

# PASSIONAL HYGIENE

AND

# NATURAL MEDICINE;

EMBRACING THE HARMONIES OF MAN WITH HIS  
PLANET.

BY  
  
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*Mens sana in corpore sano.*

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TO  
THE MOST VIGOROUS MAN,

AND

The most Beautiful Woman.



TO  
SOCIAL HARMONY,

AND

A DIVINE HUMANITY,

The Author Dedicates this Work.



## P R E F A C E .

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PASSIONAL Hygiene! Why this is adding insult to injury. We have been nearly bored to death for the last fifteen years, with prosy moralities about health, and the dragchian of duty has been hitched on to the simplest offices of life, until what shall we eat, and what shall we drink, and wherewithal shall we be clothed, have come to be the all-absorbing meditations and discussions of a large class of cabbage-headed philosophers, which, besides the bad taste of the thing, makes them no healthier than other folks. Here comes now a new kind of Hygiene, *passional hygiene*—*passional!* there is no such word in the dictionary! O! I suppose it means the influence of the mind upon the body. "*Dear children, you must never let your angry passions rise.*" A double-distilled dose of morality!—the old plan of catching sparrows by throwing salt on their tails!—how humble and obedient the passions have always been before the majesty of MORAL PRECEPTS!!!

Reader, you never were more mistaken, and you are going to be considerably amused. This is not another moral nightmare, come to brood over the conscience of the poor individual who already dares not call his soul his own, and whom the moral physiologists are persuading out of the ownership of his body also. I have not the melancholy ambition to beplaster your life with rules and doctrines, or to stretch you on the procrustean bed of my *ism*. I also sincerely pity the poor victims who dare not eat, drink, sleep, move or speak, for fear of doing something wrong, and whose self-perfectioneering, like the futile labor of Sisyphus,

only adds momentum to their vices, while exhausting the resistance of their conservative instincts, and too often either ends in paralysis, or reacts into reckless outrage of harmonies.

The author is well aware, that our good practice in Hygiene, as elsewhere, has very little to do with our book knowledge, and often stands in the inverse ratio to it. He does not flatter himself that he shall add immensely to the stock of private virtues, or even to that of positive science, by new facts; every one may, however, find something to add to his store and new combinations, augmenting the value of old materials. Health, as it is here treated, is something more than a dietetic code of rules for private use; it is the entire harmony of man with his planet and his universe, not a scheme of individual evasion, to dodge the common evil, but a theory of integral or social redemption. The Sun does not remain content with moralizing all the grains of soil, rock or metal in a planet, and obtaining their private assent in order to organize the orbits of his planetary system. He acts on their collective masses, and these co-ordinate to the superior type of their movement the behavior of their atoms. It is thus with armies, races and societies; the generic movement rules that of the species, and the movement of the species controls the individual, as in armies it is that of his regiment or company; in society, that of his caste or class. Order, fashion, esprit du corps, &c., are terms expressive of this subordination, and whether we are to expect the Combined Social Order from the executive audacity of some despot, from the persuasive virtue of some hero, or from the spontaneous alliance of many humbler efforts; we need not, before its attainment, expect the laws of hygiene and harmony to pass from an abstract into a concrete state, or seriously to modify the course of private action.

Therefore, after exposing successively the natural harmonies of human life with the elements, with vegetable and animal beings, and with the Sun, great pivot of the general movement, I have presented the mechanism of the COMBINED ORDER in a lively and practical aspect, without aiming at scientific completeness, since this, which constitutes only an episode in the plan of my book, has been elsewhere elaborately treated.

In this book Man is considered soul and body together, or in-

tegrally, and also as an integrant element of Society and Nature. Hence the term *Passional*, which includes, at once, all the relations of our senses and of our social affections, of our material instincts and of our spiritual affinities. Passion derives from the Latin *Pati* and the Greek *Πασχειν*, signifying to suffer, to experience emotion.

Confining itself to hygiene, this work does not treat of diseases, nor of medicines, as commonly understood, but of the conditions of health and its harmonies, excepting the chapters on Natural Medicine and Insanity in its various forms, where the methods of cure suggested are purely hygienic.

I conclude with some applications to the public health of cities, and to the rescue of damned souls from Hell. In order to enlarge, as much as possible, the range of affinity, fascination and use of the truths herein contained, I have taken care not to stamp my own limited personality upon the style of this book; but contented with a generic unity of thought, I have grafted upon my native stock many varieties of kindred fruits, thus seeking to spare my reader what I have so often experienced from the works of my most cherished and admired authors, who become tiresome by the mere continuity of thought and expression. Here, then, you have *E Pluribus Unum*, or an *Olla podrida*,—fall to, reader, and spare not.



## PASSIONAL HYGIENE.

"It is very unfortunate," remarks Mr. Emerson, "but it is too late to be helped, the discovery we have made that we exist." Man, living in the unbroken life of instinct and perfect connexion with the infinite world soul, gravitates by polar affinities towards all that is good for him, and knows his times and seasons; nor does it cost him any effort to remove and to abstain from such things as are pernicious to him, because the affinities and antipathies, friends and foes of his organic life, are likewise those of his conscious senses, and he is in no danger of introducing a foe into the citadel of life disguised as a friend—a wolf in sheep's clothing. Even now, we discover simple peasants and savages in all parts of the globe, but more especially in the Eden climates, who retain these instincts to a remarkable degree, and who consequently enjoy a uniform and unbroken health. There is a great difference also among individuals in regard to this matter. The instinct of self-preservation is highly developed in some, and very feeble in others.

It appears to be more feeble than it really is, from the fact that it takes its cue from sensual impressions, and not at all from intellectual convictions, and so long as with devilish art we disguise poisons as dain-

ties, by mixing them up with truly wholesome aliments, we cheat our instincts out of the natural discrimination by their sensual faculties, which they would otherwise possess. Still, however, the disguise can hardly be rendered so complete as not to awaken the suspicion of our instinct; it is only lulled and blunted by continuing and repeating the offence against it, notwithstanding the evil and disorder experienced—an effect of Subversive Solidarity, in which the individual is magnetised by the mass to his ruin, being forced or attracted away, or diverted from regard to those subtle internal admonitions which constitute for his individual life the specific compass of preservation and destruction, of harmony, and ruin. Hence during the infantile and ignorant period of humanitarian existence, anterior to the development of its compound instinct, or co-operation of science with instinct, isolation carried out as far as possible in the separation of family household, and even of the individual members of a family, has been a guarantee of safety, and the rudimental forms of association expose us in this respect to peculiar dangers.

Another cause of confusion to us is a degree of intellectual development which sees many sides and relations of an object, whilst less developed minds see only that side which lies next their personal safety or interest.

When we rise into this appreciative sympathy with the soul of nature—with the universal life which encloses and consecrates all individual manifestation, we lose our hatred and aversions in a magnificent acceptance, which is very good, in so far as it emancipates us from envy, hatred and malice, and all uncharitableness; but very unfortunate and destructive

when it causes us to neglect those laws of specific affinity and repulsion, by whose very virtue we are constituted elements of this integral life. Remorse, disease, and manifold discomforts then soon scourge us back to our kennels, whining like puppies that have been kicked out of nature's parlour for misbehaviour.

The wise may amuse a leisure hour with intellectual kaleidoscopes such as abound in the pages of Festus and Emerson, where the devil vindicates himself in the fitful alternations of good and evil—

Eterne alternation—now follows, now flies,  
 And under pain pleasure—under pleasure pain lies,  
 Love works at the centre—heart heaving alway,  
 Forth speed the strong pulses—to the borders of day.

Yet spake yon ancient mountain,  
 Yet said yon ancient wood,  
 That night or day and love or crime.  
 Leads all souls to the good.

We may watch how nature feeds the fish and builds the coral islands with the waste of our cities, or how the Social movement advances by the martyrdom of individual lives—how the subversive periods once acknowledged as a general principle, all individual and particular subversions; errors, crimes, faults, deceptions, ruin, follow as matter of course.

The World Soul doubtless is wise enough and will mind its own affairs, and we in our turn must mind ours if we would attain "Success

That one thing, forever good,  
 Dear to the Euminides,  
 And to all the heavenly brood.  
 Who bides at home, nor looks abroad  
 Carries the eagles, and masters the sword."

The true use of these exalted contemplations is by reaction to ennoble and intensify our personal consciousness, to render us emulous to co-operate worthily in this magnificent plan. The discriminative, consistent man, whose perception of the divine ideals becomes the law of his action, is nature's noblest work. It may be very well for a traveller to ascend a peak or steeple where his road and the whole country lies stretched around him for many a mile, if so he get clearer views of his destination and calculate his route; but it is a silly piece of business if his head grow giddy with the height, and cause him a fall and a broken leg. It is not with the abstract or general, but with the specific and relative good that we are practically concerned.

The Sun, as he illumines the atmosphere and the partially opaque mists and clouds, paints to our eye in their prismatic colours the beautiful effects of that division or individualization which the Divine Unity undergoes, passionately, or spiritually, in its incarnation; but the analysis of light furnished by the cloud, the rainbow or the prism is still incomplete, and is ultimately only by the more fully opaque substances of the animal, vegetable, and mineral kingdoms which absorb all the luminous rays save the one which they reflect. Thus in the physical as in the psychical sphere, it is only when we come to the personal, the individual, that we become fully conscious of the results of incarnation.

It is the amethyst, the aster, the bright-winged butterfly, or hummingbird, and the face whose mystic beauty, rarer still, love has revealed to us, that make the sunlight really ours, and realize the fugitive promise of the cloud. And so in the intellectual world,

the visions and internal splendours which light our souls in their dreams of harmony, should fade from our inner life, only to embody their essence in real and concrete objects of affection.

It is not sufficient that there be Love, Wisdom, and Use. There must be Juliets, Shakspeares, and Anna Mowatts. It is thus that we find God in Nature, and that the heart solves the problem of Existence, when reason has despaired.

To this analytical absorption and reflection, which we may justly term the individualization of the Divine dynamic principles in material forms, are due all those specific attractions and sympathies, either of an industrial or social character, which enrich and harmonize life through our senses and affections. It is God of whom we are conscious in our own highest life, whom we find again in those objects, towards which or whom we stand in relations of specific natural affinity, and through whose co-action and conjunction we complete our own being.

Thus by the discriminative attainment of those relations towards which the passional fountain of our life eternally wells up, that life becomes divine.

It is with those specific relations which man in general and men individually sustain towards the mineral, vegetable and inferior animal world, with their elementary environment of air and water, and with the solar ray in its three first elements, light, heat, and electricity, that Hygiene is conversant. It is one face or aspect of man's integral being, and virtually involves all others even as in turn it is itself involved in his social relations, which give a second aspect of his integral life, or in his divine relations, which give a third point of view.

Hygiene, or the question of our natural, or organic incarnation, and the method of its successful accomplishment, distinguishes first the *me* from the *not me*, and second the process and order by which the not me shall become the me. It is the question of self-appropriation or spiritual investiture. The Jewish, Mahommedan, Hindoo, and Magian religions all embrace it in their dispensations.

The Magi considered man in five aspects:

The animal life, the intellect, the practical judgment, the conscience, and the ferouer.

The Djan, or animal life, preserves the force of the body and the harmony of its parts. It is considered as a light exhalation proceeding from the heart, (probably identical with that aroma which we call the animal spirits, and strongest in the sanguine temperament.)

The Boe gives intelligent discernment, as in the intellectual man conversant with ideas and matters external to our individuality.

The Rouan protects us from evils, giving us in sleep visions of heaven and hell, and teaching us internally what we must say or not say, do or not do.

The Akho constantly warns the body and the Rouan of the good to be done and the evil to be avoided.

When the passions would rule blindly, and the senses revolt against reason, and the Dews try to deceive the Boe and the Rouan, (intellect and judgment,) the Akho instructs, urges, makes itself felt, recalls by an interior voice, represents the result of Sin and the Resurrection.

The Ferouer is the soul pre-existing as a celestial Being, the divine ideal and prototype of character,

which voluntarily assumed bodies and entered into the constitution of men and animals, in order to cooperate with Ormusd, the beneficent principle, in combatting the Daroudjs, productions of Ahriman the principle of evil and darkness, the ignorant and impure. At the resurrection their triumph was assured, and Ormusd who promised to protect them during their earthly trials, would establish them in happiness with pure and luminous bodies, immortal, without old age, without evil.

Persuaded by Ormusd of the immense advantages which they would finally derive from this concrete life in bodies, they appeared in the world.

Wordsworth has a similar conception in his intimations of immortality.

The Ferouer thus incarnated, was considered by the magi to discriminate especially what is good to be self appropriated, as in eating.

Thus by an apparent contact of extremes, we find the highest spiritual principle engaged in the most material of functions, the vegetative.

How could it be more forcibly expressed, that the essence of virtue is the true incarnation of the soul, through obedience to the natural and primordial adaptations between each being and its appropriate sphere—in its relations with the food, water, air, &c., which form and sustain its peculiar type of existence? The incarnation or expression in a beautiful and healthy body, was precisely the end for which the Ferouer came on earth. Consequently we are not surprised to see it putting on the cook's apron or presiding at the distributions of the table.

St. Simon and his doctrines of the *Réhabilitation de la matière*: Fourier, in that harmonious blending

of soul and sense which the passional series exhibits, in that attractive industry, where labour finds a soul and sympathy, a body; in that gastrosophy which allies consumption with production and preparation:

Swedenborg in his correspondences of forms with essences

Combe and the phrenologists in their logical inferences of function from structure; Priesnitz, Francke, \_\_\_\_\_, and other apostles of the water cure, who ever see before them the most beautiful man, the most beautiful woman, the race restored to its instincts, vigorous and cheerful as the deer and the bird:—Graham, and that peculiar class of physiologists whose negative truths have been well adapted to the puritanic materialism of New England; all in their different spheres, do homage to the Ferouer with Pythagoras of old. Sue in that adorable conception, his Adrienne de Cardoville, speaks thus;

• “She understood not this absolute separation of the body from the soul, which supposes that one shares not the virtues or sins of the other. From the very fact even that she had the religion of the senses and that she refined and venerated them as a divine and adorable manifestation, Adrienne entertained on the subject of the senses, scruples, delicacies and extraordinary and invincible repugnances wholly unknown to those austere spiritualists and to those ascetic prudes who under pretence of the vileness, the worthlessness of matter, regard the deviations from its laws as of little consequence, and treat it as dirt in order to prove all the contempt they feel for it.”

The pre-existent soul once concrete in a body, its true expression and incarnation require that it should accept and obey those mathematical laws to which

matter is subject, and specifically those of the human organic structure, as the only common term between spirit and matter, by which God acts on the natural universe, and each of us controls his own body or microcosm in that order, out of which there is no true liberty, but only disease and ruin.

A daily supply of food being necessary to our lives, and a specific relation of quality and quantity obtaining between this food and the integrity of life, we find in the stomach and viscera to which the solar plexus is distributed, the fountain of power; and from them arises that consciousness of well or ill being which not only constitutes our physical happiness or misery, but gives or withholds, purifies or vitiates the medium of our social relations.

The state of the disgestive viscera and the appropriation of food specifically adapted to them in quality and quantity, constitutes them one of the integral aspects of our existence; and our failure or success in the attainment of the present life hangs as much on this, as on our intellect, sound judgment, or on our moral integrity in those relations to which the terms right and wrong, good and evil, have been hitherto exclusively applied.

The Ferouer in its function of organic instinct, distinguishes the substances of Nature into four classes; the Nutritive, as bread, the Stimulant, as wine, the Poisonous, as arsenic, and the purely indigestible, which are out of its range, such as granite or quartz.

The two latter classes are absolutely rejected; and as they create no temptations, and are never introduced into the system save by accident or with intent to destroy, we need not here speak of them. In regard to Nutritive Substances, this central law obtains:—

“*Suum cuique tribuito.*” Give to each his own. This holds true either from the physical or the pas- sional point of view. Physically—the body re- quires for the nourishment of its tissues, substances which are identical with them in essence.

The determination of these, is the province of or- ganic chemistry, which Liebig and many others are vigorously exploring. Thus far the general results show that—

The essential constituents of animal and vegetable tissues are identical; the formulas of scientific analy- sis corresponding with the first inference of practical common sense, which perceives that any differences between the substances of vegetables before and after they have entered the bodies of animals, or at the third or fourth remove after they have passed from the body of one animal into that of another, must be due to the transforming power of chemical agents, themselves previously elaborated from the same sources; under the influences of heat, light, and electricity, and from the animal electricity or nervous energy, which is another elaboration from the same sources still more highly refined, and which influences those secretions which cause the said chemical changes. We may go still farther back and find in the soil it- self, or even in the rocks from which the soil has been formed by the disintegrating aid of air and water, the same essential elements. Our motives of practi- cal discrimination in food are drawn then, less from its ultimate essence than from its proximate form; the difference in properties relative to the human system being often due to a difference in the internal struc- ture, or the relative positions of the component molecules.

We observe habitually at the table, how the same materials compose dishes coarse or delicate, easy or difficult of digestion, according to the difference in their tissues produced by kneading and baking them well or ill.

The proximate form common to all food derived from what sources soever, which is prepared to nourish animals, is proteine, whose chemical formula is C. 48, H. 36, N. 6, O. 14. To this sulphur and phosphorus must be added, to make albumen and fibrine; soda, besides, for the brain and nerve tissue, iron for the blood, and lime for the bones.

“Mulder, to whom we owe the discovery of proteine, found by exact and careful analysis,” says Liebig, “that it contains the same organic elements, and exactly in the same proportions as the animal matters from which it is prepared by dissolving them in a solution of caustic potash, exposure to heat, and addition of acetic acid, which precipitates in a translucent gelatinous form the albumen, fibrine, or caseine, subjected to the operation.

The constituents of proteine, above stated, added to the sulphur and phosphorus contained in the albumen, fibrine, or caseine, and to their ashes when burned, give us a formula identical with that of the first analysis of those substances.

The constituents of the blood, and the caseine of milk may be regarded as compounds of the phosphates and other salts, and of sulphur and phosphorus, with a compound of carbon, nitrogen, hydrogen, and oxygen—to wit, proteine, in which the relative proportion of these elements is constant; and this proteine, derived from Proteus, (I take the first rank), may be considered as the commencement and starting

point of all other animal tissues, because these are all produced from the blood.

The vegetable fibrine of wheat flour, when treated with potash, yields the very same product, proteine; and it has been recently proved that vegetable albumen and caseine are acted upon by potash, precisely as animal albumen and caseine are. As far, then, as our researches have gone, it may be laid down as a law that vegetables produce in their organisms compounds of proteine, and that out of these compounds of proteine the various tissues and parts of the animal body are developed by the vital force, with the aid of the oxygen of the atmosphere, and of the elements of water and those of the Solar ray.

The absolute identity of composition in the chief constituents of blood, and the nitrogenized compounds in vegetable food would, some years ago, have furnished a plausible reason for denying the accuracy of the chemical analyses leading to such a result. At that period, experiment had not as yet demonstrated the existence of numerous compounds, both containing nitrogen and devoid of that element, which with the greatest diversity in external characters, yet possess the very same composition; nay, many of which even contain the same absolute amount of equivalents of each element. Such examples are now very frequent, and are known by the names of isomeric and polymeric compounds.

Cyanuric acid, for example, is a nitrogenized compound which crystallizes in beautiful transparent octohedrons, easily soluble in water and in acids, and very permanent.

Cyannelide is a second body, absolutely insoluble in water and acids, white and opaque like porcelain or

magnesia. Hydrated cyanic acid is a third compound, which is a liquid more volatile than pure acetic acid, which blisters the skin and cannot be brought into contact with water without being instantly resolved into new products.

These three substances not only yield on analysis absolutely the same relative weights of the same elements, but they may be converted and reconverted into one another even in hermetically closed vessels, that is without the aid of any foreign matter."

A similar group of three occurs in the case of albumen fibrine, and caseine. They differ in external character—the white of eggs is albumen, the muscular fibre of animals, or the insoluble gelatinous mass left after washing the starch out of wheat, is fibrine—cheese is caseine. All these contain exactly the same proportions of organic elements.

The indications afforded by chemistry in the choice of nourishment, are thus, we perceive, of a negative character. All food must contain proteine, or some of its elements, such as fats and oils, which lack the nitrogen, but many substances contain these elements, without being serviceable as food.

The discrimination of specific adaptations to certain constitutions and temperaments, among the different sorts of aliments, belongs to a different sphere of science, which we may term gastrophy.

Gastrophy has an internal and an external, or a subjective and objective application.

The internal or subjective consists in the development of instincts. The external or objective is based on observation of the play of these instincts, and their results on the different sorts of health which belong to different temperaments, or to the same tempera-

ment in different environments, in different ages, sexes, and conditions.

#### INSTINCT

Is the voice of organic and of passional correspondence, and expresses the aggregate of those special affinities which give to the individual his sphere of movement in the universal life, and teach him what is proper to be assimilated or appropriated to himself, in order to realize his individual destiny. Thus it differs from *intellect*, which takes cognizance of subjects beyond the immediate sphere of individual destiny, and relates more directly to the collective destiny of the race, in regard to which its perceptions develop motives, to which the individual during the incoherent periods is often sacrificed.

Instinct guides to a safe and beautiful life, and applies individually the Divine attribute of *universal providence*.

Faith, the religion of instinct, is taught by Christ, where he says, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment?

Consider the lilies of the field how they grow, they toil not, neither do they spin.

And yet I say unto you that Solomon in all his glory was not arrayed like one of these."

In practical applications, our highest wisdom consists in bringing instinct to bear upon the point in question. For instance. The civilizees, whom fraud and treachery have so fully corrupted, that when they are not cheating their neighbours, they go work to cheat themselves, just as it were to keep their hands in—the civilizees are in the habit of falsifying their bread with mineral alkalis, potash, soda, saleratus, &c.—vile adulterations, which at once destroy the natural flavour of every thing that they touch, and occasion disorders and disease of the stomach and nutritive apparatus. The practice has grown so inveterate, that they suppose it natural, and having confounded their original perceptions of taste by continual violations of its attractions, and lost the consciousness of true health, they can really no longer tell whether they do right or wrong.

How then can instinct be brought to bear upon this case. Very easily, and this may illustrate a general principle. Degraded as the civilized sense of taste actually is, it still rejects with loathing these alkalis in their unmixed state. It would not even bear their flavour as seasonings in the way that pepper and salt are used on table. It is necessary to incorporate and mask them in the preparation of aliments, in order to deceive the instinct of taste and thus get the body poisoned with them.

Imperfect as such a test is, except in connection with a course of water cure and work in the open air, it is the best criterion to which we can now resort, of the wholesomeness of what is proposed to us to eat.

Taste it unmixed—if your palate accepts it, and

your stomach feels no inconvenience from it thus in moderate quantity—eat it without farther scruple and wait for decided negative experience before you condemn it; but if the palate says no! at the first taste, then let it alone though ever so plausible chemical reasons be adduced for its wholesomeness and use. Eat your bread sour first, though you stop at half a meal.

Intellect is the totality of those passions and faculties, whose aim is the discovery of truth and its organization in life. It gives man the consciousness of the Divine attributes of *distributive justice and economy of means*. When instinct has been falsified by the subordination of habit, or compromised by disease, intellect is capable to raise us above it into a sense of relations from which we can form a priori conclusions in regard to what is good or evil, true or false for us. Were men now living in a state of full health and unbroken instinct, they would scorn all assistance from intellect and science, in solving the problems of incarnation. The true mission of the intellect is to show man how to replace himself in conditions where his instincts shall revive and become practically efficient.

This Fourier has done in his discovery of the Social order called Passional Series or Series of Groups, organizing agricultural and domestic association in correspondence with the organic and passional type of man's nature; an order, which once formed, conciliates the ends of individual and of general well-being, of instinct and of intellect, opening freely on the one hand a sphere of integral development and chances of satisfaction, whilst on the other it substitutes the discipline of organization, for that so gall-

ing and often so futile, of the individual conscience; or the tyranny of arbitrary laws and punishments, the social representative of the individual conscience: the first, setting man at war with himself; the second, making him the accuser, judge, victim, or executioner of his fellow man.\*

Let us examine how the Passional series operates in restoring man to spontaneity, and to the guidance of instinct in this matter of Hygiene. Gastrosophy is not merely gastronomy. It does not confine itself to the art of dining well when the table is set to one's liking. It interlocks with consumption, preparation and production. The table of the phalanx is the grand arena where the labours and arts of the garden and of the kitchen, of the grain fields and mills, of the orchards, vineyards, conservatories, and wine-cellars meet in harmonic competition, and contend for the palms of honour. The luxury of appre-

\*Conscience, in itself, may be defined as the notion which man entertains of his actions, relative to his idea of the character of God: it gives the sense of virtue or of sin, according as the action accords or offends against this ideal, i. e., is conceived to be pleasing or displeasing to God. We do not mean therefore to accuse conscience as the enemy of man, but only to assert that in proportion as it is enlightened in regard to the ineffable truth, goodness and purity of the divine character, does it place at war with himself the depraved man of the subversive societies, who necessarily and with the whole strength of his personal consciousness, attributes to himself and identifies with himself all those vices, corruptions, and sins of which he is in fact the phenomenal representative, and from whose soil it is impossible for him to wash himself by any efforts at self-perfectioneering, since they are organic in the society of which he is a member, and whose magnetic influences affect him from all sides. This scourge of conscience, now too often defeats its own ends by crushing man in self-contempt. It is not the less powerful a stimulus in other cases towards the rectification of individual character, and through this, of social institutions, and so must continue to drive man towards his harmonic destiny, until having once conquered the order *adapted* to the true development of his soul and its radical passions, as the present order is to their falsification and depravity, it will be converted from a permanent scourge into a permanent triumph.

ciation has been honestly earned by the labours which have preceded it.

We have worked with ardour in our favourite groups, empassioned for the objects of our choice, enlivened by the presence of our friends, stimulated by their active co-operation in the various details of a common function, energized by the lead of a Passional Chief, the Pivot of the group. The desperation of rivalry, the enthusiasm of unitary accord, the charm of novelty, and refreshment of alternation, at suitable periods, have spiritualised, have magnetised our bodies bathed in sweat, whose blood rushes and revels through the capillary vessels of our translucent incandescent tissues.

Then we have plunged into living waters in which smallest pebbles shine from twenty feet below, floating on our backs in that delicious element, the rapture of whose contact with the heated healthy body, no language can express; we have left our mortality upon the shore and mingled with the primal elemental life, while radiant towers and palaces of the Phalanstery, sublime and consecrated forest trees, (grand serial archetypes in their dual development and arborescent expansion,) or mountains and hills, crested, and waving their green locks, are framed in the blue dome of heaven around, and flowers on the banks embalm us in their odours. In winter, marble baths with fountains and green-house shrubbery, and flutes, for birds, restore the image of the summer at this hour of delight.

And thus refreshed, pure, dressed in loose robes of a tissue and a grace worthy to invest godlike beings, we move to the halls or bowers of repast, where a

thousand viands rival each other in the perfection of their quality and refinement of preparation.

Hunger or appetite is the organic or assimilative passion in which the wants of the system through all its tissues are reflected on the sympathetic nerve, and are referred to the stomach by a distinct sensation. The impassioned and integral exercise of these tissues in which their integrant molecules have been oxidized and consumed, gives a corresponding intensity to that visceral passion whose end is their nutrition. In proportion to the intensity of every passion is its capacity for refinement. The hardest steel bears the sharpest edge. The densest metals are the most ductile and malleable. We have here the appetites not of gluttons or starvelings, but of gourmands or epicures. Why is this? The civilizee makes a merit of gorging anything that is set before him, and it is even considered a grave misdemeanour in children to be choice about their food.

Mothers and fathers are supposed to know so much better what is proper for them! What business have they with instincts? But as in the culinary provisions for fifteen hundred or two thousand persons, with suitable mechanical arrangements, a great number and variety of dishes will be prepared at every meal, and as the children as well as the adults form table groups, each of which makes its own selections from the bill of fare, it will be convenient for children to have instincts, and as God seems to have been of the same opinion, since he never fails to distribute them, children will from a very early age be encouraged to choose, to express their preference, and to observe the adaptations of various diets to their temperaments. From the habitual culture of

this discriminating instinct, it follows that the more intense the visceral passion of hunger, the more nicely will it select its true aliment in correspondence to the sphere of physical and of passional activity in which the individual moves. The identity of essence which we have observed between the living body and the aliments which nourish it pre-exists in the law of Passional Correspondence, "Suum cuique tribuito."

What is passional correspondence? How can I compare things so entirely different as aliments and passions. A peach, a pear, an apple, a glass of wine, have forms, colours, odors, tastes, qualities of touch, &c., by which I distinguish them; but what forms, colors, odors, tastes, or qualities of touch, has the passion of love, or of ambition, of paternity, or of friendship, whose principles are materialized in these their alimentary correspondences?

Have you ever heard of such a science or art as physiognomy? If not, let me refer you to my friends, Dr. Redfield or Madame De Bonneville. They will read your character, your passions, and their habitual manifestations down to nicest shades and eccentricities, from these very sensible qualities of form, colour, touch, and sound, even without the aid of smell and taste; the passional principle, in the physical expression; to the wise an open secret.

Now, reasoning from the known to the unknown, from the certain to the contested, since your own consciousness establishes the existence of passional principles, reflecting or expressing themselves in the physical conformation, colour, tactile surface, &c., to the senses of the physiognomist; shall we not expect, by analogy, that form, color, tactile surface, sound, odor, taste; all the sensible qualities which you pos-

sess, and which vary in every individual, shall be elsewhere, wherever they exist, likewise the expression and materialization of passional principles? Perhaps so, perhaps not, you reply. Until I can enter into the peach, the pear, the apple, the glass of wine, and possess myself of their consciousness, I can obtain no proof of it, since it is only by entering into myself and possessing my own consciousness, that I know the physiognomist in the first case to have decyphered the passional principle in its physical expression.

Well, you recollect the story of Mahomet and the disobedient mountain, which would not come at his bidding. Mahomet solved the difficulty by going to the mountain.

I think we have as simple a solution here, for if we cannot conveniently enter into the peach, the pear, the apple, or the wine, it will be easier and quite as much to the purpose to have the peach, the pear, the apple, and the glass of wine enter into us, and get at *their* consciousness, or at the passional principle pervading them, through the changes in our *own*. For the sake of brevity and simplicity, and because our coarse, uncultured appreciation seldom observes or connects with their causes the organic and passional changes which occur in us; let us take one of these four, the wine, whose sensible qualities are more intense than those of the fruits. Can you tell me the cause or reason of that custom which prevails wherever vinous or alcoholic drinks are known, and which the spasmodic opposition of the temperance reform has rendered so conspicuous, of expressing cordiality towards friend or stranger, by inviting them to take wine or liquor with us? Why wine, fermented or alcoholic liquor, rather than tea or coffee, which are

used at conversational parties; even before food in all places and at all times? Can you tell me why this custom prevails among men, in whom the passion of friendship prevails, and not among women, in whom it is comparatively feeble; or why the exit of the ladies from the dining-hall, is the signal for the wine to circulate more freely, as the bisexual relation ceases to divide the empire of the unisexual or virile passion? Can you tell me why good wine improves the temper and makes a man amiable, cordial and freespoken? Why it supplies a common platform of animal spirits or temporary intensity of the sanguine temperament in which friendship predominates, so that two men who have lived together for weeks in a boarding-house, hardly exchanging a "how d'ye do, or damn your soul, or any other sort of politeness," shall find themselves at a champaign supper in the most animated conversation, man to man, fair and free, as the over-soul will have it, careless of stupid interests, conventions, or previous acquaintance? Is not wine, then, an expression in material correspondence, of the passion of friendship? The vine reveals this to every eye conversant with vegetable physiognomy, in its twining attachments and numberless tendrils which turn themselves to embrace every object in contact.

2. In its luxuriant foliage: the leaf of the plant performs its digestion and respiration, absorbing and fixing carbonic acid by day and exhaling oxygen, by night absorbing oxygen and exhaling carbonic acid. The leaf is the main organ of work, it is therefore the emblem of industry, which the passion of friendship pervades in the distributions of the passional series.

3. The vine bleeds profusely and rapidly when

cut in the spring or summer—dominance of the vascular system, as in the sanguine temperament, where friendship rules.

4. The vine distributes its fruit, as well as leaves, in clusters, emblem of the group.

5. The colour of the ripe fruit is either purple or violet, colours of friendship; or translucent, colour of truth.

6. The vintage assembles the whole population in social groups, affording to each attractive work suited to man, woman, and child; it attracts the gentry and rich folk, and mingles them with the country labourers.

7. Wine, which is the grape arrived at its compound maturity, develops in the organism the passionate tendencies of friendship.

As we only aim here to announce general principles, a few detailed illustrations must suffice.

By applying these laws of passionate causation and reflection of the passionate cause in the organic result, we may easily satisfy ourselves that the Peach and Plum are fruits of love; amongst those which ripen in early summer, even in spring, in their native climes; they are exquisitely delicious, aromatic and fugitive. Their trees are not long-lived, they bear early and perish early, like Eastern beauties. They feed the organism with their refined juices during the season of love, when the spiritual life needs to flow freely, unembarrassed by organic crudities.

THE PEAR is a long-lived tree, lofty and graceful, bearing late in the summer, and late in the growth of the tree, emblem of the maturer and more tardy triumphs of ambition.

A few species are preserved through the winter, as

in exceptional cases, the triumphs of ambition are permanent, sustaining the winter of life, and bequeathing to children a heritage of power and honour.

The tree is extremely delicate of nurture and of fine organization.

The fruit grows singly, or along the line of the branch, but not in clusters.

Its form is described by a curve from the stem, similar to the hyperbole of geometricians. This ascending expansion is the type of ambition, which loses itself in the infinite.

Its fruit is gathered with difficulty from the lofty top and spreading boughs, requiring courage and firm nerves to reach them. Its flavours are highly improvable and delicious.

THE APPLE, fruit of paternity, bequeaths its fruit like a legacy to the winter months with careful precision.

It does not assemble at its harvests whole neighbourhoods like the vine, but whole families; the children gathering, the father at the cider press, and the mother storing away and preserving.

Its fruits sustain the family bond. Its gentle affections live around the hearth where the apple is the only social fruit in the climates of its growth whose material attractions combine with the nuts, and are admitted at other periods than those of the regular meals.

As familism has been the Judas of the passions, basing the incoherent societies and all their physical and moral evils on its germ, the isolated household; so is the apple the symbolic fruit of discord. It is the apple which tempted man to disobey in the

myth of the Fall. It is the apple which lost Troy, by provoking the enmity of Minerva against Paris, who awarded it as a prize to the Goddess of Beauty. The apples of the Hesperides and those of Atalanta likewise occur to the classical scholar.

Fruits in general correspond to the affections, grains and fibrinous food to the intellect and executive faculties. Hence the latter have entirely predominated in our diet, during the incoherent periods, when the affections have been starved, and every thing has depended on executive force in resisting competition, and making good one's own against the world. Fruits come rapidly more and more into general use at this period, precursor of passional harmony, where they may form the staple of consumption.

Many obstacles inherent in the mechanism of the subversive societies, prevent the culture and consumption of fruits in abundance and perfection.

1. The tiller of the soil is for the most part a temporary tenant, removable at pleasure, when his short lease expires. He knows that all additional value which he confers upon the soil, will tempt the landlord to a proportional and even excessive raise of rent. He has enough work to sustain himself and family from month to month and year to year, without expending time and force on crops which require from four to ten years of growth before yielding any profit, and which a stranger's hand may probably reap.

2. The danger of robbery is so great in the neighbourhood of cities, that the fruit cannot be left to ripen on the tree, but must be picked prematurely, to the great injury of its qualities.

It is then often kept in the markets or shops until stale and miserable before it is consumed.

3. The difficulty of transportation for want of suitable arrangements, and the imperfect connexion or the interior with the great routes of travel, allows one section to suffer the privation of fruit, while it is superabundant and lies for manure in another within no great distance.

4. The general ignorance of farmers and the grossness of their tastes lead to the culture of inferior species, and by inferior methods, in the few cases in which they turn their attention to fruit.

Thus we perceive how the various facts, customs, and characters, of the same social period are catenated and belong to each other, how correspondence between physical and passional conditions is organized in collective arrangements, industrial and social, and how difficult it is for any individual or sect to effect a change, without a perfect knowledge of the organic movement, and especially of the laws of transitions, and the points at which they must originate. The want of this knowledge has rendered dietetic reforms hitherto superficial, limited, and transient.

The formula of a true diet is a nicely graduated correspondence to the changes and developments or our spiritual state. We ought, in a certain sense, when about to eat, to find first within us what we are going to assimilate to our bodies. The sense of taste is given us that we may thus discriminate, and it is as barbarous to eat indiscriminately, only to satisfy hunger, as it would be in music to confound all tunes and chords in the general category of sound or noise.

It seems to be a very simple matter to know what one wants, and yet there is hardly one man in eight, who on sitting down to table at a large hotel, or first class restaurant, where he has the selection from above

an hundred dishes, who will be able to dine well, to satisfy himself, to feel on arising, that he has been worthy of the opportunity; and seven out of the eight will eat twice as much as is good for them before they begin to consider, and twice as much more before they have made up their minds what they really wanted.

Hunger is only the germ of discriminative taste, which for the high health and true refinement of the organism, needs to be developed by a compound discipline.

1. By well ordered and impassioned muscular and mental labours, which ally the consumption with the production of goods.

2. By the lessons in true gastronomy, practically learned in forming one's table groups, and the daily necessity of selection from amongst a thousand delicacies.

What now remains for the poor civilizee or civilized associationist, who of all these brilliant chances of attractive labour and luxury can possess but a distant hope, who works all the same as for a heaven after death, and for whom the dispensation of the cross is still in full vigour? It remains for him to bear his cross.

Let him confine himself to that negative virtue of self-denial, of abstaining from what will injure him, as the only virtue proper to the base estate of incoherent societies, whose material poverty ought to correspond with their passional poverty. For the civilizee the important matter is not to choose what he shall eat, but what he shall abstain from.

1. He should limit himself to a small quantity, not fully satisfying his appetite, because the idleness or the repugnant toil of mind or body which awaits

him, and the disappointed passions and depressing emotions which he experiences are unfavourable to the energy of the digestive process. The influx of his life comes not in a full fountain but in a little thread, and all the functions of life must be crippled and mortified to correspond with this if he would avoid the diseases of exhaustion or of excess. Here is a vitally important application of the law of passional correspondences. Passional attraction electrifies, animates the entire man. Every vital process becomes more vigorous—fatigue and lassitude are forgotten. The oxidation of tissues proceeds rapidly, hence stronger demands for food, and quicker conversion of it into chyle and blood to form new tissues. We distinguish here between passion in action, and merely passive or sentimental passion. The latter state of simple idealism is confined within us; is a subjective impression, and requires little food. It is the compound or concrete passion which has formed its circuit of action and reception involving our physical energies, which increases the demand for food. Thus Friendship, in becoming composite, combines sympathy of character with sympathy in pursuit and business. Ambition combines the league of glory with the league of interest. Love combines the material with the spiritual tie. Every passion at once works and enjoys, thus keeps itself fresh and healthy, and develops its organic structure in proportion to its impressibility. The civilizee, generally restricted to a simple and one-sided passional experience, finds his emotions destroy his appetite. The harmonian will be able to feel and enjoy more, to act more, and to consume more. Besides our prudential restriction to few dishes, we must not eat together aliments too

much alike, as several sorts of grains, or farinaceous dishes, several sorts of flesh, of grease and oils, or of sweets. Variety should be composed of a single selection from each of these or other natural groups of aliments.

