank.)

"3d. The degree of Attraction which occupations excite."

(The more a work or function is pleasing and attractive, the less will be its *pecuniary* value, and as a consequence, its compensation.)

"The three rules which we have here laid down, must be duly considered in estimating the class to which the different branches of Industry, Art and Science shall belong."

"The cultivation of fruit trees offers us the example of a work which will be classed low, on account of the attraction connected with it. In Association the fruit orchards will be delightful places of resort; the elegance with which they will be laid out, planted and decorated, the meetings of Series from neighboring Associations, the pleasure of collations served in the pavilions of the orchards, and various other enticements, will excite in a vast majority of persons, it is easy to conceive, a taste for the work without regard to profit; as a consequence, the Series of fruit-growers will be placed in the class of Attractiveness, and receive one of the least dividends."

As a general rule, which we have already stated, and which is easily understood, we may say that the more a work is attractive, the

less it will be paid; and the more laborious and repugnant it is, the more it will be paid.

If injustice were involuntarily done to any Series, if it were ranked too low, it would soon be perceived; there would be a slackening of attraction on the part of its members, and the branch of Industry with which it was engaged, would be abandoned. When this happens it will be necessary to connect additional incentives with it—one of which will be the assigning it a higher rank, and increasing the dividend allotted to it. Suppose, for example, it were found that there was an indifference for the work of cooking, and that the members of the Series devoted to it were gradually abandoning it; measures would have to be taken to increase the attraction for this important occupation. The kitchens, for example, could be more conveniently or elegantly fitted up, the Series increased in number and the division of labor made more minute, so as to require less time from each member, and a larger dividend awarded to the work. An analogous process would be applied to any other branch of Industry which was found to be declining.

Practical experiments will gradually show the Class to which each branch of Industry should belong; if it were found that some branches drew a large number of persons to their exercise—more than were required—from the attraction inherent in them, the Series devoted to them would be lowered in rank and paid less. Suppose Confectionary—classed in the 3d Order of the category of Usefulness—attracted very strongly, it would be lowered to the category of Attractiveness, and receive a smaller dividend; if Cabinet-making—classed in the 1st Order of Usefulness—attracted more members than were wanted, it would be lowered to the 2d, then to the 3d Order of Usefulness, until some of them left the work. By this and other means equilibrium will be maintained in the exercise of the various branches of Industry, and the prosecution of all will be secured.

In classifying the works and functions of Association, many of the Professions, such as Medicine and Surgery, will belong to the first Class, or that of Necessity; repugnant and laborious Occupations, such as care of the sick and children, mining, blacksmithing and masonry, will also belong to the Class of Necessity: Works of importance to health and comfort, such as cooking, will rank in the same Class; the care of Animals will belong, no doubt, to the classes of Usefulness and Attractiveness; Carpentry to the class of Usefulness; Printing probably to the same class. But few branches of the mechanical Arts would belong to the class of Attractiveness, as they are naturally less attractive than agricultural and some other kinds of pursuits. To all those branches of Industry and Professions, which are naturally offensive or repulsive, artificial incentives must be applied; they must be paid more and more highly honored, and upon those who exercise them, various privileges must be conferred.

The members of an Association cannot fail being satisfied in a pecuniary point of view, as they will know beforehand the dividend or share of the profits, which each branch of Industry or Series will receive, and they will be perfectly free to choose those Series which they prefer.

It is in the important operation of a Division of Profits that we shall see the necessity of frequent changes of occupations, and of the members of the Association belonging to several Series. "If each individual," says Fourier, "pursued but one branch of Industry; if he was a carpenter, a gardener or a mason only as at present, and took part in but one Series, he would wish the Series of carpenters to be paid the highest, if he was a carpenter, and the Series of masons, if he was a mason; but as he will belong to a large number of Series, he will not desire that one among them should be exorbitantly paid, as he would lose in others by it; his interests will be balanced and equalized, and he will, from personal interest, be induced to speculate entirely contrary to what people now do, and advocate strict equity." Besides, he will have friends and relatives in numerous Series, whose interests he will wish respected; these various considerations operating together will be *practical* means, which should always be combined with *moral* considerations, of inducing him to desire the most just and equitable Division of Profits, and exact Justice in every respect.

All the Series of an Association will hold a general meeting at the end of the year, or at the annual settlement, when a general division of the Product or Profits of the past year will take place, and each Series will receive that portion for its share to which it may be entitled, and which will be regulated by the three classes of Necessity, Usefulness and Attractiveness. Each Series will divide among its Groups the amount awarded to it, and each Group will, in turn, divide among its members its particular share.

As Necessity, Usefulness and Attractiveness are the three considerations which will be taken into account in the payment of the Series, so Labor, Capital and Skill will be those which will be observed in the payment of Individuals.

The part awarded to Labor will be divided among the members of the Groups according to the *time* which each has worked, and the *value* of his work. As has before been stated, deductions will be made for time lost by absence from the Groups, and candidates for admission or learners will receive but a fraction of a full share. As the members of a Group will work together, they will be able to appreciate the services and the merits of each respectively.

The part awarded to Skill will be divided among the officers of the Groups, who will possess the most talent or skill, and among the older and more experienced members.

In organizing the first Association, some deviations from the system which we have here laid down for the division of profits may take

place, and be continued for two or three years, until it is fairly in operation. We will mention two.

To induce capitalists to furnish the means necessary to found an Association, a fixed rate of interest, which should be a little above the legal rate, may be guaranteed to them, in the place of one quarter of the product. A great many persons will prefer a moderate certainty to the most favorable chances of a large dividend; and a certainty as regards interest may induce men of means to take stock in Association, when they would not otherwise listen to the proposition. At the end of the year, when the amount of the total product is ascertained, and before any division of profits takes place, a sum sufficiently large to pay the interest upon the investment or capital stock, will first be taken out of it and applied to this purpose. The balance, whatever it may be, will be divided among those who perform the Labor.

A second deviation may take place in the mode of paying the Series. If the founders of an Association should find it difficult to classify the Series according to *NECESSITY*, *USEFULNESS* and *ATTRACTIVENESS*, they might simply pay to each Series and to each Group, the value or amount of the sales of its product.

Suppose, for instance, a Group of wheat-growers raises five thousand bushels of wheat, worth \$6000. After deducting from this sum commissions for sales, and \$1500 or one quarter to pay the interest on the Capital Stock, the balance, about \$4500, would be awarded to the Group, which would divide it among its members according to Labor and Skill. Those Series engaged in branches which are not really productive, such as nursing and teaching, would be paid at a fairly established rate, according to the importance of their labor, out of a general fund, which would be formed by deducting a certain per centage from the total product before any division took place.

This mode of division would simplify the operation, as each Group would receive whatever it produced, but it would not answer for an Association fully established, as an equilibrium in the prosecution of the different branches of Industry could not be maintained; those which were the most profitable might be the most attractive, and all others would in consequence be abandoned for them.

We will answer two objections here, which should have been mentioned in speaking of the Series. It may be objected that the frequent changes of the Groups and Series 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 changes in agricultural pursuits, and half that time for manufactures and other occupations in the Edifice of the Association. They 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, and it would lead to excesses, if it were not

frequently tempered by relaxation between changes.

The members of the Association will meet in the afternoon daily at the Exchange, where they will discuss and regulate various matters of interest and pleasure—among others the occupations of the Series for the following days. By this means perfect order and regularity will be preserved in all the operations of Industry.

Another objection is, the size of the Domain. Being three miles square, it will be too far, it will be averred, to go to the different kinds of work; but we must recollect that as the Edifice will be located in the centre, it will only be a mile and a half to the outer limits of the Domain; around the Edifice will be located the gardens, some of the fruit-orchards, the out-houses, and all branches of Industry which require daily attention. The grain fields, woodlands, etc., which require attention at certain seasons only, will be located at the more distant parts of the domain: avenues, bordered with trees and flowers, will wind through it, and some carriages, like our omnibuses, will be in readiness to convey the Groups to their respective positions.



REASON FOR THE DIVISION OF PROFITS BETWEEN CAPITAL, LABOR AND SKILL.

We will point out briefly the reason why the Profits of Industry are divided between *Capital, Labor and Skill*. It is based upon the principle that whatever is produced should be divided among the producing Powers; and Capital, Labor and Skill being the three sources of Production, or the powers that create wealth, they are entitled to the wealth which is produced. Let us explain this.

Capital is the accumulated product of *past Labor*, or of *Labor done*. To understand this, it is necessary to know in what Capital consists. It consists in works, products and improvements of all kinds, (edifices, manufactures, workshops, clearings of the soil, vessels, rail-roads, tools, implements, machinery, metals, flocks, etc. etc.) which are the results of human Industry. In speaking of Capital in connection with Labor and Skill, we will call it what it really is, *past Labor*, as it will make our explanations more easily understood.

When *past Labor* facilitates the performance and increases the productiveness of *present Labor*, it should receive a part of its product. We will make use of an illustration to prove this clearly. Suppose a body of men settle upon a tract of land in a wild state, which is covered with forest, and that with labor they clear it, bring it under cultivation, erect buildings upon it, construct implements, rear flocks and render it productive and valuable. These improvements are the results of *past Labor*, and constitute Capital. When this work is accomplished, suppose a second body of men join the first, and live

with them upon the land: they find houses to inhabit, teams and implements to work with, and the soil prepared for cultivation; with the aid of these improvements, which are the product of past Labor, they can produce easily and abundantly from it, whereas had they come upon it in the wild state without any improvements and facilities for applying their (present) Labor, they could have produced nothing from it.

Would it not be just that the new comers should give to those who had preceded, and prepared all these facilities for them, a share of the product of their labor? Undoubtedly, for the *past Labor* of the first settlers created in reality a part of the product.

What should this share be?—that is, what portion of the product, should *present Labor* give to *past Labor* for the aid lent to it? The answer to this question determines the rate of interest to which Capital is entitled. From our remarks on property and the division of profits, it will be seen that we estimate this share at about one quarter, or three-twelfths.

If a Stock Company furnishes capital with which to buy the land for an Association, to erect buildings upon and stock it, those who enter the Association will hold the same relation to the Company as the new comers did, in the case above, to those who had prepared and improved the wild lands by their labor, and they should give to the Company an equal share of the product or profits of their labor—that is, about one quarter.

Thus Capital or *past Labor* is entitled to a share of the product, because it aids and facilitates *present Labor* in creating this product; its right to a part of the product is perfectly legitimate, and they who contest it, do not understand clearly the sources of production.

We will explain in connection why Labor and Skill should receive each a part of the general product; to do this we will recur again to a practical illustration. Suppose a number of persons, forming a Group of grain-growers, are engaged in cultivating wheat. Labor, which consists in ploughing, sowing, reaping and threshing, is the principal means of production, and should receive in consequence, the largest share of the product, which we estimate at about seven-twelfths.

In the Group there are some members who, we will suppose, possess superior knowledge and skill; by means of their directions and advice, such excellent methods of cultivation are followed, and the Labor of the Group is judiciously directed and efficiently applied, that it produces a great deal more than it would have done, had not knowledge and skill lent their aid. The members of whom we speak, may have spent years in acquiring the experience and skill which they possess, and as they have aided materially in increasing the product, they should in strict justice receive a part of the product. We estimate the part at about two-twelfths.

To sum up—

CAPITAL, which furnishes the means, or prepares the way for producing, is the first Source of wealth.

LABOR, which creates the product, is the second Source.

SKILL, which directs Labor wisely, judiciously and efficiently, and renders it additionally productive, is the third Source. (Skill comprises practical experience, natural talent and scientific acquirements.)

If we weigh duly the respective values of these three great Sources of Production, taking into consideration, first, the importance of the Improvements, which enable man to labor advantageously; second, the absolute necessity of Labor to create or produce; and third, the value of Skill, which directs labor wisely and efficiently, it will be found that the Improvements or Capital should receive about three-twelfths of the total product; Labor, seven-twelfths; and Skill, two-twelfths. Practical experience will modify these proportions, if found necessary.

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THE SACRED LEGION.

MEANS OF PERFORMING UNCLEANLY AND REPULSIVE BRANCHES OF WORK.

THERE will be in Association—if not in the first one, at least as soon as a perfect establishment is founded—a Series which will take upon itself, from a sentiment of Devotion or Self-Sacrifice, and from Social Charity and Religious Philanthropy, the performance of those functions and works which are in themselves repulsive and uncleanly, and which are now looked upon as degrading. The repugnance of such works is now overcome by pay, and they are performed from necessity by degraded classes. In Association, *no class or part of the community must be abased to fit them for the performance of repulsive and uncleanly functions*; as a consequence, powerful incentives and inducements must be connected with such functions, and their execution must be induced by an appeal to the highest and noblest Sentiments in man—to Devotion and self-sacrificing Love, so that they may be performed with voluntary enthusiasm.

The Series, which will assume the performance of uncleanly and repulsive works and functions, will be called the SACRED LEGION. It will rank first in public estimation and will take precedence of all other Series. It will be composed principally of Boys of an ardent temperament, from the age of nine to sixteen. Boys have at this age, as we know, no natural antipathy or repugnance to dirty or offensive contacts. To compass a trick, they will sometimes resort to the most filthy expedients without any regard to personal considerations: indeed, it may be said that a majority of them have a taste for dirt, and this inclination will overcome any dislike for the uncleanly works which they will assume in Association, and allow them to take part freely in the Series

or Corporation of the Sacred Legion, which they will be induced to do from Devotion and social Philanthropy, and from the high honor and consideration which will be bestowed upon its functions.

This Series must be numerous enough to require the attention of the members for but an hour or two every other day, and admission must be made difficult, and considered a signal favor. The works of the Sacred Legion will not be productive, and yet they will be considered the most valuable; for this noble Corporation, in assuming from Social Charity and a spirit of Self-Sacrifice uncleanly and repulsive occupations, will obviate and smother numerous causes of disagreement and dissatisfaction, prevent the debasement and lowering in public estimation of any Class, do away with the spirit of caste and false distinction in Society, and maintain free intercourse and friendly union between all its members.

The members of the Sacred Legion will not be degraded by the work which they will perform, because they will execute it from generous and noble sentiments and motives, which will exalt and dignify in public estimation its functions.

This reference to the Series of the Sacred Legion will serve to answer the question, which will be raised in many minds, as to the manner in which all dirty or uncleanly work, and repulsive and disagreeable functions, will be performed in Association. The performance of works and functions of this class, now so degrading, will result from the action of a passion in man which has not been at all understood, but has been fully analyzed and explained by Fourier; it is the passion of Self-Sacrifice. This passion requires satisfaction as much as any passion in the human heart; it manifests itself by acts of devotion, and delights in privations and self-imposed labors and dangers for the good of others; it presents in Man what appears the strange anomaly of satisfaction and pleasure being found in discomfort, privation, and even suffering.

This Passion is often exhibited at present by Sisters of Charity, who devote themselves to the care of the sick, by certain classes of Missionaries, and the Forlorn Hope in Armies.

We find also in the Evangelists a typical example of the performance of a lowly and menial function being sanctified and exalted, and the sacred obligation of its performance inculcated by practical precept. The act to which we refer may be considered as the Type of a class of Functions and Duties, which must be performed in human societies, and the hand by which this act was performed, should sanction the work in the eyes of the Christian world.

" Jesus riseth from supper, and laid aside his garments; and took a towel, and girded himself.

" After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel, wherewith he was girded.

"Then came he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered, and said unto him, what I do, thou knowest not now; but thou shall know hereafter."

"Peter saith unto him: Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.'

* * * * *

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, that you should do as I have done to you.

"Verily, verily, I say unto you, the servant is not greater than his Lord: neither he that is sent, greater than he that sent him.

"If ye know these things, happy are ye if ye do them."—St. John xiii.

"The whole system of Attractive Industry and Social Harmony," says Fourier, "would fall prostrate, if means were not found of connecting powerful incentives with the execution of all uncleanly, repulsive and disgusting branches of work, the performance of which is now only procured by pay and the debasement of a portion of our fellow-creatures."

"If there existed in the Combined Order one single function, which was despised and deemed ignoble and degrading for the persons that exercised it, all inferior parts and duties in the different branches of Industry—in the stables, kitchens, private apartments, manufactories, workshops, etc.—would soon be despised; this degradation would gradually extend from branch to branch; a contempt for Industry would grow up again by degrees, and the result would be that those persons who produced nothing, who lived in idleness and were of no service to Mankind, would constitute as at present the polite and respected Classes."

"It is reserved for the SACRED LEGION to preserve the Social Body from this Contamination, by taking upon itself from generous Devotion and a spirit of Self-Sacrifice the performance of all uncleanly and despised works and functions, which it will exercise for the *Mass* and not for the *Individual*."

"To the labors of this noble Corporation will be due the maintenance of general Friendship and social Equality among all Mankind, which is one of the cardinal conditions of SOCIAL UNITY. The Sacred Legion 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 dirty and degrading functions will consequently alone remain, and they will be assumed by the Sacred Legion, composed principally of youths. This will be a charity of a high order, as it will prevent the social inequality and abasement of any class of Society or portion of Mankind: it will establish that Fraternity—that *free* and *friendly* In-

tercourse between all Classes, which has so long been the dream of politicians and philosophers."

"The Sacred Legion will rank as the SERVANT OF GOD in the maintenance of INDUSTRIAL UNITY. Preserver of Social Honor, it will crush the head of the serpent in a social sense, for it will purge from Society a venom worse than that of the viper. In assuming all filthy and degrading occupations, it will smother that Pride, which in undervaluing any of the industrial classes, would destroy general Friendship and establish anew distinctions of rank and the spirit of caste in Society. It will be the centre of all the social virtues, and will furnish one of the four supports (the third) on which Association will rest."

"Industrial Attraction.

"Equilibrium in the Division of Profits.

"Friendly Intercourse between all classes.

"Equilibrium of Population without unnatural restraints."

"The Sacred Legion will be paid by honors without end! In important industrial enterprises, it will take the lead, and receive from the highest authorities the first salute. In the church its place will be at the altar, and in all ceremonies it will occupy the post of honor!"

We will conclude this article by quoting a few remarks from the LONDON PHALANX by HUGH DOHERTY, which explains beautifully the principle of Self-Denial and Self-Sacrifice.—

"Self-Denial is the essence of Religion, the principle or bond of universal Unity. According to FOURIER, it is the seventh note or element of every principle of action in the soul of Man in true development, and every Corporation or Series in associative Unity will contain a Group of votaries devoted to the service of Religious Unity and Self-Denial—temporal and spiritual—corresponding to the Sabbath, or the seventh day of every week, which God has set apart for worship and religious contemplation."