It is the same as in music, where among the contiguous notes do, re, mi; discord and accord is produced only by the combination of 3rds with 5ths, or other intervals. The green vegetables may be mixed with the greatest impunity and the bread with least—corn or maize and wheat discord as decidedly as the Indian and the white man. Much fluid ought not to be drunk just at meal times: it is better to avoid too great dilution of the gastric juice; but from two to six hours after eating, water greatly assists a perfect solution and digestion of the food, both as a diluent of the chyme and as a tonic to the gastric mucous membrane, which it refreshes in the same manner as washing one's face.

In regard to seasonings, they must be small in quantity and exquisite in quality. Much here depends on the art of the cook. A French *gastrosoph* will give the most delicate and pleasant flavour of onions or garlic to a dish of meat or vegetables, by passing his kitchen knife a few times through those roots whilst preparing the dishes. In regard to condiments, generally those which are indigenous are least objectionable. The cayenne pepper, cloves, &c., are eaten in large quantity with comparative impunity in the hot climates where they grow, and also, by a contact of extremes, in very cold climates, where the people are highly robust. The same observation extends to tea and coffee. Tea and coffee as stimulants, expend their action more exclusively upon the nervous

system, whose energy they intensely and rapidly exhaust, more than wine, because they are less integral stimulants, and do not equally sustain their increased nervous activity by an increased arterial activity. Tea causes dyspepsia and palpitations, by robbing the the stomach and heart of their due innervation, to stimulate the intellectual brain; coffee stimulates both brain and stomach, yet the first with disproportionate intensity, its sphere of action is the life of man's self-hood, and while it confers a transient demonic power and intense efficiency, it dries up the channel through which man receives influx of life from God and nature. It develops the doer at the expense of the being, so that virtue passes out from us without returning back to us. The restlessness occasioned by this disturbance to the natural order of functions is very painful to delicate organizations; especially when under this excitement they have no social opportunity of expending their exuberant action. As wine acts still more upon the passional and nutritive than on the intellectual life and that of outward expression, a property which it manifests by soothing the nervous system and predisposing to sleep, so it brings these two elements of being and doing again into equilibrium, and is an antidote to some of the pernicious effects of tea and coffee as they in turn are to excesses in wines.

Nature furnishes our temperate climates with milder aromatics, such as the sassafras, whose roots and flowers afford a delicious beverage when boiled and combined with cream or milk and sugar as a tea. The root fermented with corn, with or without the tops of the spruce pine, make a fine beer; the young leaf-buds give a delicate flavour to meats and vege-

tables, and the dried leaves make the gumbo, well known at the South as an ingredient of soups and meat sauces.

These remarks on teas and coffee apply especially to the feeble. The sassafras is one of the gentlest and most efficient agents in that purification of the blood which is required in those subject to eruptions in the spring and summer, and is equally salutary to man and horse. To some constitutions the onion, garlic, and alliaceous tribe give a beneficial and almost necessary stimulus. A wide field of usefulness opens in the examination of our indigenous aromatics and nutritive stimulants. Of all the accessions to our table service, derived from foreign parts, the light French and German wines are the most valuable and conducive to healthy digestion and social enjoyment. A meal properly speaking, consists of two elements, a spiritual and a material food, since a cheerful tone of mind and external diversion, conduce most powerfully, not only to the enjoyment of a meal, but to its digestion. Friendship, mirth, wit, good stories, &c., compose the spiritual essence of a good dinner, which comes off as lamely without them, as they without the dishes would prove deceptive and unsatisfactory.

A treatise on the art of dining would be very incomplete, without mention of the Host, Pivotal character or Passional chief of the table. Such men, among whose dominant passions is that of hospitality, play a very important part in the world's movement, and God takes care to distribute them in due proportion.

The guests never feel fully at ease or integrally related to each other, unless the host be a true **passional chief**, attracting and dispensing sympathies, and

strong enough to blend the diversities of taste and expression in a unitary tone.

His unofficious influence should envelop the company in its atmosphere as in the light blue clouds of the fragrant Havana segar, that incense and thanksgiving of gratified sense, in which the soul loves to disport.

Our straight-backed chairs are not perhaps the best adapted to that sensorial repose desirable in this most important of the passive functions. We should not relish the Roman fashion, where the guests reclined their heads it is said on each other's breasts. A new genius is yet to distinguish itself in the arrangement of this part of the table service.

The form of the table itself, must vary with the tone of the meal. The long parallelogram is the most stupid of all, and in perfect adaption to the materialism of the civilizees, who sit down at great hotels, without caring to see or to exchange words with each other.

The round table of King Arthur is best suited to a party of friends; a smaller ellipse, for a partie carrée of lovers; a centre piece a little elevated and surrounded by half moons, is a form well adapted for the conjoined play of ambition and friendship, as in feasts given by distinguished characters—political or other assemblies where speeches are expected.

The law of all these arrangements, is to combine the freest discrimination, or even exclusiveness in one's own table group, with easy access to all the company.

For the environment, and accessories of the table, the spheres of all the senses must be laid under contribution.

Sight requires either the repast au naturel, beneath

the shade of a spreading tree, or in a garden bower ; or the noble architectural graces of the richly carpeted dining hall, with its columns of variegated marble, its niches, statues, pictures, exotic plants, and beautiful tame birds which will come and eat from one's hands. The admission of the dog is proper on certain occasions, as in a sportsman's club, for example. These are the transitions from the senses to the social affections.

Smell requires the employment of the most delicate perfumes on the persons of the guests, and places fragrant shrubs, roses, &c. on the table, in bouquets which rise from the fruit dishes.

Touch has ordered the Turkey carpet, the reclining seat, and the pure ventilation of the hall at about 75.°

Hearing places about the windows the vibrant chords of the Eolian harp, or on the mantel-piece a fine toned musical box, whose dreamy silver tones are not loud enough to disturb or to excite.

In a great feast the performance of an orchestra, or of single artists from time to time, adds much to the enjoyment. They must intervene however, only as subsidiaries, and not claim too much attention from the essential matter, which is eating, drinking, and social intercourse.

The beautiful products of all the arts, combine to form the sphere or to adorn the triumph of that passion or passional act, which originates, sustains, and serves as pivot to the whole, on this particular occasion. Each will have its turn as master of the ceremonies.

In the absence of all these social and sensuous accessories, a musical box or an entertaining book, fixed open on a little frame above the table, serve to

charm and spiritualize many a solitary meal, which when confined to the matter of eating bread and cheese, and other such pastoral simplicities, is felt as a sort of degradation.

There are certain specialities and eccentricities of diet which I have not here mentioned—the Vegetarian and others. I have elsewhere treated of the correspondence of a vegetable and fruit diet with the Harmonian life, and have shown the relative adaptation of flesh and of fruit diets to the different social periods.

In every social period there are characters and constitutions which seem to belong to the past of their race, and others to its future, presenting in the type of their development a concrete history or prophecy. We look forward to a harmonic society and harmonic nature, when the reign of conflict and mutual destruction shall cease among God's creatures, and when integral development through the communion of affection shall supersede the present formula of equilibrium between excessive population and scanty production, by wars, pestilence, and cannibalism. There is not wanting then at all times a class of men who from preference and principle, or necessity, adopt in advance this harmonic feature, of a vegetable and fruit diet.

Their social character, where they are found in masses as among the European and Asiatic peasantry, or the natives of some western islands, has been mild and amiable, the physical development good, and the standard of health superior. Graham has collected on this subject abundant and highly interesting statistics.

In the development of ambition and executive force during the present subversive periods, the flesh

eating nations possess a decided advantage. In slaughtering, or any way by force or cunning, depriving animals of life, man violates the etiquette of nature, outrages his finer and more harmonious instinct of affection, and this habit of trampling on the rights of others to secure a selfish gratification, extends to his relations with his fellow men.

It is then by their vices, by their subversive ambition, especially, that the flesh-eating nations impose their power over those of gentler habits.

This is in perfect accordance with the general triumph of fraud and violence during the subversive epochs, but this temporary ascendancy of the unscrupulous, must, at a later period and more refined development, yield to that of more amiable characters, as in our geological tablets we read that the monster types of sanguinary brute force have passed away and yielded their place to the present creations, composed in a large proportion of innocent creatures.

We have gained something in a gentler etiquette since the days when the Saurians lorded it, or when pterodactyles, with membranous wings, thirty-six feet from tip to tip, would draw a meal of one hundred pounds of blood from a poor megatherium or dinotherium asleep.

The centripetal force, impressed upon creation; from the fact of its being a creation and expression of a unitary divine life; necessitates in its reactions, for all the individualities of that creation, a formula of relations, constant in its essence, which is *communion* and *mutual self-appropriation*; whilst varying in its form of manifestation from the most ferocious and destructive to the most amiable and beneficent. The transformation of the former into the latter has not

been a simple progression, but has proceeded sometimes slower, sometimes faster, sometimes with apparent regularity, sometimes by leaps and bounds, sometimes by partial retrogradations.

At the advent of man, for example, we have reason to believe in a temporary, or at least, a local suspension of the violent and sanguinary procedures which geology announces to have preceded him, and which was not long in resuming its sway.

It is not easily conceivable that man, unacquainted with weapons, without experience of the habits of his fierce and powerful neighbours, and far inferior to many of them in physical strength and quickness of motion, could have maintained his ground against them, and preserved his life under the law of destructive force. He must then have first operated on them by that spiritual ascendancy which every higher exercises over a lower nature, and by the attractions of ambition and friendship.

The dog first rallied to his side because the dog is supremely endowed with friendship and devotion, the passional dominants of canine character.

The dog quickly gave man sway over herds and flocks ; then the horse, whose character reveals ambition as his passional dominant, gave in his allegiance to this already powerful king.

It could only have been under the pressure of hunger in the dearth of the winter season, that man departed from the diet of fruits and vegetables, most in correspondence with the structure of his teeth and intestinal canal, and common to him with the monkey tribes which do not forsake it, while they enjoy the abundant fruits of the tropics, unless taught otherwise by man.

After long studying this question of diets, both theoretically and experimentally, I am strongly impressed that whatever sentiment may say on the subject, mankind have been led, as well as other animals, by a potent instinct of relative expediency, though not by one of essential harmony, to the use of a mixed diet; whatever be the abuse and excesses in flesh-eating to which they have since fallen, where meat is abundant.

The same instinct is responsible for coffee, tea, tobacco and strong drink, all of which serve their purposes, and very useful ones as the world wags.

We cannot do without edge tools, though we cut ourselves now and then, and while one has to make his hole in the world like a cannon ball, temporary intensity of power serves our end, where a gentler diffusion of it would do nothing.

Prior to the development of agriculture on a large scale, life could not be sustained on more than half the surface of the globe, especially through the winter, without game. We may consider it a mistake for our race to have deserted the Eden climates, instead of first there developing agriculture, and gradually extending it; but the mistake once made, there was no choice but to kill and eat.

Taking men and things as they are, influences of habit, sphere, and all the rest, I think it will be found true that we dispense with flesh most conveniently in a routine of simple physical labor, or of a poetic ideal dreamy existence, where the sphere is harmonious, and we meet many sympathies of character; especially if the temperament be sanguine lymphatic, or nervous sanguine lymphatic;—that, on the other hand, we most require flesh with our food, and crave

coffee and other stimulant nourishment when our executive and combative passions and faculties are in the ascendant ; when we must sustain an intellectual tension without the harmonies of affection, and impress ourselves on others rather than receive impressions.

The bilious temperament imperiously demands flesh. Fourier thinks we shall eat flesh and fruits both largely in harmony, and for the early ages of association, when the people of the earth share for the first time an abundant, well prepared table, there is little doubt of it. By the precautions and humane arrangement of the butcheries, he guaranties to animals a sudden, unsuspected and painless death. The analogy of habits in our present cast of harmonic animals is in favor of flesh eating. The dog, our first and most intelligent auxillary, is not only carnivorous, but the chase is his dominant passion. Our sweetest song birds, all so far as I know, use a mixed diet, with the mocking bird and nightingale at their head. The habits of the humming bird are so curious that I will quote from one of our most charming naturalists, Mr. Webber of Kentucky, some account of them.

### MY HUMMING BIRDS.

As a child, I always had a passion for the Humming Bird. It ever caused a thrill of delight when one of these glittering creatures, with its soft hum of flight, came out of repose all suddenly—hanging, a saphire stilled upon the air,—for here no wings are seen,—as, like a quick bright thought, it darts, is still, and then away !

The mystery of “ whence it cometh, and whither it goeth,”

was a lovely and exciting one to me. How and where could a thing so delicate live in a rough, wintry world like this? How could the glory of its burnished plumes remain undimmed, that it thus shot forth arrows of light into my eyes, while all other things seemed slowly fading? Where could it renew its splendors? In what far bath of gems dissolved, dipping, come forth mailed in its varied shine?—How could those tiny wings, whose soul-like motion no mortal eye can follow, bear the frail sprite through beating tempests that are hurling the albatross, with mighty pinions, prone upon the wave; or that dash the sea-eagle, shrieking, against its eyrie-cliff? How speeds it straight and safe—the gem-arrow of the elfs?

Could it be that the tiny birds lived only on the nectar of flowers? It seemed surely, the fitting food for beauty so ethereal. But then, it removed them so far from things of the earth, earthly—their home must surely be fairyland, and they coursers of the wind for *Æriel* to “put a girdle round the earth,” if this be so. But, if there be no fairies, and those be only natural forces that propel it so; is nectar, or ambrosia even, food of the substance that could give the steely toughness to those hair-spring thews, whose sharp stroke cuts a resistless way through hurricanes?

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Entering the library one morning, I saw, to my delight, a humming bird fluttering against the upper part of a window, the lower sash of which was raised. I advanced softly, but rapidly as possible, and let down the sash.

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I succeeded in securing an uninjured captive, which, to my inexpressible delight, proved to be one of the ruby-throated species—the most splendid and diminutive that comes north of Florida. It immediately suggested itself to me that a mixture of two parts refined loaf-sugar, with one of fine honey, in ten of water, would make about the nearest approach, to the nectar of flowers. While my sister ran to prepare it

I gradually opened my hand to look at my prisoner, and saw to my no little amusement as well as surprise, that it was actually "playing possum"—feigning to be dead most skilfully! It lay on my open palm motionless for some minutes, during which I watched it in breathless curiosity. I saw it gradually open its bright little eyes to peep whether the way was clear, and then close them slowly as it caught my eye upon it; but, when the manufactured nectar came, and a drop was touched gently to the point of its bill, it came to life very suddenly, and in a moment was on its legs, drinking with eager gusto of the refreshing draught from a silver tea-spoon. When sated, it refused to take more, and sat perched with the coolest self-composure on my finger, and plumed itself quite as artistically as if on its favorite spray. I was enchanted with the bold, innocent confidence with which it turned up its keen, black eye to survey us, as much as to say, "Well, good folk—who are you?"

Thus, in less than an hour, this apparently tameless rider of the winds, was perched pleasantly chirping, upon my finger, and received its food with edifying eagerness from my sister's hand. It seemed completely domesticated from the moment that a taste of its natural food reassured it and left no room to doubt our being friends. By the next day, it would come from any part of either room—alight upon the side of a white China cup, containing the mixture, and drink eagerly with its long bill thrust into the very base, after the manner of the doves. It would alight on our fingers, and seem to talk with us endearingly, in its soft chirps. Indeed, I never saw any creature so thoroughly tamed in so short a time before. This state of things continued some three weeks, when I observed it beginning to lose its vivacity. I resorted to every expedient I could think of; offered it small insects, &c., but with no avail; it would not touch them.

We at length came to the melancholy conclusion, that we must either resign ourselves to see it die, or let it go. This last alternative, cost my sister some bitter tears. We had

made a delicate little cage for it and had accustomed it to roosting and feeding in it while loose in the rooms, and I consoled her with the hope that perhaps it might return to the cage as usual, even when hung in the garden. The experiment was tried. The cage was hung in a lilac bush, and the moment the door was opened, the little fellow darted away out of sight. My heart sank within me, for I could not but fear that it was gone forever, and my poor sister sobbed aloud. I comforted her as best I might, and though without any hope myself, endeavoured to fill her with it and divert her grief by occupation. So we prepared a nice new cup of *our* nectar—hung the cage with flowers—left the door wide open and the white cup invitingly conspicuous—then resting from our labors, withdrew a short distance to the foot of a tree, to watch the result. We waited for a whole hour with straining eyes, and becoming completely discouraged had arisen from the grass and were turning to go, when my sister uttered a low exclamation—

“Whist! look brother.”

The little fellow was darting to and fro in front of his cage, as if confused for a moment by the flower drapery; but the white cup seemed to overcome his doubts very quickly, and, with fluttering hearts, we saw him settle upon the cup as of old, and while he drank, we rushed lightly forward on tiptoe to secure him.

We were quite rebuked for our want of faith, when the charming creature, after deliberately finishing its draught, looked up into our flurried faces with the quietest expression of inquiry. I almost heard it ask in a patronizing way—

“Why, what’s the matter, good people?”

I felt so much ashamed, that I immediately threw open the door again and let him have the rest of the day to himself; but as I observed him playing with some of the wild birds, I concluded to shut him up for a week or two longer, when he returned as usual to roost that night. While out, he had evidently found the restorative for which he had been

ping, and what that might be, I now determined if possible, to discover. The necessity of having a pair of the young birds, that I might be enabled to study their habits more effectually, became now more fully apparent, for I knew, however tame our bird might be now, that if it happened to meet with its old mate, or a new one, it would be sure to desert us, as a matter of course. Young ones, raised by myself, I could trust.

(He succeeds in capturing a nest of young ones.)

In a few weeks we hung the cage out with open doors again—finding that all the birds were beginning to mope and look as if they were going to die, as had been the case with the Rubybreast several times before. He had always been relieved by letting him out; but as he instantly disappeared, we could not discover what the antidote he sought might be. When we opened the cage this time, it was a bright summer morning just after sunrise. What was our surprise to see the Ruby-throat, instead of darting away as usual, remain with the young ones, which had immediately sought sprays, as if feeling a little uncertain what to do with themselves. Scarlet flew round and round them; then he would dart off to a little distance in the garden and suspend himself on the wing for an instant, before what I at first could not perceive to be any thing more than two bare twigs,—then he would return and fly around them again, as if to show them how easy it was.

The bold little fellows did not require long persuasion, but were soon launched on air again, and in a moment or so were using their wings—for all we could see, with about as much confidence and ease as Mr. Ruby-throat. They, too, commenced the same manœuvres among the shrubbery, and as there were no flowers there, we were sadly puzzled to think what it was they were dipping at so eagerly, to the utter neglect of the many flowers, not one of which they appeared to notice. We moved closer, to watch them to better ad-

vantage, and in doing so, changed our relative position to the Sun. At once the thing was revealed to me. I caught friend Ruby in the very act of abstracting a small spider, with the point of his long beak, from the centre of one of those beautiful circular webs of the garden spider, that so abounds throughout the South. The thing was done so daintily that he did not stir the dew drops, which, now glittering in the golden sunbeams, revealed the gossamer tracery all diamond-strung.

“Hah! we’ve got your secret, my friends!—Hah! ha! hah!

And we clapped and danced in triumph. Our presence did not disturb them in the least, and we watched them catching spiders for half an hour. They frequently came within two feet of our faces, and we could distinctly see them pluck the little spider from the centre of its wheel where it lies and swallow it entire. After this we let them out daily, and although we watched them closely and with the most patient care, we never could see them touch the spiders again, until the usual interval of about a fortnight had elapsed, when they attacked them again as vigorously as ever—but the foray of one morning seemed to suffice. We also observed them carefully, to ascertain whether they ate any other insects than these spiders—but, although we brought them every variety of the smallest and most tender that we could find, they did not notice them at all—but if we would shut them up past the time, until they began to look drooping, and then bring one of those little spiders along with other small insects, they would snap up the spider soon enough, but pay no attention to the others. We were thoroughly convinced, after careful experiment upon two families of them, that they neither live entirely upon the nectar of flowers—as all the old naturalists suppose—nor upon *various* small insects in addition to the nectar, as Mr. Audubon asserts. The fact is they can no more live beyond a certain time—about a fortnight—upon nectar alone, than

they can upon air alone, nor do I believe that life could be preserved beyond a few days upon spiders alone.

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Whatever the instincts of a harmonic life may indicate, it is probably a false issue to suppose that we shall be obliged to eat animals, in order to prevent their excess in numbers. There are enough carnivora besides man, should their services be required; but one of the most beautiful of nature's laws, which directly applies to the solution of this problem, decrees that the reproduction of the species holds an inverse ratio to the development of the individual. Consequently in the perfection which our domestic animals attain by judicious crosses of breed and superior care and nourishment, their numerical increase may be greatly reduced.

In France, where carps are fattened in ponds, it is now found necessary to keep the breeding fish in small and ill supplied pools, where they increase astonishingly under pressure of famine, while the species would soon fail if its propagation were entrusted to their fat and well-fed sisters. They call the breeding carps, peinars, and their ponds, pools of misery. Blooded mares need sometimes to be worked down ere they can conceive. Double flowers cease to perfect their seed, expending their force in the luxury of their petals. The hovels of the poor swarm with children, whilst an heir is often denied to the rich and refined classes.

These examples suffice—a word to the wise. The cow may more than reimburse us for her flesh by the improved qualities of her milk, and the bull by his useful vigor. After all, the essential fact is that of communion and interchange of benefits, according to

the most improved formulas of self-appropriation, which in the communion of the social affections may become the most devoted love.

In the organic progression of life upon the planet, we find, first, Love expressing itself in the constant tendency to communion, beginning in the rude and coarse types of animal existence and in the phases of savage life, which correspond to them in human societies, by the gratification of sensual appetites and mutual devouring of creatures by each other. Then through many forms of destructive communion and virtual devouring of man by man, and class by class, in the exploitations of industry, the oppressions of power, and the impositions of priestcraft; exhibiting the tendency to communion and mutual appropriation, imperfectly guided and enlightened by the wisdom of an organic law; we finally observe the gentler forms of communion evolved from the affections of the soul, and the assimilation or appropriation of specific aliment, from the friend, the lover, the parent, or child, under a higher economy than that of devouring their bodies.

The passional contact of affection and use secures to them a higher order of nourishment and enjoyment in their appropriation of each other, and this can be continued day after day, week after week, and year after year even, while a friend would hardly be good eating fresh for three days in the summer time, and even if you salted him would be all gone in a month or so.

Our food does not nourish us truly, does not supply force to our muscles, senses, affections, or intellect, except by the aromas which we elaborate from it, until it thus becomes the same invisible or at least

unseen neuro-magnetic fluid which passes from one living body to another. This is the essence of the blood as the blood is the result of the aliment. Thus by nourishing ourselves from living rather than from dead bodies, we economise the time, trouble, and expense of force in killing, cleaning, cooking, serving, masticating, digesting, and absorbing them into our blood, and we get the vital influx of power and affection by direct communication of their nervous systems with ours.

We are instinctively sensible of this advantage, especially children, of whom is the kingdom of heaven. Thus, as soon as we individualize an animal, and come into personal relations of use and pleasure with it—as it is with dogs and horses, with the child's pet lamb, calf, kid, or chicken, we are outraged at the proposal to kill and eat it.

We are eating it already every day alive in a finer form. We feed on it aromally, *i. e.*, spiritually and materially at once, in a compound manner; since the aromas, such as heat, light, electricity, galvanism, magnetism, the nervous aura, are the blending points of harmonic expression between spirit and matter, and integrate them in living beings. They form the practical element in the solar trinity, in which the *active, caloric, or love* element is found working in the material world of concrete beings, under the guiding influence of *light* or the *intelligence of law*.

Proceeding *pari passu* with the higher expressions of Love in the social sphere, are its incarnations in our labor, in the fruits of industry, art, and science, where man learns to become the harmonist of nature, taming the wild, destructive forces of the elements, and converting them to his service, in transforming

the natural kingdoms—mineral, vegetable, and animal—in his chemistry, agriculture proper, breeding and raising of live stock, Here, through his senses and instincts, he completes a circuit of affections and uses with his mother Earth, as in the higher sphere through his social affections.

The instinct of expediency and the pressure of necessity will always supersede sentiment on the question of diet as elsewhere, but as it is fair that every element of the soul as well as every national or social predilection, should be heard in our intellectual discussion of the diet question, so that every reader may take home what belongs to him, and all may not be reduced to feed from the same dish; I shall perorate with the plea of refined sentiment in such style as would please the poet Shelley, whose notes on Queen Mab (which nobody must read if they hope to be saved) have some beautiful lines, worth to a poetic vegetarian more than Mr. Graham's two volumes.

Premising that I hope yet to assimilate for the good of my soul and body, many a juicy beefsteak and savory viand of fish, flesh, and fowl, before my wings sprout and my translucent body is nourished by purer aromas, and that I esteem it not wise for little man to be too dreadfully certain or in earnest about any one opinion or habit in this blind-man's-buff of a world of ours, I will now modulate in a more serious key—

Man's soul is a prism which refracts the rays of divine truth, and being endowed with self-consciousness, it may discover its law by looking deeply and fearlessly into itself.

We have an internal consciousness of the fitness or unfitness of any action to our being. This branch of

revelation the Friends among religious sects have most distinctly recognized. Were it possible that a child cradled in love, allowed freely to expand its affections, could for the first time witness or perpetrate the violent death of an animal, without horror or remorse, then would the taking of life be sanctioned by the light of divine truth refracted in the conscience of man. If, on the contrary, butchery in all its forms and with all its accessories, is repugnant to our moral consciousness, sullied even as it is in the physical, moral, and social strife of civilization, and perverted in so many by the irritation of chronic disease; if still we instinctively shrink from blood, and attach a sort of Cain mark to the butcher, so that the popular sentiment has sometimes forbidden him to participate in criminal jurisdiction; if the mistress sickens in passing the place where her cook executes her orders for dinner, and the child indignantly weeps at the death of its playmate; if, as I have known, the very infant cries at the sight of a creature, dead or wounded, we may be sure there is some foul wrong, some plague spot, in the economy of our tables. We are cannibals. There is but a prejudice, we say, with M. Gleizès, that separates us from those who devour each other, nor is that prejudice in our favor. Far worse than the simple and direct privation of human life which the cannibal feast requires, are the slow tortments turning life into death, and all its beauty and glory into the miseries of Hell, which men inflict on each other as their moral prey.

The highest aspiration of the human soul is for Unity. In the recognition of a centre whence all the varied forms of life around it derive their being, is implied the perception of a possible convergence

and harmonic tendency of the peripheral lives; and the sentiment which prompted to that recognition and perception cannot be satisfied until it has embraced in its circle of love all the degrees of created life, to repose at last in the bosom of God.

Conflict, in all its forms, belongs to the crude ages of Fetichism and Polytheism. It must disappear precisely in the ratio that men realize the meaning of that formula, now only a formula to so many, the Triune God.

Such is the verdict of spiritual refraction on this subject. Shall we proceed to unfold the analysis?

Ambition, in its true development, leagues inferior with superior: it is outraged in man, the chief of creation, by any violation of its benignant sway over his subjects, by any employment of fraud or violence; by all that opposes his will to theirs, and which in conquest without attraction, converts the king into the tyrant.

Friendship is outraged; for there is no animal on which man now preys, which is not capable of attachment to him, and most of them habitually manifest it on the slightest encouragement. Children, in whom friendship is the dominant sentiment, reciprocate this, and feel the outrage upon it in the death of their favorites.

Love, Love which expands to throw over all creation the charm of the one being in whom its life is rapt, with what infinite tenderness does not Love greet the bird upon the bough, singing beside its mate: Love, on whose ravished eye the secrets of the forests, of the waters, of the air, are bursting with the purple light of a new creation: will you ask Love to be your butcher?

But if the Chief's benignant providence, and the Friend's genial sympathy, and the Lover's refined sentiment, refuse the knife you offer them; will you rather stick it into the ox that returns from ploughing your glebe, or the new-shorn lamb that gambols at your feet, because you are all the children of the good God? Is it the still nearer and tenderer relation that you own through the common life of our mother earth, whose breast has nursed you, that will nerve your hand to strike? Strike, then; let it fall. You have hurried for one creature the term of transformation: you have struck out of nature one phase of existence. Had you destroyed a race, a species, their place would quickly be supplied at the great banquet. What then have you harmed? Why that mysterious revolt within you? that consciousness of of outrage that rises to arraign you; why that sigh which seems to ascend from the violated earth to lose itself in the infinite of space and of being? "Take a sand from the shore, take a drop from the ocean; less than sand, grain and drop, in man's planet, one death and one crime. On the map trace all oceans and search out every shore; more than seas, more than lands in God's balance, shall weigh one death and one crime."

Now roll the carcass beneath your foot as it struggles in death, that the blood may flow free; flay it while the hide is soft and the carcass warm and reeking; quarter it, see how your dog laps its blood; why not eat while it is yet fresh and quivering with life,—thus prey the lion and the eagle; they disdain your stale corpse, tender with incipient putrefaction;—but you have no tusks, no claws, no beak; nature has omitted to provide you with an apparatus for tearing

the fibre, nay more, after you have by art supplied this deficiency, you still want the scissors teeth to cut and cominute such food; true, therefore, you must wait till the maceration of decay aided by your cook, shall have reduced it within the range of your masticating and digestive powers. At last, these preliminaries are accomplished; you have made a savory meal, you have appropriated, you now assimilate the body of your fellow creature, your subject, your younger brother in nature. Now, count your gains; for the calm, equable circulation, the cool, clear head, the quiet energy, the gentle recognition in all their delicate shades of the rights and positions of others, the fraternal communion with all the life of nature and Humanity, you have a fevered flush, a restless combative sense of power lasting only during temporary excitement, craving its repetition, and sinking almost to utter helplessness if denied, and which is at best an overbearing concentration in your own personality, with the wish to make all others in some manner subject to you.

I have unconsciously drawn the national character of John Bull and his race, the greatest flesh eaters upon the earth, decidedly classed among the feræ by their hawk-like habits of universal appropriation, and whose intense selfishness has, during the periods of subversion, gained them the most conspicuous position, and the widest sway. There is no people, on other hand, more afflicted by general indigence, crime, and the evils which grow out of the conflict of selfishness; none perhaps among those whose general development brings them into comparison, who with a smaller exception, fail to attain the higher social and spiritual life.

## ZOOLOGIC REFLECTION.

LET us now take the verdict of intellect or the light which nature reflects from creatures and spheres external to our self-consciousness.

Among the indications drawn from this source, the most prominent feature is this,—that among the granivorous and frugivorous creatures, social aggregation is the law and isolation the exception, and that among the carnivora, isolation is the law and social aggregation the exception.\* This coincides with the dominance of the social character among the vegetable-eating savages, whose freedom from industrial oppression allows us to judge of their natural tendencies.

It results from a double cause: 1. The greater space necessary to sustain the carnivora. A life which it has required several years to develop furnishing them only the meal of a day, their numbers in each grade of the animal kingdom, must bear but a small proportion to those subsisting on the products of the soil. A Laplander cannot live in comfort unless he owns a herd of more than a hundred reindeer, and occupies as much space as twenty or thirty men living by agriculture. The carnivorous habit requires large uninhabited tracts of country. The Indians of America could never multiply so as effectually to populate the country, whilst continuing their predatory habits.

In connection with the present rapid increase of population and the insufficient territory left to the

\* This exception falls almost entirely upon those creatures which are the hieroglyphics of Friendship, such as the Dog genus.

people by the monopolies of landholders, this becomes a point of vast importance.

2. The appropriation of the bodies of other animals to our own, *literally organizes* in the character, which is the spiritual expression of that body, the spirit of oppression, of conflict and incoherence. Of a life sustained by violence and treachery, fraud and force are the natural expressions. Our devouring of animals and our isolated and competitive industry and households, or organic cannibalism and industrial cannibalism, are naturally affiliated. They act and react upon each other.

Man becomes a beast of prey, and the social league of human brotherhood, (perhaps the infantile series of Eden,) is broken up; each like the wolf or the tiger makes his lair apart. No sooner in seeking to regain his lost purity, does man renounce the habit of prey, than he feels the necessity for higher forms of social life than are consistent with the parcelling and incoherence of interests and with the superficial and coarse relations in which the greater number of souls now dragging out their purgatorial term, stand to their natural brothers. They need a communion of spiritual life as a substitute for the gross and bloody communion of animal life which they have left below them. They need to feel the tide of Divine love flowing into them and through them in a free, a holy communion, unchecked by any thought of violence, by any chance of antagonism.

The *ideal* character, during periods of social and organic incoherence, is an individualism, never forgetting its own personality; the dignity of etiquette which builds between itself and others an iron palisade, highly polished, finely carved and glittering

with brass knobs,—admitting through its fret-work some glimpses into the garden it surrounds, but impassable.

Of Harmonic society, the tone must be a continual influx and reflux of being, sweet and free as the life of nature, where among great friendly trunks, whose branches overarch a sward of wild flowers, the joyous song-birds glance and chase each other through the sunny foliage.

Here we are led to speak of the more refined and exquisite sensibility of our various organs, developed under the use of a vegetable diet, which thus multiplies and intensifies our relations with nature. But this is properly a branch of refraction, and as I have no new facts on the subject, I content myself with a reference to Dr. Lamb, to Mr. Newton's return to "nature and defence of vegetable diet," to Graham, and others who have elaborated it more especially in this point of view. See also the life of Casper Hauser. It is among the compensations of subversion, that the want of development and education spares us the tortures which we should otherwise experience from the discords and villanous outrages of all beauty and harmony, which surround us alike morally and physically. Happy in their stupidity, the mass of our race pass through life without observing, without any more definite consciousness than a sort of night-mare, of the real character of what is doing around them, of what they are doing themselves.

This stupidity, torpor of soul and sense, is, however, incompatible with progress; we must suffer, we must appreciate, before we can attain anything higher. This is no time for a little more sleep and a little more slumber. The brutal antagonism in which we

live is insufferable. When we have organized Christianity upon the earth, let who will preach contentment. We cannot now spare any faculty of perception, any sentiment of the evil about us.

Returning from this digression, we observe in the animal kingdom not only the general characters of the granivora and carnivora, but family characters, such as among those of the mammalia, the cheirotheria, including the bimana and quadrumana of Cuvier, to which man belongs by the analogies of his anatomical structure. These creatures, in their natural state, subsist on fruits and on vegetable products, although like man they are capable, through a perverted education, of carnivorous habits. Man has behind, the grinding teeth, fitted for the comminution of grains and roots, and not the scissors teeth of the carnivora; before, the cutting teeth of the frugivora, and those called canine are also of this type. He has none fit for tearing raw flesh, and the grinding motion of the jaw results from a development of the pterygoid muscles peculiar to the granivora, and essentially differing from the vertical motion which corresponds to the scissors teeth of the carnivora. The length of his alimentary canal is again characteristic, and confirms the former analogies. Cuvier, impressed with these facts, speaks thus in his "Regne Animal."

"Man appears formed to nourish himself chiefly on roots, fruits, and the succulent parts of vegetables. His hands make it easy for him to gather them; the shortness and moderate strength of his jaws, the equal length of his canine teeth with the others, and the tubercular character of his molars, permit him neither to graze nor to devour flesh, unless such food

is first prepared by cooking." (Page 73, Vol. I.) The light of refraction from man's own organism, and that of reflection from the structure of the lower creatures, most nearly approaching him, would seem then to condemn his carnivorous habits, and signalize them as one of those perversions into which he has fallen during the moral and physical disease incidental to the infancy of his race upon the planet.

The light of divine truth flows first directly into the soul of man, in his attractions and native instincts, so that he may become, by studying them, a law unto himself. (Refraction.)

2. God speaks to man through nature or the life external to his consciousness, which through the avenue of sense is reflected on his soul, and affects him through a sympathy based upon universal analogy, which connects him with the earth as the pivotal expression of the earth's life. (Reflection.)

3. There are special revelations which correspond to the diffraction of light. If a ray of the sun entering through a crevice into a dark room, fall upon some object which stops it, a shadow of the prismatic colors will be flung from that object, thus presenting amid the darkness, a spectrum of the developments which light undergoes in what we may call its material incarnations.

Thus amid the darkness of the past, the divine truth streamed in upon the souls of prophets, and created round them a halo in which were visible the colors of Passional Harmony in the far future.

Of such diffractions, anticipations, revelations, which have been made to different nations at different epochs, we know but few. Of those few the Judaic religion, the Hindoo and the Magian, espe-

cially dwell on this subject. The Hindoo religion proclaimed the sacredness of life. It presents in this as in other points claims upon our respect. There is no religion which has moulded profoundly so large a population for so long a period, and amid all those incongruities and abominations with which it has been filled by the falsehood of priestcraft, there will be found germs of rare truth and beauty which the future will appreciate. Such as it is, it contains whatever diffracted light of revelation shines for many millions of the human race, and its word is against cannibalism in all its forms.

The Magian religion, which still numbers many votaries in the eastern countries, is, whether we credit history or the lives of its believers, one of the purest and noblest expressions of Divine truth which the earth has received. Alone, for many centuries, since their first emigration to India, the Parsees have maintained amid intestine wars and oppressions on every side, inviolate peace without slavish submission. There is one partial exception where they joined an oppressed nation and assisted in the vindication of its liberties against an invader.

This beautiful faith, so kindred to that of Christ in its morality, and whose influence on the practice of life may well call a blush to the face of Christians; this faith which, searching with childlike wisdom into the mysteries of nature, saw in the all-animating Sun the body of God, has condemned as offensive to God the violent death and mutual devouring of his creatures. See "Solar Ray." *Zend Avesta*, pages 39 and 57.

3. The Judæo-Christian. We have already quoted from Genesis the original declaration of the Divine will on this subject. Afterwards when the Israelites

wandered in the wilderness, undergoing in the sublime temple of nature a lustration from the servile and civilized habits they had contracted in Egypt, so that standing before God in their manhood, they might set to the nations the example of a people redeemed in unity and marching to the accomplishment of its terrestrial destiny,—at this time when, if ever a manifestation of special Providence existed, it existed for Israel, we observe as one of the conditions of their regeneration, a vegetable regimen. Not only was this necessitated by the conditions in which such a journey must have been performed, but we find them when depending more directly on the Lord for their daily bread, supplied with manna. We read that it was only when in the hardness and rebellion of their old perversion they were turning to the flesh pots of Egypt, that with an expression of rebuke and displeasure, the quails were sent as a temporary adaptation to their weakness. This reminds us of the miracle recorded of Jesus in the great draught of fishes. We are not here to question the truth or authenticity of what we find in the Scriptures. Such as they are, they have served a purpose, and we would simply remark that in all revelation there is an important distinction to be made between absolute principles which are true, essentially and practical adaptations to times, men and circumstances which are true only incidentally. The excellence of a religion as of a political code, and its truest claim to our respect and confidence is the combination of these two elements. It must be intelligible and adapted to those it is given to, with all their meannesses and perversion: it must not require too much of them, or it will accomplish nothing, and yet

its essential principle must shine above the mists of its age's error and prejudice, a beacon to all nations and all times, and confirm itself in the conscience of Humanity as that conscience gains force and intelligence. It is thus with the doctrine of Love, boundless universal Love, enfolding every creature in the circle of its charity. Violence, bloodshed, are abhorrent to its very nature. It is an insult to question it on such a subject. This statement appeals to the instinct, to the sentiment of the Christian.

When from law and ordinance we turn to prophecy, the light of diffraction is very clear upon this subject. Soaring in the luminous ether of inspiration, the coarse and discordant facts of the present subversion ceased to hamper the spirit of the seer; through his liberated consciousness, the real nature of man, the genuine aspiration of the soul of his race, speak and proclaim themselves: there is nothing unnatural in prophecy. A prophet is a man of deep, catholic, liberated sympathy, and he prophesies truth in his ecstatic moments, because, "Attractions are proportional to essential destinies."

The aspirations and desires of man are prophetic of their fulfilment in a period of humanitarian growth which, in comparison with the years of evil and disappointment, will bear the ratio of the essential to the exceptional destiny.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

“And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.