"The law of life and universal Unity, according to Fourier, is this: "God distributes to his creatures their particular Attractions and Desires in due proportion to their Destinies respectively, and the exception to this law of distribution is, that Man, while here on earth, aspires to heaven and a higher Destiny than he can here enjoy. This being the exception to the law of life which binds him to the earth in his attractions and desires, is then the link of universal Unity, which binds the soul of Man to heaven while yet on earth, and every seventh function in material and spiritual life should be religious, and diverge from earthly satisfaction to immediate heavenly aspiration as an act of self-denial and devotedness, or sacrifice of self to God and universal Unity. This is the principle which leads FOURIER to organize a Group of Self-Denial in every corporation of Industrial Activity in a united body, as well as an especial

corporation of the clergy as the Spiritual Pastors of the flock. It universalizes the religious aspiration, and reduces it to practice as a principle of self-denial and devotedness in every sphere of action in Society; so that self-denial and religious purity will run through all the veins of social life, and purify existence in its very source."

"This would be impossible in false and individualized Society, as it exists at present, but in genuine Associative Unity according to the principles ordained by Providence, it is not only practicable, but essential to the purity of life, both individually and collectively. It is the bond of Universal Unity, the Christian principle of truth and heavenly self-denial manifested in all Mankind, as Christ himself was manifested individually in the flesh."

GUARANTEE OF AN AMPLE SUFFICIENCY.

AN AMPLE SUFFICIENCY, or the means of supplying the physical wants and of securing health, comfort and agreeable recreation, must be guaranteed to every human being. This provision is termed by Fourier the "*Minimum*," to which every being is entitled by virtue of his humanity and his existence upon the earth. It will comprise an abundant supply of food, clothing, lodging and recreation;—or more strictly defined, admission to the public tables; the possession of a good apartment; changes of comfortable and genteel clothing; the privilege of entering and using the libraries, reading-rooms, baths, etc., and the right of attending concerts, festivities, the amusements of the Association, and social unions and public assemblies.

Man without the full satisfaction of all his physical wants, without an abundant supply of the material comforts which his physical nature requires, without freedom from care and anxiety for himself and his family for the present and the future, without pecuniary independence, cannot enjoy his most precious rights, cannot possess perfect Liberty, for his time and his person are not his own, and cannot give freedom and expansion to higher sentiments and feelings of his nature.

The guarantee to every individual of a Sufficiency or *Minimum*, is consequently the first condition of a true Social Order. Without it, there is that frightful *Uncertainty of the Future* with its harassing cares and slavish dependency, which render it necessary for every being to think exclusively of himself, to practice selfishness and smother the generous feelings and affections of the soul.

The objection will be raised that if Association guarantees a Sufficiency to Man, he will abandon Industry, and pass his time in idleness: he would do so, if Industry were to remain repugnant and degrading as it now is; and hence the absolute necessity of rendering Industry Attractive, so as to induce man to devote himself with pleasure to its pursuits,

and produce enough to secure to Society a reciprocal guarantee for its guarantee of a Sufficiency—that is, a return for its advances.

"There is," says Fourier, "no real liberty or independence, without the guarantee of a Sufficiency or Minimum."

"There is no Sufficiency, without Attractive Industry."

"There can be no Attractive Industry with the present isolated and individual system of Labor."

"Consequently a Sufficiency, sustained by a system of Attractive Industry, is the sole avenue to Liberty and Independence."

"To enter this avenue, we must extricate ourselves from the present false and incoherent system of Society called Civilization, and enter into the Combined or Associated Order."

This Institution of the Combined Order—the guarantee of a "Minimum"—will be the inauguration of a Social Providence in human societies, and the practical realization of the prayer of Christ, that Humanity should have its "daily bread." It will correspond to that wish as the SACRED LEGION will correspond to the act of humble devotion and charity referred to in describing that Corporation. It could be shown that there will be in the Combined Order, institutions and practical arrangements which will correspond to or be types of all the precepts and wishes of Christ.

SYSTEM OF EDUCATION IN ASSOCIATION.

[FROM FOURIER.]

EDUCATION OF EARLY INFANCY, EXTENDING TO THE AGE OF TWO YEARS.

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.

The object of the Education of Association is UNITY (in manners, language, habits, belief, etc.), and a complete moral, intellectual and physical DEVELOPMENT of all beings.

To attain these ends it must: First, 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 faculties of the mind and the passions.

Second, it must embrace all parts of the body and all the passions of the soul, and give perfection to both. Our present systems do not perfect the body, and they vitiate the passions by selfishness and duplicity.

Internal Riches or Health, and External Riches or the means of material Comfort and Happiness, being the *primary*, though not the *first*, wants of Man, the Education of Association should commence by directing the

child to productive Industry, which is the source of both. To do so successfully, it must destroy a shameful characteristic of civilized Society, which does not exist in the Savage state—that is, the coarseness and rudeness of the poorer Classes, and the difference between them and the richer Classes in language and manners.

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 Poorer and the Richer as there are at present, the same result which we now see—that is, incompatibility of classes and gross incongruity 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 Association, as well as for the entire globe, and which will everywhere establish Unity and Politeness of manners. People in Association will feel as much friendship for each other as they now feel indifference, dislike or hatred. An Association will consider itself as a single family perfectly united:—now an opulent family cannot wish that one of its members should be deprived of the education which the others have received.

We will remark before proceeding farther, that the maintenance of the two extreme ages—that is, of little children up to their fourth year, and of persons extremely advanced in age or infirm, will be considered in the Combined Order as a branch of Social Charity: the Association will, in consequence, bestow gratuitously every care upon the child until it is four years old. The Association will defray all the expenses of the nurseries where the children are taken care of. (If this gratuitous care be not extended beyond the fourth year, it is because children after that age will make themselves useful enough to pay the slight expense of their maintenance.) The Series of nurses and assistant nurses will, like other Series, be paid by a dividend out of the general product.

The Association will fit up in one of the wings of the Edifice large, convenient and healthy nursery-rooms, where the child will be supplied with every comfort and convenience that its tender age and well-being demand. With our present defective methods, a cradle only is provided for the child as a place of repose; in addition to the cradle, the child in the nursery of an Association will be furnished with an elastic matress, on which it can lay and roll; these matresses will be separated by silken nets, so that the children can see but not touch each other. The rooms will be kept at the proper temperature, so as to admit of the child being lightly dressed, and to dispense with heavy swaddling clothes. The doctors will visit the nurseries daily.

As perfect Liberty in all relations will exist

in Association, the Mother can, if she wishes, have her child in her own apartments, and take care of and bring it up as she desires; or she can take part in the Series of Nurses, and be with it in the large nurseries—aiding in taking care of other children, and being well paid at the same time. Association will secure to mothers all the rights that they now possess, and will, in addition, offer them the advantage of nurseries fitted up in the most complete and perfect manner, and release them from the slavish duties which they now must often perform.

The Nurses will be in constant attendance, they will be divided into Groups, and will have their duty to perform by turns, so that they will be 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 her child. This duty performed, she can devote herself to all the occupations of the Series to which she belongs.

The Nurses and Assistant-nurses will receive not only a large dividend for their labor, but they will be paid high honors; they will be considered as common mothers, and hold a high rank in all festivities. The combination of all these inducements is necessary to organize a Series with a passion for a work so little attractive in itself.

In Association, the most opulent mother would not think of bringing up her child isolatedly in her own apartments, although she would have perfect liberty to do so. 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 Series 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 its conveniences, 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 a person in the most moderate circumstances in Association will be educated, than can be those of the richest Potentate at present.

Everything 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 arrangements and comforts which it would find in the nurseries of an Association, and for want of them, it distracts by its cries, parents, servants and neighbors, while it injures its own health.

We will refer briefly to the first germs of intellectual Education, which will be given in Association to the child during the first and second years of its age. This primary Education, the most wealthy Classes cannot

now give to their children. A great expense is often incurred, and with no other result than to pervert the character of the child, misdirect its faculties and injure its health.

At the age of six months, a period at which at present not the least instruction is given to children, the greatest care will be taken in Association to develop and refine their Senses, and to give them corporal Dexterity; the exclusive use of one hand or arm, which renders the other awkward and in part useless, will, for example, be avoided. A correct ear for music will also be given to children by singing trios and quartettes three or four times a day in the nurseries, and by teaching those who are old enough, to march to the sound of instruments. Methods will also be employed to add great delicacy and acuteness of hearing to correctness of ear, and to perfect the other Senses.

The profession of Nurse will, consequently, require numerous qualifications, and will not merely consist as at present in singing songs out of tune, and in frightening children with ghost stories to keep them quiet. The Nurses will study the means of preventing their cries, as calm is necessary to their health.

The noise of infants, which is such an annoyance at present, will be very much diminished in the nurseries of an Association. Those of a restless intractable character will be less turbulent, less noisy than are at present those of a good-natured character. What means will be employed to pacify them? Will the nature of these little creatures be changed? No; but diversions and amusements will be procured for them by placing them in the company of children of sympathetic characters. The most noisy will cease their cries, when they are placed with a dozen other little creatures as intractable as themselves. They will silence each other by their screams, something like those bragadoios who become perfectly mild and abandon their overbearing conduct, when they are in the company of their equals.

Other diversions which may be necessary will soon be discovered by the Nurses. We will here merely lay down in principle the necessity of uniting children of sympathetic character. The most screaming and intractable will become manageable by being classed with their fellows, and will quiet each other not by threats or punishments, but by the effect of that corporate 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 harasses them, and harasses itself.

In concluding these preliminary remarks, let us lay it down as a principle, that Man is a being made for *Harmony and for all kinds of Association*: God has given to every age, inclinations adapted to the means and resources of Association. These resources are wanting in civilized Society: both the Child and the grown Person are deprived of them; and as the child, deprived of speech, cannot

explain its wants, it, of all ages, suffers the most by the absence of the Serial organization. Infancy being less provided with reason than mature Age, insists more strongly upon the satisfaction of its instincts—for the gratification of which no means now exist. It protests by its cries against its subjection to a system contrary to Nature—cries which are annoying to the Parent, and hurtful to the Child. The education of Association in satisfying fully the infant, will relieve the parent, and render two beings contented who are now discontented. Thus, even in early infancy, we find the pernicious action of our false system of Society; it engenders double Evil instead of the double Good, which Nature designed for us.



EDUCATION OF THE SECOND ORDER OF CHILDREN, FROM THE AGE OF TWO TO THREE YEARS.

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, commences. Unless the development of industrial Tastes or Instincts be early commenced, the whole system of Education will be a failure.

As soon as the child can walk and run about, it will pass from the first Class of children, whom we will call the *Learners*, to the Class next in age. If the child has been brought up from its birth in the nurseries of an Association, and has enjoyed all the advantages of its superior methods, it will be strong enough at the age of two years to join the children of this class.

As soon as the child enters the class of Learners, it is confided to the care of Industrial Teachers, who have the instruction of this age. They will take the child through all the workshops of the Association, and to all industrial assemblages of children; and as it will find little tools and little workshops placed alongside the large ones, where children at the age of three years 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 an Association will be 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 most 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 and methods which Nature employs to attract them to Industry.

The predominant tastes or characteristics in all children, are :

1st. Propensity to pry into everything, to meddle with and handle whatever they see, and to vary continually their occupations.

2d. Taste for noisy occupations.

3d. Propensity to imitation.

4th. Love of little tools and workshops.

5th. Progressive influence of the older upon the younger children.

There are many others, but we will mention these five first, 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 industrial Tutors will first avail themselves of the propensity of the child to pry into everything, a propensity which is so strong at the age of two years. It wishes to enter everywhere, handle everything 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 to 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 Tutor perceives this, he will teach it some little detail connected with the work, and it will soon succeed in making itself useful in some trifle, which will serve as an introduction.

In all branches some trifling details will be 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 some 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.

The child of this age will find consequently in the little workshops of an Association enticing occupations, which are nowhere presented to it at present, and which will develop its tastes or instincts for Industry. These instincts now either lie dormant or are entirely smothered.

MEANS OF DEVELOPING VOCATIONS, OR A TASTE FOR INDUSTRIAL OCCUPATIONS.

1st. Charm of little workshops and little tools, graduated in size to suit the different ages.

2d. 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 upon the child in in-

ducing it to take a part in gay and happy Groups with its equals ?

3d. Privilege of appearing on parade, and of using tools : we know how much such privileges stimulate children.

4th. Gaiety and animation, which always accompany assemblages of children, when they are engaged in Occupations which are pleasing and attractive.

5th. Propensity to imitation, or inclination to follow the example of children a little older than themselves, which is so strong in the young age, and which acquires a ten-fold intensity when their emulation is excited by the exploits of Groups of children a little older than themselves.

6th. Full liberty in the choice of occupations and in the duration of the same.

7th. Parcled exercise, or the advantage of choosing in each branch of Industry the detail which pleases.

8th. Attractive effect of large assemblages, and influence of a regular gradation in uniforms, 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.

9th. Emulation between children of the same class or age, between Groups of a same class or Series, and between divisions of a Group.

10th. Periodical chances of promotion to classes higher in age.

11th. Admiration for works which appear prodigies in their eyes, and which are performed by groups of older children—the only beings whom the younger ones choose as models.

The combination of these incentives will develop in the child in less than a month three or four of its primary tastes or inclinations, which with time will call out others : inclinations for more difficult branches will be awakened later.

Of all the means of awakening a taste in the child for Industry, the one least known and most perverted at present, 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 its operation 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 themselves, acquire bad habits and learn vulgarity of language and manners. In Association, with the incentives we have just enumerated, these same children would be led to devote themselves actively to acquiring industrial knowledge and skill.

The ignorance of the true application of ascending Imitation shows the great defect of all our present methods of education.

The child has no taste for the lessons or instructions of the father, or a teacher under

his orders; the child wishes to command and not to obey the parent. The leaders whom it chooses from passion, are always 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 8 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 are, for want of proper occupation to satisfy their love of incessant activity, more or less inclined at present 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 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 Association. The different Orders or Ages of childhood and youth 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 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 next younger age, (from twelve to fifteen and a half,) to which it will serve as a model. The same influence will be exercised by children of twelve upon children of nine; by children of nine upon children of six; and thus in a descending order upon children of four, three and two years of age. The different ages, directed by the spirit of *ascending imitation*, will, although left to their full liberty, vie with each other in excellence and activity in Industry and social Harmonies. On beholding this prodigy, it will no longer be doubted that the moral or passionnal powers in man, *developed in Series*, are the agents of the Divinity, directing him to his greatest good.

The function of industrial Tutor is of high importance, because it acts upon a decisive epoch in the education of the younger age; if the child succeeds well in the commencement of its industrial education, it will be a guaranty of success for the entire career of its childhood. Once initiated into a few branches of Industry, it soon will be into a large number, and at the age of fifteen it will be acquainted with the various branches of agriculture, manufactures, arts and sciences, with which its own and the neighboring Associations are engaged. Let us examine how this result will be effected.

A child, were it the son of a man of the largest fortune, may at the age of three years exhibit a taste for cabinet-making or shoemaking, and wish to visit the workshops of the cabinet-makers or shoe-makers, whose pursuits will be in Association as respectable as any other. If it be prevented from visiting their workshops—if its inclination for shoemaking, for example, be thwarted, under the pretext that it is an occupation 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 have 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 Association, and that it conceives a lively affection for all the Series from which it has received instruction.



EDUCATION OF THE THIRD ORDER OF CHILDREN, FROM THE AGE OF THREE TO FIVE YEARS.

In the development of capacities, the same system will be applied to the third Order of children—whom we will call the *Initiated*—as to the second Order, the Learners, 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 now useless, 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, 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 Tutor 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 little wagons, drawn, perhaps, by dogs properly trained. 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.

George and Raymond seek in their disappointment their tutor, who promises them that in three days they shall be admitted, if they will take lessons in harnessing and doing up vegetables. 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 the standard, follow to the music of their little bands.

George and Raymond, rejected by this brilliant assemblage, return with tears in their eyes to the Association, in company with their tutor. 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 to 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 tutor afterwards takes them to some other assemblage of children, and intrusts them to the care of a second tutor, after having finished his two hours' instruction.

The next day the two boys will wish to see the tutor 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 civilized Society 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 at present 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 Association 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 per-

mitted 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.

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 will be entrusted to the three first orders of childhood.

Various little privileges will be conferred upon the different Orders of children, and a variety of grades or ranks will exist in their industrial Groups. The desire of obtaining these distinctions as well as of being admitted to the privileges of the higher Orders, will be a powerful stimulus to children. The young age being but little taken up by pecuniary considerations and not at all by love, will be alone occupied with objects like the above. Every child will be 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 for admission to it 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.

When children of the class of the Initiated wish to obtain admission to the class of children next above them, they will have to go through an examination by the class they wish to enter in regard to industrial Skill, corporeal Dexterity and mental Acquisitions.

1st. They must possess testimonials of bei-

Skilful in five groups, and Learners in seven others.

2d. Undergo an examination in the performance of several industrial functions, such as the use of tools, driving and managing little wagons, performance of a part in the little bands of music, and lighting and covering fire with intelligence and dexterity. (There are various reasons for the performance of this last function.)

3d. Give proofs of corporal dexterity by going through evolutions and exercises of different parts of the body.

4th. Be examined on a scientific problem, like that of *Economy of Means*, which is a primary principle in Nature, and most intelligible to children of this age.

We have avoided all arbitrary dictation as to the sentiments and opinions to be developed in early age. We shall not incur the risk of falling into the contradictory views and theories now entertained. To ascertain a true system of Education, we have a sure guide to consult, which is Attraction.

Where does Attraction (the sum or synthesis of the desires in man,) tend ?

1st. To Riches.

2d. To Social Affections.

3d. To UNITY.

It is upon these general impulses that a true system of Education should be based. Our present systems wish first to teach the child the sciences and principles of abstract virtue, which it cannot comprehend; whereas, following the primary and earliest tendency of Attraction, the child should be first directed to *Compound Riches*—that is:

To corporeal Dexterity and Health—which are the source of *Internal Riches*.

To productive Industry—which is the source of *External Riches*.

What connexion now exists between Health and our schools, in which the child, imprisoned and suffering constraint, is tormented over the rudiments of grammar or latin? Its mind is harassed and its body stunted. Our systems of Education are consequently opposed to Nature, for they violate the primary requirements of Attraction, which tend to Compound Riches.