“They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”

The vulgar argument on such passages considers their sense only as mystical, as figurative. They are really *symbolic* in this sense, that their terms of language are inadequate to do more than suggest to the imagination the full meaning of the prophet. But if common sense is to have anything to do with the interpretation of prophecy, and if prophecy was meant to guide and to encourage man, not to mock and tantalize him, then the mystical signification must imply the truth of the literal, and be so far coincident with it, that men of plain understandings, not initiated into the mysteries of priestcraft, shall find a true meaning in the prophecy, so far as it has any meaning for them.

This prophecy must remain incomprehensible until we penetrate the secret of nature, universal analogy, which recognizing man as the pivot of Creation, and all lower types of the natural kingdoms, as mirroring his passions and their social effects, finds in the tiger or rattlesnake only pictures of social vice, which upon the harmonic development of the passions on a foundation of united interests in the Passional Series, will be replaced by their harmonic anti-types, as beneficent in their character as the passions of a Nero or a Borgia, transformed by the influence of a true social sphere. The literal sense of this prophecy is the body of its mystical sense, as refined and purified organisms are the only bodies, in which souls, attun-

ed to passional harmonies, can fitly express themselves.

PERVERSION OF HUMAN LIFE AND INCOHERENCE  
OF MAN WITH THE ANIMAL CREATION THROUGH  
HIS SELFISH APPROPRIATION OF THEIR BODIES.

*Objection.* All the motives and actions of subordinate creatures being taken into account by the general providence in its system of universal compensations, no evil can come from any change or cessation of present existence imposed by one creature on another.

*Answer.* The general providence is made up of the particular providences. Through the incoherence of our planet, and its consequent incapacity for harmonic functions; God, and the whole creation wherein he lives, must suffer in their degree. We see that the earth actually lies in quarantine; that we are excluded from communication with the other planets and stars; that, except the moon, our satellite, which probably shares our evils, and the sun whose light and heat is to our material life what God's love and truth are to our spiritual life, and which, therefore, cannot be withdrawn consistently with any manifestation of life; the heavenly bodies move in their distant orbits, all silent for us, or from the midnight sky shaming our vulgar lives, as "music pours on mortals its beautiful disdain." Is this not an admonition to us of evil?

That a system of compensations exists is undoubted. Thus we cannot suppose that God, or the planets which have attained to Harmony and which have so many resources of passional sympathy left to them,

even during the absence and disgrace of our earth, pass their time in useless lamentations for us.

The principle of compensation applied to this earth, consists at present in the substitution of one sort of evil for another sort of evil, but the grand compensation, which we are left to work out by incarnating love in our practical relations, is that of the periods of Harmony with their blessings, for the periods of incoherence with their curses. To assert the prevention of evil from the action of one creature on another; is simply to deny that evil has any existence. The denial is true in its essence, or so far as it means that what we call evil is merely a condition of imperfect growth, foreseen by higher powers; but the word evil is, in its ordinary sense, significant of a tremendous fact, to wit: that we are filled with disease, moral and physical, and this evil, resulting from the incoherence and conflict of attractions, though contemplated by the inverse providence of the brute ages, the harmonic order must avoid in *all* its branches (of which that of the relations of man with the animal kingdom is one of the greatest) as fatal to man and displeasing to God.

*Objection.* Granting that the devouring of animals is an evil, a state of conflict and incoherence, it is one from which we cannot escape by any plan of diet; since in every breath of air or every swallow of water we destroy millions of animalcular lives, the intensity of whose existence being often in the inverse ratio of their magnitude, may be an evil in so far as the compulsory transformation of life is ever one, incalculably greater than that of the few animals which we intentionally kill.

*Answer.* This reasoning is fallacious, simply be-

cause it recognizes the relations of animate life during the ages of incoherence, as their permanent state, and not in their true light of imperfect or perfected adaptations to the mutual injury of creatures, in which the disorder of the pivotal life, Humanity, is mirrored. These involuntary relations of man to other creatures are in perfect accordance and consistency with his voluntary butcheries, and the immensity, the infinitude of the evil which this view opens to us, only urges more strongly the peremptory necessity that man should at once change the whole system of action on this planet by substituting, in the relations controlled by his will and from which the rest indirectly flow, the law of love for the law of strife.

As a single instance of this indirect relation, we may cite the peculiar prevalence of this insect and animalcular conflict in the muddy waters and the humid air of our swamps, where, living in the fever miasm, they seem to incarnate in their venomous stings the demons of the pest. One who has seen or felt the mosquito fever of Mexico will understand this.

In the integral and harmonic culture of the earth, the local spheres of this conflict will give place to rich waving fields and smiling gardens.

When we reflect on the immense influence of man for good or for evil, to change the soil, climate and atmospheric conditions of the sphere, by his agricultural management, care of forests, and distribution of the waters; it will appear a most natural corollary that the types of life dependent on these conditions should change with them. This reflection is confirmed by the analogy of the soil and the waters of the earth to the solids and fluids of our bodies: as the

phenomena of our nervous or dynamic and sensitive existence change with the health or the lesion by accident or poison, of these solids and fluids, so should we expect the manifestations of the earth's dynamic and sensitive life in her animal existences to change with the health or disease of her solids and fluids, and we should expect this change to be not partial but integral.

To comprehend clearly the principle on which this depends we must realize that the passional principles determine corresponding creations. The passions eternally cause. Creatures and things are their fugitive effects and manifestations, in which such or such a phase of the Creator's life is manifested. -Let us use a few illustrations. Why do one and one make two? What is the cause, of which the principle of addition is an effect? To bring this into a concrete and intelligible form, we must allow the unit one to represent an individual power, such as that of a man. In given outward conditions we find a man capable of exerting just so much force, muscular or mental. Say his strength is equal to raising a weight of three hundred pounds. Now if he has occasion to lift one of six hundred pounds, he cannot accomplish it under the same physical conditions, any more at the second or the twentieth trial than at the first. Whilst one remains alone, no process of addition, multiplication, subtraction or division can exist; any more than the passions of friendship, ambition, love or familism, can act; without objects to draw them forth. To the first unit, say Robinson Crusoe on his island; bring another unit, which we will call his man Friday. Now if Robinson's perigua weighs six hundred pounds and he can raise three hundred pounds, and Friday three

hundred pounds, how shall Robinson succeed in getting his canoe launched? Why, let him and Friday try together, you answer; add one to one and you have two, add three hundred to three hundred and you have six hundred. Good, but how will Robinson cause or determine this addition? The passion of Friendship, the co-operative principle must first develop itself between him and Friday. There are many degrees in its accords, but unless some one of them exist, Robinson and Friday will continue always distinct units, and the perigua will never get launched. Friendship then causes or creates the rule of addition.

Now let the Spaniards come to Robinson's island. By saving their lives and treating them kindly, he first establishes with them relations of friendship; then as numbers increase, and a necessity arises for some order and system of action, he becomes the natural chief of their little group; Ambition, the source of order and degrees, manifests itself, and as one of its effects, Robinson finds his force *multiplied* by that of the associated family.

Of the minor Passional principles, every one recognizes at once, that Love is the great maker of presents. It renders the miser generous. In Genesis it is illustrated by opening the side of Adam and taking out one of his ribs whereof to form Eve, and its physiological expression is not less striking. Love always determines donation or the subtraction of something from oneself or one's property.

Division is the effect of Familism, the property with the personal and moral qualities of the parents, being divided among the children.

Thus the four rules of arithmetic are essentially

determined by the four cardinal passions. Laverdant, in his beautiful analysis of Property, has developed this subject, showing the cardinal passions as the serial principles. I have illustrated the causation of phenomena in the mineral kingdom and in the vegetable and animal organisms, by the Passional principles, in a work entitled "Three Lectures on Man," (Fowlers and Wells.) See article, on "Organic Refraction."

It seems a very wide step from the creation of the rules of arithmetic to the creation of dogs and lions. They do not apparently lie in the same field of analogy.\* But analogy is universal.

As one or another cardinal passion, and the mathematical principles and serial character which flows from it, predominate in such or such a living type; this becomes a *creation*, (if we may use the expression,) of that passion. Fourier considers the planets as holding with each other in the seasons of eternity, aronal relations, which generate on each its successive creations. According to the passional principle then dominant, its purity and its intensity; will, as in the analogous phenomena of human generation, be the character of the creation resulting.

Whatever be the agency, it is certain that in proportion as the nature and properties of animals and vegetables are revealed to us by observation, experiment and sympathy; we find in them the strongly marked types of the passions and tempers which have presided over their creation, as clearly as our own children proclaim the characters of their parents and

\*I have treated of plants and animals as Passional hieroglyphics in my work entitled "Allegorical Portraits of Nature or Vegetable and Animal Allegories." (Fowlers and Wells.)

the truer or falser conditions of their union. The dog, for example, is very clearly a living expression of the passion of Friendship, the horse of Ambition; which have presided over their creation. The different species and varieties of dogs will type the different species and varieties of Friendship which have determined them.

Now of all the passions in all their branches, we observe this general law; that evil in its two forms of defective development and perverted development results from their collision or conflict; and that good, in its two modes of integral development and harmonic development results from their accords. Given a sphere of incoherence, of unorganized industry and social relations, you have resulting all forms of disease, falsehood, deformity and misery, grave in proportion to the intensity of the passions. Given a sphere of organized interests, variety in unity; and you have resulting, all forms of health, truth, beauty and happiness, in the same ratio to the intensity of the passions. This is the law of direct and inverse development. The first is the essential, the last the exceptional state of a planet or a race. Now it is evident, that our planet has been since the Fall in a rudimentary and infantile state. It is only on the smaller part of its surface that the land or solid tissue is yet formed. Immense deltas and marshes with their alligators and other crude monsters still remind us of the pre-Adamite world of the Saurians, when after the crust had sufficiently cooled to permit the condensation of its waters, the whole became a prolific mud. Earthquakes, volcanoes, and the irregularity of climates, winds, &c., render many regions so inconvenient and unsalutary for man, as to be scarcely com-

patible with his existence; and among the species of vegetable and animal life now existing, we find only the germ of harmonic relations in a small exception, just as in human society the passions of man produce harmonies and tend to the collective social interest only in a small exception. God, in assigning to man the regency of terrestrial movement, has delegated to him an immense influence, a greater power than he claims, than he is yet prepared to believe in,—the power of giving to nature the signal of new creations, transforming and regenerating their evil into good. In fact, man already co-operates with nature in the work of creation. She produces classes and orders, but he determines species and varieties. Thus, in the mineral kingdom, man from zinc and copper, creates the compound mineral, brass; and thus many other compounds of similar character among the metals. Man creates a whole genus of visual accords with the earth in the manufacture of transparent glasses, mirrors, lenses, microscopes, telescopes, &c.

To attain this, it is necessary that man should ascend through the three subversive societies; the Savage, the Barbarous, and the Civilized. The savage can make no glasses: when he develops his industry to that point, he is no longer a savage. Thus in the vegetable and animal kingdoms, the savage simply takes all as he finds it, and subsists on the usufruct of the earth. The civilized man becomes initiated into the science of causes, and in his hot-house or his farm-yard, by grafting, budding, or peculiar methods of culture, or by applying the law of reproduction, he creates new varieties of roses, peaches, cabbages, pigeons, dogs, or horses.

Does it not then commend itself to our reason, that man, by rising three degrees higher in the social scale, through Guarantyism and simple Serism into Passional Harmony, should attain the power of determining new orders of creatures, as now new species and varieties?

While human unity is broken, and man's efforts are isolated or fragmentary, expending his noblest energies in wars, and works of waste, destruction and conflict; he remains a mere child upon the planet, and nature seems to scorn at his petty struggles to surround himself with a moderate comfort. Climates and seasons deteriorate, and soils become barren under his ignorant and exhausting culture, and the proudest conquests of his civilization sink country after country into wastes and deserts. Babylon, Greece, Rome, the nations of America, both North and South; whose ruins, buried under masses of forest, betray their former splendor, while their very names are lost:—is not the voice of God heard in the silence of *their* desolation, withering with his curse the *present* forms of social incoherence, which bear within their bosom the same germ of death? What trifles has man effected? The poles still lie locked in ice. Over burning deserts, the Star of day flings his fierce radiance like the gleam of the Angel's sword, warder at the gates of Eden after Adam was expelled. The isthmuses of Panama and of Suez, a few miles wide, obstruct the Eastern and the Western passes, and compel the navigator, in his little sea prison, to a dangerous passage of many months, in order to double the stormy capes of the South. The ostrich, the zebra, the elk, the bison, almost seven-eighths of those creatures of the air, the earth, and the waters,

which even at present possess natural relations of utility to man, know him yet, only as their enemy; while the elephant, noble type of an anterior race, does not reproduce his kind, in the slavery of the treacherous and degraded society among which he stands, with his truth and honor as a living reproach.\* To the vegetable kingdom, which he fences out from him with a barbarous jargon of botany, he is almost an entire stranger. After a few flowers, ministers of the angels, which still remain to him, and some grains and fruits necessary to his existence, man finds himself surrounded by secret foes, and dreads in every berry, almost in every touch, a poison. His attempts to avail himself of their powers as medicines, still, during the periods of incoherence, result in seven-eighths evil as the smallest calculation, and serve only to shorten and embitter, with new forms of suffering, the wretched life of our civilized invalids. With all nature it is scarcely more than the vulgar material relations that he realizes. He does not sympathize with other creatures, he does not enter the charmed sphere of their life, and so rest his fevered head in trusting affection on the breast of his mother earth. Thus our present incoherence with nature is compound: first, by the hostility of seven-eighths of her life in its various forms, and secondly, by want of sympathy and comprehension of seven-eighths of the qualities of the rest.

For this compound of ignorance and evil during the subversive periods which reflect in nature their own incoherence, God leaves man to determine the

\* It is said that the elephant sometimes propagates in servitude but that the expenses of his nurture make it preferable to catch the wild adult. The fact is the same however it comes to pass.

substitution of the beneficent creatures which shall harmonize with his own life and with each other, and which shall sympathetically initiate him into secrets of nature from which he is now, with some slight exceptions, excluded.

The science of universal analogy is a diffraction of this harmony.

It is by forming true social and industrial combinations, that man is to give to nature the signal for her harmonic creations, in which this planet, transformed and purified by an integral culture, will become capable of higher communion than ever hitherto. The maxim of integral development, "we must be another's before we can be our own," may be applicable to planets as well as to men and women. There is scarcely anything possible to man amid the waste and collision of individual operations; there will be scarce anything impossible to the unitary combinations of a society, whose interests are Christianized, including those of man with the whole animal creation. *Amor vincit omnia.*

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NERVOUS IMPRESSIBILITY, AND ITS RELATIONS WITH  
HYGIENE.

I suppose my readers familiar with the well established facts of psychometry, in regard to which I have had the most conclusive personal experience, and which has occupied a conspicuous place in the principal psychological publication of this country, Dr. Buchanan's *Journal of Man*, to which I refer the ignorant.

After having seen the most delicate peculiarities of the characters of my intimate friends and acquaintance, as well as my own, luminously unfolded by a stranger, who simply placed manuscripts which I gave him, in contact with his forehead, without looking at the handwriting—after having myself succeeded by the same process in correctly appreciating the character of perfect strangers, (though, of course, in this case I can only rely on the word of others as to the correctness)—after having experienced the most exquisite emotions and psychical changes from the simple contact of the hand of others with the frontal and vertical parts of my head—I infer, from these extremely delicate degrees of impressibility, the general law under which the more commonly observed degrees of it stand. We see why it is that our food tastes nicer when prepared by those we love; they have magnetized, they give us themselves in it. Many an invalid has been brought up from death's door by this simple procedure, in connexion with other material relations illustrating the same law; when deprived of such affinities, and the expression of them, he must have perished.

But what is much less known, is that food may be

poisoned in this same way without the admixture of arsenic, corrosive sublimate, or any other recognized adulteration.

It is true, that gross persons, in what is called rude health, may not be sensible of such things, but there are many whose health is of a more delicate type and absolutely dependant on specific adaptations in all the departments of hygiene; whose stomachs are in perfect order, provided they have just what they like, prepared just to their taste and just at the periods they need it, but who are wretched dyspeptics in any other conditions. There are some who cannot sleep, unless a woman's hand has smoothed their pillow. There are some who pine in abjection, without knowing why, unless they can hear daily the music they love best, and some whose musical appreciation is most exquisite, whose enjoyments more than half depends upon their sympathy with the performer whose life flows to them through this music. Even thus our finer essence escapes the exclusive appropriations of conventional law, and we belong at last to those only whom we love and who love us.

Consider how under this subtle law the oppressor punishes himself. Think of the sad, depressing, degrading influences daily and hourly exercised over the richer, more refined and delicate classes by their slaves or hired menials who prepare their food, who tend their parlours, make their beds, and magnetize by their personal contact and labor, every thing that they use, and in whose arms their children repose. Must not all the wrong and bitterness of their lot, be thus reflected on the bodies and souls of their masters?

I breakfasted one morning at a country house,

where after a week of sorrow and trial, a funeral had been solemnized on the day previous.

I had slept well, bathed, was hungry, and my stomach in good order. I eat lightly, only a couple of soft eggs and one slice of bread and butter. The bread had been made by some member of the family the day before. It was wheat and corn-flour mixed, an unwholesome combination, but I ate very little of it. I had however risen from table but a few minutes, when my wholesome state changed to one of miserable depression. I was certainly thinking of nothing less than the family afflictions, but I began to realize their sufferings by an interior sense, and this spiritual state was connected with a disgust and repugnance to what I had eaten, and without either nausea or vomiting, I brought up morsel by morsel all that bread and spat it out, after which I felt relieved, and the whole of that induced depression passed away in the course of the hour.

They had kneaded up their mean and sorrowful feelings into the bread, and thus poisoned me.

The stomach and nervous expansion on its mucous surface is the chief centre of all reception, whether physically or spiritually considered. Its delicacy is not disease, but a state favourable to true criticism and to dietetic improvements.

In large associations where all labors are performed in honorable and attractive conditions, there will be strict alliance between the passions of ambition and of taste, and the most charming and elevated characters will infuse their life into others through the medium of the stomach and the table as well as through music, art, and social intercourse.

"The two active senses of taste and touch," says

Fourier, necessarily exercise a colossal influence either on the needy or the refined classes. The two passive senses of sight and hearing, and the neuter sense, smell, have but a feeble sway in comparison with the two active senses, which are truly the kings of the social world; for the furies of ambition, the tendency of a populace to outbreaks and atrocities, proceed only from the necessity to satisfy these two senses. The people will never addict itself to crime to satisfy its three other senses, to procure for itself pictures, perfumes, concerts. These three sorts of pleasures, cannot rouse the multitude, which on the contrary is entirely given up to the impulsions of the two active senses, taste and touch. It needs to nourish and to clothe itself; amongst the people every thing is sacrificed to these two senses, which are also very powerful among the wealthy class; not from their necessities, but as spurs to the pleasures of the table and to luxury.

Moralists, to sustain their diatribes against the pleasures of the table, pretend that they assimilate us to animals, "*prona et ventri obedientia.*" This subjection of animals and men to the sense of taste is an indication of the eminent rank which it must hold in the harmonic or equilibrated movement of society. This sense is already equilibrated in animals who do not abuse it. When men shall have attained the same degree of wisdom, the pleasures of the table will have nothing ignoble among them, and may rise to the rank of the first sensual impulse, an impulse the most honorable of the five, and occupying the highest rank, since hunger is the most stimulating of the five sensual appetites. It is the one with which we cannot possibly dispense.

The more its actual excesses have dishonored the sense of taste, the more lustre this sense will acquire when it shall have attained equilibrium, and shall have become the germ of all agricultural and chemical studies.

Epicurism once elevated to this rank, will be the compass of health and of wisdom; it will be a title of honor as a path of science, it will attract man to work in order to satisfy the senses of others whilst satisfying his own, and securing the health of all.

It will constitute the science of gastrosophy, which will place epicurism in strict alliance with honor and the love of glory.

Of all our enjoyments, eating being the first, the last, and the most frequent pleasure of man, it ought to be the principal agent of wisdom in the future harmony, where all concurs to satisfy the collective passions through the development of the individual passions.

A skilful gastrosophist, also expert in the functions of culture and medical hygiene, will be revered as an oracle of supreme wisdom. We now esteem only the gastronomist who knows where to find the best morsels. We shall require in harmony that he also be practised in the agricultural laws and the officinal preparations which each food requires. He ought, besides, to be a gastro-hygien, knowing the adaptations of each aliment with the different temperaments classified.

The gastrosophist will then be a very eminent person, whose epicurism will connect itself with all the impulses of scientific honor. Thus will be established the alliance of the two passions, taste and ambition, without which God would have degraded the

chief spring of movement, which is the sense of taste. It is surprising that the brilliant destiny reserved to this sense has not been sooner appreciated. The civilized mechanism of separated households is, however, so distant from every sort of equilibrium, that it must necessarily have failed on all problems of this sort, and our folly has devoted to infamy the principal impulse which sets us in motion. Hence the passion of taste is dishonored, it deserves this contempt in a state of things where it produces Vitellii, but when passional equilibrium shall exist, the pleasures of the table will hold a rank so eminent, that they will even be encouraged in children, already sufficiently predisposed to them. Love of eating will be no longer a vice in them, when it shall become a stimulus to labor and to study, without drawing them into any excesses.

Consequently in harmony, all children will be encouraged in a rational enjoyment of the table, and a harmonian child will be, at the age of nine, a more skilful gastronomist than the Apicii of our capitals, who with their pretended refinement, cannot in eating a fowl, indicate the faults committed in its education; who know little or nothing of the adaptations of culture to the flavors of fruits and vegetables, or of gastrohygiene—the adaptation of aliments and their preparations to the different temperaments.

We must throw aside our prejudices before we can understand what is true honor, its harmonic and social acceptance, according to which no conduct is honorable which does not serve at once the collective and individual interests. He is considered praiseworthy in the present state of things, who sacrifices his personal interest to that of the mass; he acts hon-

orably, beyond contradiction, but he develops honor in a divergent or negative sense. The positive or convergent must favor at once individual and collective passions.

It is only on this condition that honor becomes harmonic. This will eliminate from the ranks of honorable men, that crowd who are vain of their idleness, and are called gentlemen, because they produce nothing, so that if all the world were made up of gentlemen, according to the civilized standard of honor, the human race would next year die of hunger. Harmony will not admit these absurdities of fashionable idleness. It will hold as honorable only what shall concur to production and general wealth. It is true that its industrial functions will be sufficiently attractive to entice even the fashionables, and cause them to recognize civilized usages as excessively unfashionable.

I had here collected some receipts of very delicate and wholesome breads, either for sick or well persons, but my manuscript has been lost or mislaid, which makes very little difference, because the best recipes in the world cannot make a good cook, and a good cook, if supplied with first rate flour, rice, and corn-meal, with fresh milk and eggs at discretion, will never go much amiss even without any recipe. I will only subjoin a few maxims, which will be found invaluable by those who are liable to be caught in the gastric or abdominal department of the hells.

In concluding that section of my subject, which refers to the adaptations of nutriment, I subjoin a few good maxims: the first is from Mr. Walker's valuable little treatise on the "Art of Dining and of attaining high health."

1. "Content your stomach, and your stomach will content you."

It is in fact the central organ and sovereign of life, at once the seat of physical and of spiritual reception, whilst through the solar plexus, every impression made on its mucous surface is radiated through our internal and external nervous systems, and equally controls our *self-feeling* and our expression of ourselves in magnetic influence on others.

Life is one and integral, any force expended in one direction cannot be at the same time equally exerted in another. If then, we make large demands on the vital force elaborated in any given twenty-four hours for the digestion of food, of course we shall have so much less for muscular motions, for intellection, or for social affections. A certain quantity of nutrition is necessary to supply the waste of tissues, to foster the blood circulation and become the pabulum of the nervous tissues; the practical question is, how to obtain this with the least expenditure of force. What aliments are most easily digested, and what contain the nutriment we need in a compass small enough not to occasion us mechanical embarrassment by its weight and distension.

These questions are of the greater interest to us, because with a bare minimum, or less, of passional development; our organic functions remain feeble, feebler than those of almost any other animal in our powers of assimilation, and instead of neutralizing and digesting poisons, substances purely alimentary, become relatively poisonous.

2. Vary your diet inversely to your chances of alternation in other respects—viz: If you are travelling on foot, on horseback, or even in stage, railroad,

or steamboat, but especially if on foot or on horse-back, where all your force is wanted in your muscles, let your diet be of an extreme simplicity, such as biscuit and cheese, or dried beef, with fruit in moderation, if it be hot weather.

If stationary in a town or city, vary your nourishment often, but eat not of many dishes at the same meal. Only a gastronomist does that with impunity.

3. If you are feeble, beware of supposing that you need stimulants, they will use you up. You must have patience, or get worse, when your own instinct will sustain my precept. Remember, when wine, tea, or coffee, or spiced dishes, tempt you, that "to him that hath, it shall be given, but from him that hath not, shall be taken away even that which he hath." Therefore stick to your plain roast beef and rice, or to your toast and egg, or even to your bread and milk, your arrow root, or gruel, if you are still more of an invalid, and vary as much as you please among the simples.

4. Learn to make your meal from one dish or one natural group, such as bread and butter, with an egg, and a few olives; or with cheese and celery and a glass of claret; or with chocolate and fruit, or with dried fruit and nuts; mutton or lamb with caper sauce and peas; beef with rice, potatoes and summer vegetables; fish boiled with egg sauce, and rice, or bread, or potatoes, &c.

It is always trying to the stomach to have sweet and salt things both at the same meal. Even slight compounds of that sort, such as chocolate with eggs and olives, had better be avoided.

5. Never eat within an hour after, or three hours before a cold bath.

6. Accustom yourself to go without supper.

7. The more you need to use your *mind*, the less you must eat, but that little must be delicate, concentrated and soluble.

8. Go to no sedentary headwork for half an hour, at least, after a meal — especially after dinner.

Y. PIVOTAL AND ALL INCLUSIVE MAXIM.

Let your personal experience take precedence of every stereotyped rule whatsoever.

It is not necessary for a man to be a fool until he is forty. If he is, he may chance, like Lord Byron, not to live long enough after to make use of his wisdom.

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### THE HYGEINE OF EXERCISES AND LABORS.

Organic and spiritual harmony require here—

1. SPONTANEITY ;—2. USE;—3. MAGNETIC CIRCUITS.

#### SPONTANEITY.

In general statement, the viscera with the ganglionic system and passional life connected with them, constitute the true centre of the circuit of forces, in which all health-sustaining action doth originate, and whose control it must obey. Here is the vegetative soul in animals, which by nutrition and reparation of tissues, supplies the basis and material of animal and of spiritual functions and powers.

Actions which thus originate from within us, are safe and good for us, because they have been prompted by a surplus of nutrition and vital force, accumulated beyond what is needed to sustain internal organic functions, and because such action, when unviolated by external stimulation, such as the wills of

others, or the pressure of necessity, or exciting drugs, or certain articles in common use, such as tea, coffee, &c., is regulated in its expenditure of force by the elaboration of force; and timely rest with sleep precludes exhaustion or organic derangements.

Under *moral* excitements, which I discriminate as the opposite of *spontaneous* *passional* excitement, (the cause of action lying external to the actor in moral excitement, and internal to him in spontaneous excitements,) there is no identity or organic sympathy of consciousness between the causing will and the intermediate powers, through which that will operates, as they are not comprehended within the circuit of the same individual, but are merely subjects of intellectual computation.

Stimulation by tea, coffee, and all exciting drugs, is of a bastard character, between the moral and spontaneous modes, since it is taken internally by voluntary act, and during the season of its excitement, changes the form and augments the intensity of action, without removing it from the sphere of spontaneity.

It is often a means resorted to in order to comply with some necessity or imagined duty, like having a note discounted at a bank to obtain ready money for it. Thus we draw on our organic capital and sometimes bankrupt our constitutions.

Spontaneity suffices to direct not only the quantity, but the quality of action, which is specific and idiosyncratic with each individual, and in a perfectly free sphere, furnishing abundantly those objects of nature on which we operate, will develop each being industrially through those kinds of action that are fittest for him, her, or it, the same in the human as in the animal or insect world, with this exception, that

man requires in the objects of his environment, the suggestions of art as well as those of nature.

Spontaneity is the point where the wills of the creative intelligence become those of the creature; it is the fusion of fate with free will.

In spontaneous action, the subject is always superior to the object; the thing acted upon is judged in reference to the well being of the actor.

In moral action, on the contrary, "things are in the saddle, and ride mankind," or one man rides another, which amounts practically to the same thing, and the subject actor is inferior to the object of his action, and is considered in reference to it.

Spontaneity connects man with solar and planetary influx, and the illustration of this will be also that of the two other principles of hygiene;—Use and Magnetic circuits.

The truant schoolboy, strolling by a blacksmith's forge, finds his steps arrested by the spell coiled in a horseshoe. In this horseshoe, the sun bears witness of himself by its physical attributes of color, caloric and chemical or magnetic properties, as the smith by the evidence of strength and skill impressed upon his work, and developing in it the spiritual or passional properties of charm by which it attracts the schoolboy. That boy could not find God in his books, nor mediators in his arbitrary teachers. Impelled by the spur of unsatisfied instincts, he went forth to seek; now he has found at least one element of happiness, one condition of integral development, in making horseshoes, and industrial attraction draws him by divine ordination to become a blacksmith.

The human affinities and harmonies of the mineral kingdom, apparently farthest removed from sympa-

thy with us, are very powerful. Many cases of the monomania of misers may be due to a misdirected passion for the precious metals for their own sakes, which would qualify these persons for useful and happy employments in various departments of mining, refining, and jewelry.

The geologist and mineralogist, whose pursuits are not directly lucrative, surpass, if possible, in their devotion, the speculators in precious ores.

This mediation of nature becomes more universal in the vegetable kingdom; there is, probably, no one to whom some flower or fruit is not capable of furnishing delightful occupation in some points of view, whether of domestic use, science, art, or pure æsthetic taste, and still more powerful are our sympathies with animals, on account of the direct intervention of the passions, from their closer approach to our own mode of existence.

Spontaneity alone suffices for the cure of almost every curable chronic disease, and for the invigoration of every feeble person, who has courage enough once fairly to break loose from custom.

It involves nearly always a roving life and temporary return to nomad or semi-savage habits, placing man face to face with the elemental powers, vegetable and animal creation. The tropics are most favorable to such an experiment. I give an example translated from the "Passional Zoology" of Tausenel, which I hope soon to publish entire with the assistance of Messrs. Fowlers and Wells.

"Oh the love of liberty and of the savage life, of which blind legislators will not take account. Oh the happiness of the fields and of carelessness, and the shade of great woods, and sweet idleness in the Sun.

shine, for a youth of twenty, strong and ardent, who has vegetated in the dark and muddy cross streets of the cities, and has suffered from the universal selfishness, and from his own misery, and from the misery of others.

I inhabited the Mitidja, in 1842. I was the chief of the district at first most unhealthy, now the richest and best cultivated perhaps of all the Algerian districts.

When the multiplied expeditions of the general governor had beat back the Emir beyond the frontiers of Morocco, the report was spread in the province of Algiers that the road from Medea to the capital was safe, and that isolated soldiers had traversed it without encumbrance. Immediately the spirit of adventure rekindled in the inhabitants of the feverish plain. The most enterprising escaped from the fields, where the soldier is too much the master, and pushed towards the south. It was spring, in the balmiest and most flowery days of the season of the Sun.

The chief cook of the principal restaurant at Boufarik disappeared, an artist invaluable for the delicacy of his crab sauces, and the excellence of his terrapin stews. The colony wept for him, authority reclaimed him, but unsuccessfully, by the voice of the drum. Some days from this disappearance, the chief of the district making a reconnaissance towards the sources of the Arratch, met the fugitive sleeping the sleep of innocence under a dark mass of orange trees. Around him lay in the most artistic disorder, the wrecks of his last meal, innumerable stalks of wild asparagus decapitated, a pile of quite fresh partridge egg-shells, speaking witness of some monster omelet,

whose golden fringe still bordered a gigantic frying-pan, which served the sleeper as an umbrella. 'How, you here, idle fellow?' said the civil officer, delighted with his guest: 'you asleep in broad daylight under the orange trees of the Arratch, when all the stomachs of the colony call you, when glory and fortune at once extend their arms to you, when the great markets are reopened, and game, fish and fowl descend again to the fabulous prices of the first days of the French occupation! Rise, do you see, and regain from this evening the sceptre of the kitchen-range, which the voice of public interest forbids you to abdicate!'

The artist replied, rubbing his eyes: 'Who talks to me of work, of fortune, of kitchen-ranges, when I have eighteen francs in my pocket, a gun and a frying-pan? Who would have me condemn myself to live among furnaces in a constant heat of forty-five degrees centigrade, or foolishly grow lean for the pleasure of others, when it is so easy for me to be happy without doing anything? To work, to give oneself trouble in this blessed land, but it is a reflection on the good God who has poured forth his treasures here with full hands! What good to heat oneself? why run after fortune when good comes in sleeping! Oh do not try to seduce me by flattering my pride as an artist, for your attempts would be vain, and I have too long breathed the smoke of glory. And you, who speak to me, Sir, you a hunter, perhaps if you knew as I do, the joys of the wild life, you would do like me.' Whereupon this friend of liberty began to relate his happiness to me, and as how there existed at the bottom of the Mitidja, two leagues from the sea, and from Cape Matifoux, a delicious Eden, where

flowed a peaceful stream concealed under the shades of citron and ash trees, a stream whose surface was furrowed at all hours by thousands of water hens, of teal, of ducks, promises of eternal roasts and stews ; where every gleam of the sun, that drew its luminous zone upon the surface of the water was mirrored back from the scales of myriads of fish ; where the high grass of the banks, watered by natural brooks, served as country and asylum to worlds of snipes and marouettes, as well as for sows of the mountain that came down to bring forth their young in the spring. He said besides, that in winter every tuft of laurel rose on the plain, sheltered a woodcock, a rabbit, or a hare, that this plain was paved with quails, with partridges and Carthage hens, from the sea to Mount Atlas, that the jujube, the orange, the citron, the fig the olive, the tobacco plant and the vine, offered to passengers fruits that no one had as yet dared to appropriate, and that he had lived there eighteen months, he the third of a party in this enchanted solitude, with three francs, fifty centimes. The renewal of hostilities in 1839 had chased our Robinsons from their asylum. Then they retired into the cities to let the storm pass over, and to amass capital.

Peace had returned, and all three rich with respectable economies, went to find happiness again, where they had left it.

Joseph (the artist in stews) awaited his two associates on the banks of the Arratch at the place of rendezvous.

And the chief of the district, touched by this lively picture of the charms of savage life, which he had so often dreamed of in his sad youth, sought no farther to combat the resolutions of the artist. He only pro-

mised to go himself to pay him a visit one day in the season of snipes, and forced him to accept in gratitude for future hospitality, a complete set of hunting accoutrements: a cutlass, a saw, and all the ammunition he had about him. The chief of the district has not kept his promise, because he has been prevented by a brutal soldier, who had him arrested by gendarmes for refusing to condemn two poor innocent colonists.

If some Parisian hunter, wandering in the Algerian solitudes about these precincts has met with our savages, he has received from them, I am sure, a comfortable hospitality, and they have set him on his road again, and the artist will have remembered in honor of his guest, the secret of his most exquisite culinary recipes. But let the law bring back these savages into France, and before six months they will figure on the benches of the Court of Assizes as robbers of game, perhaps even as murderers."

It is to the element of spontaneity that the healthfulness of the naturalist's pursuits are due.

There exists in the English language one, and I believe only one great hygienic poem. It is the "Woodnotes of Emerson," from which I make the following extracts:—

The wood is wiser far than thou ;  
 The wood and wave each other know.  
 Not unrelated, unaffied,  
 But to each thought and thing allied,  
 Is perfect Nature's every part,  
 Rooted in the mighty Heart.  
 But thou, poor child ! unbound, unrhymed,  
 Whence camest thou, misplaced, mistimed ?

Whence, O thou orphan and defrauded ?  
Is thy land peeled, thy realm marauded ?  
Who thee divorced, deceived, and left ?  
Thee of thy faith who hath bereft,  
And torn the ensigns from thy brow,  
And sunk the immortal eye so low ?  
Thy cheek too white, thy form too slender,  
Thy gait too slow, thy habits tender  
For royal man ;—they thee confess  
An exile from the wilderness,—  
The hills where health with health agrees,  
And the wise soul expels disease.  
Hark ! in thy ear I will tell the sign  
By which thy hurt thou may'st divine.  
When thou shalt climb the mountain cliff,  
Or see the wide shore from thy skiff,  
To thee the horizon shall express  
Only emptiness and emptiness ;  
There is no man of Nature's worth  
In the circle of the earth ;  
And to thine eye the vast skies fall,  
Dire and satirical,  
On clucking hens, and prating fools,  
On thieves, on drudges, and on dolls.  
And thou shall say to the Most High,  
"Godhead ! all this astronomy,  
And fate, and practice, and invention,  
Strong art, and beautiful pretension,  
This radiant pomp of sun and star,  
Throes that were, and worlds that are,  
Behold ! were in vain and in vain ;—  
It cannot be,—I will look again ;  
Surely now will the curtain rise,  
And earth's fit tenant me surprise ;—  
But the curtain doth *not* rise

And Nature has miscarried wholly  
Into failure, into folly."

'Alas ! thine is the bankruptcy,  
Blessed Nature so to see.  
Come, lay thee in my soothing shade,  
And heal the hurts which sin has made.  
I will teach the bright parable  
Older than time,  
Things undeclarable,  
Visions sublime.  
I see thee in the crowd alone ;  
I will be thy companion.  
Let thy friends be as the dead in doom,  
And build to them a final tomb ;  
Let the starred shade that nightly falls  
Still celebrate their funerals,  
And the bell of beetle and of bee  
Knell their melodious memory.  
Behind thee leave thy merchandizé,  
Thy churches, and thy charities ;  
And leave thy peacock wit behind ;  
Enough for thee the primal mind  
That flows in streams, that breathes in wind.  
Leave all thy pedant lore apart ;  
God hid the whole world in thy heart.  
Love shuns the sage, the child it crowns,  
And gives them all who all renounce.  
The rain comes when the wind calls ;  
The river knows the way to the sea ;  
Without a pilot it runs and falls,  
Blessing all lands with its charity ;  
The sea tosses and foams to find  
Its way up to the cloud and wind ;  
The shadow sits close to the flying ball ;  
The date fails not on the palm-tree tall ;

And thou,—go burn thy wormy pages,—  
 Shalt outsee seers, and outwit sages.  
 Oft didst thou thread the woods in vain  
 To find what bird had piped the strain;  
 Seek not, and the little eremite  
 Flies gayly forth and sings in sight.