Such will be the two ends of the early Education of Association. It will first initiate the child into and induce it to exercise various branches of Industry, develope methodically different parts of the body, render itself useful in various branches of work, and enable it to obtain by the exercise of this variety of occupations, possession of the two Riches—**INTEGRAL HEALTH and INDUSTRIAL SKILL**. The child five years old must have fully attained these two ends.

Up to the age of nine years the education of the child will be more industrial and corporeal, and after nine, more moral and intellectual. In early age the first object is to secure the complete action of the corporeal functions, and simultaneous development of all the organs.

We have given an example of the means of interesting children in the occupations of Industry; we will give another of the means of interesting them in Studies. There is hardly any fancy more general in parents than that of having forward children; hence our modern systems of education endeavor to initiate the child into scientific subtilties, 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 doves and violets, and takes an active part in the groups which are occupied with them.

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 Tutor, who presides over the group of children occupied with the care of doves, and aids them with his advice, brings with him to their meetings a large book containing colored engravings of all the various species of doves, among which are those of their Association.

Colored 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 Tutor informs them that he has not time to comply with their wishes.

It is understood by others to whom they may apply, that they will not 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 Tutor then takes away the book con-

aining the "pretty pictures," which is wanted in the schools. The same means are 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 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 beautiful 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 present 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 our present methods, which endeavor to make of the child a geometer 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.

(Fourier has continued the subject of Education through the different orders of childhood and youth to the age of twenty; he has devoted nearly two hundred large octavo pages in his principal work to the subject; and has treated it in the most complete and integral manner, combining the greatest minuteness of detail with the highest and most universal views. The power of grasping the infinitely great and the infinitely small, is a striking characteristic of his genius. The condensed extract which we have presented, of the education of children up to the age of five years, gives but an imperfect idea of the completeness of the system which Fourier has elaborated, but sufficient, we trust, to show its immense superiority over all methods of instruction at present employed.)

SYSTEM OF INTERNAL GOVERNMENT IN ASSOCIATION.

THERE can be in Association no individual control, dictation or tyranny. With the universal intelligence and independence which will exist in the Combined Order, Government—social, civil and religious—must be the result of the *collective Will*, expressed by vote, and as it concerns all alike, it must be administered alike for the interests of all.*

* We cannot enter into a scientific explanation of the Government of the Combined Order, for to do so, it would be necessary to explain the true function of Government, which is a question of an intricate and profound character: we will state, however, in general terms that it is the securing a full and harmonious Development and right direction of the moral Powers (the passions and the sentiments) in the human soul, and that this is directly the converse of the function of Government in false and subversive Societies, which has for its object the general repression and subjection of the human passions and sentiments. We have an illustration of the nature of the function of true Government in the Clergy, whose office it is to develop, cultivate and exalt the Religious Sentiment. In the Combined Order there will be Officers whose functions in regard to the other radical spiritual elements in man—of which there are twelve—will be analogous to that of the Clergy in regard to the Religious Sentiment. Every radical Passion, as well as the Pivotal one of Religion, will have its Institution and its Officers, and the object of all will be a complete moral, intellectual and physical development of Humanity. In the subversive societies of the world, under the period of social discord and incoherence, called the "Curse," which prevails during the infancy or early ages of Humanity, and which is a time of social weakness and ignorance, the passions are in a general state of false action and disorder; they have then necessarily to be repressed, subdued and controlled, and to do this is the function of Government. The religious sentiment being the highest, and the tie of Unity between God and Humanity, has commanded respect, maintained its position, and performed to a great extent, although not fully, its true function, for it has had to take a part in the general work of repression and subjection.

The function of Government in a false social order being mainly the repression and subjection of man.

The industrial and business affairs of an Association will be confided to Councils elected annually by the members. There will be a Council at the head of each department of general interests, composed of members best qualified to fill the various departments. The Council first in rank and importance, which we will superficially describe, will be the COUNCIL OF INDUSTRY. This Council will supervise the Industrial Interests of the Association. It will consist of those persons who possess the most knowledge, skill and experience in the various branches of Industry, and in the Arts and Sciences. As in Association Women will take an active part in various industrial pursuits, they will necessarily form a part of the Supreme Council of Industry.

The function of the Council of Industry will not be mandatory but advisory in its character. It will not direct and order what shall be done, but counsel and advise with the Groups and Series as regards the direction of affairs. Composed of the heads of the Series, and the members most distinguished for their practical and scientific attainments, the suggestions and advice of this Council will always be received with deference by the various Groups engaged in Industry, but its opinion will not be binding or obligatory. For example, the Council of Industry may, from various observations, inform a Series engaged in growing grain, that such or such time is the best for reaping; the Series will receive with deference this advice, but it will not be obliged to follow it, for as the responsibility of success and the *direct* interest rest with each Series, it must, of course, have the power to consult its own wishes in regard to its own branch of Industry, but as the general interests of the Council and the Series are identical, and as Science and true Principles will always govern the enlightened Producers of Association, the Series will seldom differ in opinion with the Council, and never to the sacrifice of important interests.

This example shows how the intelligence and knowledge of the Council of Industry will be brought to bear upon every industrial pursuit, and confer advice that will be invaluable, without being dictatorial, or interfering with and superseding individual opinion and action. Thus the workmen of every Series in an Association will have at all times the

directed and misdeveloped human Passions, it must have Officers whose functions shall correspond to this work. This explains the existence of the Executioner, of the Jailer, the Sheriff, the Gens-d'armes, the Bailiff, the Police-man, the Judge, and other Officers of Courts, together with Legislators who enact criminal codes, and the Heads of Government who supervise their execution.

The present system of Government offers us in its general character a reversed image of the true system of Government, and can be studied to advantage by contrasts or opposites.

We have touched upon this subject to show that the question of Government in Association is solved by the social science discovered by Fourier, and that it is based in Association upon scientific and natural Laws.

advantage of the advice and counsel of a body of experienced men, without being subject to arbitrary control or dictation.

There are general interests, however, confided to the Council of Industry, in which it will have supreme control. With a complete knowledge of the qualities and capacities of the soil of the Domain, by chemical analysis and other means, it will appropriate it to different uses according to its character, and the general scenic harmony to be maintained in its distribution; it will point out, for example, where fruit-orchards and vineyards, meadows and woodlands, vegetable and flower gardens shall be located; where walls and hedges shall be placed, and the principal branches of Industry which shall be prosecuted; it will ascertain the value and importance of all new inventions in the mechanical arts, in machinery and implements, new discoveries in agriculture and improvements of all kinds, and introduce them accordingly, and will take measures to procure the best races of animals and the finest varieties of fruits, grains, vegetables, flowers, shrubbery, etc.

In manufactures the same general supervision would be exercised by the Council of Industry. It will be, so to say, the *Industrial College* of the Association, and will shed the light of its science and its array of talent over all the industrial affairs of the community; and at all times the Groups and Series will find it an intelligent and faithful guide to aid and direct them in their pursuits.

As the Council of Industry governs and supervises the Domain and the Industrial affairs of the Association, other Councils will govern and regulate other Departments, and nowhere will individual Authority be exercised, or official power be oppressive.

A COUNCIL OF INTERNAL ARRANGEMENTS would have the management of the internal affairs of the Association, such as letting the apartments, attending to the daily supplies of provisions, etc.

A COUNCIL OF ARBITERS, who will settle by arbitration all difficulties and differences that may arise between individuals of the Association, and judge all misdemeanors. When Association becomes general, and the system is fully carried out, this Council will be done away with, and any infraction of the laws of social Harmony will be judged by the Corporation or Series having the maintenance of those laws. We will cite merely one example—cruelty towards animals, which would come before and be judged by the tribunal of the Sacred Legion.

Until Association is fully established the Civil Law of the land will remain in force.

A COMMERCIAL COUNCIL will effect the sales and purchases of the Association, keep the Books or Accounts, and have charge of the Treasury. The members of this Council would be required to give security for the faithful performance of their trusts and the safety of the funds confided to their care.

These Councils will be elected annually by the members of the Association.

GENERAL GOVERNMENT.

THE General Government of the Combined Order will, like the Internal Government of single Associations, be Representative, and will embrace and supervise all social interests and departments of human activity. There will be State, National and higher Legislative Bodies, of which the system of Government of the United States, with its State and National Legislatures, gives a general idea. These Legislative Bodies will be grand Councils of Industry, Art and Science, and their mission will be to develop the resources of Nations, to supervise national improvements, and to encourage and perfect Agriculture, Manufactures, and the Arts and Sciences, for which now almost nothing is done by government, with the exception of a few partial and indirect attempts to encourage Manufactures.

The energies of Government throughout the world are at present miserably paralyzed by party spirit, and wasted in party intrigues; the political power is unfortunately too much in the hands of selfish cliques and parties, and too much the servant of Trade, Capital, Privilege and exclusive interests. In the Government of the Combined Order there will be Unity of purpose, and the intelligence and energy centered in it will be directed to the encouragement and development of Universal interests.

MEANS OF SPREADING ASSOCIATION
AND RENDERING IT UNIVERSAL.

And this Association is a simple thing; an easy thing; a harmless thing; a moral, an industrial, a refining thing; a divine, enthusiastic, and religious thing. The "grain of mustard seed, which indeed is the least of all seeds, but when grown, it is the greatest of herbs." And Association, the smallest of all religious and political establishments, is, in spirit and in truth, like the Kingdom of heaven; and the germ of the highest and the greatest Institutions in both Church and State.