\* \* \* \*

‘What prizes the town and the tower?  
 Only what the pine-tree yields;  
 Sinew that subdued the fields;  
 The wild-eyed boy, who in the woods  
 Chants his hymn to hills and floods,  
 Whom the city’s poisoning spleen  
 Made not pale, or fat, or lean;  
 Whom the rain and the wind purgeth,  
 Whom the dawn and the day-star urgeth,  
 In whose cheek the the rose-leaf blusheth,  
 In whose feet the lion rusheth,  
 Iron arms, and iron mould,  
 That know not fear, fatigue, or cold.  
 I give my rafters to his boat,  
 My billets to his boiler’s throat;  
 And I will swim the ancient sea,  
 To float my child to victory,  
 And grant to dwellers with the pine  
 Dominion o’er the palm and vine.  
 Who leaves the pine tree, leaves his friend,  
 Unnerves his strength, invites his end.  
 Cut a bough from my parent stem,  
 And dip it in thy porcelain vase;  
 A little while each russet gem  
 Will swell and rise with wonted grace;  
 But when it seeks enlarged supplies,  
 The orphan of the forest dies.  
 Whoso walketh in solitude,  
 And inhabiteth the wood,

Choosing light, wave, rock, and bird,  
 Before the money-loving herd,  
 Into that forester shall pass,  
 From these companions, power and grace.  
 Clean shall he be, without, within,  
 From the old adhering sin.  
 Love shall he, but not adulate  
 The all-fair, the all-embracing Fate;  
 All ill dissolving in the light  
 Of his triumphant piercing sight.  
 Not vain, sour, nor frivolous;  
 Not mad, athirst, nor garrulous;  
 Grave, chaste, contented, though retired,  
 And of all other men desired.  
 On him the light of star and moon  
 Shall fall with purer radiance down;  
 All constellations of the sky  
 Shed their virtue through his eye.  
 Him Nature giveth for defence  
 His formidable innocence;  
 The mounting sap, the shells, the sea,  
 All spheres, all stones, his helpers be;  
 He shall never be old;  
 Nor his fate shall be foretold;  
 He shall see the speeding year,  
 Without wailing, without fear;  
 He shall be happy in his love,  
 Like to like shall joyful prove;  
 He shall be happy whilst he woos,  
 Muse-born, a daughter of the Muse."

\* \* \* \*

And such I knew, a forest seer,  
 A minstrel of the natural year,  
 Foreteller of the vernal ides,  
 Wise harbinger of spheres and tides,

A lover true, who knew by heart  
Each joy the mountain dales impart ;  
It seemed that Nature could not raise  
A plant in any secret place,  
In quaking bog, on snowy hill,  
Beneath the grass that shades the rill,  
Under the snow, between the rocks,  
In damp fields known to bird and fox,  
But he would come in the very hour  
It opened in its virgin bower,  
As if a sunbeam showed the place,  
And tell its long-descended race.  
It seemed as if the breezes brought him ;  
It seemed as if the sparrows taught him ;  
As if by secret sight he knew  
Where, in far fields, the orchis grew.  
Many haps fall in the field  
Seldom seen by wishful eyes,  
But all her shows did Nature yield,  
To please and win this pilgrim wise.  
He saw the partridge drum in the woods ;  
He heard the woodcock's evening hymn ;  
He found the tawny thrush's broods ;  
And the shy hawk did wait for him :  
What others did at distance hear,  
And guessed within the thicket's gloom,  
Was showed to this philosopher,  
And at his bidding seemed to come.

In unploughed Maine he sought the lumberers' gang  
Where from a hundred lakes young rivers sprang ;  
He trode the unplanted forest floor, whereon  
The all-seeing sun for ages hath not shone ;  
Where feeds the moose, and walks the surly bear,  
And up the tall mast runs the woodpecker :

He saw beneath dim aisles, in odorous beds,  
 The slight Linnæa hang its twin-born heads,  
 And blessed the monument of the man of flowers,  
 Which breathes his sweet fame through the northern bowers.  
 He heard, when in the grove, at intervals,  
 With sudden roar the aged pine-tree falls,—  
 One crash, the death-hymn of the perfect tree,  
 Declares the close of its green century.  
 Low lies the plant to whose creation went  
 Sweet influence from every element;  
 Whose living towers the years conspired to build,  
 Whose giddy top the morning loved to gild.  
 Through these green tents, by eldest Nature dressed,  
 He roamed, content alike with man and beast,  
 Where darkness found him he lay glad at night;  
 There the red morning touched him with its light.  
 Three moons his great heart him a hermit made,  
 So long he roved at will the boundless shade.  
 The timid it concerns to ask their way,  
 And fear what foe in caves and swamps can stray,  
 To make no step until the event is known,  
 And ills to come as evils past bemoan.  
 Not so the wise; no coward watch he keeps  
 To spy what danger on his pathway creeps;  
 Go where he will, the wise man is at home,  
 His hearth the earth,—his hall the azure dome;  
 Where his clear spirit leads him, there's his road,  
 By God's own light illumined and foreshowed.

'Twas one of the charmed days,  
 When the genius of God doth flow,  
 The wind may alter twenty ways,  
 A tempest cannot blow;  
 It may blow north, it still is warm;  
 Or south, it still is clear;

Or east, it smells like a clover-farm ;  
Or west, no thunder fear  
The musing peasant lowly great  
Beside the forest water sate ;  
The rope-like pine roots crosswise grown  
Composed the network of his throne ;  
The wide lake, edged with sand and grass,  
Was burnished to a floor of glass,  
Painted with shadows green and proud  
Of the tree and of the cloud.  
He was the heart of all the scene ;  
On him the sun looked more serene ;  
To hill and cloud his face was known,—  
It seemed the likeness of their own ;  
They knew by secret sympathy  
The public child of earth and sky.  
' You ask,' he said, ' what guide  
Me through trackless thickets led,  
Through thick-stemmed woodlands rough and wide ?  
I found the water's bed.  
The watercourses were my guide ;  
I travelled grateful by their side,  
Or through their channel dry ;  
They led me through the thicket damp,  
Through brake and fern, the beaver's camp,  
Through beds of granite cut my road,  
And their resistless friendship showed :  
The falling waters led me,  
The foodful waters fed me,  
And brought me to the lowest land,  
Unerring to the ocean sand.  
The moss upon the forest bark  
Was polestar when the night was dark ;  
The purple berries in the wood  
Supplied me necessary food ;

For Nature ever faithful is  
 To such as trust her faithfulness.  
 When the forest shall mislead me,  
 When the night and morning lie,  
 When sea and land refuse to feed me,  
 'Twill be time enough to die ;  
 Then will yet my mother yield  
 A pillow in her greenest field,  
 Nor the June flowers scorn to cover  
 The clay of their departed lover.

There are two persons who might have sat for this portrait: Audubon and Thoro.

#### USE.

MAN attains the harmonies of his being, by the internal relations of his organs and tissues among themselves, and the good understanding and sympathy which prevails among the three spheres of his vegetative, his animal, and his spiritual lives or souls; but this is after all only one side or phase of his existence; the subjective; complete in itself theoretically, but implying as the necessary condition of its movement and practical realization of the harmonies which it bespeaks, a corresponding perfection and co-adaptation of the objective or external sphere in which it is placed, and of which it is an integrant part, co-operating with the rest in a superior movement.

The eye is an organ complete in itself, harmonized in its various tissues, solid and fluid parts; the tubercula quadrigemina proceed from the base of the brain to form the optic nerves and expansion of the retina. The choroid plexus and vascular coat provide a curtailed chamber, which absorbs the diffused light and renders the image more distinct. The iris dilates or

contracts in adapting itself to the volume and intensity of light in the successive hours of day and night : the crystalline lens concentrates the rays of light and transmits from each object a faithful image ;—the vitreous and aqueous humors and the transparent cornea assist in this function more externally ; the sclerotica binds all firmly together in its fibrous envelope ; the lids protect those parts on which the light is not to fall, and an orbital cavern in the bones of the face lodges the whole apparatus securely.

A large volume and the study of years would be required to comprehend perfectly all the parts of this organ, and their perfect fitness to each other and to their function ; which constitutes when considered as a whole, the subjective unity and harmony of the eye, as the particular perfections and co-adaptations of the eye with all our other organs constitute the subjective unity and harmony of the individual man.

But we perceive that every point of this internal adaptation of parts in the eye, implies also an external adaptation between the parts severally and the eye collectively, and the qualities of light and color and form in objects of vision, without which objective completion of their functions, their internal or subjective harmony would go for nothing, would be an absurdity ; vision, which is the use of the eye, resulting from a specific relation between the powers of the eye and the visual qualities of objects which reflect and refract light in various modes.

Equally vain would be the internal perfection of the eye combined with this external objective adaptation, should the eye be removed from the body of which it forms a part, or lose its luminous relations with the other parts of that organism. Thus when

the harmony between the eye, and the stomach or liver is broken, amaurosis or obscuration of sight, either partial or total, occurs—and the concurrence of every vital organ is needed constantly to sustain the functions of any one of them; or of any inferior and accessory organ.

Thus the individual man exists in reference to certain functions and uses to which he is destined as a co-operator with the Sun, planets, and other powers of the mundane system. As the eye exists in reference to the function of vision, and as the eye in order to fulfil this function requires to be harmoniously related with all the other organs of the body; so the individual man, in order to fulfil his functions among the powers of nature, needs to be harmoniously related with the other individual men of his race in a true social order. When we have discovered the specific use of an organ, or of a man, or of a race of beings, we have discovered their inherent tendencies or attractions; since all our faculties are only the practical developments and aptitudes of our desires or passions, and each love or will potentially enfolds its own agents and methods of operation. Thus the principle of use is fully conciliated with that of spontaneity as a source of true action. This is however to be asserted of use only on the presumed condition that the individual man stands in harmonious relations with other men in the true social order. Otherwise, what is use in one sense becomes abuse in another, and public ends are attained at the sacrifice of individual means.

It is a public use, for instance, and a tendency to fulfil the normal functions of man's existence on the earth, that swamps should be drained and roads con-

structed, but a certain individual or number of individuals employed in this use may be easily abused and broken down by falsity in the methods of labor, deprived of its spontaneity by the compulsion of other wills, and rendered repugnant and destructive by isolation, monotony, and privations.

There may be spontaneity without use, as in the sports of a babe whose action has no direct use in cooperation with Solar and planetary forces, but only an indirect or prospective use in preparing his organism to enter upon useful functions at a future and more mature period.

There may be use without spontaneity, as in case of a chattel slave cultivating the sugar-cane, or a wages slave working under pressure of poverty and necessity.

We observe that either of the two principles—Spontaneity as in the babe, or Use as in the slave—suffices to secure a certain degree of health and robustness, but a degree far inferior to that which is secured by the two principles in combination, as we find by comparing the babe and the slave with the hunter, whose active functions are more spontaneous than that of other classes during the subversive periods, or with individuals engaged by passionate preference in some mechanic arts or horticulture. We find here not only health and vigor derived from exercise in these functions, but a refinement in their quality, and a pleasure in the capacity for successful adaptation to the objects of attraction.

It is a great triumph for a child when it first realizes the importance of being useful, and refines its crude spontaneity or necessity to expend the vigor elaborated by its nutritive functions, on some objects

of practical use; by which it pleases those whom it loves, commands the respect of its equals, and opens itself a path of practical education.

Hence the whole paraphernalia of a children's toy-shop ought to consist of tools and other articles having a direct or suggestive reference to future uses and to the development of its industrial vocations; and when a child once becomes fairly empassioned for and ensphered in one or more branches of productive labor requiring physical as well as mental activity in the open air, the best guarantee of health and serenity has been secured.

#### MAGNETIC CIRCUITS.

THESE are formed in different degrees :

Between man and the earth on whose soil he employs his productive forces.

Between man and the generic forms and spheres of the earth-life manifested in the plants and animals or inorganic objects with which he occupies himself.

These are more specific and intense, and develop individualities of character through the affinities of instinct.

Between man and man in the varied spheres of the social affections through affinities of temperament and character.

As the last or social circuit implies both the others when applied to productive industry, and the composite mode is always nearer to nature and more favored by her than the simple; combined than isolated procedures; it will be sufficient to analyze the former, after premising that men and animals as well as plants are to be considered as individualizations of that earth-life through which we severally and collectively partake the

animation of the Solar ray, and derive the celestial influences which nourish and sustain our souls and bodies; the Sun giving his heat, light, and colors, only when his rays meet and blend with the earth at its very surface, and the stars and planets bearing witness of themselves in the qualities with which they endow plants and animals. It is through communion with these that the hygienic influences of Solitude flow, so that this is not entirely a negative hygiene resulting from the avoidance of antipathies and grating collision, but a positive condition of influx, more characteristic of some organizations than of others, but necessary to the health and sanity of all, in alternation with Social hygiene, it being a law of nature to employ the simple movement by relays with the composite, in order that in its comparative rest and inertia of the soul, sensorial irritability may be accumulated, and supply to our social action a livelier vigor and to our sensations a keener enjoyment. Pythagoras thus employed Solitude as a hygienic and passion discipline with his disciples. As a curative agent it is often invaluable, but I treat of this elsewhere.

The Social Magnetic circuit requires the intervention of three distributive principles common to all spheres of movement where harmony obtains; these are

1. The Centrifugal force; proceeding from the basis of individual character or idiosyncrasy, and requiring in labor free choice or respect to the elective affinities of each for functions and associates:—next energizes each group movement by partizan rivalry, in upholding its interests and the perfection of its processes against those which come into nearest comparison with it.

Thus the rivalry between groups cultivating contiguous varieties of the strawberry and melon, or between two groups in the same kitchen department whose work is compared on the table, becomes a strong motive for them severally to refine and perfect their work, and stimulates the corporate spirit in each.

A vast amount of wretchedness and chronic deterioration of soul and body results from the compression of the Centrifugal principle, from that poverty-stricken moralism and arbitrary contempt of nature which force men and women into functions unsuited to their characters and tastes, which cuts man to fit things, instead of adapting things or functions to specific indications of personal character.

Free choice of employments, which provides, on the one hand, for individualism and spontaneity, leads, on the other, to the corporate spirit of union with those whose predilections accord with our own, and who meet us on common ground in attractive labors.

The Combined Order, by its system of miniature workshops and garden cultures, develops the industrial tastes of children from an early age, and thus renders real that free choice of occupations which would be little better than a mockery if accorded to civilized or barbarous men and women, who are ignorant and awkward about nearly every thing beyond the single trade or few particular functions to which they have been exclusively habituated. A Sybiline corps, comprising those who have the gift or aptitude for teaching by example and precept, attend on the children and neophytes, who come to visit such or such a group in its labors, assist them in their first attempts, observe where their true capacity lies, and encourage the development of their vocations. The

aged, who are better fitted to instruct others than to work actively themselves, and who, from their habit of frequent repetition, are peculiarly adapted to the ignorance of childhood, which needs line upon line and precept upon precept to grave upon the tablets of its memory the principles of new arts—the aged will figure patriarchally in the Sybilline corps, and concur to form the characters of their grandchildren and great-grandchildren.

Every one who follows freely the bent of those attractions by which God has related him or her with the earth forces, is a limited co-operator with himself in the refinement and perfection of some particular product of art, and comes thus into the conditions of influx for his own life and health. Do your work, and strength shall be given you for it; but see that it be truly your work, and not another's, for there is no communism about Nature; she has no pity for those who mistake themselves for somebody else. The place of each is prepared at her board, duly numbered and labelled, in adaptation to his title of character, and if he takes any other he may chance to dine upon potato skins and herring bones under the table.

Society, therefore, is guilty of high treason against sun and earth, and of criminal oppression toward the individual soul, if it prevent the free expansion of all vocations and practical liberty thence resulting.

2. The Centripetal force gives, in application to labor, the *social group* in accord among its members upon its particular function, and observing the unities of time, place, tone, interest, and purpose.

Its value to health and vigor are immense. It sustains each individual by the magnetic impulse of the

mass. We see its effect in armies, where the soldier in his corps surmounts obstacles, endures hardships, and performs exploits which seem often superhuman, and which become possible only through the exaltation of enthusiasm produced by the accord of masses. This principle, hitherto only organized in the destructive industry of war, is introduced by the phalanx into most of its functions of productive industry, to which it imparts that supreme charm and *health condition* of self-forgetfulness.

When you are conscious of having a head or a stomach you are sure they are ailing. When they are in the full of activity of healthy functions, all particular consciousness of their existence is merged in a sense of general well-being or organic happiness. So it is with the individual man. His health and happiness are felt in his true relations in the Society with whom he shares the harmonies of senses and affections; even those who seem most to isolate themselves, as the miser, the student, the author who writes for a public yet unborn, only choose their own method of relating their life and activity with their race; they live for it and in it as much as others, often even more.

Self-consciousness is to man a burden which he rejoices to be delivered from. It is the uneasy sense of power that lacks expression, or it is the remorse or reaction from deeds his soul condemns, or it is the introversion of affections disappointed in their objects that turn to prey upon themselves and poison the organism by their reabsorption. The same individual whose wretchedness, from one or all of these causes, is so intense that in an hour of solitude, walking through fair scenes of vernal or autumnal beauty, vainly ask-

ing consolation from the sunshine, the bird, and the chirruping grasshopper, he wonders that the earth should not open to engulf him, and forbears to look upon the flowers lest his eye should poison them—that same individual may be seen the next hour in a social circle of persons related with him by the subtle ties of passional affinity, buoyant and radiant with happiness, displaying such varied stores of learning, thought, wit, originality, animal spirits, fertility of resource, and facility of adaptation, that he seems to float in an ether above the common ills and crosses of life. One would think that he could never be unhappy. Why this transformation? Because the accords of social affection are the conditions of influx for the divine life.—In this relation the divine love and wisdom flow through us in words of truth and works of use, and the impassioned music of the voice tells, in that language which all creatures understand, my heart is at home and I am happy. It is the effect of this social accord, where we meet it in each group thus spontaneously formed from amid numbers by the mutual affinities of its members, to combine the spiritual with the material elements of life, to give labor a soul and sympathy a body, to express affections in practical uses, elements nearly always separated in civilization, where the connection of hired laborers in the same employment is an arbitrary accident based on no ground of sympathy in character, and where the social evening party, in the rare case that friends and lovers have met there, is but the illusion of an hour, resting upon no accord of interests and pursuits, a recognition of some diviner and more interior principle that has found as yet no expression in the practical business world. There is a divine fire in these social ac-

cords that burns out diseases from the organism in the same manner that worms and parasitical animals are expelled from the bodies of children as their bowels are restored to tone and vigor. Diseases are parasitical vegetations as cancer, or parasitical animals as worms, or parasitical aromas as the chronic nervous diseases that pray upon man's life. They disappear, some suddenly, others gradually, when the organic life is exalted in its functions by the play of composite passional and industrial relations. Many of the most depressing forms of dyspepsia and functional diseases of the abdominal organs vanish from the first hour, never to return so long as the social accords continue.

The merely functional diseases of the pelvic organs and those of the brain soon follow them. The lungs are least amenable to social influences, but the whole body rises gradually into high health, and its structures, at first weak and inadequate to the exertions required of them by the unwonted influx of nervous energy, are nourished and fortified until the invalid becomes integrally robust.

The magnetic principle has converted dullards into heroes and immeasurably surpassed the other institutions of subversive societies in the development of human forces.

The destructive element is far from being necessary to the hygienic virtue of war. Why not have industrial armies, as productive as our present military force is otherwise?

I might quote another sample of the French genius in the occupation of Algiers, where the soldiers turned farmers, carried into rural avocations somewhat of their old spirit of the regiment.

The study of natural impulses and the candid appreciation of vocations, of tastes and preferences, have supplied us with that celebrated formula, the *Division of Labor*,—a principle that civilized industry only applies to a single branch, that of manufacturers, and here to the great disadvantage of the laborer.

But in association, this minute subdivision in the group is the true guaranty of the individual independence of the laborer, and of the free development of vocations; since it permits each to give himself up, not only to the functions, but to the details of the functions, for which he has taste, aptitude and will. The group which has undertaken a function, and within which each subgroup has charge of some one detail, is a body composed of parts which concur freely in a common action, rival each other in zeal, and impel each other passionately in collective accord. Each, alert in the task he prefers, relies on his neighbors for all other cares. The individual is sustained by the mass; all support each other, concentrate and excite each other to action. Affection links them, contact warms, the identity of the common aim fuses them together, the sentiment of union electrifies the mass. The collective accord vibrates in every breast, and an enthusiasm to which every obstacle yields, bursts forth in the struggle. Be it a work of peace or a work of war, whenever the different parts of a body act in concert in a manœuvre, and execute, each with zeal and passion, his particular part in the whole;—whenever special or individual actions merge simultaneously in a unitary whole, upon the same centre, the general convergence produces accord and enthusiasm. It is a law, it is necessitated, it is

irresistible and innate. Man is made so from one pole to the other; the coldest spirit cannot abstract itself from the influence of those great accords which arise in a mass, harmoniously constituted in all its relations and parts.

“This enthusiastic fascination develops itself in the group, when all the subgroups are in concert.

But if you suppress contact, and destroy the play of the different pieces; if there is no longer in the execution, that promptitude resulting from the integral combination of all the partial and simultaneous actions; if you place the laborer in the conditions of civilized industry, if he is isolated, overburdened by all the details of the work, obliged to execute successively, slowly, without the emulation of persons connected with him in interest; without assistance and without support,—then all this disappears. Ennui and disgust replace enthusiasm and joy. Labor becomes again tedious and painful.”—V. CONSIDER’T.

Joint-stock association of interests is imperatively demanded by the Centripetal principle. It will have the consolidation, or rather the concurrence and harmony of the three elements of industrial force, Capital the passive, Labor the active, and Skill the mathematical element.

Joint-stock associations form the natural spheres in which all the other distributions of the laws of natural movement may originate and be sustained, but we must beware of supposing that association is alone to give us harmony, order, and happiness. These are entailed mathematically on our conformity to those forces which we now examine in the movement of productive industry, as regards health or hygiene, un-

der the names of the Centrifugal, Centripetal and Balancing tendencies.

The balancing or alternating principle, which, in the movements of the earth, gives us summer and winter, spring and fall, day and night, and all the intermediate variations, gives in application to social industry the mechanism of short sessions.

Short sessions in labor constitute an element of high importance in the preservation of health and development of vigor and grace, all inevitably compromised by exclusive monotony in any action, even those most intrinsically agreeable.

Monotony frets soul and body; it enfeebles the organism, if the parts employed are of delicate structure, as the frontal lobes of the brain, in their intellectual or sentimental action; or brutalizes the organism, if the posterior lobes and muscular force be in question. At the same time it indirectly occasions weakness, impotence, or morbid susceptibilities in organs or parts kept idle, and starved of their natural stimulus and influx of life through the functions and uses in reference to which they exist. Hence the dumb giant, the puny intellectualist, the degradation of men into appendages of machinery, the specific diseases to which so many trades expose their artisans. Even such functions as gardening, which is considered eminently healthy, and which, indeed, possesses a sufficient variety in its details to prevent exhaustion, do not give that combined vigor, grace, social and intellectual development, which belong to the standard of true or integral health.

The balancing, papillon, or alternating principle is truly the physician among the passions. Modulating from sphere to sphere, it secures equilibrium and in-

ternal organic harmony, at the same time that it interlocks groups by interchanging their members in its short and numerous sessions, combining intimately the interests and pleasures of all, and securing social equilibrium.

#### ALTERNATION OF FUNCTIONS.

"God saw all that he had made and behold it was very good."

"If the sessions of the Series were prolonged to twelve or fifteen hours, like those of civilized operatives, who from morning to evening enbrute themselves in an insipid function, without any diversion, God would have given us a taste for monotony and a horror of variety."—*Fourier*.

"The happiness of the elect consists in this, that God, being infinite, they find in beholding him, joys eternally new."—*St. Augustine*.

"Well! Moralists, if you would have men love work, learn how to make work lovable."—*Fourier*.

If you would have man love work, then make industry an attraction, a pleasure and a charm to him; provide that each shall have to do what he likes best, and do it as he likes, and with whom he likes best.—Let your method of distributing labor be no other than what results from the natural impulses themselves.

Is it in itself a great pleasure to dance, to galopade, to chasseur? No, it is in itself an insipid and fatiguing exercise. You will catch no young girl, however mad for balls, dancing by herself in her chamber. Well, then! Let an orchestra sound! Let there be a fine hall, young cavaliers, elegant dances, and you shall see more than one lady and gentleman dance the entire evening. Isolated, they would not have danced at all. The dance is still the same thing, but the accessories are changed. It is the ball; the *group* is formed; sympathies are established, life awakes, animation increases, and pleasure, like fire, kindles from motion and contact. Civilization has taken such effectual measures to banish from labor every

cause of pleasure, that labor and pain have become synonymes. This, however true in relation to the barbarous or civilized sphere, ought not to be accepted absolutely,

First, to define the real sense of the word labor, let us say that this word logically represents the *actuation of every physical or intellectual faculty of man with the aim of producing a given result*. Whether the result of the act be productive or not, useful or hurtful, the act does not the less constitute labor. The Danaïdes labored. The civilized world labor often like the Danaïdes and for a result still more pitiful; for it would be better worth while to pour water into tubs full of holes, than to occupy eight hundred thousand men and two hundred thousand horses in laying waste provinces, burning harvests, demolishing villages, setting fire to cities, and in mutual slaughter. In mechanics; to measure the work of a water course, or a machine, we examine how much force the machine and water course supply, without inquiring to what end this force is employed. But just as good machines are those which derive the most useful effects from their motive force, in the same way, good societies are those which direct all work towards production and towards the *maximum* of production. And as production is only intended to supply the needs of man and to create enjoyments for man, these enjoyments should not have to be *painfully and joylessly* attained. Labor ought to be rendered attractive.

Thus the characteristic of a good social order, is the general organization of productive and attractive labor. Now that labor,—the employment of activity, physical and intellectual, may become for man a synonym of pleasure, is a truth of which every one

has had a thousand accidental proofs in the course of his life.

And here I shall not speak of the joy of the artist in the conception, elaboration and birth of his work, nor that of the thinker, who pursues his discovery through long solitary nights, forgetting to eat or drink. These are certainly cases of enthusiasm and passion. But it would be argued that these are exceptional natures, and exceptional labors, and as matters go now, the argument would be just. I will take field laborers for my examples, observing that if I most generally refer to operations of the household or of agriculture, it is because, independently of their generality and their immense importance, the idea prevails that many of these labors are essentially and in their very nature painful and repugnant. Attraction, then, once proved in the functions of the household, of agriculture, of mechanics; we shall easily admit the extension of the charm to labors of the sciences and fine arts. This will be conceded *a fortiori*. If, on the contrary, our examples were chosen from the latter sort of labor, we should refuse to draw conclusions from them to others.

Thus we speak of agriculture. For the laborer, who walks by his cart all day long, bare-footed, in the cold mud, or alone in his field, beating his lean and toil-worn oxen—for this laborer the day is certainly rude and dismal, and his work repulsive. A rough day and a heavy pull also for the poor tenant, isolated in that vineyard; his face bent towards the earth which he digs from day-light to dark. Yes; but let the season of the reaping, of the harvest home, of the vintage, come round, and

see how his days become festivals. See this line of young men with sinewy arms, who march abreast, sweeping into the cradles of their scythes, rows of green grasses, and shearing the meadow ; then behind them the hay-makers, with their white forks and rakes turning over the hay, raising it into winrows and into heaps. All here is alive, gay, animated. They laugh, they sing, and the more numerous they are, the more quickly and energetically the work proceeds. When the wagons come to be loaded, all the laborers crowd emulously round them ; fathers and sons, boys and young girls ; and it is wonderful how quickly these joyous loadings are executed. Whoever knows the customs of the country, has observed this as I describe it, for I have more than once taken the scythe of the reaper, the fork and rake of the hay-maker.

And the vintages ! At the time of the vintages in France, the mountain population descend in numerous gangs of men, women, and children. The migration extends over the whole line of the Jura, and mingles the people in each Canton, during the harvest-time, with the dwellers on the soil. The groups distribute themselves in the vineyards ; they place themselves in a line two paces from each other ; there is one who leads the band ; each has his basket, gathering as he walks before, and throwing into the carrier's pannier. When the hill-sides are invaded by legions of vintagers, men and women, boys and girls, under a fine September sun, all is living and moving there, and sounds of song and laughter are borne thence on the breeze. The citizens, ladies and gentlemen, come there for sport, and often take part in the work. The children are transported, and if

they can get a knife and a basket, will work bravely for whole hours. And I can assure you that these are festivals. *For the vintages, like the harvest and reaping, are seasons of labor in numerous and joyous assemblies.*

Will it be said that it is the nature of the work, the satisfaction of harvesting, of gathering in,—when the harvester, the hay-maker and the vintager, work for others and not for themselves? I have seen laborers compelled by a levy of the parish to repair the roads, come up much dissatisfied and cursing about it; for we know that this sort of work, which only interests the whole parish, is very ungrateful to the sovereign people of our villages! Well, I have seen the discontent vanish, the ill-humor melt away, and a free, coarse merriment spring up by enchantment from the contact of the group.

Here is a final argument: Break the groups, separate the two sexes among the reapers, haymakers, and vintagers; disperse the laborers to great distances; isolate each, make each do everything by himself, and then you will soon see whether they still laugh and still sing; whether the day will pass lightly, and whether the work will not suddenly become sad, dull, and repulsive.

Yes, yes, accidental facts, but purely accidental, for—

Well, do we sustain the position that civilized industry is well organized? And do we not condemn it precisely because it presents only exceptional examples of attractive labor?

Very true; this you doubtless prove, that in certain circumstances labor may awaken pleasure and be joyfully performed. But this is good for a day, for

an hour. Impose on your amateurs a labor continued and imperative, a work lasting through the whole day for every day of the month and every month of the year, for all the years of one's life, a function—

Ah! you recognize then that a long, imperative, continued work, a work such as you speak of through all hours, through a whole life,—you recognize that such a work is a chain around the neck, a stone in the shoe, a weight upon the chest, a punishment. You recognize that pleasure can last only a limited time in one occupation. Well, then, in all simplicity and good faith—

It is your own conclusion ;—We must not nail one man for life in his office, another in his field, another to his joiner's bench, another to his desk ; the man to the thing, as we now do.

A fine dramatic piece which lasts four hours, wearies the spectators ; if it lasted six hours they would be wretched. If the doors of the theatre were closed, and it was attempted to impose this pleasure on them for eight hours, for ten hours, there would be a commotion, a fierce storm in the building. And when it is thus recognized that a pleasure which lasts too long becomes insupportably tedious, can we not understand that this leaden yoke of continuity under which the head of the laborer is bent, must necessarily render his labor repugnant, and that we must break this yoke so that the Man may rise? Ah, it is too strong! It is not labor in itself that is repulsive; it is that mortal monotony to which our absurd methods have married labor; it is the marriage of motion and life to immobility and death: permit then the divorce.

If you go to the Barriers of Paris some Sunday evening you will see much dancing in the places of

amusement. Examine and select the most inveterate dancer there, some stout porter of the market-place perhaps, or the dock, gaining three francs a day by carrying on his back sacks of three hundred pounds weight. Propose to him the same sum to come and dance for you alone in your chamber, twelve-hours a day, six before noon, six after. I wager he will prefer his customary work at the port or market. If he accept one day, he will not come again the next.

If long, solitary, continued sessions are mortally wearisome in industry and in all things, listen to the voice of nature, and conclude with her that useful work can only become a pleasure on condition of being executed *in numerous assemblies, and in short and varied sessions*. It is thus that matters proceed in the combined order. When the Groups have terminated their sessions, of two hours long at most, in ordinary cases, their members divide, separate, and go into other Groups, with which they are affiliated, to engage with new associates in a new session, short like the first. Thus contrasted pursuits succeed each other; serving as mutual recreations. Nothing is more agreeable after a session of science, after listening to a professor for an hour and a half, or having oneself filled that station, than to go and mingle with one's friends in the orchard, with the ladies in the garden; to weed, to clear, to cut, to water, or to graft with them.

There is, then, in Harmony, no gardener, who gardens all day, obliged to know and to execute the thousand details of his trade; no farmer who always tills the soil; no joiner with his plane all day in his hand, nor shoemaker with his awl, nor retailer with his yard-stick, nor clerk of an office with his pen.

No; all industry, all labor, affords divisions and

subdivisions, Series and Groups ; and each, according to his tastes, vocations, desires, talents, and faculties, is enrolled in the Groups and Series which attract and seduce him, and whose management and connections offer a thousand varied themes for the employment of his activity, a thousand different modulations for the development of his affections and passions. Compare this life of the Harmonian with that of those working legions, whom misery and civilization, two good sisters ! shut up for life in industrial gaols, or spew upon the streets of cities and the main roads, without being able to afford them even this civilized work, which hunger obliges them to beg through the world. Associated labor operates, then, in Groups, and the Groups exercise in *short and varied sessions*.

Thus I have exposed, in this Chapter, the third condition of Industrial Attraction: the *principle of alternation* in labors, occupations, pleasures.—V. CONSIDERANT.

#### SOCIAL FESTIVITIES OR COMPOSITE AMUSEMENTS.

The amusements, pleasures and dissipations of civilization, are, like its labors, all simplisms :

They are unprofitable—often ruinously expensive, so that the poorer classes can rarely partake of them.

They fail to combine charms of the soul with those of sense, except in the opera, and other infinitesimally small exceptions.

They fail to render pleasure a source of health, but, on the contrary, are more expensive to the constitution than they are to the purse.

They fail to ally individuals in friendly accords, every one buying his own ticket separately.

The places of amusement are generally hot, close,

and filled with animal effluvia ; so that the injury to a delicate organization in breathing the air of a ball-room, church, theatre, or concert-room, is far greater than any benefits to be derived from the amusements, and it is found necessary to prohibit them entirely to invalids.

This poisonous atmosphere, the windows and doors of crowded rooms being always closed, does not proceed from mere ignorance of the laws of ventilation, but from the inherent perversity of the civilized genius, and from the necessity which it is under to reproduce symbolically in every form and place, the passional compression and stifling restraint of false etiquette.

Civilized amusements are protracted until the parties separate from very weariness. The absurdity of a ball kept up all night—of heavy suppers and stimulating liquors at midnight ; the excruciatingly tight dresses and shoes, simpering agony, false hearts and fair speeches, elaborate snares of intriguing mothers and unprincipled fortune hunters ; diamond paste, lace flounces, bad music, and adulterated wines,—these and a thousand other delightful elements I leave the reader to dispose for himself. The hunt was the only healthful amusement known to the civilizees, but that, like the tournament, has passed nearly into a state of myth or tradition, by the destruction of the game. Both, besides, being images of war or destructive occupations, produced a shade of harmony in the upside down world, by an effect of the law of the contact of extremes, expressed grammatically by Murray, that two negatives destroy one another, or are equivalent to an affirmative.

The amusements of boys in villages and country

schools, which are more natural and less representative of civilization than those of its cities, have the facetious property of causing them to hate their schools and teachers, and of creating in them a taste for savage and desultory life—"hail fellow, well met," with every body,—and entirely foreign to the close calculations of competitive interests in which they are destined to struggle against each other. Hence the most moral and religious schools and colleges instinctively suppress play-grounds and athletic sports, or reduce them to a bare minimum.

Take precisely the reverse of these civilized laws of amusement, and you will have the true principles of amusement. I will first present them in the form of general principles, afterwards in that of descriptive picture.

#### THE DRAMA.

In the analysis of the drama, we find:

1st. In regard to the subjects represented, tragedy, the high drama, picturing the internal discord of man whose passions destroy him in their conflicts and excesses, the fatal effects of rivalry and hatred, disappointed love and foiled or mistaken ambition. In the lower degrees we have a tableau of follies, the stupidities and the frauds of the civilizee dissected and exhibited to the crowd who laugh with the knave and laugh at the fool. As to real manhood or womanhood they are conceptions which seem to have rarely penetrated the thought of our stage writers since the times of Shakspeare and Ben Jonson, or to have been considered by them altogether too visionary for the practical taste of the public; yet this is not so entirely,

for if you seek well you shall find more true humanity in the city or country in a day, than on the stage which ought to sublime and concentrate it, in a month.

Particular pieces are too far below criticism to be mentioned, we find an utter want of dignity and spirituality on the stage of our day.

The Drama exhibiting the mimic play of the passions and their social effects, such is its legitimate character during the periods in which man's nature is cramped and perverted to all manner of vice and meanness; and the more truthful the drama becomes to the littleness of the common life, the more depraving is its effect, the more loathsome it appears to our finer tastes, and the more severely it draws upon itself the reprobation of the church, which from its high spiritual ideal justly condemns this life as one of utter depravity, only making the serio-ludicrous mistake of confounding the civilizee with the man.

In the serial order adapted to our nature, in which the true and beautiful developments of our passions and the social harmony created by them can only be understood by their contrast with those of the present world turned upside down, the drama, in correspondence, must exhibit the noblest and most lovely types of character, whose passions, instead of betraying them to their ruin and building for them a splendid funeral pyre, will become the wings of a spiral ascension through developments of character now inconceivably grand, to the loftiest destinies.

2d. The actors are now a class confining themselves to that business, being merely actors, so that excluded from those political and social positions in which the highest life is felt and acted, they lack that sort of experience which could enable them to give an ade-

quate expression to great dramatic positions and sentiments, and rant away a pitiful burlesque of life, mere paint, paste-board and galvanic distortions. The lower castes, they act only too well for the morals and manners of the public, and have thus brought upon themselves the condemnation of the church and of refined tastes.

The actors of unity will be the same on the stage and in real life, and their imitative faculties will thus have received the education of experience in the caste they embody. This talent is widely distributed and very cultivable. Each will find dramatic characters specifically related to his own, and it will be equally desirable for the individual and the public that this sort of development should be obtained by all who shall obtain the approval of the Thespian censorship or distributive council. Children will be received into this as into other series, after preliminary tuition, upon suitable evidence of capacity, and there will be a great number capable of filling some part with characteristic excellence.

Any one who has witnessed or participated in private theatricals, well knows how much the charm is multiplied by recognition of our friends and acquaintance in the characters, and the personal interest we feel in their success.

The delicious emotions experienced by the family of a lady, now a brilliant star of the American stage, on witnessing her successful debut, may be shared by half the families of the Society, since now scarcely one genius in twenty gets itself developed. A polite and practical education, combining with the confidence inspired by a sphere of friendly relations of interest and character, will naturally give birth to

another species of acting far more piquant than the present; improvisation, in which actors will show their penetration into character by the positions they create for each other, and their power of meeting circumstances by sudden and varied combinations, pliant to the humor of the moment, and affording boundless scope for sublimity, pathos, humor, feats of grace and strength, and delicate personal allusions. We could have little of all this now, because we are too self-conscious for inspiration and improvisation; the passional poverty of our lives inverting the mind to prey upon itself.

3d. The sphere of exhibition. In accordance with the moral perversions which are to be displayed, we have the lights and foot-lights as they are called, placed beneath the actors instead of shining from above like the sun, moon and stars. They are so disposed here and in other parts of the house as to dazzle and distress the greater part of the audience, civilization requiring that discomfort should always be the rule and luxury the exception.\*

In connection with the disposition of the lights, is the danger of fires, in which many persons are burned to death. It is by the narrowest escape, every night, that the dancer singer, advancing to the very front of the stage almost in contact with the foot lamps, whose flame often rises above the glass shades, do not get the gauzy fabric of their dresses wrapped in flames. As if at once to provide for the greatest frequency of accident and the most serious consequences from it, our theatres have generally but one, or at most two doors of egress for the public, instead

\* A splendid exception has lately appeared at Paris, where, since I first published this critique, my ideal has been realized.

of having all the lower wall composed of folding doors; which would render it unnecessary to lose from fifteen to thirty minutes in squeezing through the crowd every evening after the performance, and in the case of fire, which spreads so rapidly among the combustible apparatus of these places, would confine the damage to property. This of course is entirely incompatible with civilized policy. The problem for the manager of a theatre states itself simply thus: "How to get the greatest number of people into the smallest space, with the least expense of providing for their accommodation, and the greatest certainty that all of them pay at the door." It is no more his interest to provide for the safety of their lives than to protect their eyes from the glare; to secure pure and respirable air, or a pleasant temperature by ventilation; or to select representations whose moral influence shall be elevating and not depraving. All these points are indeed highly important to the manager as a man and a Christian, but those relations he settles at his church on Sunday; their mention is highly impertinent on any other day, and they become perfectly absurd in connection with trade and business matters.

The civilizees, having no other chance of development for the composite passion, are drawn together in masses by its imperious impulse, even in conditions of the greatest discomfort and even danger, and which demand the entire sacrifice of that individual sphere about which they make the more fuss in proportion as the conditions of their lives preclude its enjoyment, judging of its value by their want of it. Thus our few places of public amusement are filled very easily, and cheapness of arrangement becomes with the man-

ager the absolute consideration. At the burning of the theatre Royal in Quebec when it was announced that the house was on fire, all of course rushed at once towards the door; any order of proceeding by successive detachments, leaving space between them which should admit the free and rapid motion of a run, instead of the slow, shuffling press of a crowd, although it would have allowed them to escape in one-twentieth part of the time, was incompatible with the genius of civilization, since it would have required the habit of concerted action instead of the *laissez aller*, "every man for himself, take care of number one" principle. In the press which took place, several were thrown down in the doorway, others stumbled over them, and before they could rise, still more, until the whole doorway was packed and wedged tight with human bodies, which, by way of variety, got crushed and smothered to death, while others within got burned.

So things go. That is no worse than happens every day in some other manner and some other place. Grievous dispensations of an inscrutable Providence, —long faces, Ohs and Ahs, citizens wear crape on their arms for thirty days, monument engraved to the lamented dead, theatre rebuilt on similar plan, and other dispensations occur in their due time.

People are jammed together without the slightest respect to the principle of individuality or privacy, and except the more fortunate eighth who can take a box to themselves, are subject to all manner of disgusts from proximity, bad breath, &c. &c. The stage boxes are in fact the only situation in the house where one can enjoy the composite luxury of seeing and hearing well and having plenty of room, pleasant

seats and privacy at pleasure by drawing a curtain. Some European theatres have improved in this respect.

There is scarcely ever a free ventilation, but the air is so close and stifling that the pain and injury of breathing it is worth more to a delicate person than the pleasure of the best performance, a pleasure indeed which it very much diminishes. Provisions seem also to be made for generating in the shortest space of time the greatest number of catarrhs, by the change from this close, hot and reeking air to the chill and the inclemencies of the weather without.

The musical ear now comes in for its share of torture, for four and twenty cats with crackers on their tails, would make a very respectable substitute for the alternation of scraping and catawauling by the orchestra, and stamping, shouting and squeaking by the audiences of four out of five of our theatres.

Now it is not to be concluded from all this that we go to the theatres because we believe, like the Hindoos or ascetics, that self-torture is pleasing in the sight of God, and that we shall purchase several shillings' worth of spiritual salvation,—nor is it to be hastily considered that the lungs of a civilizee are so far perverted in their function that carbonic acid gas and hot vapor are more congenial to them than pure air; that he likes to be squeezed; that his nose is entirely adapted to foul odors or his ears to false music, any more than that a higher character of drama would meet no response in his soul. No, the very misery of man in civilization is that he cannot change his nature and adapt himself to all these abominations, that he has aspirations which he cannot gratify because they require such collective co-operation as his intel-

ligence has been too small and his sentiment too brute to effect. We go to the theatres and other crowded places full of discomforts, because our private lives are so poor that we are glad on any terms to escape from them, and because here we have, however unsatisfactorily, the only gratification of the composite passion which civilization allows.

The drama is the natural pivot of the arts, combining architecture, sculpture, painting, music, the dance and other forms of harmonic motion, with the mimic life of the passions which gave birth to them all. In accordance with this principle, the drama of Unity must assemble the most exquisite expression of all these arts as the natural sphere in which passion shall move.

It is here that the artistic strength of the Phalanx will concentrate. A composite feature which has been introduced in Paris and other cities, connecting the hall of exhibition with gardens, where the spectators may promenade, between the scenes, will be easily developed, since the groves and flower beds enclosed in the area of the Phalanstery offer a beautiful resource. In the summer months, the boxes for spectators may be well arranged in the free air, the partitions being made by low shrubbery, and the tiers by platforms constructed amid the boughs of trees, where fancy dresses, waving locks and bright eyes glancing and retreating through the half concealing foliage, divert the interlude with faery sports, while the wind-harp swaying in the breeze above answers to the orchestra below.

Illumination to any desirable extent can be effected by a Bude or other light, reflected down from above, or forwards from behind the scenes. In winter the

ventilation may be conducted in the mode now adapted in the British house of Parliament, which provides a constant circulation through all parts of the building of a fresh air of any given temperature.

All these, and many other provisions, the series by its combination of means, distribution of functions, unitary economies, and integral development of capacities, necessarily includes. These are adaptations which we at once feel that our attractions require, and in the true social order of united interests calculated upon these attractions, it would be just as absurd to conceive of their disappointment or restriction, as it would be in the false societies based on incoherence of interest to expect their gratification!

## HARMONIES OF MAN WITH THE ELEMENTS.

**Health is true self poise, or the harmony of our internal with our external life.**

**Internal Harmony is the equilibrium of our animal or voluntary with our involuntary or vegetative and nutrient functions.**

**External Harmony is the equilibrium of our action and reaction on elements, plants, animals and men.'**

**Disease is confirmed disorder.**

**Order springs either from instinct or from acquired knowledge of the harmonies of Nature. We lost our instinct in becoming civilized; instinct, being the perception and tendency to individual destinies, does not embrace the complex sphere of moral relations. We have then nothing to rely on, except acquired knowledge of the principles of harmony.**

**The harmonies of nature are solar, planetary—elementary, vegetative—animal and human. The atmosphere is our first elementary relative.**

GENESIS—Chap. ii. v. 7.—AND THE LORD GOD FORMED MAN OF THE DUST OF THE EARTH, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE, AND MAN BECAME A LIVING SOUL.

MAN is the culminating expression of the Solar forces taking form in the fertile mould of the receptive earth. He is the natural king and destined harmonist of that organic life which is developed in those exposures of the surface of the Earth to the Sun, which lie between the Equator and those high northern and southern latitudes which by the obliquity of the earth's presentation receive too little heat to permit the expansion of life. Man, like all the other or-

ganic beings whose phenomenal existence announces the energy, the qualities, ideas, passions, sentiments of creative forces, is as our text announces, essentially and substantially divine, a manifestation of the Solar character under those particular conditions which it accepts on entering our terrestrial medium in certain climates, and environments of natural and social influences; by hereditary organization—nurture and education.

Wisdom for him consists in discovering and obeying the conditions of his present incarnation until such time as "the body shall return to the dust whence it came, and the Spirit to the God who gave it." The air is the natural medium between spiritual and material beings, between Solar and planetary forces. It is the sphere of all the electrical phenomena we witness, and of those which render us unconsciously passional electroscopes ourselves, hence the text appropriately speaks of the *breath* of life. It is well known by those who use magnetism as a curative agent, that the breath is the most powerful communicator of vital force, and by blowing upon sick parts they restore the normal actions and relieve pains. This is also employed to resuscitate the drowned, or babes still-born. I proceed to illustrate some of the harmonies of the air with the life of man.

The atmosphere acts as the lungs of the planet, sustaining in correspondent relations with it the lungs of all animals and plants. It inhales from the earth and water oxygen and hydrogen, in the form of aqueous vapour; oxygen and carbon, in the form of carbonic acid; and hydrogen and azote in that of ammonia. It inhales from the sun electricity, which its exhalations distribute to all the surface of the earth,

both by vivifying showers and by its ordinary contact. It thus represents or becomes the medium of the male or Solar principle in fecundating nature, in imparting fertility to soils, quickening the germs of plants, and sustaining from instant to instant the lives and powers of animals. They abstract from it the oxygen principle which plants restore to it. The passage of oxygen into their tissues, is invariably coincident or identical with the development of electricity, and one of the varied forms of animal force; such as secretion, motion, passion, thought or will. Its preponderance in the organism over the passive elements of its structure, emaciates and destroys it, as occurs during long fasts, in the absence of supplies of the passive or combustible elements of tissue, leaving the air by its oxygen to consume the existing structure.

This equally occurs in excessive and protracted muscular or intellectual activity, when the grosser or passive fuel of our tissues is burned too rapidly by the fires of life, and no proportion can be sustained between their exhaustion and reparation, whose equilibrium constitutes health.

This vital fact was allegorically described by the Greeks in the fable of Semele the mother of Bacchus, of whom Jupiter, chief of the gods, was enamoured. Jupiter, you will recollect, was the thunderer, i. e., the distributor of electricity, which Vulcan was supposed to forge or elaborate in the volcanic bowels of the earth. This workshop being placed under Mount Etna, Jupiter represented the air power which distributes electricity. He was accustomed to visit Semele in human form, but she, having obtained from him the fatal Stygian oath, to grant whatever she

should ask, requested that he should visit her once not in his human form, but invested with all his celestial radiance and power.

The fatal boon was granted, and Semele, enveloped in flames, perished in the embraces of the god. The lesson is at once moral and physical, in allusion to the oxydation, or electrical combustion of organic tissues by the preponderance of the solar and aerial forces, and to the corresponding limitations to which mortal and terrestrial beings are submitted in the enjoyment of passion or the spiritual activity. Bacchus is said to have been extricated from the womb of Semele, and sewed up in Jupiter's thigh, whence in due course of time he was born, and represented the Solar force humanized.

In the career of his life, his conquests and his trials, we find a coincidence of periods ascending in glory and power, and declining with those of the solar year, the solstices, and equinoxes. This is one of the types of that Solar allegory common, as appears from the researches of Dupuis and others learned in antiquities among different nations of the East, to the Egyptian Osiris—the Phœnician Adonis—the Persian Mithras; in whose histories are blended a history of human actions with a Solar allegory. [See Solar Ray, 1st Section.]

The atmosphere surrounds our globe, concave inside and convex outside, extending about forty miles, in a stratum whose density is equal to sixteen pounds on every square inch at the surface, and gradually diminishes the higher we ascend, in a uniform ratio, which permits the barometer to be used as one of the tests of the height of mountains or of balloons. By its concave and convex form, it acts like a sun-glass,

collecting the beams as they enter it, refracting them and converging them at the surface of the earth. The inferior portion of this atmosphere is always warm in the torrid zone, it is likewise so in summer in each of the two temperate zones, which lie on each side the torrid; and in the greater portion even of the two frigid zones, lying still nearer to the poles during their shorter summer; but its upper strata are always cold, even in the torrid zone, as we see by the summits of mountains there always covered with snow, at the perpendicular height of three miles; thus making it evident, that heat is not a simple substance, or effect of the sunbeams, but a result produced only where they come into close relation with the surface of our planet, whose co action with the sun is mutual and reciprocal, like the contact of human affections.

Winds result from the dilation and compression of large volumes of air. Rarefied by the heat of the sun, one portion of the atmosphere loses its equilibrium with the surrounding air, which comes to replace it, and hence a current is formed.

Four principal currents are distinguished, corresponding with the points of the compass, with all the intermediates. Each has a distinctive character, varying with the latitude and longitude as the wind blows from the equator and from the two poles, over bodies of land or water—over heated deserts of African sand or South American forests, cooled by evaporation of waters and radiation of plants. Thus, in South America, the south wind is cold from the pole, the north wind warm from the equator, the east wind is damp, because, in blowing from the Atlantic, it is charged with vapors which cover with snows the summits of the Cordilleras, and sustain the sources of

the greatest rivers of the world, such as the Orinoco and Amazon; and the west wind is dry, because this high chain of the Cordilleras stops the clouds of the Pacific.

Thus, in all parts of the world the same qualities of heat and cold, moisture and dryness, with the harmonies which spring from them, are found. In the centre of continents, lakes or inland seas load the wind with moisture, whilst islands have generally mountain chains that arrest the vapors, and procure them dry weather for a part of the year.

Valleys or sandy plains, and pine forests in the frigid zone, increase the heat by their reflections, whilst snow-topped mountains refresh the atmosphere of the torrid. There are besides two strata of air, the lower generally warm or temperate, the higher always frozen, and from time to time mingled by storms with the lower stratum. Thus the variations of altitude afford influences analogous to those of latitude; and as the horizontal strata of air modify and vary climates, in connexion with the change of seasons, by winds which blow from different quarters of the compass, so the arrangement of strata at different heights over the same locality, afford other variations, and picturesque cloud groupings.

These elementary harmonies prelude to the social harmonies of the air, especially to its uses in the conveyance of sound and language. Winds have their murmurs, streams their musical purl, mountains their echoes, forests their rustle, the sea-shore its roll, animals their voices and ears, and man, language expressing the affections of his soul by all the modulations of the air.

Of all the harmonies of the air, the divinest is that

vibration by which it becomes the vehicle of music—the great *instrument* of which all our voices and our wind and stringed instruments of music, are but so many chords or pipes.

Music is the bridge between man's heart and God Almighty—the great transition between us and the celestial angels; as mirth, “that humbler harmonist of care on earth,” is the lesser transition that performs the same office of friendly mediation in our human or social communion. Music gives our most intimate and supreme assurance of the ultimate harmony of the individual with the race, of our redemption and future existence in at-one-ment with nature. But listen to Bettine Von Arnim:

“Does not music so touch our senses that we feel them melted into the harmony of the tones. The senses flow on the stream of inspiration, and that exalts them. All which spiritually lays claim on man here goes over to the senses, therefore is it that through them he finds himself moved to all things. Love and friendship, and warlike courage, and longing after the divinity, all boil in the blood, the blood is hallowed; it inflames the body that it becomes of one instinct with the spirit.

“This is the effect of music on the senses, this is he glorifying of the body

“The senses of Christ were dissolved in the Divine Spirit; they were of one instinct with him; he said What ye touch with the Spirit as with the senses must be divine, for then your body becomes also Spirit. This winter I had a spider in my room; when I played upon the guitar, it descended hastily into a web which it had spun lower down. I placed myself before it, and drew my fingers across a string,

it was clearly seen how it vibrated through its little limbs; when I changed the chord it changed its movements,—they were involuntary; by each different arpeggio the rythm in its motions was also changed, it cannot be otherwise.

“This little being was joy-penetrated or spirit imbued as long as my music lasted, when that stopped it retired. Another little playfellow was a mouse, but he was more taken by vocal music: he chiefly made his appearance when I sung the gamut; the fuller I swelled the tones, the nearer it came; in the middle of the room it remained sitting; my master was much delighted with the little animal. We took great care not to disturb him. When I sung songs and varying melodies, he seemed to be afraid, he could not endure it, and ran hastily away. Thus, then, the gamut seemed fitted for this little creature, prevailed over it, (and, who can doubt?) prepared the way for something loftier within it; these tones given with the utmost purity, beautiful in themselves, touched these organs.

“This swelling and sinking to silence, raised the little creature into another element.

“These two little animals resigned themselves up to music; it was their temple in which they felt their existence elevated by the touch of the divine.”

As the Atmosphere is the laboratory of electrical forces, and medium of the Solar activity, so it is as analogy might have disclosed to us, indisputably the medium of relations between matter and spirit, and between our own and subtler forms of spiritual life. Of these music is not the only interpreter. The air is the scene of spectral apparitions, and bears to our ear those vibrations which, as in the recent

case of the knockings in New York, and elsewhere, beings of another sphere seem still to determine at their pleasure in this neutral field between our two modes of existence. The annals of the "Night side of Nature," as it has been appropriately termed, teem with analogous records attested by evidence not easily set aside. One of the most remarkable is the "Cry" of Mademoiselle Clairon, a celebrated French actress, whose rejected lover swore to pursue her after his death caused by her cruelty, and fulfilled his threat by this unearthly scream, which was heard by all in Mademoiselle Clairon's company on the most unexpected occasions.

These things seem to show, in spite of the cheap benevolence extended to the denizens of the other life by our Universalist friends, that setting aside that theological nightmare of eternal punishment for an individual, there is but little safety for any in the other world while this one is still upside down. Emerson thus expresses the atmospheric environment of spirits:—

Close, close to men,  
 Like undulating layer of air,  
 Right above their heads,  
 The potent plain of Dæmons spreads.  
 Stands to each human soul its own,  
 For watch and ward and furtherance,  
 In the snares of Nature's dance;  
 And the lustre and the grace  
 Which fascinate each youthful heart  
 Beaming from its counterpart,  
 Translucent through the mortal covers,  
 Is the Dæmon's form and face.  
 To and fro the genius hies,—  
 A gleam which plays and hovers  
 Over the maiden's head

And dips sometimes as low as to her eyes;  
Unknown, albeit lying near  
To men, the path to the Dæmon sphere.  
And they that swiftly come and go,  
Leave no track on the Heavenly snow.  
Sometimes the airy Synod bends  
And the mighty choir descends,  
And the brains of men thenceforth,  
In crowded and in still resorts,  
Teem with unwonted thoughts :  
As when a shower of meteors  
Cross the orbit of the Earth,  
And lit by fringent air,  
Blaze near and far ;  
Mortals deem the planets bright  
Have slipped their sacred bars,  
And the lone seaman all the night,  
Sails astonished, amid stars.

## AERIAL USES.

Man exerts over the air a power sufficient to his wants. He makes it light his fire, draw his water by means of the pump, or grind his corn by the arms of a windmill, warble music in a flute, waft him over the seas by the sails of a vessel, or through the atmosphere itself in the balloon.

But the power of man over the elements is the result of his social harmonies.

I shall not speak at present of those immense combinations by which, in the integral conquest of our planet, society expending in useful enterprise those forces now wasted in wars and intestine conflicts, will reclaim the parched deserts of the south, or the ice-bound plains of the north, by integral culture and electrical operations, and regulate harmoniously the distribution of winds and rains.

I shall first consider the natural king of our planet,

subjected himself to the power of the air, a naked infant on his mother's breast.

Voice and hearing, active and passive, are twins in the harmonies of the air, the other senses have separate enjoyments—these faculties are reciprocal. The eye sees not odors, flavors, or touch, and the organs of these qualities cannot smell, taste, or touch colors, but the voice speaks to the ear, and the ear understands the voice. It is less for elementary relations than to unite souls in sympathy, that nature gives to each of us an active and a passive sense, not separating and distributing them like the isolated sexes which are only to ally us at certain epochs, but uniting them in the same individual, so as always to connect them in a double harmony. A suffering being cries and is heard by a sensitive being that answers it, and is in turn understood by it. Such is the double tie by which nature forms the first passional harmony.

What is more touching than the cry of an infant? What subtle relations have those inarticulate sounds, apparently without art and without method, with the fibres of piety stretched by nature in the human heart?

Whatever noise be made around a new-born child during the first six weeks, it does not turn its head, whence it has been too hastily concluded that it does not hear.

If it pays no attention to noises, it is because it is not in relation with the causes which produce them. It hears its own cries, which announce its necessities, and doubtless also its mother's voice, as a lamb discerns its own mother's bleat in the midst of a herd of sheep, and runs to it without attending to the oth-

er sheep which bleat around it. It is by its cries that the new born babe asks for its mother's breast, of which it feels the need and the pleasure before it conceives the idea of it.

It has been called *infant* from the Latin *in-fans* not speaking. It makes itself well understood, however, with its cries and moans, whose sounds, superior to all eloquence, move the maternal heart.

The philosopher may demonstrate to a mother, by physical laws, for the sake of good order and the love of her country, that she ought to nurse her child. What will you answer if she opposes to your general reasoning, her particular reasons, her delicacy of health, those exhausting vigils, the ever renewed anxiety, the oppression of society, the indifference of her country to her necessities, and the child himself, object of so many cares, who when a man grown, will perhaps be her most cruel tormentor? But she hears the plaining voice of her infant, and she gives it the breast without reasoning.

How happens it that parents become insensible to the cries of their children? How is it that they should ever provoke them by punishments at once obscene and cruel? The savages, most cruel towards their enemies, would blush to employ such, yet in our schools are seen masters and mistresses, their hands armed with rods and whips, and vainly appealing to pain and fear to supply their ignorance of human nature, and correct the inherent vice of their methods of teaching, and their own incapacity for the sacred function they have assumed. Let *them* pass for mercenary masters, who seek to govern only by terror, and who see only slaves in the children of strangers. But the *parent*, who deceived by bad ex-

amples and false authorities, *dares to violate towards her child* the first compact of pity, formed between them by nature, *violates* it at the same time toward the human race!

These general considerations do not invalidate the fact that now, in the absence of those harmonic arrangements which are possible only in and through association, and which will enable us always to lead children out of evils, or rather to anticipate and prevent them, by presenting a rich succession of legitimate interests and pleasures, a whipping may be a very convenient though inverse method of changing an existing evil state. It is especially homoeopathic to fits of bawling, and has been administered to torpid children as a stimulus *a tergo* before setting them to work.

The infant needs to have the air about it very often renewed.

Air is, after warmth, their first element and nourishment. The mother must not only take care that it breathes fresh air, but that the delicate skin of its body is surrounded by it. She must therefore clothe it lightly, and maintain the utmost purity and the free circulation of a bland, soft air, of pleasant summer heat, through its clothes, its cradle, its curtains and bed-chamber, so as to remove the mephitic exhalations produced by animal respiration and transpiration, which otherwise fix themselves every where.

The warming of houses by hot water pipes, coming up from a furnace in the cellar, is the most perfect and economical of known processes.

The windows should be opened during the day, and a vent-hole during the night. Infants languish without fresh air, and grow pale and blanched like

plants in a close room. Nothing strengthens them so much as exposure to the open air, even in winter, when warmly clothed.

Their uneasiness vanishes, as they leave the chamber, and they often show their satisfaction by ceasing to cry, and going quietly to sleep.

Every child is gay when it is naked; it cries when its clothes are put on, and rejoices when they are taken off. This is not merely because tight-fitting dresses embarrass their motions, but because the air feels pleasant to their skins, penetrating by its pores, and facilitating the motion of fluids and the insensible *transpiration*, from whose *obstruction* many diseases proceed. The rapid and vigorous growth of negro children and those of savages, is mainly due to the free play of air and sunshine on their skins. The same influence protects them in great measure from our influenzas, catarrhs and rheumatisms.

If our mawkish morality objects to their going naked, or the roughness of our climate forbids it, we may at least accustom little boys to go with bare breasts in the fine season. At every school, instruction ought to be given part of the day in the open air. [The studies of geology, botany, and other of the natural sciences, are peculiarly favorable to this.] It is only necessary to take care that children heated by play should not get chilled. Let them then put on their clothes and keep moving, whilst they are exposed to cold air. Thus every inconvenience will be avoided and hardihood attained.

The aerial harmonies illustrated by their toys, initiate children into the greatest marvels of science. The fall of their balloon makes them sensible of the attraction of the earth, and the curve it describes in

the air, gives the theory of the parabola, composed of its perpendicular movement of gravity, and its horizontal force of projection. Whilst they raise their kite with joyous cries, and watch it balanced high in air, explain to them the mechanism of its ascent, and the laws of the decomposition of forces, as the wind acts on the inclined plane of its surface. You may even, if the weather favors, cautiously give them the surprising evidence of atmospheric electricity, by a kite whose cord is twisted with a brass wire, which draws the electric fire, and terminated near the hand by a silken cord, which arrests its current.

You can tell them that atmospheric electricity is the Solar fire invisibly spread around us; that this fire is communicated to the clouds, and appears as lightning, when it seeks its equilibrium. That electricity is distinguished into positive and negative, in allusion to its quantity, or into vitreous and resinous, as to its quality, which more perfect knowledge will probably recognize simply as the two sexes of electricity. Show them the metals which serve as its conductors, especially iron and copper, and the lightning rods which are placed on buildings,—not to draw the lightning, but to conduct it away from the body of the house.

It is especially necessary, in speaking to children of the general laws of physics, to apply these laws to the uses of society. Fix their attention on facts which interest them. *Give to principles a body and action*,—it is the only means of making them understood.

The Sun by its presence and absence is the first cause of all the harmonies of the atmosphere with the waters, the earth, plants, animals and men.

The Moon combining with the Sun to raise the tides

of ocean, often dissipates clouds from the frozen regions of air: it is said to announce fair weather by its brightness, rain by its paleness, and wind by its redness. When surrounded by a yellow circle the experienced sailor expects bad weather.

The sky is obscured; the Sun veiled in vapors lets long pale rays pierce through to announce the storm—it rises: a flurry of snow sprinkles the air like the down of birds; anxious herds low in their pastures, the shepherd hastes to collect them before night.

The terrible wind piles mountains of clouds in the heavens—rapid and heavy, it hollows the face of the waters. Its rustle is heard from afar in the bending tops of the forest—great trees fall with a crash; and while these monuments of ages pass, a bird appears motionless in the heavens. The Hawk struggles against the storm, screaming his death-note—he spies some unhappy bird—never more to welcome the May.

Even in the apparent disorders of nature, amid the tempest, and the fall of forests, and the wars of animals, a Providence still reigns.

The bird of prey, destroying old or infirm birds, prepares new places for their generations, (the chances are all in favor of the strongest, with steady aim towards the perfection of races). The whirls of the hurricane renew vegetation, scattering the seed of plants afar; they dissipate the brooding miasms; they bear to the frozen regions of the north the hot airs of the tropics, and whilst rendering milder the atmosphere of *our zone*, they hurl upon our *north pole* mountains of snow, which, with returning summer, shall give fresh springs to the ocean.\*

\*See for parts of this chapter and the following, Bernardin de St. Pierre's *Harmonies de la Nature*.

## ELEMENTARY HARMONIES—WATER.

Gen. ch. 1., v. 2.—AND THE EARTH WAS WITHOUT FORM AND VOID, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.

THIS verse is one among those which show how far the wisdom or instinct of the earliest tradition has anticipated the discoveries of our geology and chemistry. Geology, which has now attained the rank of a positive science, reveals to us in the waters, the *modellers* of the earth's surface, and the matrix of many of its strata, while organic chemistry proves water an essential element of every structure, from the arborescent crystal which foretypes the plant; throughout the vegetable and animal kingdoms, which are indebted to it for more than half the bulk and weight of their forms, as well as for their circulation, and the consequent harmonies of their parts in a unitary life.

This matriculation of life and of vital properties in the waters, expressed by the text, in the words, the Spirit of God moved upon the face of the waters, is identical with the cosmogony of the old Magians of Persia and the east. Ormusd—the beneficent Creative power, the Zend Avesta tells us, proceeds from the mixture of fire and water.

The Egyptians from the same perception, used the Lotus, a water plant, as one of their sacred emblems of creation, and the Greeks represented Venus, the procreative Love, as born from the foam of the Sea.

Water, the great solvent of solids, has at a former

period contained the earth itself, with its rocks in solution or mixture, as a chicken floats in the fluid of its egg. As the Sun hatched the world egg, there were formed like bones at the bottom of the ocean, clay and quarries of stone, limestone, slate, sandstone, gypsum, crystals, and even metals, which in reading from the leaves or strata of the great Earth book, we find disposed for the most part in horizontal layers, often broken and upheaved in various obliquities by the force of earthquakes and volcanic eruptions, and still mingled with sea shells, attesting their origin in the founderies of ocean. Ocean is at once the cradle of the earth, and its tomb, as from our blood, all parts of the body are formed, and back to it through the veins, the worn particles of tissues return when their work is accomplished. Thus into the seas return the wreck of rocks and mountains, with the trunks of upturned trees, animal carcasses, and the waste of cities borne by the dark swollen rivers to their far sounding shores.

The soil of Italy no longer holds the Rome of ancient times. Its countless subjects lie no longer in the catacombs; nor the Emperors in their vast sepulchres. Their skeletons at most remain, but their flesh has flowed away with subterranean waters. As for us, ocean is paved with our balls, our cannon, with the lingots of Peru and Mexico, and with the bones of nations who have fought over them with fire and sword amid the waters. The lying transient monuments of our glory are in our histories and public places, but the real monuments of our madness and our misery, lie safely labelled with their ages in the archives of ocean—page after page sealed up in stone, where they shall one day appear in the quar-

ries opened by men of the future, like the bones of elephants and mastodons in our mari pits.

In those abysses, deep as our highest mountains, the fire of life still glows. There that founder of isles and continents, the coral insect, plies his work from century to century, and prepares the abodes of fresh races amid the Southern Seas.

Not only the matters of the interior of the earth show that they have been formed and deposited by the waters, but its external form seems to be still their work. The valleys by which it is furrowed, have angles salient and retreating in correspondence on their two sides, as if they had been dug out by old water courses, and the hills that formed their banks are still sloped off and rounded by the rains.

In the progressive increase of continents, the sea shores must have experienced great revolutions. The subterranean waters which here join the rest, after affording to man wells of sweet water amid the most barren deserts, and operating in the composition and decomposition of mineral strata, have also like the greater ocean, their storms, and share in the phenomena of our earthquakes and volcanoes.

On our southern coasts we meet the blending forces; the aerial ocean which decomposes light in colors and descends in electric rains; the fluid and circulating ocean that forms and reforms continents and isles; the subterranean ocean, and of the currents of the frozen ocean charged with cargoes of ice to cool the torrid seas. By a provision peculiarly beneficent to man, their floating ices, though formed amid the salt seas, melt in water that may be drunk, the sea salt being separated in freezing; an operation which the chemist imitates in obtaining crystals of sweet water

by freezing water impregnated with salt. In some salt manufactures they freeze the salt water and throw out the ice to obtain salt.

By another harmony still more important to us, the water of seas and rivers, in *freezing, expands*; contrary to the general law that bodies expand by heat, and contract by cold. Ice, thus becoming lighter than the same bulk of water, *floats* on its *surface*. If in losing its heat it became *heavier*, and *sank*, the basins of the frozen seas and the northern rivers would fill up, and their waters encroach upon the habitable land, at the same time that the frigid zones would constantly grow colder, and extend farther south and north, by the accumulations of ice, and the heat of the torrid zone become more violent for want of those immense ice masses which now annually drift down from the poles and cool its seas.

The earth draws water even into its hardest and minutest parts. The dust imbibes it like a sponge, the dryest stone contains it—limestone steams when thrown on the fire. Crystals have their water of crystallization.

The harmony of earth with water is then sustained by two classes of attractions. Molecular attraction, which operates everywhere on the smallest scale, corresponding to the individual destinies of atoms; and magnetic attraction, which gathers cloud masses about the poles of the globe, and round the summits of mountains, and forms fountains for the ocean at the poles, and for rivers in the strata of mountain sides by the thaw of their accumulated snows.

The sum of all these specific attractions is found in that central attraction to the centre of the globe, which gives the planes and levels alike of the fluid

and aerial oceans, and co-ordinates them to the surface of the sphere.

Amongst soils, as there are some positively in harmony with water by their loose and spongy texture which imbibes it; there are others negatively in harmony with it, such as clay and rocks, which form impervious basins in their strata to collect and preserve the rains filtered through the superior strata, restore them to the surface as fountains and natural springs, or to man who bores for them in his artesian wells. To the earth moisture thus sustained, we are much indebted for those dews which keep vegetation alive in the dryest seasons.

A simple brook is an image of the ocean. It has its pole and its spring in a rock that draws the vapors, its current between the hills as between two continents; its lateral counter currents when it passes from a broader into a narrower space.

It forms in its winding course promontories, banks and islands. It pleases our sight by its luminous reflections, our touch by its coolness, our hearing by its murmur or ripple. Its circulation is in analogy with that of our blood, whose excitements it calms and regulates by sympathy, and into which it passes when we quench our thirst. When it flows through meadows and woods, flowers open on its banks, birds nestle on the trees that shade it, and make the forests echo with their love-songs. Let us follow this brook to its source, tracing on our way the harmonies of the powers of nature with water under its three forms of evaporation, fluidity and congelation.

First are the harmonies of Water with the Sun. Observe the fogs hanging round the summits of those distant mountains. They supply the water that

runs at your feet in this stream. But whence their own origin? Men once believed that rivers and fountains were divinities who poured their waters from urns. Thus we still see rivers depicted upon ancient medals. These deities dwelt on the mountain summits, and the clouds which stopped there were the veils beneath which they hid themselves from the eyes of mortals. They supposed that the storms which gathered there were the thunders and lightnings with which these gods were armed. Thus the Greeks placed Jupiter, the thunderer, on the heights of Mount Olympus, and the Arcadians, who took refuge in Italy, declared that they had seen this God shaking his dark ægis in his all-powerful hand, and wreathing the storm around him on the forest-crowned hill of the capitol: so king Evander relates to Eneas in the poem of Virgil.

These appearances are the same which in our more prosaic language, we describe as mists raised from the surface of waters by the Sun's heat, absorbed and floated off in the air, drawn by the electric peaks of mountains, and there condensed into rain, whose waters the channels of rivers collect to water the country and afford us facilities of intercourse by their navigation.

Instead of trembling then before imaginary and terrible gods, in whose name avaricious priests often exacted cruel sacrifices, let us adore together the Father of the Universe, whose ministers are the elements, and who manifests himself to us in harmonies and benefits.

We have come to the source of our stream. See how it issues murmuring from the cleft of this rock covered with maidenshair and hartstongue. Its

waters collect in a little basin bordered with reeds and rushes. Around are poplars and willows, farther on the neighboring heights, ashes and chestnuts. First observe how the water drips from the sides of this rock which draws the mists around it. Thus in rainy weather and in freezes, you will remark the dew or frost within the houses on walls and windows. The source of this brook is from a soil above us. There it is formed by vapors which other rocks condense into threads of water, which after having penetrated the surface of the earth, unite on a bed of rocks, disgorge by this opening, and collect in this basin. Without these different reservoirs both inside and outside, the rain waters would run off at once, and when the winds brought no more clouds to these hill tops, their brook would remain dry. You will find similar dispositions at the source of all constant streams. If ravines dry up rapidly and remain so after storms, it is because they have no reservoir at their source. The torrent is as it were the work of accident, the spring is a natural hydraulic institution. There are reservoirs at all high places which collect the clouds, and at the source of all regular currents. Often a small basin suffices for a brook; a swamp or a marsh for a larger stream, but a great river has for its water castles, ice-topped mountains, with a lake below to receive their thaw, and Ocean has in our hemisphere one of the Poles of the world covered with accumulated snows twelve or fifteen thousand miles in circumference, with bays and gulfs which distributes its waters to all the globe.

But how, will you ask, can blind, insensible and mechanical causes produce such well combined results? The hand that traces letters is ignorant of the

thoughts they express; *intelligence* is alone of the invisible soul which orders them, and which moves the hand. You see then clearly that a very wise Providence has combined the elements with each other for the wants of plants and animals. It evades our corporal senses, but it shows itself by its benefits. "Mens agitat molem,"—Spirit modifies matter. As we proceed to consider the positive and negative harmonies of plants with water, you will see how those of high mountains, and of barren soils, attract the dew and gather it with leaves shaped into brushes, tongues and scoops like the pines, elms, and chestnuts, whilst those which grow amid the waters and do not need rain, like the water-lilies, rushes and reeds, and even large trees, repulse the rain drops, and bear leaves which can neither be wetted nor serve as aqueducts. How this charm of adaptation increases, when like the plants, we find also the birds of the mountains pleased to wet their feathers with the rain, or in the streams, whilst the aquatic birds plunge into water and keep their plumage dry. How much instruction can be drawn from the different modes of sailing adopted by the inhabitants of the waters.

Some inventor, it is said, has lately invented a mechanic power called the fish tail propeller, with which the ocean will be crossed in three days.

As in a state of vapor water refracts the rays of the Sun and decomposes them into colors, so in a fluid state, its surface reflects light like a mirror, but retains within itself the forms and colors of objects shadowed on it. Thus it extends and increases the vivifying action of light and heat, especially at the poles where the reflection is strongest from the fields

of snow and ice. If the same waters, whether solid or fluid, reflected the images of bodies in the same way, a thousand illusive forms would be mingled with the real ones; the vast ocean would have reflected into the sky another sky and another sun; the flowing rivers would have shown us moving forests and hills perpendicular to their surface, and the little streams have shown double, the verdure and flowers of their meadows.

Instead of this confusion the moving surface of water reflects back only the light, and illumines by its reflections the shadows of neighboring bodies, whilst their forms seem to sink into its depths. Thus the real hemisphere and the reflected hemisphere form but one entire sphere, and are in consonance with each other.

The earth draws to its centre all the bodies at its circumference. It is a universal magnet which has also its special poles.

Water owes to this attraction its level and its circulation. There are two sorts of levels, the apparent, which is in a straight line, and the real level which is a spherical curve.

The instrument called a level gives only the apparent level, which can serve only for short distances since its visual ray is only a tangent to that of the globe. The real level is that by which the waters place themselves in equilibrium by their tendency to the centre of the earth, whence it results that they are disposed in a sphere around it. This curve is so sensible on the sea that it hides a vessel of the largest size whose masts are one hundred and eighty feet high, at the distance of eighteen miles. At fifteen miles distance the main-top gallant-sails may

be seen, the fore-masts at nine miles, the lower-masts at six miles and the entire body of the ship at three miles.

There are however apparent exceptions to this, resulting from the refractions of air and water, thus vessels have in certain states of the atmosphere, been seen at far greater distances, and the Sun's disc when he is  $18^{\circ}$  below the horizon.

Although water is evaporable and can occupy as vapor a space several thousand times larger than in its natural state, it is incompressible, or so little compressible, that it will perforate through the pores of a globe of solid gold, as in the famous Florentine experiment, before it undergoes diminution of its volume.

This property permits the employment of hydraulic machines which obtain the same force from the pressure of every square inch of a large surface of water that is communicated to a small surface communicating with it, on the principle of a figure U tube. Were water compressible like air the smaller volume could only act on the larger volume with a force proportional to its quantity and no power could be gained.

The forces of nature however which render air solid in the trunk of the oak compress water also. A cord of wood, though apparently dry, leaves after it loses its water by being burned, only a bushel of ashes about twenty pounds weight. The rest was air and water in a solid form.

The works of God progress from perfection to perfection. The spring that flows from the rock is better than the vapor that the rock condenses, the brook that rushes down the hill, is better than its spring, the

stream which traverses valleys and plains, is better than the brook; the majestic river that descends from high mountains to repair to the sea is better than the stream; the sea that bathes islands and vast countries, than the river; and the ocean, which surrounds the entire globe, than the sea. The plant for which all these harmonies were established is more perfect than the winds that agitate it, than the water which moistens it, than the soil which bears it.

It is the same with the animal, superior to the plant, and with man greater than other animals. But all these powers go on improving themselves. Air and water change themselves into the substance of the earth, and into that of plants and animals, new continents issue from the seas, the orchards of Asia crown the marine fossils of Europe, and mingle with the forests of America, and the herds of the old world propagate in the savannahs of the new. The industrious children of man have spread themselves over the globe and gathered a part of its riches. The time will come when unknown continents will issue from the South Seas, when the huts of its islanders will be exchanged for superb capitals, and when their vessels adorned with streamers, will anchor by the sound of music in our ports.

Men then will traffic over an ocean less vast, thick sown with fertile islands; they will with joy communicate to each other the benefits of nature, and in concert will invoke the All Father. A day comes, and I already see its dawn, when they will substitute in the hearts of their children, for the fatal ambition of being the first among their fellows, the ambition to serve them, and when they will know that the in-

terest of every man lies in the interest of all the human race.

It is the Sun that will prepare these happy changes. He incessantly elaborates our air and waters, and transforms them into the substances of plants and animals. His rays, married with the earth, penetrate the soil of the torrid zone, deposit the diamond in the mines of Golconda, the ruby in those of Pegu, the emerald in the rocks of Peru, and the pearl at the bottom of the Eastern sea; they perfume the amber on its coasts, and shed upon the plumage of birds the lustre of precious stones. Perhaps in future time the Sun's atmosphere will illumine our atmosphere with a permanent light, and make our planet an abode like his own. Ah! if men should thus improve, perhaps their virtues will one day clothe them with the glory of his immortal inhabitants.

Their influences will enlighten our geniuses, and warm our virtuous hearts. In this source of all harmonies, truth must be evident, enjoyments ever varied, and happiness inexhaustible.

But the Sun himself, is but a point where the Deity fixes himself to pour his benefits upon feeble mortals. He is but a spark of that glory expanded through the universe.

When vapors are opposite the sun and united in drops of rain, they at once refract and reflect the light, which decomposes itself in colors. This is the cause of the rainbow, and of the colors of the clouds at sunrise and sunset.