DOHERTY.

The idea of effecting a reform in the present organization of Society and of establishing a new Social Order in its place, appears at first sight so vast and stupendous an undertaking, that it is deemed impracticable, and beyond the means and power of Man. An examination of the subject, however, will satisfy the most incredulous and prejudiced minds that it is neither wild nor impracticable, but, on the contrary, that it is feasible and easy, and that Association offers us the means of effecting peacefully and in the interest of all classes, a complete transformation in the social condition of the world.

The whole question of effecting a Social Reform may be reduced to the establishment of one Association, which will serve as a model for, and induce the rapid establishment of others. If one Association be established, and it is of little consequence where, which will

prove practically to the world the immense advantages of the system, its vast economies, its safe and profitable investment of Capital, and the prosperity, health and happiness which it will secure to mankind, it will spread with a rapidity which the most sanguine cannot anticipate.

It will be with Association as with all those great practical improvements, which are adopted at once and by general consent and approbation, when the immense benefits which they confer are demonstrated by experiment. The Steamboat offers among a thousand others a striking illustration of this. It was only necessary for Fulton to build one steamboat, and to prove to the world by one practical experiment the great advantages of steam navigation, and soon the rivers, the lakes and even the oceans of the world began to be covered with them. It will only be necessary to establish one Association, and demonstrate by one successful experiment the immense advantages which the system offers, and the same results will follow, except that Association will spread with infinitely more rapidity than the steamboat, because it affects directly all the interests and the happiness of mankind.

An Association of eighteen hundred persons is the primary and simplest element of the social Organization which we advocate, and is to the Combined Order what the Township is to the present Social Order.

What is a Township? It is the smallest element, germ or political compact of the State. In what does it consist, and what is its organization? It consists in a tract of land, varying considerably in size, but which may be estimated upon an average at about six miles square, and upon which reside a greater or less number of isolated families, living in separate houses, on separate farms, and with interests separate and distinct from each other; it has its civil or political organization, and is an independent little body politic in the larger one of the State or Nation. The Township is nearly the same in all civilized countries: in England it is called the Parish; in France the Commune; in Germany the Dorf; in Italy the Paese; and in some parts of the United States the Hundred, but generally the Township.

A State or Nation, however large, is but a repetition of Townships, as a City is but a repetition of Houses. The United States, for example, is composed of States, the States of Counties, and the Counties of Townships; thus the United States is but a repetition of Townships. And as a City built of badly constructed houses, is a mass of architectural deformity and disorder, so a State or Nation composed of falsely organized Townships, is a mass of social and political discord and incoherence. Now if we can, with a knowledge of true architectural principles, build one house rightly, conveniently and elegantly, we can, by taking it for a model and building others like it, make a perfect and beautiful city: in the same manner, if we can, with a

CITIES IN THE COMBINED ORDER.

knowledge of true social principles, organize one township rightly, we can, by organizing others like it, and by spreading and rendering them universal, establish a true Social and Political Order in the place of the old and false one.

It is in the defective organization of the township that we must seek for the causes of existing social Evils and Disorder—of repugnant industry, of complication and waste, of conflicts of the individual with the collective interest, of false and envious competition, of a bad application of labor and talent, and of poverty, destitution and suffering. These defects, evils and disorders being common to all the townships of a state or nation, the result is *universal* social evil and disorder.

An Association such as we propose, is nothing more nor less than a rightly organized township; it will require a tract of land about three miles square, on which about eighteen hundred persons or three hundred families will reside; and instead of living separately in isolated dwellings, they will live unitedly in one noble edifice; there will be economy and order, there will be unity of interests, concert of action, a judicious application of labor, capital and skill, and general ease, intelligence and affluence. If we can substitute peaceably and gradually Associations, or *rightly organized townships*, in the place of the present *falsely and defectively organized townships*, we can effect quietly and easily, without commotion or violence, and to the advantage of all classes, a social transformation and a mighty reform.

By means of Association, we shall be able to establish order, prosperity and harmony of interests and action in the primary element—that is, in the *foundation of society*, and these characteristics being common to all Associations or reformed townships composing the state or nation, the result will be *universal* order, prosperity and social harmony.

It is evident then, that the whole question of a *universal* Social Reform and the establishment of a true Social Order upon the earth, resolves itself into *the right organization of one single township*. If this organization is known (and we declare that Fourier has discovered it), it is clear that there will be no difficulty in reforming the present system of Society and establishing a true one in its place.

In concluding, let us point out briefly the process which will be followed in spreading Associations and rendering them universal. A body of men, inspired by the great idea of a social reform, will unite, who will found a first and model Association; when the world sees the incalculable advantages, which unity of interests, truth in practice, attractive Industry and a complete system of economies secure to them, it will begin to imitate the movement of the pilot band; a second, a third, a fourth, a fifth Association will be founded, until a district of country is covered; we shall then see a large tract of country

spread over with Associations, instead of incoherently organized townships.

If a district can be covered with Associations, it is certain that by spreading them, a State or Nation can be covered; and if a Nation can be covered, a Continent can be covered; and if a Continent, the whole Globe. The work of a universal social Reform, which now appears gigantic and impracticable, will in reality be simple and easy, and require but a commencement upon a small scale—one single Association, which will exhibit the truth in practice and convince the world by ocular demonstration.

CITIES IN THE COMBINED ORDER.

We have shown that Universal Association is contemplated by its advocates, and that the reform which will lead to it can be effected peacefully and gradually, without injury to any class or any interest in society. The universal establishment of this new Social Order, renders it necessary that Cities should be provided for; the doctrine of Association would be incomplete and imperfect, if it did not provide for universal and collective arrangements in Society, as well as for the details and minute arrangements of a single Association. Cities are necessary parts of the social machine, and we will briefly glance at their construction and arrangement in the Combined Order, for they must differ materially and widely from Cities of the present social order.

The contrast between the Cities of the Combined Order and the Cities of existing society, will be as striking and as brilliant as the contrast between the comforts and splendours of an Association or combined household, and the inconveniences, monotony and dulness of the single or isolated household.

What is the general character of a City in civilized Society? and what will it be in the Combined Order? A brief answer to these questions may convey to the reader an idea of the difference between them.

A City at present is a heterogeneous mass of small and separate houses of all sizes, shapes, colors, styles and materials, which are crowded together without regard to architectural unity or design, convenience or elegance; it is cut up with irregular and narrow streets, dark lanes, confined courts, and cramped yards and alleys; it has its dirty and muddy streets, that annoy the inhabitants; its filthy gutters that fill the atmosphere with noxious exhalations which are injurious to health, and presents a scene of confusion, incoherence, waste and disorder.

A City of civilized Society is a vast and crowded receptacle of human beings not connected with each other in friendly union and orderly association, but huddled together in conflicting and antagonistic aggregation. It is, for the most part, a sink of poverty, and with its isolated dwellings, the hiding place

of a thousand vices and crimes. All that our civilized Cities can boast of in regard to riches and splendor, intelligence, refinement and enjoyment, serves but to render the poverty, the ignorance, the degradation and suffering, which abound in them, more hideous and painfully disgusting.

The cities and capitals of Association must contrast most powerfully with those of civilized Society, and they will do so. A City in the Combined Order will be a Group of magnificent Associations, disposed with order and unity of design, surrounded by noble and extensive gardens and grounds, for the recreation and healthy occupation of the inhabitants, in which all the beauties of nature and the perfections of art will be combined and united to charm and delight.

For every twelve Associations there will be one Association which will be the Capital or head of the twelve, corresponding in some degree to the county town of a county. It will be the administrative centre of the Associated County, and at it will be held the periodical exhibitions of Industry, Art and Science, public celebrations, etc.

A District of country comprising several Associated Counties, or about one hundred and fifty Associations, will have a larger Capital, formed of a Group of Associations, as above described.

A State composed of several Associated Districts, will have a larger Capital, formed of a Series of Associations, or of a number of single Associations arranged in Serial order. Nations and Continents will have, likewise, their Capitals, which will be embellished and adorned with all the resources of creative Art and Industry, and the magnificence of which can only be conceived when we consider the wealth and power of Nations in Universal Association, and the collective pride and interest which they will take in all grand unitary arrangements.

The science of Association teaches us the Unity of the Human Race, and that this unity requires universal unitary arrangements—political, social and religious—corresponding to their political, social and religious Unity, with grand central Metropolises for the regulation and government of the affairs relating to these Unities. Thus the Cities of the Combined Order will be great Centres—administrative, scientific, industrial, artistic and religious—each for the region over which it presides. There, the Legislative Bodies and great Councils of Industry, Art and Science, and the great annual industrial, artistic and scientific exhibitions will be held; and there also will be located the grand galleries of Art, the scientific collections, the libraries, universities, etc., upon a scale much more extensive and magnificent than those of single Associations.

The Cities in the Combined Order will be centres of collective Knowledge, which they will draw and collect in fragments from all parts of the world, and again communicate it to every Association, each to those of the

region over which it presides, so that every new improvement, invention or discovery made of value to Mankind, may become at once universally known and available.

—o— COMMERCIAL CITIES AND COMMERCE.