*Reflection* without *refraction*, returns the light pure, therefore the brook appears below in the valley shining like a mirror, while it retains the forms and colors of the trees within it. The reflections of water

are to the earth, what the echoes of the earth are to the water ; if the stream reflects at the *bottom* of its *bed*, the *hill* that hangs over its banks, the *hill* in turn repeats from its *summit* the *murmur* of the stream. The elements like ourselves, enjoy their own characters only when developed by social relations and combined harmonies. Water owes its vapors, its rains, its fluidity, its refractions, its reflections, its images, its snows, its heat, its ices, to the presence or comparative absence of the Sun.

It owes its ascension in the atmosphere to the spongy absorption and relative weight of the air, its motions to the course of the winds, and its equilibrium with itself or its level on the earth, as well as its currents, to the attraction of the globe.

Air-dissolved waters or vapors decompose the sun-beams into colors, they reflect its circumference in rainbows, and its entire disk in parhelia; they imbibe its heat and transmit it to the earth by fertilizing rains.

The ocean of vapors with which the atmosphere is filled contains all the water that is at some future day to fall upon the soil, and which if it fell in one mass would flood and devastate all countries ; but it falls in long threads divided into drops, refreshing animals and plants. The aerial waters are the womb of the electric fluid, of that Solar fire, often invisible, which fecundates and animates the whole universe. By the lines of rain drops as conductors, electricity descends from the clouds which enclose it. In summer storms when the rains are most filled with electricity, they cause the seeds of plants and the eggs of insects to open and hatch very quickly.

It is then by the harmonies of water with air, put in action by the Sun, that light is decomposed into a thousand shades of color, that we enjoy fertilizing rains, the source of rivers, rainbows, refreshing summer thunders, and the parhelia or reflections of the Sun's disk in the frozen zones, common in the icy seas, where the navigator Martens describes them as of dazzling lustre and as doubling the Solar heat like a burning glass. For these different effects, the Sun incessantly pumps the waters of the ocean in vapors, assembles them in clouds, disperses them through the atmosphere, in planes of different elevations, to produce those charming aerial perspectives which give such extent to our horizons, and whose magnificence increases at the sunset and the dawn.

Besides these, a rarer but most beautiful and interesting phenomenon called the *Fata Morgana*, is observed chiefly in mountainous countries or in the tropical seas.

The Straits of Messina, which separate Sicily from Italy, have been much celebrated for this spectacle, which appears especially at dawn during the summer heats, when a calm succeeds to high winds. Leanti, a Sicilian writer, describes the sky there as filled with palaces, woods, and gardens, amid which figures of men and animals are moving.

St. Pierre describes another, seen by him on a voyage to the Isle of France.

When in the open sea, says he, with naught in view but sky and water, I sometimes amused myself with sketching the shades and forms of clouds as they past like groups of mountains sailing after each other over the blue of heaven. Especially towards evening, they developed all their beauty, put on

their richest colors, and combined themselves in the most magnificent forms in the western horizon.

One afternoon, half an hour before sunset, the south east trade-wind lulled as usual. The clouds which it drives before it at equal distances became rarer, and those of the west ceased to move and grouped together under the forms of a landscape. They represented a great land of high mountains separated by deep valleys and surmounted by pyramidal rocks.

Over their tops and sides appeared detached mists, like those which rise around real mountains. A long river seemed to circulate in their valleys, and to fall in several cataracts. It was crossed by a great bridge supported upon half-ruined arches. Groves of cocoa-nut trees, in whose midst were seen houses, rose upon the profile of this aerial island. All these objects were not clothed with the rich tints of purple, of gold, of nacar, of emerald, so common in the evening in these latitudes. This landscape was not a colored picture, it was a simple stamp, and represented a country not illuminated directly by the Solar rays, but shown by reflections from behind it. After the Sun had fallen lower, the decomposed beams flamed through the semi-transparent arches of the bridge, and were reflected in the valleys and at the tops of the rocks, whilst torrents of light flooded its edges with gold, and diverged back in splendor towards the firmament; but the entire mass remained half obscured, and clouds hung round it, between which lightnings passed, and distant thunder sounded. You would have sworn that it was a real land about five miles distant. It may have been the shadow of some very distant island, whose form the clouds reflected, and whose thunder they echoed. More than once

experienced sailors have been deceived by such appearances. This whole fantastic blending of magnificence and terror, those mountains with their palm trees, the storms that rolled over their summits, that river, that bridge, all melted and vanished with the nightfall like the illusions of the world at the approach of death.

Oh if the Day itself is but an image of Life, if the swift hours of the dawn, of morning, of noon and evening, represent the fugitive ages of infancy, of youth, of maturity, and old age; Death like the star-blooming night, must also discover to us new Heavens and new Worlds.

WATER AN ELEMENTARY CORRESPONDENCE OF  
TRUTH.

God in creating can only express, in the different spheres and gradations of stellar, planetary, human, animal, vegetable, mineral and elementary existence, those principles which constitute his own being, thus rendering the Universe a mirror or hieroglyphical picture in its serial details, of those eternal passions whose complex harmony he resumes. In like manner Man, created in the image of God, a microcosm within the macrocosm, finds in the world around him, in his circumambient sphere, innumerable reflections of the elements of his inner and outer life.\* To illustrate this general position, by one of nature's hieroglyphics: In the PASSIVE QUALITIES of Water, we observe:—

1st. *Transparency.* Pure water disguises nothing, but allows objects to be seen through it truthfully, in their natural size, form, and color. Thus too, with

\* Vide Note at end of chapter.

truth. It shuns concealment; it courts investigation; it abhors prevarication; it loves to be seen through. So the state of the mind most favorable to profound contemplation is one in which the soul seems to repose in a hallowed calm, like some inland lake. A truthful internal state is one in which external objects and characters are clearly transmitted by the aqueous vitreous, and crystalline humors of the spiritual eye. Such was the state of intuition sought by the ancient prophets and poets, by the gymnosophists and sages of eastern climes, who retired to the wilderness for solitary self-communion and fasting, in order to obtain this organic transparency, and to initiate the spirit into larger and deeper views of the wonders of its own in-world, and of the nature mirrored there.

Artificial assistance in determining this state is also procured by magnetism, especially when its procedures are directed upon the epigastrium and solar plexus, the organic fountain of influx for the spiritual life in man, to which the voluntary life of intellection and motion is only an appendage. The hydropathic process of packing with the wet sheet induces in a lesser degree a similar state of organic calm and transparency.

2d. *Incompressibility.* Rather than suffer compression of its bulk, water has been forced through the pores of a globe of solid gold. Thus the upright man will endure tortures rather than diminish aught of what he knows to be true, or prove unfaithful to his convictions. Truth is in its essence absolute, and incompressible into anything less than itself. Whatever a man has been led seriously to believe, is truth to him, it cannot be compressed by force from with-

out, but must be freed from its crudities by a process of evolution from within. This spiritual law condemns that whole system of education which consists in using the memory of the child like a forcing-pump to flood his mind with dirty water ; with knowledges which, if not false in themselves, as is the case very often, are false relatively to the mind which has not yet been led to desire them through the correspondence of their uses, as is the case in the natural order, where practice precedes theory, and where the necessity for knowledge, in order to accomplish certain ends, prompts to the acquisition of that knowledge in such forms or methods as are specifically adapted to the individual mind.

We must not then try to impose ourselves, our thoughts, methods, and knowledges on others, and especially we ought to respect and reverence childhood, which is at once nearer to the celestial life of spontaneous intuition than we are, and by its inexperienced trustfulness more at the mercy of all impressions from without, whether good or evil.

The grand method of education which respects this principle of incompressibility is the Socratic. Socrates never dogmatized, but exercised the powers of his pupils, and caused them to evolve all from within themselves, by questions judiciously connected, and opening step by step on the truth under discussion. The application of this principle in our schools would, for the youngest classes, connect the alphabet, spelling, reading, grammar, and composition or self-expression, in one exercise upon the black-board or slate ; the children forming, writing, and appearing to create everything from themselves as they proceed, assisted by the example of the teacher, and in emu-

lation with each other. From this point each study is a thesis for discussion and compositions, and the text-books and instructions of the teacher furnish matter of reference whence each pupil evolves a body of science in the form of his own individual mind. So would the weight of ancient learning cease to break the spring of present wisdom, nor the child become spiritually humpbacked by carrying his dead ancestors upon his too pious shoulders.

4. *Division.* When subdivided into its minute particles, though each globule retains its essential identity, the mass loses its normal appearance and properties. Thus in clouds or snow it becomes opaque, compressible, produces optical illusions in its reflections, as the *fata morgana* in which ships seem to be sailing amid clouds or armies marching among the mists of the mountain side. It also loses its specific gravity by its mixture with air and consequent expansion of surface.

Thus, analogically, when a truth is divided into its component elements and still more when we subdivide these into more limited and partial truths, the exclusive assertion of any one of these becomes a falsehood, involves in obscurity the subject of which it is asserted, and leads into practical errors and evils.

This is *opacity*, illusion of the intellect or eye of the soul, which restores its true medium of vision only by combining the partial truths or fragments of truth, and compressing them into the original proposition or integral truth to which they belong. For example, A faces the edge of a door and B the side of the same door. A describes the door from his point of view, correctly as a narrow strip of wood, 6 feet high by one inch thick. B as a flat surface, 6

feet high by three feet wide. Both of these may give a partial truth, but yet a false description of the door, which can only be rendered integral or true by combining both statements or partial truths in one.

John, William and Thomas go to see a chameleon John says it is green, William that it is yellow, and Thomas that it is brown—each true for the time he saw it, but all false in regard to the chameleon until their statements are combined and reconciled in the one real truth, that the chameleon rapidly changes its color. (Apply this to the various doctrines and sects of religion and science.)

5. *Union with caloric.* Without this union water cannot retain and present its just properties, but is converted into snow or ice. Thus the Love principle, or spiritual heat, must evermore vivify Truth in order to conserve its true nature. Truth, confined solely to the intellectual sphere, is, as it were, dead or congealed. It can be felt only by the manifestation of its properties through marriage with its corresponding affection. "If reason," says Constant, in his beautiful legend of the despairing philosopher, "If reason is like a lamp, love is its flame; if reason is the eye of our soul, love is its strength and its life. A great Intellect without Love is a beautiful eye dead, a lamp richly chiseled, but cold and extinct."

Viewed in its ACTIVE QUALITIES, water is the principal solvent in the material world, penetrating and cleansing bodies, as truth penetrates the soul and washes out errors and the evil dispositions prompting them. This is not effected suddenly either in the physical or the spiritual world. The first effect of dissolving dirt only causes it to show more plainly. The first effect of the water-cure often exacerbates

diseases, revives old symptoms, and causes the organic foulness to show itself in hideous boils and eruptions, with grave functional disturbances, before washing it out entirely in excretions of horrible fetor from the skin and mucous membranes, and presenting in grains or globules the mercury and other mineral poisons which have infected the organism, and which were causes of organic evil because they fulfilled no true relation in its tissues. Thus of truth in its first action on the soul, either of the individual or the mass. Before it can organize itself in action, it must first conquer and extirpate the false habits of action rooted in preconceived ideas, or determined by circumstance and sphere. Hence tears and sobs, and not unfrequently the organism sinks, unable to sustain the struggle. We shall be much deceived if we suppose that a truth once fairly accepted by the mind is inactive because the conduct or practice of life is in direct contradiction to the opinions of an individual or a society. It is only the shivering from the first shock of the moral shower-bath which is followed in due season by a higher organic tone.

The most vicious institutions are perversions of very high truths and goods. The Inquisition for instance, asserts the supremacy of the spiritual life, since it tortures the body in order to save the soul, and it teaches the unity of the race and hints at the connection of individual destinies in a collective destiny, since it is not willing that each of us should be saved or damned on his own account, but holds men responsible for each other. Isabella of Castile was no fiend, but a noble and tender woman, and if she authorized tortures and prosecutions, it was only as

she supposed, to act the part of a surgeon who cauterizes an ulcer or amputates a mortified limb, to prevent the extension of the mischief.

As water and truth are the essential principles of organic formation, so they are of regeneration. Water is the instrument of organic regeneration, as the reception of truth is of the spiritual regeneration. This is recognized by our Lord in his choice of it as the emblem of spiritual regeneration in baptism,\* an institution rendered practical in Eastern countries by the daily use of the bath as a rite of religious hygiene. The American Indians, the Russians, and the Islanders of the South Pacific, find in it their sovereign restorative, and modern physicians complete this experience in the celebrated water-cure to which we have already alluded. The characteristic principle of water-cure is its absolute reliance on the internal life principle, whose reactive powers once liberated, accomplish every cure. It aims simply to remove obstructions, so that life may be manifested in its own organic type. Thus it is the very opposite of that drug-practice which introduces into the system agents that invariably disturb and change its organic type, whether in health or in disease, and of that system of false stimulation, which cheats man out of his natural energy by persuading him continually to borrow, to beg, or to lean on crutches. The same principle of vital reaction is the foundation of Homœopathy, which aims, in the preparation of its remedies, to neutralize disease, without disturbing the organic

\*It is also the element of communion by its fluency and inter-penetrating qualities, and the spiritual life of man is sustained by communion with his fellow creatures as the organic life of his solid tissues or that of the Earth in its mineral strata is sustained by the circulation and percolation of fluids.

type of life, by presenting to it its correspondence or medicine capable of inducing the same.

Water constantly seeks its level, as truth rises in all minds open to receive it, seeking a spiritual level over all the earth in characters of a parallel intellectual development, either similar or dissimilar in tastes, temperaments, and other qualities. Thus in the promulgation of doctrines, each has its sect already prepared, beyond which its progress is impossible, because it cannot rise higher than the intelligence which produces it, and cannot remain lower while channels of communication exist.

The level seeking properties of water reveal to us the true law in regard to the presentation of truth. We have nothing to do save to remove obstructions, that the fountain may well up into the mind prepared to receive it, and this must be done gently so as not to muddy the water. In a certain transcendent or potential sense, you can only give others what they have already. You can only introduce them to themselves. Thus Emerson imputes the delight we take in the great characters of history or in the highest works of art, to a secret consciousness that these things and the power to accomplish them pre-exist in ourselves, whether they be or be not evolved from the potential germ into the actual incarnation or organic structure during such or such a term of individual life. He tells us to consider genius as a travelling geologist, who shows us good marl or gypsum, or may be a vein of precious ores, on our own estate.

In the composition of water we have already observed the correspondence of the small particles, as in mist or fog, with partial truths or fragments of

truth, which obscure the intellectual atmosphere by prejudices, superstitions, &c. We find another hieroglyphic in its chemical synthesis.

Here we recognize two elements. Oxygen, the chief active principle of nature, the great supporter of combustion, disintegrator of minerals, and transformer of vegetable and animal tissues; and Hydrogen, which is in all these aspects a passive principle, a combustible itself instead of a supporter of combustion, and an essential component of organic structures instead of destroying or transforming them.

Every integral truth must in like manner be compounded of essence and of force, of being and of doing. The living body, chief concrete type of truth, represents the passive element in its viscera and ganglionic nervous system, sustaining, and nourishing its active side in the cerebro-spinal system and locomotive organs, intellection and outward acts or external relations. If the Oxygen element tyrannizes, then *doing* becomes the martyrdom of being, and the claims of external relations drain and despoil us, so that we become equally worthless to ourselves and to others, and pave the road to hell with our good intentions. If the element of *being* prevail too exclusively, there is again no truth, as there can be no water except by a definite proportion of 2 to 1 in volume—1 to 8 in specific gravity, between oxygen and hydrogen. We have the character falsified by a sort of transcendentalism which lifts itself like the balloon filled with hydrogen into the upper regions of the atmosphere, quite removed from all practical relations with human affairs, and this dreamy selfishness at last becomes as irksome to the individual as it is futile for the race.

The poise or equilibrium of these two principles, may be effected in the individual character when the lymphatic temperament is connected with the nervous sanguine or nervous bilious so as to sustain their functions of active external relations by its functions of sleep and full nutrition, so that our strength is periodically renewed and the opposite tendencies to motion and to rest, to impart and to receive, divide the regency of life, and do not struggle against each other in the same province. Thus we attain HEALTH or organic harmony and sanity. Life becomes sweet and rich, honoring God in itself, and blessing, like the Rose, by its pure emanations; or strong and elastic in its external reactions, so that our REPOSE becomes persuasive and our MOVEMENT efficient.

It is the property of elemental hieroglyphics as air, water, earth, fire, to provide us with the means of fulfilling their own revelations. Thus air—element of ambition, supplies us through our lungs and skin with the force necessary to achieve our conquests. The soil, element of friendship, helps man to live and to produce under the same divine and unitary influence of the creative solar ray. Water, which renders actual the latent plastic forces of the solid organic tissues, giving fluidity to the blood and preventing friction by the exhalation of its warm vapors from every living membrane, thus sustains the same type of organic truth in its passage from generation to generation, and the generic type of circulation or transmission corresponds to the passional principle of parentage. The integrity of this function depends absolutely on the just poise of the two elements, of *Doing* and of *Being* whereof we have spoken—first between the contrasted sexes—Woman

—passive receptive, gestative and nutritive, must keep her *being* duly in the ascendant, else all her industrial prowess only amounts to a chronic disappointment, her life to a virtual abortion and misplacement in the scale of nature and society, and her acquisitions however good they may be in themselves, are in comparison with that fountain life of instinct, that deep impassioned serenity in which man seeks a home for his heart, as the crocks of fairy gold in Irish legends which turn to yellow leaves in the purse of the finder.

Man needs as absolutely to identify himself with his deeds. He is as his work: his external uses proclaim the type of his force and ratify his position on the earth. He coöperates more with Suns and stars, in the major movement of great industrial production; Woman, more with the planet mothers, in the minor movement of elaborating from her own life, living germs. Hence a perfect nutrition, physiognomically expressed in the softened elliptical or rounded curves of her body, is the first sign of nature's grace we expect of her; but of man, the salient angles of the solid frame, swelling volumes of pure muscle, and cables of tendon fit to help Vulcan forge his thunderbolts. What man wants of *being* or the passive element, is sleep, that winds up the forces of his organism and gives him every morning the graduated power of a well bent spring—like the weight that keeps the clock wheels moving.

Water, whose behavior combines the absolute placidity of the clear woodland lake with the stormy powers of ocean and the thunders of Niagara, is a pivotal agent in therapeutics for establishing or restoring this equipoise of character. Only the

miracles of a personal experience can bring a just conception of that serene repose of force which during judicious appliances of water-cure and especially of the "Pack," comes to supply the restless tentative activity of weakness. No drug thus enables the soul to look through the clear infinitude of life and firmly grasp the slippery phantom by its own force compelling the ideal to body itself in life.

The pack and the douche including shower-bath, are the two pivotal procedures in water-cure proper, as the exercise of swimming in Aquatic Hygiene. The Pack corresponds to the passive discernent and nutritive sphere of life, the douche to the active or dynamic sphere—and the just alternation of these contrasted agents and their local intermediates in the aquatic scale, whereof Franke or Rausse and Weiss treat ably in their special works, compose the science of water cure proper—as distinguished from general Hygiene.

Let us now relieve these dry scientifics by a lively picture of aquatic harmonies taken from Lieutenant Wise's "Los Gringos."

Unity of the human race with the waters is one of the most interesting characteristics of the South Pacific Islanders and in some islands is carried to the degree of drinking sea water with impunity.

"Along the whole eastern face of the island of Hawaii there are numberless rills and streams that come bounding from the lofty sides of the giant mountains, in cataracts and cascades, until at last they jump from the green-clad shores into the salt foam of the ocean. One of the largest of them is the Wailuku. No farther than a league from the harbor inland, is a miniature Niagara, of more than a

hundred feet, which dashes a mass of broken water into a bowl-like basin, flashing upon either side brilliant rainbows, from which the fall takes its name. Retracing our steps towards the village, the banks of the little river become less abrupt, and within a few hundred yards of the bay the water is diverted into a multitude of channels—here, a torrent boiling over scattered rocks, with a clear, sleeping pool beyond—there, the white cataract plunging swiftly through narrow straits, and leaping gaily down below, like a liquid portcullis to some massive gateway—again, whirling eddies playing around rocky islets, until at last by one sparkling effort the waters re-unite, and go roaring and struggling down a steep chasm into the noisy surf of the bay.

“It is here the young of both sexes pass most of their time. Troops of boys and girls, and even little ones scarcely able to walk, are seen in all directions, perched on broad shelving crags and grassy mounds, or, still higher up, clinging from the steep sides and peeping out from amid the foliage. On every side they come leaping joyously into the rushing waters! There on a bluff—thirty, forty—ay! seventy feet high—a score of native maidens are following each other in quick succession into the limpid pools beneath. The moment before their flight through the air they are poised upon the rocky pedestals, like the Medicean Venus. One buoyant bound—the right arm is thrown aloft, knees brought up, and at the instant of striking the water the head falls back, feet dashed straight out—when they enter the pools with the velocity and clearness of a javelin, shooting far away, just beneath the surface, like a salmon.

“Others, again, are diving in foaming torrents—

plashing and skirling—laughing, always laughing—plunging—swimming, half-revealing their pretty forms before sinking again beneath the stream. Others, still more daring and expert, go whirling through narrow passages, thrown from side to side in the white waters—now completely hidden in the cataracts—anon rising up in a recumbent attitude, when away they are hurled over a cataract of twenty feet, emerging far below, with long tresses streaming behind, and with graceful limbs cleaving the river, like naught else in nature more charming than themselves.

“It is a sight to make a lover forget his mistress, or a parson his prayers. I know it would have been my case, had I been so fortunate as to be either! Here I passed all my leisure hours, never tired of beholding the beautiful panorama of life and water moving before me; and there were others, on these occasions, who were wont to mingle bravely in the sport—portly post-captains—husbandly lieutenants—mad-cap reefers, of course—staid chaplains, too!—but all declared it was pleasant, exceeding pleasant! although mingled with a few indifferent remarks as to what the good missionaries might think of it.

“Many of the *wyheenees* have pretty faces, expressive black eyes, and long, jet-black hair; then there are others, who make good imitations of Blenheim spaniels in the visage; but nearly all have rounded, voluptuous forms, perfectly natural and beautiful when young, with small hands and feet: but such larks they are for fun and laughter! with a certain air of sly demureness that renders them quite bewitching.

“In the cool of the afternoons, a number of us in

company with half a dozen of these attractive naiads, would amuse ourselves in sliding over a gentle waterfall that poured into a secluded basin stretching calmly away below: hand in hand—and very soft, pretty hands they were!—or, forming a long link, one after another, in a sitting posture, we threw ourselves upon the mercy of the lively foam above, and like lightning dashed over the brink of the falls, and were drawn with magical celerity for a great depth beneath the surface, until our ears tingled and senses reeled with the rushing noise, when we would again be swept swiftly by a counter-current up to the air of heaven, and carefully stranded on a sand bank near by, wondering very much how we got there, and always greeted by the gay laughter of the water nymphs around us. Nor is it the safest sport imaginable, for in some of these submarine excursions an inexperienced person is sometimes given to beat his head or body against rocks, or be carried to the wrong eddies and floated among dangerous straits, to the great detriment of his breath and digestion. However, no one need entertain the slightest fears when attended by the natives. They may, when saving you in the last gasp of drowning, hold you up in the coming breakers, and ask, “how much? tree monee?” with a prospective glance at a reward. But when diverting yourself with these nut-brown naiads, they guide you in safety through perilous labyrinths, and shield you from all harm.”

The harmonies of man with the earth soil and the solar ray, are intimately connected with agriculture, and are incidentally attained in fulfilling his functions as harmonist of the planet, in the different branches of productive industry and art, whose style of com-

bined movement, comprising the play of industrial affinities, has been already exemplified in passages translated from the French of Victor Considerant, pages 113, 116.

The great practical divisions of Passional Hygiene consist in: 1st. The true organization of labor, which involves all elementary sympathies, and most of the social. 2d. Gastrosophy, which is capable of being raised to an exact science by experiments on the different temperaments, in connexion with applications of comparative psychology, of which I have given an example, page 28.

The scale of flavors, and the law of their combinations, in which culinary art has anticipated science, forms another element of this branch.

The polarities and currents of the biodic aroma, or nerve spirit, constitute the material aspect of passional or social affinities, which should be examined by a composite method, obtaining at each point proof and counterproof, by comparing the emotions experienced in each relation of age, sex, temperament and idiosyncrasy, with the physical phenomena witnessed by those sensitive persons to whom the nervous and magnetic aromas are visible and sensible.

Passional affinities affect our health so instantly, and so transform the quality of our existence, that we are tempted at first to cry Eureka, and to proclaim them omnipotent in therapeutics. They may indeed become so by the special applications of human magnetism, but in all cases it will be expedient, and in many necessary, to give equal attention to those elementary vegetable and animal harmonies which form the substratum of our human or passional affinities, and we see by the real though limited successes of

water cure, hitherto confined to this lower sphere, how much we may expect from them.

On the other hand, how many patients who have sunk into their graves with chronic as well as acute diseases, amid the sweetest consolations of love, friendship, and consanguinity, attest the inefficacy of affection to preserve the object of its solicitude, when disconnected from the series of appropriate therapeutic and hygienic agents.

It is possible to suspend a stone in the air by means of a balloon, or of ropes and pulleys attached to a scaffolding, but that is a slight argument for building our houses from the roof downward, instead of from the ground upward. Now, the social or passional element is the keystone of the human arch; whose foundations and lateral walls should be prepared by the culture of elementary, mineral, vegetable, and animal harmonies.

The connexions of the soul with the body, have given rise to an immense quantity of physiological gas. It is so much easier to write flourishes about these attractive branches of science than to study them conscientiously. "The harvest truly is plentiful but the laborers are few."

I here limit myself to clear up one point—the relation of intellectual with physical vigor. Much has been said of the longevity of men whose mental habits have been most laborious. They constitute, however, only an exception to the mass of those who have fallen by the wayside. Besides, longevity may occur to the feeble and sickly. It will be only in those pursuits of the naturalist, hunter, farmer and mechanic, which lie on the plane of the senses, and re-

quire much physical activity, that we shall see a true harmony of intellectual with physical vigor.

The intellectual functions refine but enervate the frame by their simple activity ; it is only when this is rendered composite by the intervention of passion, as in attractive industry and art, or by the mediation of social affections, that life is sustained in equilibrium. Passion alone reconciles the antagonism between mind and body, which it combines in one integral act. Simple physical labor, that puts thunder in the arm of the blacksmith, and swells the chest of the ploughman with the lungs of the ox, keeps the frontal convolutions of the brain very quiet. When night gives rest to the sledgehammer, and lays down the shovel and the hoe, two considerations prevail among the children of toil, one of which is supper, and the other sleep ; nor do a few specious exceptions, like that of Elihu Burritt, who merely cultivated a high endowment in one particular direction, and in pursuing his intellectual career, has necessarily renounced his trade of a blacksmith ;—prove any thing to the contrary.

The alternation of physical with mental labor is certainly conducive to the pleasure of existence, and to the health of him whose chief work is thought ; but if he works very hard with his body, he cannot do much execution with his mind until he has taken time to rest ; if he forces both kinds of action he will soon break down, and if he would attain his maximum of physical efficiency, he must let his mind rest entirely, and seek, even from literature and art, only an hour of passive amusement.

HARMONIES OF MAN WITH THE VEGETABLE  
KINGDOM.

These have been already discussed in the aspect of food: when we become less the victims of routine, and have leisure and self-possession enough to examine those influences which must ever work good or evil on us according to their direction, we may find important adaptations to the health of different temperaments and idiosyncrasies, in the materials of our clothing and our beds, besides the more obvious uses of retaining the heat of our bodies in the winter, and protecting us from the intense heats of a summer Sun. The biodic relations which plants hold with us, will of course be neutralized by their organic death, but not so their chemodic relations, and considering the materials of clothing in general, there will be quite an important difference in obtaining the necessary confinement of animal heat by means of an adequate number of folds of linen, of cotton, of woolen, of silk, of furs. The relative degrees of friction, the electrical conduction of these materials, are important considerations; and even aside from their positive action on the human organism, they have negative virtues or vices, as they check or facilitate the transmission of aromas from it to surrounding objects. Some organisms are excessively and wastefully effusive of their forces, others uncomfortably retentive.—The electric, the magnetic, or other aroma, may superabound or be deficient, and whether a certain predisposition is fixed and constitutional, or only occasional, a judicious adaptation of aliment and wearing apparel, will conduce to restore that equilibrium on which health, sanity, and comfort depend. I content myself with calling attention to the subject—

the field lying open to experiment, and to the culture of individual instincts. To dogmatize on adaptations so entirely specific, only exhibits the conceit of false science. My unitary passion has not the charlatanism of wishing to dress the whole human race in flannel undershirts, according to the philanthropic genius of Great Britain, nor yet of exposing the body in rude climates, with no other protection than linen, according to Priessnitz and other apostles of water cure. Individuals will easily find out what agrees with them and what does not, when once they are wakened to practical investigations, and taught to heed the admonitions of their instinct. The composition of beds and bedding is if possible, still more important than that of clothing, since the organism is more passive during the hours of repose. There are numerous grasses, mosses, and downy seeds, as those of reeds, the cat-tail, and others, which will answer specific indications, as well as the hop-flower and other anodynes or aromatics. Many a restless invalid will do well to attend to these matters.

In our relations with living plants, the exchange of respirable gases, of oxygen and carbonic acid, is well understood in science, if not in practice, but we are rendered in great measure insensible to the vitiated air of crowded rooms at an opera or other meeting of pleasure and excitement, by the biodic currents, whose mingled volumes form a vital atmosphere from the emanation of so many individual life-spheres. The same consideration applies to plants; they affect us, not only by abstracting carbonic acid from the air by day, and oxygen by night, but also by their aromas and their influences on the electrical and magnetic qualities of the air, and of our organisms.

We shall find by observing, that each of us has many friends and foes among living plants, as well as animals or men and women, and that much of the harmony of life depends on grouping them around us in obedience to the laws and instincts of organic and passionial affinities.

It has been supposed, and very rationally, that the poisonous plants which abound in miasmatic locations, absorb the atmospheric venoms. The same may be true of serpents and insects. It is certain that local specifics are of the highest use in the cure of endemic diseases. Our American experience in intermittents, has drawn attention to this point. We have found the cinchona bark and its extract quinine, inadequate to the cure of endemic fevers, for which the willow, the dogwood, the boneset and other indigenous plants have yielded specifics. If there are atmospheric miasms hostile to human life, there are other qualities highly conducive to it, and even the miasms which destroy some constitutions, are innocent or friendly to others. I have never enjoyed such good health as among the swamps and rice fields of Carolina; and the African fears nothing in districts where a single night is fatal to the European. The vegetation of each zone and district will have much to do with these adaptations and counter-indications, and the totality of influences or aromas from the soil, waters and vegetation of each district, forms the basis of that instinct of *home* which attaches every one to the place of his birth, by the most subtile yet powerful associations. at once physical and spiritual. Detachment from these almost invariably occasions home sickness, a disease not unfrequently fatal to man, as well as to the Kamschatchan

dog and the seal. There are natural cosmopolites, who easily assimilate all aromas, and find numerous homes ; there are others whose faculty of aromal assimilation is very limited. The greater part of mankind probably suffer and are seriously compromised in health and happiness by removal from their native localities and zones, and though other motives may induce such separation, they will always be as aliens and pilgrims on the earth, conscious of something wanting to their life, until they return.

Upon the vegetable aromas of *native zones*, I extract from one of the most charming books of the age, Mr. Wilkinson's "Human Body and its Connexions with Man :"

"The air ministers to the blood an infinity of fine endowments which chemistry does not appreciate. How full it is of odors and influences that other animals, if not man, discern, and which in certain states of disease and over-susceptibility, become sensible to all : moreover at particular seasons all fertile countries are bathed in the fragrance shaken from their vegetable robes. Is it conceivable that this aroma of four continents emanating from the life of plants has no communication with our impressible blood ? Is it reasonable to regard it as an accidental portion of the atmosphere ? Is it not certain that each spring and season is a force which is propagated onwards ; that the ordinary supply, according to the months, of these subtlest dainties of the sense, corresponds to fixed conditions of the atmospheric and imponderable world adequate to receive and contain them ; that the skies are the medium and market of the natural kingdoms, whither life resorts with its lungs to buy ; that therefore the winds are cases of odors ; and that distinct aromas, obeying the laws of time and place, conform also to other laws, and are not lost, but are drawn and appreciated by our blood. Nay more, that there is an incessant economy of the breath and emanations of men and animals, and that these are a permanent company and animal kingdom in the air. It is indeed no matter of doubt, that the air is a product elaborated from all the kingdoms ; that the seasons are its education ; that spring be-

gins and sows it; that summer puts in the airy flowers and autumn the airy fruits, which close-fisted winter shuts up in wind granaries for the use of lungs and their dependent forms. Thus it is passed through the fingers of every herb and growing thing, and each enriches its clear shining tissue with a division of labor, and a succession of touches, at least as great as goes to the manufacture of a pin. Whosoever then looks upon air as one unvaried thing, is like the infant to whom all animals are a repetition of the fireside cat; or like a dreamer playing with the words animal kingdom, vegetable kingdom, atmosphere, and so forth; and forgetting that each comprises many genera, innumerable species, and individuals many times innumerable. From such a vague idea, we form no estimate of the harmony of the air with the blood in its myriad-fold constitution. The earth might as well be bare granite, and the atmosphere untinged gas, if the vegetable kingdom has no organic products to bestow through the medium of the air, upon the lungs of animal tribes. Failing all analysis, we are bound to believe, that the atmosphere varies by a fixed order parallel with that of the seasons and climates; that aromas themselves are abiding continents and kingdoms; and that the air is a cellarage of aerial wines, the heaven of the spirits of the plants and flowers, which are safely kept in it, without destruction or random mixture, until they are called for by the lungs and skin of the animate tribes. Fact shows this past all destructive analysis. It is also evident that accumulation goes on in this kind, and that the atmosphere like the soil alters in its vegetable depth, and grows richer or poorer from age to age in proportion to cultivation. The progression of mankind would be impossible, if the winds did not go with them. Therefore not rejecting the oxygen formula, we subordinate it to the broad fact of the reception by the atmosphere of the choicest produce of the year, and we regard the oxygen more as the *minimum* which is provided even in the sandy wilderness, or rather as the crockery upon which the dinner is eaten, than as the repast that hospitable nature intends for the living blood in the lungs. The assumption that the oxygen is the all, would be tolerable only in some Esquimaux philosopher, in the time and place of thick-ribbed ice; there is something too ungrateful in it for the inhabitant of any land whose fields are fresh services of fragrance from county to county, and from year to year. Chemistry itself wants

a change of air, a breath of the liberal landscape, when it would limit us to such prison diet.

Here, however, is a science to be undertaken; the study of the atmosphere by the earth which it repeats; of the mosaic pillars of the landscape and climate in the crystal sky; of the map of the scented and tinted winds; and the tracing of the virtues of the ground, through exhalation and aroma, property by property, into the lungs and the circulating blood. For the physical man himself is the builded aroma of the world. This, then, at least, is the office of the lungs—to drink the atmosphere with the planet dissolved in it. And a physiological chemistry with no credible but brains must arise, and be pushed to the ends of the air, before we can know what we take when we breathe, or what is the import of *change of air*, and how each pair of lungs has a *native air* under some one dome of the sky; for these phrases are old, and consequently new truths.

We notice, indeed, a great difference in the manner of the lungs to the different seasons, for the genial times of the year cause the lungs to open to an unwonted depth. The breaths that we draw in the summer fields, rich with the sweets of verdure and bloom, are deeper than those that we take perforce on our hard wintry walks. Far more emotion animates the lungs at these pleasant tides. Nor is this to be wondered at, any more than that we open more freely at a table loaded with delicacies, than at a poorly furnished board. The endowments of the vegetable kingdom in the atmosphere not only feed us better with aerial food, but also keep us more open and more *deeply moved*; and we shall see presently that the movement of the lungs is the wheel on which the chariot of life runs, with more or less intensity according as the revolution is great or small. Now in summer it is great, and in winter it is small, for manifest motives.\* Furthermore, our noses themselves, the features of the lungs, are in evidence that there is more to be met with permanently in the air than in inodorous gases. For we cannot suppose that scent ends originally where we fail to perceive it with the sense. But enough

\* In a regular treatise on the chemistry of the lungs, the atmosphere would be separately considered in its mineral, vegetable, animal and human constituents, and the effects of these, as introduced through the lungs, upon the body and the mind. In this work, however, we make no pretensions to treat the subject according to this larger order, though other considerations following on the above series will appear in the sequel.

has been said already on the flavorless world and noseless doctrine of the chemists.

This extension of the subject has a practical bearing. The chemical view blinds us to the seeds of health and disease contained in the atmosphere. We pound it into oxygen, hydrogen and carbon, and find its ruins pretty invariable in all places under all circumstances. Plagues and fevers give a different analysis, and tell another tale. They prove that the air is haunted by forcible elements that resist segregation and distillation. The strokes of these airy legions are seen, though the destroyers themselves are invisible. In the atmosphere, as a place of retribution, the cleanness or uncleanness of the ground and the people is animated by ever wandering powers, which raise cleanliness into health, and filth into pestilence, and dispense them downwards according to desert with an unerring award. But who could guess this from the destructive analysis into oxygen, hydrogen and carbon; which misses out the great shapes that stalk through the air, and laugh at our bottles and retorts often with a diabolical laugh? But we shall recur to this subject when we treat of Public Health."

Descending the general to the specific, let us consider how the life of animal, and even of human races, is implanted on some herb or tree, as the fortunes of Arab tribes ebb or flow with the wells of the desert, rejoice and prosper under the date palm of the fresh oasis, or wither and vanish, choked together with the burning sands of the simoom. Thus nature, says St. Pierre, prepares for plant and animal in like periods of the seasons, analogous transformations, as the plant gives successively the seed, the sprout, the bud, the flower and the fruit, so the insect is egg, worm, chrysalis and fly, which emerging with the flower, the home of its brief life of pleasure, again deposits its egg as the plant yields its fruit.—The ancients taught that the life of the Dryad was thus enclosed under the bark of the oak.

“The steppe,” (of South America) says Humboldt, “extending from the Carraccas Coast chain to the forests of Guiana, and from the Snowy Mountains of Merida to the great delta, formed by the Orinoco at its mouth, almost exclusively inhabited by wild animals, would offer little attraction or means of subsistence to those nomadic native hordes who, like the Asiatics of Hindostan, prefer vegetable nutriment, were it not for the occasional presence of single individuals of the fan palm, the *Mauritia*. The benefits of this life-supporting tree are widely celebrated; it alone, from the mouth of the Orinoco to north of the Sierra de Juictaca, feeds the unsubdued nation of the Guaranis. When this people were more numerous, and lived in closer contiguity, not only did they support their huts on the cut trunks of palm trees as pillars on which rested a scaffolding forming the floor, but they also, it is said, twined from the leaf-stalks of the *mauritia*, cords and mats, which skilfully interwoven and suspended from stem to stem, enabled them, in the rainy season when the Delta is overflowed, to live in the trees like the apes. The floor of these raised cottages is partly covered with a coating of damp clay, on which the women make fires for household purposes—the flames appearing at night from the river to be suspended high in air.

The Guaranis still owe the preservation of their physical, and perhaps also their moral independence, to the half-submerged marshy soil, over which they move with a light and rapid step to their elevated dwellings in the trees—a habitation never likely to be chosen by an American Stylites. But the *Mauritia* affords to the Guaranis not merely a secure dwelling place, but also various kinds of food. Before the flower of the male palm breaks through its tender sheath, and only at that period of vegetable metamorphosis, the pith of the stem of the tree contains a meal resembling sago, which, like the farina of the *jatropha* root, is dried in thin bread-like slices. The fermented juice of the tree forms the sweet intoxicating palm wine of the Guaranis. The scaly fruits, which resemble in their appearance reddish fir cones, afford, like the plantain and almost all tropical fruits, a different kind of nutriment according as they are eaten after their saccharine substance is fully developed, or in their earlier or more farinaceous state. Thus, in the lowest state of man's intellectual development, we find the existence of an

entire people bound up with that of a single tree ; like the insect which lives exclusively on a single part of a particular flower."

Do we not observe on a much larger scale the dependence of millions of Orientals on a diet of rice ? And has not Ireland nearly expired of its devotion to the potato ?

In matters of sentiment the heart knows as completely the sweet mysteries of a flower.—Wrecked in family and fortune, the botanist still finds consolation in his herbal, or meets a friend in every grove and meadow, while the native of the tropics, pining with home-sickness, weeps under the kindly shade of some exotic tree, sharer of his exile fortunes in the gardens of a strange land. The study of hieroglyphical analogy may reveal to us the most charming and unexpected additions to our life in those plants as well as animals, which occupy in their respective circles a place analogous to our own in the classification of characters. This subject is more developed in my work on Comparative Psychology.

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#### ANIMAL HARMONIES OF MAN.

Under this head we should define the passional affinities which connect each individual with those creatures according with him, either by identity or by contrast of character—as the dog in friendship, the horse in ambition, the cow in familism,\* the dove,

\* The cow which continues to the child the service of its mother's breast, and which often in case of the latter's sickness or death nourishes it entirely, while contributing to our general table one of its most indispensable luxuries.—The cow, which ought to be treated by us with an almost filial gratitude and consideration, is the most profaned of all our auxiliaries. The distillery fed cows of New-York, do not appear particularly subject to phthisis, as is the case with those of

the thrush, or the nightingale in love. These creatures approaching nearer to our own mode of existence, attract or repel us more intensely than plants or minerals. Yet it is difficult to separate their influence, because the same habits of the chase or of stock breeding, which bring us into practical sympathies with animals, sustain us in more integral relations

Paris, perhaps because they do not live long enough to mature a disease so chronic; being butchered generally at the end of their first milk season, after calving, by which time they are sufficiently rotten to enter as meat into civilized bodies! In order to prepare at the same time diseased flesh for its adult, and diseased milk for its infantile population, and for the requisite thinning of their numbers by cholera infantum, or summer complaint, and various forms of marasmus and scrofula, large dairies are organized in connexion with the stills on the North River at the foot of 16th street, thence on to 42d street and elsewhere. Great blocks or squares of cows may here be seen 20 or 30 together, tail to tail, without room enough even to lie down conveniently on the filthy wet board-floor. Here these bereaved mothers, whose calves have been just dragged away from them and knocked in the head, expiate their submission to civilized man, by passing the remainder of their brute slavery tied to their stalls, in a hot reeking air that makes them pant in the summer as though they had been hard run, and guzzle warm swill, which keeps them stupid, while they bloat and rot without acute agonies. They are never allowed pure water, and but little solid food, for which indeed they soon lose their appetite. The rot, which commences by swelling of the feet, is considered a process of acclimation, the local inflammation usually subsiding as the frame becomes more thoroughly poisoned, though it sometimes proves fatal sooner, and is discovered in the bones themselves. The front teeth also frequently rot, and while these diseases progress, the cows are milked as usual, some owners pretending that the milk then increases and improves in quality. During the epidemic which decimated these stables in the summer and fall of 1847, examinations by the Committee on Milk, whose Chairman, Dr. Augustus K. Gardner, drew up a very lucid and able report, revealed dropsical inflammations in the chest as the cause of death. Their skins were lustrous and their general appearance fair; the serum which bloated them giving the idea of fat; and this indeed habitually deceives even the milkmen employed in the stables. "Still slop milk,"

with the whole system of nature. I cannot here enter a field so vast and fascinating, which the naturalist, the hunter and the farmer divide among them. I limit myself to a few good references, viz:—Audubon's *Birds of America*; C. C. Webber's "Hunter Naturalist;" A. Toussenel's *Passional Zoology, or Spirit of Beasts*; Frank Forrester's "Field Sports."

when subjected to chemical analysis by Professor Lawrence Reid, of the College of Pharmacy, and to microscopical examination by Dr. Alonzo Clark, was found to contain more caseine but less sugar, and less than half as much butter than Orange County milk; to coagulate less easily—to exhibit smaller and less abundant milk globules, and to present other evidences of imperfect secretion. Healthy children, on first being fed with this milk, have been seized with uncontrollable vomitings, which ceased upon returning to healthy milk, and those who become accustomed to it grow pale, cachectic and scrofulous, and are peculiarly liable to epidemic diseases.

On representation of these facts to the City Council of New-York, a jury of examination was dispatched to the stables, which were doubtless nicely cleaned up for their reception. But the question here at issue is not that of a little more or less dirt—(very dirty stables are not incompatible with the health of cattle, provided they are airy, and that the cattle range abroad through the day. It is the confinement and the quantity of swill that do the mischief, and the jury who drank champagne instead of swill, which ought to have been served to them, felt very nice, and had no doubt of course that the cows felt nice too, and gave very nice milk. They made a very nice report, and the subject was so dismissed by the sapient and patriotic providence of our municipal fathers; faithful guardians of civilization, one of whose inherent characters is disease and premature death.

The policy of infantile decimation might be defended in a society where food was scant, and where the weakly children were selected, as in Sparta, but here food superabounds, and the mischief does not stop with those who are killed; a far greater number live on with constitutions sapped and mined by this false nourishment and the diseases attending it, precisely during that period when the basis of future vigor is laid in a perfect nutrition. But what remedy? Is it not contrary to "*the genius of our free institutions,*" to the doctrines of "*individual action and free competition in trade,*" to abridge the right of

One of the most effectual restoratives of health into which the magnetism of animal sympathies enters largely, is the Travel Cure on horseback, which, with a fine steed, good company of men and dogs, a beautiful country, such as the Alleghany Range, Texan prairie, or Cuba, is worth all the other cures put together, for a man that has half a pint or so of blood left in him.

public poisoning, since this implies no direct violence, no invasion of personal rights?

The hyena has never been considered the most amiable of beasts, nor a well-wisher to babies . . . Yet never has hyena been accused of crime so horrible as that of murdering a mother's offspring before her eyes, then tying the mother to a rack for the rest of her life to obtain from the agonies of her butchered affections, with the morbid secretions of her body confined and slowly poisoned, a food of death and disease for thousands and millions of innocent children. Should such enormity be proven against a hyena or a polecat, they would be forthwith hunted to utter extermination; yet the owners of these milk stables are not only permitted to manufacture and retail their social hell-broth of whiskey and still-slop-milk, but accumulating by it hundreds of thousands of dollars, are therefore flattered, respected, and held in honor by the Society called Civilization.

The medical profession of New-York has registered its public condemnation of distillery milk, the newspapers have given notoriety to the evil, a jury has found a bill in favor of Mr. Howard, when prosecuted by a slop milkman for refusing payment, on the ground that the milk was spurious, and the contract thus violated. Yet the civilized law is so contrived for the protection of crime, that it can only touch this evil as a local nuisance; and even this has been prevented by the influence of these wealthy speculators in whiskey, false milk, and child murder.

The annual consumption of milk in New-York is

about - - - - -	54,750,000 quarts,
Of which the Railroads bring, pure milk - -	16,700,000

And the distilleries furnish impure - - . -	38,050,000
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Brooklyn and Williamsburgh consume 15,230,000 quarts annually, chiefly impure. The country along the line of the Erie Railroad, not too remote for conducting the milk business profitably, which now

The hunt of harmony must not be confounded with that of Savage, Barbarous, Civilized, and other societies of incoherence, which aim simply at the carcass of the game, and are full of cruelty in their means of attaining it.

They attain a double subversion, by combining physical with moral torture for the animal hunted, and lesion of productive industry, with outrage of beneficence in the animal hunting.

The hunt is an exercise in the key of ambition and supplies 26,000 quarts daily, can easily supply 150,000 quarts, equal to the present whole consumption of the city; while the Harlem and Hudson Railroads can each supply 50,000 quarts, and other sources, such as the steamboats from neighboring places in Jersey, may increase this amount very greatly, at prices not exceeding those now paid for the diseased dregs of the distilleries.—The price of milk has steadily fallen from the immense competition, even while other provisions have risen in price; so that the pure Orange County milk now sells as low or lower than the distillery milk used to sell before the country milk came to be used. There is a great increase in the quantity of milk now used, exceeding the ratio of increase in the population of the city; and there is three times as much distillery milk now used as in 1841. Put this with the official returns of the City Inspector for 1850, which shows an infantile mortality of 66 per cent. on the whole mortality of the city, which is an advance of 16 per cent. over the infantile mortality of 1837, and is greater than that of the European cities, in other respects less healthy than ours. In New-York, Brooklyn, and Williamsburgh, more than 50,000 children under five years of age, are fed with distillery milk.

These statistics are drawn from a paper kindly furnished me by Mr. Robert M. Hartley, whose book on milk, entitled "The Cow and the Dairy," published by John F. Trow, 49 Ann-street, contains most of the observations reported by the Committee above mentioned, and constitutes a valuable addition to our Hygiene.

Mr. Hartley's war against the fatal treachery of still slop milk, has taken the practical direction of introducing pure country milk in large quantities, which, however insufficient, has yet saved the lives and health of many thousand children, and constitutes him one of the most substantial benefactors of New-York.

friendship combined, in which the horse and the dog are the principal auxiliaries. It has been called mimic war. It is in fact simply war between man and his humbler fellow-creatures, whose residence he invades, to destroy them with his resources of strength, skill, and stratagem, just as in his unbalanced rapacity and conflict of interests with his fellow-man, he invades and ravages the territory of a neighboring nation, slaying, scalping, torturing, enslaving, levying tribute, as the case may be, according to the fashion of the time. The chase and war, such as we have hitherto known them, belong equally and essentially to the reign of the Beast or of Incoherence.

They have been in their day perfectly legitimate, even necessary in our line of social progress. Since the basic organs on the plane of alimentativeness, destructiveness, combativeness, and other unamiable synonymes of practical efficiency, need in races as in individuals, to obtain a firm and potent dominion, and to establish man in his title of Conqueror, possessor and king of the earth, before the gentler and more purely intellectual temper, and the faculties of social charm, waken in the summer time of the heart, amid the profuse luxuriance of animal satisfaction. In earlier ages, without tools, machinery or agricultural science, man, on leaving the Eden spots of the earth, must have sunk under the debasement of ungrateful toil, had not the dog kindly instructed him in the arts of the chase, and made him a present of the herd and the flock: to the dog, and the art of hunting, society continues to be indebted wherever and whenever it begins to cope with the rough facts of nature, and to assert its supremacy.

Ambition, whose interests are unharmonized, aims

to gratify itself at the expense of another, and proceeds, either by the simple method of brute force, or by simple fraud, or by the composite method of force combined with fraud, and creates a discord of the first, second, third, or fourth degree, according to the number of intermediate classes engaged in the service of the stronger oppressing the weaker.

This subversive hierarchy is now formed in territorial ownership, by the relations of landed proprietor, agent or middleman, bailiff, tenant, and horse or ox. In war, by the relations of financiers and stock-jobbers, and speculators, mercantile or political, who, being the prime though secret movers and only persons whose interests are advanced, occupy, like the landed proprietor or the hunter, the first rank. 2d. Kings, ministers, and parliamentary or other representative machinery, tools of the first class, as the land agent or the forest keeper is of the landed proprietor. 3d. Officers, naval and military, corresponding to the dog-trainers of the hunt; and 4th. Common soldiers—cannon fodder, who correspond to the bailiffs in the civil warfare or mammon hunt, and to the hounds in the hunt of other animals by man.—The people to be plundered or captured represent the game.

The Savage goes out to battle, pursues and kills his enemy, and sometimes proceeds to cook and eat him precisely as other game.

This is the extreme of incoherence in the series of human societies, and which, in accordance with the law of the contact of extremes, and identity of the first and eighth notes of the octave, should present a diffracted recollection and prophecy, of the highest

expression of unity in the race.\* What can indeed be more complete than the coincidence of the cannibal rites, in which the savage conceives that as he eats, the virtues of the slain pass with his flesh and blood into his own body ; and the most sublime expression of unity in the sacrament of the Lord's Supper, where Christ, the amphimundane pivot, whose hierarchy combines this world of human spirits with that of those who have passed the portals of death, says when giving to his disciples bread and wine: "This is my flesh and my blood ; eat and drink in remembrance of me;" thus typing the incarnation of the divine in the human, and confessing the bond of humanity in the most sacred brotherhood.

In Barbarism, War and the Hunt acquire a composite character, by aiming at the living prey as well as the carcass ; as they no longer indiscriminately kill all classes of their human or other fellow-creatures, but reserve the females and young alive for slavery, as is also the custom of certain tribes of ants. This is a composite development of ambition, because it acts alike on the bodies and souls, requiring not only corporal possession, but submission of the will of the inferior to the superior. It is subversive, because it degrades the *slave*, destroying the unity of his being by the invasion of a foreign will, and because it embrothers by the habit of tyranny, and palsies by the temptation to idleness, the *master*, who loses the unity of his being, by outraging in himself the principle of

\* Diffraction is a harmony reproduced or reflected under peculiar circumstances, as in a ray of light passing through a pin hole in a shutter, and caught on an object within, where it produces a beautiful aureole.

justice. Thus have many barbarous nations become emasculated, cruel and treacherous.

By the employment of janissaries, &c., in war,—trainers, dogs, and hawks, in the chase, ambition receives other developments of a mixed character; the ends remaining the same, but the means becoming composite by the leagues of interest between the parties fighting or hunting; partly through the harmonic principle of attraction, partly through the subversive one of compulsion.

Harmony, which operates by the unitary principle of attraction, whilst substituting in the allied parties hunting, for these mixed motives, composite sympathies of character and industrial taste; must also operate by attraction on the game hunted, on the human or animal objects of the war or chase. It must substitute for violence and treachery, shot and snares, a magnetic or social charm, combined with material interest or bait.

The appetite being simply the expression of organic attraction, must of course share in its health or its perversion; and the taste which now demands flesh, may give place to a more exquisite appreciation of savors in the present and future varieties of grains, vegetables and fruits, in their varied preparations and artistic combinations, and in refined animal products, such as milk, with its delicate cream, rich butter, curds, cheeses, blancmanges, &c., &c., may enable us to conceive of.

Man will develop those frugivorous habits which are common to his anatomical structure with that of all the other natural family of the cheirotheria, but which it was necessary that he, as the archetype not only of the cheirotheria, but of the whole animal

kingdom, should partly relinquish during the periods of incoherence.

Animal food, which stimulates the combative and destructive tendencies in the human as in the lower grades of the *feræ*, corresponds perfectly to the wants of incoherent societies, where the aim and interest of each individual is to act on others as much as possible, and be acted on himself as little as possible. In Harmony, where universal confidence flows from unity of interest, it will be desirable that the life of the affections and intelligence should be uncalculating, spontaneous, and reciprocal in the highest degree; a continual influx and reflux, a losing of ourselves in all the consciousness of our individual being, to find ourselves again, refreshed and glorified in the being of others. These social conditions seem to imply a bloodless diet.

The Hunt of Harmony will then not desire the death nor the carcass of its prey. It will seek both the body and the soul or will of the creature, and it must gain both by charm. It may be asked what the Harmonians, whose drudgery is performed by machinery, will want with the animal kingdom. The answer involves a deep psychological principle.

We want to have as little as possible to do with most species of the present animal creation. Is not this equally true of every individual in relation to the greater number of characters around him? Is not the range of individual sympathies generally a narrow one? Certainly, because the state of incoherence organizes these discords,—places men so constantly in positions which oppose their interests to one another, that as habit in the parent passes into structure in the child, men are born full of antipathies; and we find

in society the sheep and the wolf, the skunk and the chicken, of which these inferior types are reflections in the great mirror of nature. But the transformation and regeneration which the Divine law of love brings into the individual soul of man and the collective soul of humanity, in organizing all the relations of practical life according to its spirit, is to be integral in its application, is to bring man into unity with nature and with his fellow man, as well as with God, and under its influence the animal and vegetable kingdoms, which now in correspondence with the vicious perversions of our own passions and societies, yield seven-eighths of creatures which are useless or hurtful to man, for one-eighth which are useful or agreeable to him, must yield harmonic creations which shall give seven-eighths of the latter class to one-eighth of the former. But God is composite and not simple in his methods of action; the change must be effected not only in the relative *numbers* of the different characters, but in the *nature* of those which remain, exalting the useful and harmonic characters, and modifying beneficially the remaining exceptional eighth. There are some species now existing, as the Zebra and the Ostrich, whose profitable relations may be readily understood. Harmony of interests in the animal kingdom is finally required by the attributes of the Deity.

By the universality of his Providence, which would be limited were the kingdoms of nature excluded from internal harmony among themselves, and with their pivot, man.

By his distributive justice, which requires compensation by harmonic development and relations during

the ages of unity, for the subversive development and relations during the ages of incoherence.

By his economy of means, which, in providing for the various attractions or instincts with which he has endowed his creatures, requires a social sphere in which the greatest happiness may be attained by interlocking their interests and multiplying the passional life of each creature in its harmonic accords with that of other beings, and especially with man, the pivotal type and complement of all lower natures.

By his unity of system, since otherwise there would be a law of harmony for human societies and a law of discord for inferior creatures.

These considerations are further supported—

By history and tradition which refer us to a period of peace and harmony in Eden, the Paradise of innocence and ignorance.

By prophecy and aspiration, which in the purest and most highly developed souls, such as Zoroaster, Pythagoras and Shelley, and in the more specific prophecy of Isaiah and others, point to such an epoch in the future harmonies of innocence and wisdom, whose law has been brought to our sentiment by Christ and to our intellect by Fourier.

By the law of the contact of extremes, binding prophecy with history, which requires identity of character in the first and last points of a series. Thus the series formed by the successive periods of incoherence, in their modulations through Savageism, Barbarism, Patriarchalism and Civilization, required a last term different from these to correspond to the first term, Edenism.

They are farther supported by the law of progression, since Palæontology reveals to us a period of animal

development on this planet, whose incoherence was more ferocious and gigantic in its character than that which now exists, the age of the megatherium and the Saurians, — crocodiles of ninety feet long, — since which time, consequently, our harmonic adaptations with the animal kingdom must have greatly increased, corresponding to the improvements which human society has made, and which point to future forms in which these harmonic relations shall be still further substituted for those of incoherence. They are supported by anatomy, which shows us in the progressive developments of the Foetal brain, those temporary characters which are found permanently organized in the fish, the bird, and the mammal, and which, by their development into the co-operation of a unitary life in the full grown child, foretype their natural tendency to harmonize in the progressive types of the animal creations corresponding to them, and especially to harmonize with man, since they represent the different parts and progressions of his nature, and he types the whole of which they are developed fragments.

The hunt of the ages of unity requires coincidence of interest between the hunter and the animal hunted, which we can understand when man, instead of being the tyrant and natural enemy of other creatures, creates around him a sphere of beauty and delight, in which the simpler races of animals will share, but which their own intelligence could not have effected.

Fourier has calculated the character of war in Harmony, where the industrial armies will go forth on the great campaigns of spherical interest, co-operating in benefitting their fellow-creatures: in carrying the reign of Love and Harmony among Barbarous and

Savage tribes, and converting the earth to a garden of beauty. The hunt then which, between man and animals, corresponds to war between man and man, must undergo analogous changes, and in either case, as we have observed, the object must be effected by charm or attraction, the universal law in which the serial order is organized. In the methods pursued, which before caused a league of oppressors, we have now a league of benevolence among the hunters. Besides the human accords of Ambition, Friendship, and Love, between the parties and sexes which share it, we have the mixed accords between the hunters and dogs, falcons, &c., or their harmonic antitypes employed in the hunt, and the material charm of bait must be rendered composite by the social charm of characteristic affinity on the two principles of similitude and contrast. In the first species of charm, lure creatures, of the same species tamed, may be employed, as we now use decoy ducks and decoy elephants. The charm by contrast may operate by the harmonic relation between the antitypes of the dog, falcon, and others, and the creatures they pursue; a relation precisely the reverse of the antipathies existing during the ages of incoherence.

For the fire-arm, which intimidates, wounds, or destroys, may perhaps be substituted among other things, musical calls corresponding to the nature and sympathies of the creature. We already observe the specific affinity between certain individuals and animals. The following circumstance may give some idea of the mysterious sympathy by which animals may be charmed into submission.

In 1830, a skilful Veterinary Surgeon, residing in Hudson, New-York, had under his care a stallion so

unruly and vicious that he could be approached only by securing his halter over intervening bars. A boy three years old, was seen one day playing with him, pulling his tail and trying to climb up his legs, the animal remaining perfectly quiet. The Surgeon took up the child and placed him in the manger, when the animal put his nostrils to his face, and kept smelling and snorting, with evident signs of delight. He was then led out of the stable with the boy on his back, and instead of leaping and throwing up his heels as usual, he remained perfectly still, refusing to move out of a walk so long as the boy was on him, and permitting himself to be led by the halter by his charmer. This singular intimacy lasted two months, ceasing only when the horse was taken away by his owner. A strange gentleness seemed to have entered his nature.

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#### SOLAR HARMONIES OF MAN.

The varied species, qualities and aromas of plants and animals, furnish a natural Sun-dial, by which we detect the varying relations between the Earth Soil and the Solar ray, connected with the angles of incidence and reflection, at which the different portions of its surface are exposed. The mineral constitution of the different parts of the earth will also modify these phenomena. The distinct effect of the Solar ray upon the human organism, has been nicely observed by Baron Reichenbach on sensitive persons, "Dynamics of Magnetism:"

"I availed myself of the first cloudless sky to experiment in this direction on Miss Maix. I placed the end of a copper wire eleven yards long in her hand, and as usual allowed her a little time to become accustomed to it. I then put the other longer end

out of the window into the Sun-shine. The effects of the crystalline force immediately became perceptible, in a weak degree, but distinctly. I next connected with the wire a plate of copper, sixteen square inches in extent, in the shade, allowed the patient to get used to the end of the wire, and put the plate in front of the window in the sun's rays. Scarcely was this done when an unexpected cry of pleasure greeted me from the sick-bed. Immediately the rays fell upon the plate, a strong manifestation of the crystalline force made itself felt in the hand, by the known peculiar sensation of warmth, which then ascended through the arm to the head. But this well-known and not unexpected result was accompanied by a simultaneous sensation of cooling, and this so strong and predominant, and with an experience of strengthening refreshment through all the limbs, that the patient declared herself greatly revived and cheered by it. Heat and cold were felt together.

98. In a modified experiment, with the view to attain the results less complicated with the effect of heat, I substituted a white cloth for the copper-plate. I first attended to the accustoming in the shade, and then carried the stiff wire with the linen cloth attached to it into the sunshine. The chamber was warm, the outer air was cool. Nevertheless, effects presented themselves to the sensations of the patient as quickly, (though more weakly), as from the copper-plate; a dull feeling of increasing crystalline force in the wire, then the peculiar cooling and reviving sensation: the latter, however, tolerably vivid.

99. I varied this experiment by placing a wet cloth, instead of a dry one, upon the copper-wire, which was held in the hand of the patient until she was used to it, and then placed in the Sun. The effect was accompanied by a disagreeable accessory sensation, like damp air would have produced upon her; but the principal sensation, which is peculiar to the Sun—increasing heat in the wire, and the refreshing cold which presented itself and spread over her whole body—was manifested in the most vivid manner.

\* \* \*

103. But I was enabled to investigate this subject most minutely by means of Miss Reichel. The Sun's rays not only produced the peculiar sensation of cold when a wire was connected with iron, copper, or zinc plate, tin-foil, lead-foil, strips of silver, gold

leaf, German silver, brass plate, &c., but also when linen, woolen cloth, cotton or silk stuff connected with it, were brought into the direct light of the Sun. Nay, every other substance, porcelain, glass, stone, wood, water, lamp-oil, alcohol, sulphur; in short, everything I chose to select, when connected with the wire which the girl took into her hand, in the shade, and moved into the Sun's rays, produced in her that striking sensation of increasing cold, to which the sensitive all unanimously and uniformly testified, as much surprised at the apparent contradiction which lay therein, as I was myself: which, however, the sequel will very clearly solve.

\* \* \*

The first thing curiosity led me to try was a glass of water. I let it stand five minutes in the Sun, and then directed the waiting woman, who possessed very little magnetic force, to give it to Miss Maix, without informing her for what purpose it was: without having been asked, she said that it was magnetized water, directly she had put it to her lips. It produced the peculiar, pepper-like burning, well known to the sensitive, on her tongue, palate, throat, down the œsophagus to the stomach, at every point arousing spasmodic symptoms. I allowed another glass of water to stand twenty minutes in the Sun's rays before it was given to the patient; this time also by the weak hands of a girl, to avoid the stronger effect of mine. This was found as strongly magnetized as ever one could be by the large nine-layered magnet.

106. It was possible that a more considerable portion of the force might adhere to the glass than was contained in the water. To test this, and at the same time to obtain information of the internal condition of the water, whether or not it might be somewhat in the same relation as a tube full of steel-filings stands to the magnet, I had the solarized water poured into another glass, which was then given to the patient. The result was similar to that which had often been experienced with magnetized water by Miss Sturmman and Miss Nowotny—that the transferred water was just as magnetic (as it is called) in the second glass as in the first, and that consequently the complete revolution of all its molecules had little or not at all modified the internal condition which constitutes what is called magnetization. Even an hour after, when the remainder was drunk, the so-called magnetism had not wholly disappeared, and though weaker than at first, it

was still perceptibly charged. In this, as in all other characters, the solarized water agreed most perfectly with that which had been impregnated by the magnet, crystals, or the human hand.

108. I allowed Miss Reichel to become used to the feeling of my hand, and then went out into the sunshine. After ten minutes had elapsed, during which I had exposed myself on all sides to the Sun's rays, I went back and gave her the same hand. She was much astonished at the rapid alteration in the great increase of force which she experienced in it, the cause of which was unknown to her. The sunshine had evidently impregnated me in exactly the same way as the magnet had charged (§ 74) the body of a man, and in other experiments my own person. Miss Maix had already previously informed me that she could not bear any one coming out of strong sunshine to approach her bed. Some time before, a party of friends had entered her room after a walk in powerful sunshine; this had produced so much pain and uneasiness, that she could not sustain it, and had been obliged to beg her friends to leave her; and this had been merely the action of the Sun, not the cooling, but that warming the hand-wire, § 97.

109. After I had given up the experiments with the Sun's rays on Miss Maix, the girls of the neighborhood amused themselves with them. When I revisited her, they told me that the patient had found an iron key which they had laid in the sunshine, after a short interval, magnetic, and as strongly as a magnetic rod which they possessed. It did not attract iron, but Miss Maix declared that it acted upon her exactly like a magnet. The key had therefore acquired a magnet-like charge from the Sun. It had not endured, but disappeared from the key after some time, as the crystallic force does from bodies.

110. This observation led the girls at once to further experiments, with astonishing results. They took a horse-shoe magnet which had become weak, and instead of rubbing it to strengthen it, laid it in the sunshine, and they had the pleasure to see their expectation fully confirmed. The horse-shoe became so much strengthened and newly magnetically active upon the patient, that thereafter, whenever a magnet became weak, it was only necessary to lay it in the Sun to make it good again. This is a kind of confirmation of Zantedeschi's observations.

111. I now sought to complete these experiments, by a trial

with Miss Reichel, of the behavior of crystals in the sunshine. The fact appeared that a rock crystal and a selenite had scarcely been exposed to the rays of the Sun five minutes before the girl felt the peculiar nervous excitement from them greatly strengthened.

112. All these facts at once combine to afford the law: *The force of the Sun, corresponding to the crystallic force, &c., is capable of being accumulated in other bodies. And since they acquire this charge and retain it for some time, they possess a certain degree of coercive power over it.*

\* \* \*

113. *Substances of every kind, whether good, imperfect, or non-conductors of electricity, manifest, without exception, the power of conducting that force of the Sun's rays; those which are continuous, easily and rapidly; others which are composed of distinct parts, like woolen and cotton stuffs, with more difficulty and more slowly.*

114. I pass over the confirmatory experiments, and, in order not to dwell longer on these comparisons, hasten to the luminous phenomena. It was here an especial concern and a very necessary trial, to examine whether the force of the Sun was in the same way capable of endowing the objects with the power of emitting luminous flame in the dark. The laws of phosphorescence are known, and according to these, it was impossible to bring one of the bodies upon which the Sun had shone at once into darkness: we know from Heinrich that in such a case a great proportion of solid bodies are luminous. The contrivance which I arranged for carrying on experiments, in perfect darkness, while the Sun shone was as follows. In my laboratory a covered staircase leads down to a lower story, where my collections and instruments are kept: I had the windows of this closed up: when I closed both doors, I had perfect darkness upon the staircase. Communication was easy with this, and everything could be understood that was spoken both in it and in the adjacent rooms on the two floors. Miss Reichel expressed her willingness to allow herself to be shut up here; and I mention these accidental circumstances especially, because a great number of experiments on light were performed on this staircase: these will all be mentioned in their place, and bear reference to the locality just described. At the same time, this arrangement gave the best control to ensure the accuracy of the sensitive observer, who,

shut up here, far above or below the room where the operations were carried on, could never know what modifications the experiments underwent there; she could only be aware of their effects, and simply state how and where she perceived them. Up stairs, in the room, I had prepared several large sheets, half a square yard in extent, of copper, iron, and zinc, plates covered with gold leaf, large pieces of lead foil, linen dipped in melted sulphur, &c. I connected these, one after another, with an iron wire, about one-twelfth of an inch thick, thirteen yards long, carried this through the key-hole of the door, which was stopped closely all around it, and down the stairs, where the observer grasped it in her hand keeping the end of the wire turned upwards. After she had remained quiet in the dark long enough for her eyes to become accustomed to it, I placed the objects above named, one after another, in the rays of the Sun. Before quite a minute had elapsed, a slender column of flame, from ten to twelve inches high, and only two-thirds of an inch thick, ascended before her eyes from the end of the wire. It was gradually attenuated upwards, almost like a knitting-needle at the end, and spread an agreeable coolness all around. When the air was disturbed by speaking, it flickered backwards and forwards with it, as I have described of the flame of the magnetic needle. As the metal plates above were moved into the sunshine or into the shade, the flame in the darkness below rose and fell upon the wire, an interval of half a minute or more always elapsing before the manifestation of the change. I substituted a human being for the metal plates, and placed the end of the wire in her left hand. It was my daughter. By her own force, while still standing in the shade, she produced a little flame on the wire, which diffused warmth around, in accordance with facts already detailed. When she placed herself in the sunshine, the flame on the end of the wire shortly rose to a height of nearly nine inches, and now diffused a pleasant solar cooling. As often as she removed out of the sunshine, the flame sank to its previous inconsiderable size, and again emitted heat. I next brought some metal plates and other objects, by way of experiment, as rapidly as possible out of the Sun's rays into the darkness, before the eyes of the observer. Without wishing to take account of the luminous flame which spread over them, since this, though not produced, might be more or less influenced by phosphorescence, it is still to the purpose to mention here that

from the sharp angles of the plates, especially those turned upward, issued tufts of flame in the manner of the magnet and crystals; green and blue from copper, clear white from gold and silver, dull white from tin, dirty blue from lead, reddish white from zinc, white from a quicksilver mirror, and blue with white points from a mass of crystals of sulphate of potass. Lastly, I brought a glass tube forty inches long and two inches wide, out of the sunshine into the darkness; it was enveloped on the upper half, as held vertically, by fine white lambent flame, which passed at the upper end into a tube about three inches long, playing around the top.

I applied alternately polarized light, which fell at an angle of about  $35^\circ$  into the room through the window, and the direct rays of the Sun; for which purpose was used a roomy balcony, to which there was ready access from the work-room; however, no distinction in the results could be perceived. All these experiments prove, that *the force flowing on to matter, with the Sun's rays, produces the same beautiful luminous phenomena as the crystalline and other forces do.*

112. Therefore, in every respect related here, *the action of the Sun agrees with those of crystals, the magnet, and the human hand; and this, our fixed star, must be received as the fourth source of crystalline force.*

Since the Sun's rays manifest the force in question, the problem at once presents itself—whether this force resides in all the rays of the colored spectrum, only in one, or more or less in particular of them? I made a preliminary experiment in this direction on Miss Maix. I threw the spectrum upon a wall with a glass prism, placed a copper wire in the patient's hand, allowed her to become accustomed to it, and then holding it near the other end in my hand, moved it slowly from color to color across the spectrum. She could not see me, for we were separated by a folding screen. Many and repeated experiments, both with her, and afterwards with several other sensitive persons, led to the uniform results; violet blue, and blue were the principal seat of the solar agreeable influence, and of that reviving coolness which diffused itself throughout the body of the patient; consequently, that part of the spectrum in which exists the least intensity of light. On the other hand, the crystalline force, apparent warmth—nay, sensation of heating of the wire, although it was some six yards long,

increased continually from the middle, from yellow to orange, so that it was most distinct and deep in the red. Here we find the maximum of the heating rays; the true warmth of which, however, was far from being able to reach the patient. These observations support the statements of Morichini and Mrs. Somerville, and place new weight in the scale of the probability of their assertions, which are as yet by no means universally received.

117. *Each end of the spectrum, therefore, had its specific strongly expressed influence upon the excitability of the sensitive persons; more minute and detailed examination of which will afford interesting further conclusions, and the elucidation of which will form the subject of one of the succeeding treatises.*

Continuing these observations upon the *lunar* ray, Reichenbach obtained analogous results, with this remarkable exception, that the sensations were of warmth instead of coolness, and in case of Miss Maix, the hand was attracted along the wire conductor to a copper-plate lying in the moonlight.

The results of the Chapter are thus summed up:

#### RETROSPECT.

a. The Sun's rays carry with them a power to affect sensitives which agrees perfectly with the force residing in crystals, the magnet, and the human hands.

b. The greatest influence in reference to a force corresponding to that of crystals, is manifested in the outer borders of the red and violet-blue rays of the solar spectrum.

c. The light of the moon possesses the force now under consideration in a strong degree.

d. Heat is a source of it.

e. It occurs with friction, and

f. It appears as a result of the light of flame.

And further on we find the following more general summary:

#### RETROSPECT.

a. Not only magnets, crystals, hands, chemism, &c., but all solid and fluid matters without exception, produce sensation of coolness and tepid heat, equivalent to pleasure and inconvenience.

*b.* The effective force, therefore, does not appertain to particular forms or especial qualities of matter, but it dwells in matter in and by itself.

*c.* This force not only manifests itself in contact, but also at distances,—as from the Sun, moon, and stars; so, also, from all matter.

*d.* Substances arrange themselves in the order of the electro-chemical series.

*e.* In this, the electro-positive substances stand on one side with potassium at their head, the electro-negative on the other, with oxygen in the furthest limit; electro-positive metals occur among those giving warmth and producing unpleasant sensations; all metalloids, on the cooling, agreeable side.

*f.* We find here conductivity, transferability, and luminosity, with glowing vapor and flames.

*g.* Finally, this force is one that extends over the entire universe.

*h.* Nomenclature: The word *Od*, *odic*, with inflexions and compositions.

Let us now connect these peculiar solar influences on the sensitive, with the equally obvious and more general effect of Sunshine upon the skins and bodies of those tropical nations who go habitually naked or nearly so, like many African tribes and the natives of the West Indies and South Pacific Isles, as first discovered. The Camanche Indians are now healthy and robust, as the wild creatures of the forest, and their firm dark skins and flesh heal at once when wounded. They may take little heed of our physiological laws, and know no other restraint than that of instinct, but they live in the full solar daylight, and this redeems them, and supplies to their instincts as to their organs a force, sanity and power of self-recovery, which we have lost in secluding ourselves in houses, covering our bodies with clothes, and kindling the torches of intellect upon the ruins of in-

stinct. Finally, the whole of their relations with Sun, earth, air, water, plants, fish, beast and bird, are resumed in the fact, that they live at HOME.

The circuit of man's indigenous harmonies once broken, and the elements which sustained them destroyed; as in civilization, which commences its subversive work by destroying every native plant and animal that the axe, the plough, or the gun can reach; the individual man has no longer a home, but must range through the climates and races of the globe, to baffle the anguish of a broken destiny in continual change, excitement, and energetic struggle, which Tennyson has so finely drawn in his Ulysses:

#### ULYSSES.

It little profits that an idle king,  
 By this still hearth, among these barren crags,  
 Matched with an aged wife, I mete and dole  
 Unequal laws unto a savage race,  
 That hoard, and sleep, and feed, and know not me.  
 I cannot rest from travel: I will drink  
 Life to the lees: all times I have enjoyed  
 Greatly, have suffered greatly, both with those  
 That loved me, and alone; on shore, and when  
 Through scudding drifts the rainy Hyades  
 Vext the dim sea: I am become a name;  
 For always roaming with a hungry heart  
 Much have I seen and known; cities of men  
 And manners, climates, councils, governments,  
 Myself not least, but honored of them all;  
 And drunk delight of battle with my peers  
 Far on the ringing plains of windy Troy.  
 I am a part of all that I have met;  
 Yet all experience is an arch where through  
 Gleams that untravelled world, whose margin fades  
 Forever and forever when I move.  
 How dull it is to pause, to make an end,  
 To rust unburnished, not to shine in use!

As though to breathe were life. Life piled on life  
 Were all too little, and of one to me  
 Little remains: but every hour is saved  
 From that eternal silence, something more,  
 A bringer of new things; and vile it were  
 For some three Suns to store and hoard myself,  
 And this gray spirit yearning in desire  
 To follow knowledge, like a sinking star,  
 Beyond the utmost bound of human thought.

This is my son, mine own Telemachus,  
 To whom I leave the sceptre and the isle—  
 Well-loved of me, discerning to fulfil  
 This labor, by slow prudence to make mild  
 A rugged people, and through soft degrees  
 Subdue them to the useful and the good.  
 Most blameless is he, centred in the sphere  
 Of common duties, decent not to fail  
 In offices of tenderness, and pay  
 Meet adoration to my household gods  
 When I am gone. He works his work, I mine.

There lies the port: the vessel puffs her sail:  
 There gloom the dark broad seas. My mariners,  
 Souls that have toiled, and wrought, and thought with me—  
 That ever with a frolic welcome took  
 The thunder and the sunshine, and opposed  
 Free hearts, free foreheads — you and I are old;  
 Old age hath yet his honor and his toil;  
 Death closes all: but something ere the end,  
 Some work of noble note, may yet be done,  
 Not unbecoming men that strove with Gods.  
 The lights begin to twinkle from the rocks:  
 The long day wanes: the slow moon climbs: the deep  
 Moans round with many voices. Come, my friends,  
 'T is not too late to seek a newer world.  
 Push off, and sitting well in order, smite  
 The sounding furrows; for my purpose holds  
 To sail beyond the Sunset, and the baths  
 Of all the western stars, until I die.  
 It may be that the gulfs will wash us down:  
 It may be we shall touch the Happy Isles,

And see the great Achilles, whom we knew.  
Though much is taken, much abides; and though  
We are not now that strength which in old days  
Moved earth and heaven; that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

The *indigenous races*, who are still really at *Home*, in a sense no civilizee can be, possess some characters with spherical affinities, which give them a home throughout the zone, or even beyond, by their stronger and wider range of assimilation (see the sketch of Marnoo in Melville's *Typee*).—The Yankee is a very powerful subversive creature of this sort. He makes himself every where at home after his fashion, though it is a very ill fashion, greedy and destructive, with little sense of harmony, expelling nature to make room for puritanic hypocrisy and the exploitations of trade, and as deficient in the passional elements of friendship and love, as it is potent in those of ambition and cabalism. For the civilized chronic invalid—as there exists no longer any true home, the only chance of recovery lies in travel. If the zone be well selected, the long-locked springs of life which feebly trickle in our frost-bound climes, respond in free gushes to the melting passionate aromas of the South, and every changeful grace on the features of the fair Earth, wakes a slumbering energy in the soul of her destined harmonist.