A COMMERCIAL City in Association will, like the Capitals we have described, be composed of a Group or a Series of Associations, and when properly situated, fulfil the function of Capitals. Each Commercial City will receive the products of the different Associations of the region in which it is situated, and sell and transmit them to other parts of the world, and in turn it will receive the products of all other regions and districts, and distribute them among the Associations, of which it is the commercial centre and entrepot, as required. It will be their Factor or Commission Agent, and it will open accounts with each one upon its books, something as an importing or wholesale house now does with country merchants; it will credit them for products received and debit them for products supplied, making an annual settlement of accounts, when balances will be paid in cash. It will have its vast warehouses, each devoted to a particular class of products or goods—to woollens, to cottons, silks, sugars, oils, spices, liquids, etc. etc.—arranged with the most perfect system.

All trade in the Combined Order will become Wholesale, and will be prosecuted in the most direct and economical manner, and upon Commission, and will be under the direction of Boards of Trade, who will be fully informed of the commercial wants of the world, and thereby be enabled to give such advice to their respective Associations as to preserve equilibrium, or proportion, between Production and Consumption.

Under these grand unitary arrangements, in which economy and practical truth will be secured by the highest collective wisdom, Commerce will perform her true function of DISTRIBUTION and EXCHANGE of the products of Industry, and the various evils and disorders inseparably connected with the present Commercial system, and which grow out of the uncontrolled spirit of gain and irresponsible individual action, such as overstocking markets at one time and place, and scarcity of supplies at another, frauds, adulterations, monopolies, and factitious and arbitrary prices, will all cease to exist, and ruinous fluctuations and periodical revulsions in trade, be effectually guarded against.

All restrictions and prohibitions which fetter and shackle the exchange of products between Nations will be abolished in the Combined Order, and UNIVERSAL FREE TRADE will exist!

Connected with this subject, two considerations arise, requiring a brief explanation. Free Trade, the beau ideal of one class of political economists and statesmen, will exist

in the Combined Order, first, because it is just and equitable, and the true and natural law of industrial relations and intercourse; and, second, because the circumstances which now prevent its being carried out and practiced amongst nations will in that Order be removed.

Government in Association, will derive its Revenue from *direct taxation*, now impracticable, and the collection of it will be simple and easy. Every Association will pay its taxes to the General Government as a *collective body*; which will be taken out of the general fund or product before a division of profits among the members is made. This will strip direct taxation of its onerous and hateful character, by releasing the *individual* from the *assessment*, and making it *collective*; and will render all the expensive machinery of collecting the Revenue through Custom-Houses, Tax-gatherers, etc., unnecessary, as dues will be paid directly into the National Treasury, without the intervention of collecting officers.

But the great principle of Free Trade will be admissible in practice in the Combined Order, for the two following reasons:—

1st. Every Association will prosecute manufactures as well as agriculture, so that these two primary branches of Industry will always be combined. Thus the people of all countries will be able to produce the great majority of the articles of consumption which they require, and exchanges will take place between localities, countries and zones of those products only, which are peculiar to and are produced in the greatest perfection in each. American talent and labor, for example, can produce cloths, cottons, porcelain or cutlery, as well as French or English talent and labor; and it is the height of absurdity to transport such articles to a distance of four or five thousand miles, paying often more in transportation and profits to commercial agents than the original cost of production.

2d. Attractive Industry will establish throughout the world *one uniform price for labor*, and as a consequence *one uniform price for the products of Industry*. As the system of hired labor will be done away with—as machinery and the soil will not be monopolized by the few, but will be open to all—as man will not be constrained to labor from poverty and want, and as the Right of Labor and the choice of occupations will be secured to him, it follows that all LABOR will be from the spontaneous desire of man to be active, and consequently that there will be one universal standard of value for Labor, based upon the unity of human attractions.

Besides, there will be no impoverished and degraded Laboring Classes in any country, whose cheap productions, if introduced freely into other countries, where the same Classes were more prosperous and in better condition, would lower and degrade them to their own level, or break up the Industry of those countries; there will be no necessity for prohibitory and protective tariffs and other com-

mercial restrictions. Excessive production in some countries and the prostration of Industry in others, will be prevented; that is to say, equilibrium will be maintained in the great work of Production, by means of Attractive Industry and the equal capacities of mankind to produce.

Free, or more properly named, false and anarchical Competition, is the foundation upon which Industry and Commerce are now based; and the great error is to wish to establish universal Free Trade upon this false basis—this antagonism, conflict and disorder in industrial and commercial relations.

Thus Association will effect a great commercial reform, solve the great problems of Free Trade and Direct Taxation, and end the political strife and antagonism which they generate—as it will all other political discord—by establishing justice, order and unity in the elementary foundations of society.

It need not be feared that Commerce will be diminished in the Combined Order, by rendering manufactures universal in all nations, and making it consist of exchanges in the products of different localities, climates and zones. On the contrary, Commerce will be increased immeasurably. The poor, who now compose the vast majority of mankind, are but very limited consumers of *foreign* products; consequently foreign commerce is principally sustained by the wants of a small minority. In Association, where all persons will possess abundance, there will not be that restricted consumption that there now is, and all will become consumers of the products of all the zones. In a Social Order which will enable every individual to enjoy the comforts and delicacies of the world, a gigantic development will be given to commerce, and the relations between districts, nations and continents immensely extended.

PREJUDICES OF THE WORLD AGAINST ASSOCIATION.

AMONG the various prejudices which exist against Association, we will quote the two following from FOURIER.

1st. INFERENCE DRAWN FROM A SMALL OBSTACLE TO A LARGER ONE.

2d. DAZZLING CONTRAST BETWEEN GOOD AND EVIL.

1st. ERROR. *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 the 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 persist, 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.

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 our civilized society. They declare that such results are chimeras ; that so much happiness is not made for man ; that they are illusions of 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 inexcusable 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 noonday, 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 was not made for Man. The scientific World commits this mistake whenever speculations of use to Mankind are entered into ; it abandons all search before the sage word *Impossible*.

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 stimulus 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 against our civilized system of industrial incoherence, and present social institutions.

A prejudice which has at times prevented researches on Association, is the following :—“ It is impossible to associate two or three families without the breaking out of discord at the end of a week, particularly among the women ; what folly then to attempt to associate two or three hundred ! ”

To this objection, we make the following general answer. If great Economies, Unity of interests, and Combined effort can only be realized in large Associations, and not at all in the system of isolated families, should it not lead us to infer that the Creator—two of whose attributes are Economy and Unity—has destined man to Association, and composed his plan of Association, for a large number of persons—two or three hundred families, and not all for two or three, which from smallness of number and inefficiency of efforts, would not raise the profits of association to a thirtieth part of what they would be in a union of from fifteen to eighteen hundred persons ?

Unless we believe that the Creator did not wish economy, order and unity in the social affairs of men, we must suppose that He destined us to Association, 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 composed His plan of society for a large and not a small number. This objection has not been made by timid theorists and opponents ; they have suffered themselves to be discouraged by an apparent obstacle, which, if duly weighed, should have sustained their hopes.

The present System of Society is based upon the smallest Association possible—single Couple with their children in a separate house by themselves, which is the source of waste, conflict of efforts and interests, and general discord. Is any other proof necessary to show the falseness of such a social organization ?

MEMOIR OF CHARLES FOURIER.

CHARLES FOURIER was born at Besançon (in France), on the 7th of April, 1772, and died at Paris on the 10th of October, 1837. His father was a respectable merchant at Besançon. Fourier received a collegiate education in his native city, and distinguished himself in his studies. In his youth he was passionately fond of geography, and spent all his money, it is stated of him, in the purchase of maps and globes; in this early taste the universality of his genius is strongly indicated. He had also, at an early age, a great love for music and flowers. The science of music may be considered an important part of his education, as his perfect acquaintance with it enabled him to apply it very usefully in elaborating his science of Universal Analogy.

Fourier was early engaged in commercial pursuits: he entered, at the age of eighteen, a commercial establishment in Lyons as clerk, where he remained some time, until a desire to travel, and an insatiable thirst for knowledge, induced him to become the travelling agent for a large mercantile house, whose business extended over a great part of the continent of Europe, and afforded him the opportunity of visiting the principal countries and places. It may be considered extremely fortunate that so great and powerful a mind was thus early engaged and schooled in the practical pursuits of life, and directed to the observation of the gross defects, abuses, and errors existing in the foundation of society,—that is, in Commerce and Industry.

Fourier did not waste the energies of his genius in metaphysical subtleties, and abstract and vague philosophical controversy: he went to the point—to the discovery of the means of effecting a practical reform in the present false social arrangements, and of substituting in their place a true Social Order, which would secure to mankind their happiness and elevation.

His doctrine does not float in the regions of vague and abstract universalities, like the speculations of past philosophers, but is applicable to the earth and to the interests of mankind. Although based upon universal laws, and explaining them and the system of Creation, he applied it to this globe, and deduced from it, among other great practical truths, that Association, and not the system of isolated families, is the true order of society and the social destiny of man; that Industry can be rendered ATTRACTIVE, and transformed from a repugnant burden, a degrading task, which it now is, into the most pleasing and noble of human pursuits; and that the springs of action in the human soul—the passions and instincts—now so deranged and perverted in their action as to appear depraved and vicious, like “tigers let loose,” are capable, if rightly directed and developed, of order and Harmony, and will, in a true social order, lead to as much good as they now lead to evil.

The position of Fourier was a most favorable one as regards the great work which he had to achieve. His connexion with Commerce gave, in the first place, a practical direction to his studies; and, in the next place, he lived in the midst, and was a witness of the dreadful scenes and excesses of the French Revolution—not only a witness, but a sufferer, for he lost his fortune at the siege of Lyons (about a hundred thousand francs, which had been left him by his father, and which was invested in colonial produce), and he came also near losing his life. Being obliged, in common with all able-bodied men, to take arms in defence of the city, he formed, on one occasion, part of a corps who were ordered to sally out and attack the besiegers, and was almost the only man who ever returned. After the city was taken, he was thrown into prison, but escaped death by a series of most fortunate circumstances.

The terrible events of that greatest of revolutionary tempests produced a powerful impression on his mind: he saw that human politics and legislation were a chaos of error and uncertainty; that the political leaders of the present and of past ages possessed no exact Social Science, no fixed laws to guide them in governing society, and were operating ignorantly and blindly in human affairs. He remarked, in a conversation, to the writer of this memoir, that when a young man, he had a strong conviction that some great DISCOVERY relating to Human Destiny and the decrees of Providence, remained to be made, and that the darkness and uncertainty which hung over the social and moral world, and the ends and aims of Creation, would be dispelled. He had expressed this conviction to his friends, and they would often ask him, deridingly, “when his great discovery was coming.” He stated that at the time he was far from supposing that he should ever make it, and be the instrument of pointing out to the Human Race the means of bringing their Societies into harmony with the laws of universal Order.

Three circumstances combined to lead Fourier to the great discoveries which he made. The first was the desire of effecting a commercial reform. Being daily witness of the frauds, extortions, monopolies and the general falseness of trade, he early conceived an ardent desire to introduce a reform into this branch of social affairs. He devoted some years to this subject, but discovered at length that it could only be effected by

means of agricultural Association—by inducing isolated families to form themselves into associations, and establish a system of *direct* and *wholesale* trade between different Associations. Thus the desire of effecting a commercial reform led him to speculate upon association, and the difficulty of associating persons with diversities of tastes, characters, instincts and opinions, forced him to the study of the grand problem of the harmony of the passions, and to seek for the laws that govern their action. The second circumstance was the doubt and distrust (engendered by the aspect of the excesses of the French Revolution) of the controversial and uncertain sciences—politics, metaphysics, political economy, &c.—which directed that Revolution. Fourier laid down two fundamental rules by which to be guided in the prosecution of his investigations: first, *methodical Doubt* of the controversial sciences, and second, *absolute Assurance* of all their doctrines and principles. This course which he took in his studies, threw him into a new field of investigation, which led direct to the discovery of a new social Organization. The third circumstance was the possession of a transcendent genius, which felt deeply the necessity of a Science that would lift the veil that covered Human Destiny and the ways of Providence, and enable mankind to extricate themselves from the social abyss of misery, poverty, suffering and discord, into which they are plunged.

Fourier is to be ranked among those great and original geniuses who appear from time to time upon the earth, to reveal to mankind parts of the scheme of universal Truth and the decrees of Providence, to open new paths of progress, and to give to Humanity an impetus onwards towards its destiny. The experience of past ages has proved, that he who is thus in advance of his age, and exposes its errors and ignorance, is condemned by popular prejudice, and suffers a martyrdom more or less terrible according to the spirit of the age. For forty years, Fourier labored with patience and perseverance at the Herculean task of discovering and developing the theory and practical details of the system which he has given to the world: and, for reward, he met only during his life with neglect, calumny, and misrepresentation. It is only those who can feel the ardent desire of a great inventor to see his discoveries applied in practice, that can appreciate this suffering of silent martyrdom of long years of disappointed hope and expectation.

Fourier published four works during his life: the first in 1808, entitled “*Théorie des Quatre Mœvements*”—Theory of the Four Movements—in one volume (see page 3 for an explanation of this); in 1808, Fourier had not discovered the Aromal Kingdom, and speaks, consequently, of but four spheres or movements). The second work in 1821, entitled, “*Théorie de l'Unité Universelle*”—Theory of Universal Unity—in two large volumes; a second edition has just been published in four volumes octavo. The third in 1829, entitled “*Le Nouveau Monde Industriel*”—The New Industrial World—in one volume. The fourth in 1835-6, entitled “*La Fausse Industrie, et l'Antidote, L'Industrie Naturelle*”—False Industry, and its Antidote, Natural Industry—in two volumes. None of these works have as yet been translated into English.

In these works Fourier gives but a brief sketch of the higher parts of his discoveries, which relate to subjects heretofore unexplored by science, such as the Theory of the Immortality of the Soul, the Theory of Universal Analogy, the Theory of Cosmogony, &c. Fourier has restricted himself to a careful description of the various parts and details of Association, and touched slightly only, by way of indication of the extent of his discoveries, upon the higher parts of his vast Theory. He has, however, left a large quantity of manuscripts, which are in the hands of his disciples in Paris, but have not yet been published.

We will make a few remarks upon Fourier's personal appearance, which may not be uninteresting. When we became acquainted with him in 1832, he was about sixty years old. He was of middle stature, being about five feet seven or eight inches in height; his frame was rather light, but possessing that elasticity and energy which denote strength of constitution and great intellectual activity. His complexion was fair, and his hair, when young, light brown. His forehead was very high, and rather narrow,—appearing perhaps more so from its great height; the region about the eyebrows, where phrenologists locate the perceptive organs, was large and full, and the upper frontal part of the forehead, where the reflective organs, such as comparison, causality, &c., are placed, projected strongly and was extremely developed. The development of the upper part of the brain was very great, and the distance from the ear to the top of the head was remarkable. The posterior part of the head was comparatively small, particularly the part where the organ of self-esteem is located; at the lower part and the base, the brain however was larger. The mass of the brain, taking the head as a whole, seemed to be set forward, throwing a large proportion into the anterior region of the head. Such, at least, is the recollection which we have of the conformation of his head. His eyebrows were thin; his eyes

were large, and of a mingled blue and grey, the pupil extremely small, giving a look of great intensity to the face. His nose was large and high, and rather thin, projecting strongly at the upper part, and running straight to the point, which was quite sharp. His lips were extremely thin, closely compressed, and drawn down at the corners, which gave a cast of reserved and silent melancholy to his face. His features, except the mouth, were large and strongly marked, but delicately formed and moulded.

As we remember it, the expression of the countenance of Fourier was one of self-dependence, of great intensity, of determined energy, and of inflexible firmness and tenacity, but softened by thoughtfulness and profound contemplation. He was entirely unassuming in his manners; his dress was plain like that of a country gentleman, and he stooped slightly; his mien was that of cold, unapproachable simplicity: he was thoughtful, reserved and silent, which, together with his natural firmness of character, counterbalanced his unpretending simplicity, and prevented all approach to familiarity, even on the part of his most devoted disciples. Not a shadow of vanity, pride, or haughtiness, was perceptible in him; his own personality seemed sunk and lost in the vastness and universality of the great truths which he had discovered, and which he was the instrument of making known to mankind.

If we were permitted to pass our judgment upon the character of Fourier's genius, we would say he possessed three leading mental qualifications: First, great powers of perception, and observation, and delicate sentiment for all material harmonies, which generally accompanies the possession of those powers. Nothing escaped his observation; he was attentive to the slightest details; and, with a strong memory and a methodical classification of facts, he was master of everything he ever saw. If he entered any building, he remarked the peculiarities of distribution, its beauties, defects, wherein it could be improved, etc.; his walking-stick was regularly marked off in feet and inches, and everything remarkable which met his eye was at once reduced to measurement and calculation. Secondly, he possessed immense powers of reflection or powers of comparison, criticism and analysis, together with the power of combining and

generalizing facts and results. His capacity for the most minute analysis, and the broadest and most universal synthesis, was truly amazing, the proofs of which are met with in almost every page of his works: he possessed also, to a remarkable extent, the faculty of *intuitive conception* (or which we will call such, for want of a better name), which seems to be a gift accompanying the highest order of Genius. Thirdly, he possessed in an extraordinary degree the highest class of moral sentiments, such as benevolent sympathy, which extended to the whole human race, and a love of justice, which in him seemed universal.

Combining, then, strong perceptive faculties, superior critical, analytical and reflective powers, and high moral sentiments, which were crowned with an implicit Faith in the love and wisdom of the Ruler of the universe, Fourier was admirably fitted for the performance of the great work which he seems to have been destined to accomplish—the discovery of the Science of Attractive Industry and Social Harmony. His fine moral sentiments were violated and outraged by the falsehood, the injustice, oppression and misery which pervaded society universally, and whilst they impelled him to seek for a remedy for these evils in a new Social Order, in which the principles of truth and of justice and benevolence could be realized in practice, and sustained him in persevering patience during long search and study, his powerful perceptive faculties collected facts and details, or the materials to work upon, and his truly gigantic reflective powers collated and arranged them, and discovered the laws and principles of order and harmony upon which society should be based.

"The principal features of Fourier's private character," says the London *Phalanx*, "were morality, justice and the love of truth." He had, in fact, a universal character, both grave and dignified, religious and poetic, friendly and polite, indulgent and sincere, which never allowed Truth to be profaned by libertine frivolity, nor Faith to be confounded with austere duplicity. He was a man of dignified simplicity, child of Heaven, loving God with all his heart, and all his soul, and all his mind, and also loving as himself his neighbor, the whole Human Family.

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