We cannot speak of the Solar harmonies of man without blending at every step the planetary elementary vegetable, animal and human, any more than we can have true religion without loving our fellow-creatures; because the Sun is the pivot or focus of movement for all plantetary and terrestrial relations, and

the representative in the finite limits of this Solar System, of those properties which in their infinitude we ascribe to God.

Here then is the point at which we should speak of the *influences of religion on health*, influences so potent that every physician may have observed how much better is the chance of life or of recovery from chronic diseases in one whose heart and faith are serenely fixed. This sunshine of the soul, by which Christ has so richly repaid for their trials and crucifixions in the cause of social harmony, those who sincerely cherish and cultivate the spirit and principles of his life, is an interior proof to be added to those exceedingly curious coincidences which I have compiled in that section of the "Solar Ray," entitled "The Zend Avesta and Solar Religions," where Christ is examined as the SOLAR MAN; a position which at once renders perfectly natural those miracles which announced the entire sympathy and consonance of the physical and organic as well as of the spiritual world, with his will, in the subsidence of the storm (elementary movement), the conversion of water into wine, the multiplication of loaves and fishes, (organic movement), the cure of diseases, and resuscitation of the dead (vital movement), and the cleansing of the soul from sin, (spiritual movement).

Analogous phenomena occur daily and annually under the pure virtue of the sunbeams, without our thinking strange of them. The Sun as He rises and waxes in strength, dissipates the storms and restores calm to nature, or calls the winds again from their chambers; converts into grapes and wine the rain-water which percolates through soil and rock, multiplies the ears of the harvest from every seed that is

sown; hatches the eggs of the fish and the turtle, or forms the young vivipara within the womb; infuses fresh life into every worn and wasted frame, and restores the dead to life each Spring in the vernal resurrection, for even the rose as it drops its leaves and petals under the snow, may say in the sweet voice of Harriet Winslow—

“ I know though I am gone  
The rose will still live on,  
The soul, the beauty I now body forth  
Immortal and divine,  
In other forms than mine  
Will still add glory to the glorious earth.”

And man, in whose more complex organism glow the same solar fires, may well adopt the fragrant prophecy which the rose exhales with her last sigh, and trust in faith and hope to the kind bosom of our mother earth, the loved ones whom she shall soon restore to infant life, re-organized by a solar alchemy, which no chemist has recovered from the fabulous caldron of Medea—

“ Ah! Gentle death, that lulls to rest  
The aged head with sorrows white,  
Life lies an infant on thy breast  
Its day crowned with thy night.”

*George Curtis.*

The influences of the Solar Ray on human thought and action, are only less appreciable than those upon the growth of a melon vine, because it affects the former through so many media of external relations, besides its direct action. Yet the direct influence of the Sunshine on my thoughts, feelings and actions as a source of inspiration, a harmonist and a curative, is as familiar a subject of consciousness as the renovation of my strength by the *food* which the Sun has equally prepared for me, and which is a mediate or indirect effect of Sunshine.

## INVOCATION TO THE SUN.\*

Heart of the world, eye of Nature—living image of Deity! Glow with thy fires within me; illumine me with thy light! Teach me the order in which thou dost develop matter, when thou impartest its colors, its forms, its movements, its life! Were the dark and frozen planets stationary in the midst of space and of silence? If some distant light escaping from the stars permitted them to be seen buried amid the darkness and the snow, like vast tombs covered with dim night-crape, and pale sere cloths of death;—if a frightful avalanche slid from their shapeless summits into profound abysses, vainly did the echoes repeat their lugubrious sounds from afar! Was there no eye to see them, nor no ear to hear them; were they like ice-bound ships, surprised by winter amid polar oceans, whose history no sailor has survived to tell?

But thou Sun, shone forth. The earth, drawn by thy rays, approaches thee; the orient sparkled with the fires of the dawn, her atmosphere was illumined, her trade winds blew, her ices melted, her sides were lightened, her waters circulated, and turning upon herself she rounded into a globe. Soon she inclined by turns toward thee her poles surcharged with ice, and revolving around thy disk presented successively towards thee her green flushing hemispheres.

From her movement of rotation resulted day and night, from the alternate dipping of her poles, summer and winter, and from her revolution round thee years and ages.

The planets, her sisters, took like her their place around thee. The most distant were accompanied by

\* Vide Bernardin De St. Pierre: *Harmonies de la Nature*.

reverberators; the earth by a moon, Jupiter and Herschel with many satellites, and Saturn joined to his a double ring. They all formed around thee a choir (like workmen around their elected chief,) like children around a father, like brides encircled by their children around their lover, illuming their day by thy rays, their night by thy reflections. The waters of the earth liquidated and fecundated by thy fires, furrowed its circumference. Ocean dug deep basons around which rose the Alps, the Cordilleras, and all the great chains of high mountains surmounted with snows. Rivers descended roaring, and traversing vast plains, bore to ocean the tribute of their waters which they owed to its evaporations. On their way they excavated undulating valleys and rounded the hill sides by their waves. The naked continents, their seas and islands, swam in thy light, and soon their dark rocks were garlanded with mosses and their valleys with herbage. Orchards crowned the hills and forests stood upon the mountain sides. Algæ and fuci floated over the rocks at the sport of the waves. Every plant bore its seed, its grain, or its fruit. The earth like a nursing mother opened her breasts to all, and soon children endowed with the life of sensation, were hatched or born in numbers from her womb under thy rays.

Clouds of birds winged the air, legions of fishes swam in the waters, immense herds of quadrupeds marched over the earth. Each of thy luminous and fugitive sheaves of rays traversed a circle of her circumference and fecundated all its sites, every site nourished many plants, and each plant spread a table for animal guests and orators. The massive bull and bison grazed the prairies, lay down on their soft

grasses, and made the valleys resound with their lowings. The bird, painted like a flower, swayed on the topmost branches of the trees, pecking out their seeds and nestling amid their foliage, sang forth its gratitude. The tumults of joy and the sweet cooings of love were upborne from the deserts: The heavy elephant, panting with desire, pursued his female even into the burning sands of Africa: The black whales bounded with delight amid the floating ices of the poles, cetacea sprang to life where vegetation expired, and their colossal lives kindled with the fires of love amid the regions of death.

O Sun! Is it from thee that have issued so many attractions, colors, forms, motions, passions, so different in each, and whose whole foreshadows harmony? Is it into thy sphere that they return again? Art thou Creator of these varied worlds which turn around thee, which thou movest and warmest?

And art thou in turn but one of innumerable stars, like those which night discovers; one of those celestial beings to which the God of the Universe has imparted a few of his treasures? Ah! if to man is allotted to rule this earth on which thou shinest,—hearken to my desire. I ask not that thou shouldst open to me as to Herschel, thy undulating atmosphere, to disclose to me thy mountains and thy valleys; but let me follow thy fugitive traces in the vital power, permit my soul to reanimate itself in thee as a bud of immortality. Let it bathe and plunge itself in thy spiritual rays, as the earth-born insect dries in thy beams its rainbow-colored wings! May my soul thus shake off all the anxieties of this death which we call life, until it rises through the immense ocean of thy light, and is reunited with thy happy people.

## SOCIAL HARMONIES.

To conclude a book on Passional Hygiene, without special investigation of the four cardinal or social passions—Friendship, Ambition, Love and Parentism, in their influence on health, seems indeed a woeful omission. Having, however, treated of these passional effects in other special works, I here limit myself to observe, that all struggle for elevation and acquisition, with the corresponding activity of lungs and liver, belongs to Ambition, to the atmosphere, and the Sun, and develops the muscular and intellectual organs, with the parts of the body superior in altitude. Riding, rowing, wrestling and hunting are its principal exercises, with productive labors in general.

All that that belongs to assimilation, communion and sociality, pivots on the passion of Friendship and the digestive viscera; harmonizes with the aroma of the Earth, and with the expansion or latitude of the organism: it is active in labor, passive at the feast.

All that relates to the union of the sexes belongs to Love and the genesic functions; is specially coincident with the influences of the moon, with the accumulation of zoosperms, and the periodical maturation of ova; manifests the contrasted powers of electricity and poles of magnetism; and belongs to the sphere of aromas.

All that treats of the parental and filial tie, as well as the relations subordinate to these in the harmonies of contrasted ages and the ties of blood, belongs to familism, and corresponds to the utero mammary functions of woman, and to the sphere of parental providence and filial reverence.

Having discussed the health conditions of friendship and ambition, incidentally, in treating of the organization of labor and passional equilibria—which may be published in due course; reserving Love for the volumes entitled, “Love vs. Marriage,” and “Parentism,” for the work on “Practical Education;” it is unnecessary to compromise the popularity of this book by contests with the political economists in the arena of the major passions, Friendship and Ambition, on the theme of organizing labor and production; or by declaring war against the moralists in regard to love and parental discipline. It is unfortunate that the laws of nature happened to be arranged before the invention of civilized, barbarous or other moralities; otherwise more deference would doubtless have been shown to the opinions of philosophers and moralists, and they would not have been obliged to require of us the immolation of health in the conformity to their proprieties: in respect to marriage, for example; whose personal adaptations are subordinated to questions of property and family policy, while nature *brutally and imperiously* requires as the sine qua non of integral health, intimate affections between the contrasted sexes, from quite an early age; in the absence of which, either and both suffer anguish of soul and body, becoming morbid and fantastic in ascetism, or reacting into simple destructive licentiousness, which renews plausible pretexts for the tyranny of false morals.

Most of the animals each Spring become perfect passional electrosopes of the year in the excitement of the male and receptivity of the female: man possesses greater powers of resistance to nature, and the periods of greatest aptitude for love in the human

sexes, though most decided in the Spring, coincident with the flood tides, are distributed throughout the year in catenation with certain phases of the moon's orbit, recurring in primary segments of months, subdivided in quaternary lesser phases; and as it is woman in whom these phenomena are most distinctly organized, as a sequence of the catamenia, so in a true state of society, it is she who will choose and make known her preferences fearlessly in their appointed seasons.

Between the two sexes generally, a distinction obtains which does not exactly coincide with the poet's maxim—that love, while but an accident in the life of man, is woman's whole existence.—Love is in reality equally and absolutely essential to the life of either sex, which, without it, degenerate into monstrosities, but while it remains the prominent element in man's life, it is in woman often almost absorbed by the passion of maternity.

For the enjoyment of health, and still more, for the cure of chronic diseases, especially those which chiefly affect the nervous system, it is indispensable to make a passional analysis of the case before us, to discover the dominant passion or passions, or to speak more exactly, the passional dominants of the character, and then to attain or procure for them, at least a minimum of their corresponding activity and satisfactions. This passional dominant, whether it be Love, or Maternity, or Friendship, or Ambition, or Music, or any other art, is the key to the normal and also to the morbid developments and phenomena of the individual, and every character has its own key, as we soon find when we lay aside the generalizing charlatanism of the medical profession, and honestly face

the problems of cure. In a purely professional point of view, honor and good faith require of physicians to form and urge upon their wealthy patients and friends, the formation of Cure Houses, in the pleasantest and healthiest sites of our country, as well as of societies in our midst, where, in addition to the natural harmonies adverted to in foregoing sections of this work, a social providence might be created in adaptation to the passional indications of cure; which by its manifest uses and the integrity of its supporters, should supersede the censorship of blind and decayed customs.

If the analysis of disease reveals its connection with compression, or perversion of a certain passion, viz., Love, we must not expect to cure this by allopathic diversions in the scale of a different passion, we can thus only palliate at best; and here let us remark the distinction between physiological and pathological treatment. In the healthy subject, the nerve-spirit circulating freely in the channels of each of the passions of the soul, and their corresponding spheres of the organism, (See "Human Trinity,") we may, by creating motives of action and sources of enjoyment in one passional sphere, long and effectually though not indefinitely, divert from another, and keep the latter dormant; but after passional congestion has occurred, when inflammation has supervened, or extravasation, whether sanguine, serous, or lymphatic exist, then the circulation is no longer free, and the trouble cannot be effectually diverted, but must be met and conquered on its own ground, by a combination of hygienic and of morbid homœopathy,—namely,—the normal satisfaction of the passional dominant, whose obstruction has been a cause of dis-

ease, at the same time that the animal, vegetable and mineral countertypes of the disease are presented, so as to satisfy this inversely, while the soul and body are satisfied directly. It is the simplism of medicine in confining itself to the inverse procedure which limits its curative powers.

Disorders of the minor passional sphere (Love and Maternity), may be suspended by the supervention of disorders in the major (Friendship and Ambition) and vice versa. Fevers, Rheumatisms, for instance, while they last, actively compromise the circulation and muscles, (sphere of individual movement) and the digestion and assimilation; in short, the whole sphere of Friendship and Ambition, while their only effect on the minor passional sphere of Love and Maternity, is to suspend or passively compromise these functions.

On the other hand, diseases peculiar to the minor sphere, which are for the most part chronic and peculiarly deteriorating, render the organism less liable to acute inflammations, fevers, &c., which belong to the major sphere, and, in a few cases, violent diseases of the major sphere have been critically terminated by irritations of the minor.

I cannot explain myself in details without deviating too far from the scope of this work; suffice it to recognize the same correlation of the diseased states of the major sphere with those of the minor, and vice versa, as we observe between the healthy phenomena of the two spheres respectively; while the hygienic laws and conditions of one sphere cannot be successfully employed to rectify the pathologic states of the other sphere.

## PARADISE OR EDEN.

The doctrines and ceremonial observances of the chief ancient and modern religions, are traced to their origin in the Magian, and their mysteries explained as symbols of the natural year and its phenomena on earth and among the stars, in the correspondence of human with planetary movement.

Ormud, Divine good and luminous principle, tells Zoroaster that he has given to man a place of delights and abundance: "If I had not given this place of delight, no being could have given it. This place is Eiren Vedio, which at the beginning was more beautiful than the entire world which exists by my power.

I, Ormud, the good principle, acted first, and afterwards Petiare, the evil principle. This Petiare Ahriman, full of death, made in the river the great adder, Mother of Winter, given by the Dew, or bad principle.

The Winter spread the cold into the water, into the earth, into the trees.

The Winter was extremely rude towards the middle part. It is only after the Winter that goods revive in abundance, Z. A. Vol. i., p. 261.

Evil, introduced by the serpent, thus corresponds with the temporary disasters of winter, which arrests vegetation, and devastates the terrestrial scene where the Deity had placed man.

With the Star Serpent is often united the Wolf Constellation, placed south of the Balance, as the Serpent is to the north. "When Ahriman runs over the earth, when he who takes the form of the adder, runs over the earth, when he who takes the form of

the wolf runs over the earth, and the violent north wind blasts."

The Scandinavian cosmogony always unites the wolf Fleuris to the famous serpent, his brother, who ravages the world.

In the Greek fables, Lycaon is changed into a wolf at the end of the golden age, and when Astræa, the Virgin, of our constellations, ascends the heavens.

Another fable records the famous serpent over which the Sun, or Angel of the Sun, Apollo, the Mithra of the Magians, triumphed.

The same serpent placed in the north (at the pole), guards the apples of the Hesperides. The apple ripens in the Autumn under the sign of the serpent.

Chardin, on the Persian sphere, remarks that their constellations are nearly the same as those of European nomenclature, except that the Boreal constellations, Bootes and the Serpent, are called Ava, the great and the small, which corresponds to Eve, mother of the human race.

This serpent is also the famous Esculapius with the snake-wreathed rod, the God whose children had temples in the city of Eve, in Argolis.

A rabbinical tradition confirms the relation of Eve with the celestial Serpent, which rises with the Balance, and with that part of the heavens in our horizon.

On the northern side of the Serpent is the constellation of Hercules Ingeniculus, where the sphere of the Arabs painted a camel.

From this union resulted a symbol composed of the attributes of the Camel and the Serpent. Such is, according to the tradition, the form of the serpent which seduced Eve. They relate, says Maimonides,

that the serpent which seduced Eve had the form of a camel, on which was mounted Samael, a name given to the Devil, or chief of the genii of darkness. They say that God seeing Samael coming to deceive Eve mounted on his camelomorphic serpent, could not help laughing at the cavalier and his steed. The position of these constellations is such, that the serpent rises at the extremity of the sign of the Balance, or the woman wearing the Balance, our constellation of the Virgin, or the Astræa of the Greeks.

The reign of evil commences in the Autumn months, under the sign of the Balance, when the apple ripens and is gathered.

The Apocalypse, ch. xii., tells us how there appeared in heaven a woman with child, and a great red dragon, which was that Old Serpent called the Devil and Satan, which deceived the whole world, and how warring with the stars and the angels he was overcome by the blood of the Lamb, and was cast down into earth, where he persecutes the woman who brought forth the man child. The Lamb is the sign Aries under which the Sun begins to repair the natural world.

The tree of Good and Evil is an allegory on time. Considered in the world of light, in the celestial garden of which the Lamb opens the door, it is simply called the Tree of Life, and signifies time eternally happy.

Thus it is represented in the New Jerusalem, whose first gate is that of the Lamb.

From the throne of the Lamb flows a great river, the Zodiac in which Time circulates. On its banks is planted the tree of life, bearing twelve fruits, and

giving its fruit each month. The leaves of this tree are for the healing of the nations.

Then there will be no more curse, but the throne of God and the Lamb shall be there. Such will be the state of man and nature, at the resurrection prefigured by the natural and annual resurrection, when the Sun renews the face of the world, and the soul of friendship, quickened by his vernal rays, shall attain the abode of Ormusd, or the sanctuary of God, (with its aureole of seven rays, corresponding to the seven spiritual passions). The Rabbins use the term *Bara*, renewal, when they speak of creation. On earth it is different. The tree of life here below, where man experiences the mixture of good and evil, or tree symbolical of Time, bears fruits which give the knowledge of good and evil; dividing its duration, like the famous world egg of Zoroaster, into twelve prefectures, of which six are to the good spirit and six to the evil one.

In the monument of Mithra, soon to be explained, the tree beginning to grow is placed near the sign of the Lamb, Ram, or Bull, and attached to it a lighted torch.

The tree bearing the fruits of Autumn is placed near the sign of the Scorpion, which brings back the reign of evil, and destroys the fertilizing action of the Bull. Our Genesis does not mention the twelve fruits each year, but it is preserved in the Evangel of Eve, quoted by St. Epiphany. The first tree of life was placed near the throne of the Lamb, equinoctial sign of Aries, which opens the Spring.

There was the true gate of Paradise, to which man

must return to recover his first felicity, which the serpent and the fruits of Autumn had terminated.

At this gate God places a winged genius armed with a sword, called in Genesis cherub; he watched to forbid entrance until the Redeemer has caused men to regain it. This winged genius, armed with a sword, is still in the sphere in the same attitude, near the equinoctial gate of the Lamb, which he opens at his rising at the beginning of the empire of good and light, opposite the serpent, who stands in the same sphere at the gate of Autumn, at the beginning of the periodical empire of evil and darkness over nature. This genius is Perseus, famous in Persian allegories, and whose Arabian name Chelub, signifies dog and guardian.

The Persian sphere designates him among the signs which rise with the Pleiads near the extremities of the Ram and the beginning of the Bull, and he is mentioned as a warrior armed with a sword.

It is not until man has eaten of the tree of good and evil, that God takes measures to prevent him from eating of the tree of life lest he should live for ever.

This had not at first been forbidden to him, created happy and immortal. It is the redeeming Lamb who will cause him to taste its fruits at his restoration from the empire of darkness to that of light.

Here two allegories seem to be combined, a physical with a moral—One of man subjected to the action of good and evil, and reunited at the resurrection with the light principle, whence his soul has emanated, and which he must re-enter through the gate of the Lamb, or at the triumph of Ormusd.

This is in perfect accordance with the mysteries of Mithra, and those of Apollo, where the metaphysical theory is based on the physical.

In the *Boundehesch*, p. 400, Ormusd, says of himself, that he created the productions of the world in 365 days, and that the six Gahanbars are thus enclosed within the year.

And elsewhere, under the millesimal and duodecimal signs of the months, it is said, that Time has established Ormusd king, limited during the period of 12,000 years.

Here the action of the Sun is considered in its totality, without distinction of his greater and lesser influence, or of the good and evil periods.

The Tuscan cosmogony conciliates or mediates between the 12,000 and the 365 of the Persian, and the term six of the Jewish cosmogony. There it is said, that the great demiourgos or architect of the universe, has employed and consecrated 12,000 years to the works which he has produced, and has divided them in twelve times, distributed in the twelve houses of the Sun, or twelve signs of the Zodiac. In the first thousand he made the heavens and the earth. In the second, the firmament. In the third, the sea and the waters which flow into it. In the fourth, the two great torches of nature, the Sun and Moon. In the fifth, the soul of birds and reptiles, and quadrupeds; animals living in the air, the earth, and the waters. In the sixth, Man.

This is essentially the same with the order recorded in the Jewish Genesis,—only the creation of quadrupeds and terrestrial reptiles are there referred to the sixth day or period, in common with that of man.

It appears that the human race were to exist dur-

ing the other six thousand years, so that the consummation of the whole should be enclosed in 12,000. See "Zend Avesta, and Solar Religions," second Section of "Solar Ray," chapter on Cosmogony; also Dupuis: "Origine de tous les cultes."

The gentle, harmonious and happy races of the West Indies, the South Pacific, and other climes, in which the earth, holding time and space as equations of each other, has presented to us on different portions of her surface, living types of her historical past; have all been discovered in climates favored like the ancient Eden. The author of the Persian Genesis places this garden of delights in the Iran, a truly delicious country. He calls it Eren, corrupted into Eden the more easily, as the D. & R. are two characters very nearly alike.  $\top$  D and  $\top$  R in the Persian orthography. Strabo thus speaks of this country, and of those near the Caspian Sea:

"The earth in these happy climates produces almost without culture.

Grains falling from the ears, resow the fields of themselves. Honey flows from the hollows of the trees, where swarms of bees are collected. The farmer scarcely needs open the furrow with his plough.

Many rivers carry fertility over the plains which they water. The vines do not need each season to be trained and pruned. Plantings bear the second year. The fortunate inhabitants have simple and innocent customs, and enjoy peacefully the benefits of nature, whose favorites they are."

The four rivers of Paradise seem to be the Tigris, Euphrates, Phasis, and either the Cyrus or Araxes.

It was to the north of the Tigris and Euphrates, near their source in the province of Iran, that Zoro-

aster places the abodes of bliss; and Ormusd established the dwelling of the first man.

In the primeval development of animal life on this planet, before it became sufficiently refined for human life, we find in the Megatheria, the Saurians, &c., immense sentient masses, chiefly remarkable for their destructive powers, which necessitated habits of isolation; and for a thickness of skin precluding the finer exercises of the sense of touch, and announcing adaptation to a rude external sphere.

Appetite, the organic or assimilative passion, seems to have reigned then supreme; the chief expression which the Love principle, struggling to incarnate itself in matter, had attained.

As greater refinement in the products of the earth, in the atmosphere, in the magnetic currents of the earth's nervous system, admit the development of higher beings; creatures, the formula of whose life is always aspiration to their creative source through mutual relations, began to find in the wealth of sensation and affection, nobler and sweeter forms of communion than that of the belly, which violates the etiquette of life by sacrificing one creature to the gratification of another. We have now Man upon the earth, and the Eden creation; and we remark distinctly in the first chapter of Genesis, as well as in the Magian traditions, the exclusion of the former destructive tendencies. It was meet that on the birth of her royal child, the earth should enjoy a jubilee, a suspension of strife and of bloodshed, and that the serene angelic infancy of that human blossom, whose chalice enclosed, and whose aroma foretyped, its young fruit; the passional harmonies of our future destiny; should be reflected by all nature, and mir-

rored back from all that lived and loved, upon the young humanity, as it slept or sported upon its mother's breast. Then is the law of a new and bloodless communion given.

"And God said, behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat, and it was so.

"And God saw every thing that he had made, and behold it was very good."

Eden anticipated Harmony, as a key note occurring in the commencement of the series of human societies upon the earth, which denoted the general character ultimately to prevail. Teething corresponds in the individual child, to that painful development in the young race, of industry; which prepares the nourishment of society, the material luxuries for its passional assimilation and distribution, as the teeth prepare the material for organic assimilation and distribution for the individual body. Both are painful periods of transition. "The steam engine, the printing press, gun cotton, the magnetic telegraph, are some of the teeth with which man chews nature." No one can estimate the labor and suffering which have attended their development. The teeth occasion discord in the organic life of the child; the development of the arts and industry, discord in the social life of humanity. The fretfulness of this child humanity is attended with unpleasant results for its companions,

its animal playmates or workfellows, for instance, which it kills and eats.

Before this teething, the sportive joyousness of its serene vitality foretyped the coincidence of destiny with attraction; the success of the matured man; as the Adam of Eden, that of humanity. It soon passed. The flower falls and leaves the sour and imperfect fruit,—the flush and the fragrance of that flower of love departed with the infantile fulness of a life cradled in earth's abundance: the free outgushing of affection in the Primeval Society, shrank before the frost and the north wind of poverty, marring the Spring, and left the human fruit slowly to grow under the law of a sterner development.

We ought to understand that our lives are only individualizations, partial and limited expressions of the integral earth life, just as our bodies are parcels or fragments of the body of the planet. We hold our lives from hour to hour, from instant to instant, in virtue of our relations with the earth life, and with the Sun life or Solar ray acting through the earth, by food, air, heat, light, electricity, which at once supply to us the external conditions of existence, and the internal powers by which we assimilate them. Apart from these material and dynamic elements, man is nothing; he cannot even be conceived of, all that he has, and all that he is, is only a specific form and manifestation of these materials and forces which are common to all nature, and for whose origin we must remount, first to the Sun, and afterwards to the infinite God, who inspires our life through the Sun, as the Sun does through the earth. When we are most strongly insisting on our individuality, it is only the earth that speaks and acts in us in that tone

and manner. Every organism to be sure, is like the earth, pivoted more or less truly on its own axis; and as each sees and feels the Sun, and stars and planets by himself, so has each individual soul the possible consciousness of the presence of God. We have been so well related to nature, that her order reflected within us, gives us a certain self-sufficingness and notion of free-will, but the earth life is a tide, of which all our little lives are waves, and the waves must move landwards or seawards, as the tide ebbs or flows, although each motion seems to be performed each moment by each wave on its own account. Do I teach fatalism?

To act or not to act is determined by the passions which arise in us without our bidding. Only through experience and observation, as on other natural forces, can we calculate their seasons and organic laws. Passion is the fountain of will. Science and intellect may guide the will to its object, but can neither create nor suppress it. Hence the partizans of fatalism, and those of free-will, have shown no remarkable discrepancy in their energy of action. Human wills and actions are the partial and temporary aspects and manifestations or forms of the Divine will, which is fate or destiny. The action and sentiment of the *creature*, which has nothing but what is given it, can be only the creative action and sentiment under the limitations of time, space, and circumstance. Finite human deeds are moments in time and points in space, of that infinite volition that has descended into time and space, from a life whose expansion is uncontained by any conception that we can form of time and space. We need not fear to acknowledge and define those collective influences

which are superior to our individual wills. They are superior, but not separate, or independent of us.

The intelligence of planetary influences on our passions and characters, may guide us to co-operate with them skilfully for our good. This is the desire of God who illumines our souls with such intelligence, and who inspires our passional necessities and yearnings for happiness.

In the finest climates of the globe, a more harmonious human life has been generally found indigenious.

They favor the life of the affections and natural instincts. The more permanent and genial influence of the solar ray refines the organism with an intense animation, till the dull clod becomes all sense, all heart. The serene weather and beautiful earth, call men and women forth from that domestic seclusion whose artificial routine stifles in civilized countries our natural instincts.

Our restless intellection is only a spiritual disease, unsustained by the satisfactions of the heart and the senses. It becomes an introversion, a self-destroying activity, which seems to reflect in our organism the ill-regulated condition of the elements in our inferior climates. The sense of pain and discomfort actuates the analytical faculty to name and define the diseased state; hence convictions, remorse, neuralgic and rheumatic consciences, and various other forms of religious or philosophical disease, which only a few months of sunshine in happier spheres will be necessary to dissipate.

There are also southern climates poisoned and miasmatic, such as the low swampy districts of America, Hindostan, and Africa, which generate organic and spiritual diseases.

Those Eden climates which we best know, are, a few of the West India islands, whose harmonious and affectionate natives are well described in Irving's Columbus. Some of the South Pacific isles, as Typee, the Marquesas, and others. See Cook, Melville, and the navigators, who cannot find language to express the physical beauty and perfection common to man in those well adapted spheres of nature. Greece and its Archipelago. Madeira, the Isle of France, The Mexican and Peruvian table lands, Persia near the Caspian Sea, Georgia, Cashmere, and many other districts of Asia and America, are all paradisaical.

By virtue of that spiritual law which causes the devils to seek the hells, and adapts the subversive or incoherent societies to the climate hells of the earth, the Eden climates are generally the most thinly peopled. These climates and their productions highly favor a vegetable and fruit diet; hence the harmony of man with nature, which is compromised by his habits of conflict and cannibalism, common to ruder climes. Ferocious and venomous animals are absent or rare in the most perfect Eden climes.

The same is to be said of the morbidic miasms, such as fevers, cholera, &c.

Gentle and harmonious organizations can scarcely preserve health and their appropriate or specific type of development, elsewhere than in the Eden climates.

The harmonic progress of humanity consisted in first forming its societies in the Eden climes, until the primeval series should have acquired such industrial experience as would have enabled them to harmonize by culture the climates adjacent. They could thus

have extended themselves to the Poles and the Equator, conquering all before them by science and love. At present, humanity having engulfed itself in social and elemental confusion and misery, pivoting on the isolated household and competitive workshop; there remains still the path of return to our harmonic destiny, a path which is indicated as a special mission to the harmonic characters who are created in natural adaptation to the Eden climates, and who meet the reproof of disease and home sickness when they attempt to fix themselves in others.

Adaptation must be effected by the return of the harmonic characters to the harmonic climates. There, through association, they can exert that influence on the adjacent social and natural world which belongs by right to their organization and temperaments, in which the nervous presides, giving conscientiousness and spirituality; an influence which they can exert only under condition of industrial association in the Eden climates, where they become internally harmonious, through the attainment of their natural and spiritual affinities, in lack of which they perish.

The harmonic characters have always been recognized. It has been perceived that they are the natural mediators and atoners through whom the world was to be saved. Christ is their Pivot or Shepherd, and they are his flock, to whom he has promised the kingdom (see John). The sacred books of the Magi have told us of those Ferouers or souls who came on earth and assumed bodies to help Ormusd conquer the evil principle, and render purity and happiness universal. What are the practical obstacles to the conquest of destiny by these pure, strong, and excellent Ferouers, the holy ones of the celestial law. It

is because the passions of Friendship, Love, the Centripetal, and Oscillating, and Unityism, which prevail in their characters, are unfitted to cope in the conflict and collision of an incoherent world, with the passions of Ambition, Familism, the Cabalist or Centrifugal, and Egotism, which prevail in the characters of the Daroudjs or partisans of Ahriman, in the people formed by and for the influences of subversive societies, based on selfishness, moving by conflict, and wallowing in crime. See Passional tables, in "Human Trinity."

Each character is strong only in its appropriate sphere.

It is not in this conflict that the celestial ones must expect to prevail. Their sphere is essentially the synthetic and associative, that of harmony and beauty, and while remaining in the incoherent societies and climate hells, it is only permitted them to utter a forlorn protest, and to endure an anguish proportioned to their intense capacities of happiness. It is not the theoretical faith in progressive providences and gradual development of an infantile race that is needed. These are figures of speech, well enough in their way to "point a moral or adorn a tale," but practically, it is *vicious circle*, and not *progressive providence* that is to be asserted of *civilization*: the present society is not *an infant*, but an old *rotten debauchee*, and it is not to wait on providence, but to create providence, that is expected of us by the friends of harmony among spiritual beings. If there are the ignorant and feeble-minded among us, it is as it has ever been, not from a deficiency in the intellectual development of the race, which has existed in each generation of individuals, and which now exists in very

numerous characters, scattered over the social world ; but from the fact, that all characters were never intended to shine in the generalizations of *intellect* ; like any other specific order of genius, an exceptional gift. Some, like the entomological virtuoso, are distinguished by a certain scientific instinct, others merely by faculties of practical industry. The characters for Christian Socialism are easily defined as those who have not adapted themselves to civilization but walked by the light within them and the Christian law. They set honor before interest in affairs of ambition. In love, they desire supremely the happiness of the person beloved, and to this they will sacrifice, unmurmuring, their life, their claims, their all. In family relations they will not disown illegitimate children, and the ties of adoption or spiritual parentage are as sacred with them as those of blood. In friendship, they set sympathy of character before combinations of interest, yet every where they seek to escape from abstractions and sentimentalism, and to unite spiritual with material ties in a hearty consolidation.

In industry they are *artists*, and work for the pride of perfection still more than for profit. They hold in all things the central principle of their life, as sustaining them in unity with the Divine source of all being. They know that they are essentially Divine, and but incidentally depraved.

The distinction of harmonic and subversive characters extends even to inferior animals. In the incoherent world, the same conditions which energize the Daroudjs, competition, opposition, misery, take from the pure souls the motives of existence, which they derive only from the harmonies of affections,

senses, and natural instincts, connected with the formation of groups in the climates and spheres of their spirit home. What then is left them now? To seek each other, know each other, trust each other, unite, and leaving the world of conflict and disorder to the Daroudjs, establish themselves in their natural climates or spirit homes. There the Sun and the earth will befriend them, and the Christ spirit give them power to regenerate nature and humanity, as they advance, by social chains, in the combined order, north, south, east and west, and send forth their industrial armies, bearing the banners of harmony and peace.

Harmonic man is the expression and the consonance of harmonic nature. God always reserves to himself the initiative in movement. He has this in the creation of the Eden climates, of the harmonic characters, and of the passional pivots.

All climates and all characters are doubtless destined for harmony, and all contain its potential rudiments; but there is practically the great distinction in time of good and bad, and towards the result, of cause and effect. The harmonic characters, grouped round their passional pivots in spiritual affinity, and creating the industrial organization of the combined order, in the Eden climes, are the destined causes of Passional Harmony, and those modifications and distributions which will gradually extend it among the climate hells, and the Daroudjs, must be the effects of these causes. Such associative farms as have been hitherto established, occupy alike in climate and in character, a position something like that of the Magian Hamestan, or Catholic purgatory, where souls too good for burning and too bad for blessing, go to

expiate their sins preparatory to entering Paradise. They are engaged in a work of preparation.

They are bridging over the gaps of incoherence and consolidating our social and industrial relations, hoping to leave the devil soon not so much as a rat-hole by which he can get in. Nature favors us too with many days and weeks of beautiful weather, which, if not equal to the Eden climates, at least suggest to us some of their exquisite harmonies and bird-like joys. Here then are proper places for us to find each other, to find ourselves, to find nature, and to find God, in each other, in ourselves, and in nature; to wash ourselves clean of the unhappy prejudices against human nature, God, and happiness, which fatally compromise all advances on our true destiny. There are places for industrial and social training, for a practical repentance of all abstractions, of aggregation for all whom the same truth and the same love inspires, until, when numbers and means render it possible for the specific affinities of character to represent themselves industrially, and pivotal characters arise, imparting fascination and enthusiasm every where they move, the group still develops itself, groups link themselves in series; until, catching tone after tone of the eternal harmonies, our Eden instincts will revive, and with irresistible impulse young swarms will leave the parent hive, to complete their lives in those lovely natural spheres which reflect the beauty and the joy within them. I do not say that all will wait till then.\*

\* What are the methods by which persons characteristic of social harmony, and calculated to be its founders, may find each other out surely, and in relations at least negatively true, at once, during the prevalence of the civilized order?

In presenting that climatic or zonal aspect of *Passional Hygiene* which has been least regarded, I may

They are first: Meetings of friends at private houses or public halls, combining with music and social festivities, readings and discussions of social science, and contributions among them for the publication and dissemination of books and tracts.

2d. Clairvoyance and Psychometry, or the reading of character, by applying to the forehead the manuscript of an unknown person.—This faculty many possess in various degrees, some with a high degree of truth and delicacy.

3d. The mediation of spirits, who, having been during their life with us deeply interested in social destiny, or having since learned matters of importance connected with it, will have the advantage of no longer being obliged, as we are, to struggle for a livelihood, and to lose their interior perceptions in business collisions. A person of wealth and influence, and in earnest about advancing upon the conquest of destinies, may easily render himself and his house the pivot of these three orders of spiritual communion, and take a position far more enviable than that of any king or potentate of civilization, by the higher powers he would wield, and the high trust and consideration that would surround him.

The mutual revelations of characters that such a society would effect, would not prove otherwise than elevating and critically beneficial to all concerned in it.

It may be improbable that we have anything of importance to learn of the spirits respecting the organic law of society. The field of inquiry will be eminently practical, and concern the persons to be brought into the movement, the methods to be employed to ensure alliance and their adaptation to particular functions. Hints on this subject suffice.

Another method, and for those who are prepared to adopt it, a more integral one, is to assemble at any given point determined among themselves, and to combine co-operative industry with the above-mentioned sources of spiritual relationship.

Let this principle never be lost sight of, that *PASSIONAL AFFINITY* is the secret of all permanent virtue and of good morals, as well as of happiness.

have done less than justice to those virtues which flourish in our ruder climes, the virtues of the Norsemen and of New England, stoical firmness and potent practicality. If the warmer climates exhibit the harmonies of man with nature and the gentler triumphs of art and taste, the north excels in industry, yet this is not a universal or invariable fact, but only of modern times since the destruction of the great empires of Hindostan, Assyria, Persia, Phœnicia, Egypt, Greece, Rome, Mexico and Peru, in whose day the warm climates held undisputed superiority in industry as well as in art and science.

The soul increases its vigor by wrestling successfully with natural obstacles, but is that success, where the whole immense force and ingenuity is absorbed in procuring the beggarly elements of material subsistence, and the few rich men who are raised above this are rendered as hard and as exclusive as the blocks of ice and granite which surround them, by the discipline of acquisition. Accustomed as I have been for years, although a southern man by race and birth, to the rigors of New England winters and to the most reckless exposures, often taking a cold bath instead of an overcoat when others wrapped themselves in furs; I must yet confess and in this I find myself an exponent of the feeling of even a great many New Englanders, that nature from the north seems all one driving death-cloud, while the taper of life scarcely flickers in the organism, despite its spasmodic reactions of physical motion. I am superstitious or terrorstruck about northern winters. The human race seems to exist there by some compact with the evil one, contrary to the intentions of creative Providence, which drives away by migrations the animals whose instinct is not extinguished

by false societies, leaving only a few stoics like the bear, or victims like the hare and deer.

When we consider that the wood or coal for our fires, and our food and all the necessaries as well as comforts and luxuries which, sustain existence at the north, have either been produced in the summer of the year or imported from the warm climates, so that the little left to enjoy lies in dramatizing a little tropical or temperate zone within the four walls of the house, it does seem absurd in us to live thus in defiance of climate, while the finest regions of the globe are so sparsely inhabited, and after all, how imperfect the exemption which even wealth procures, when drifting sleet or howling winds seem to slap one's face every time we look out from the window at the bare and repulsive aspect of nature, and we must load ourselves down with great coats and cloaks, refusing the healthful admission of air to the skin in order not to freeze during a little walk or ride!

For the great mass of the people whether of Northern America, Europe or Asia, the winter is a terrible struggle for mere existence, a fight of life and death in which the harmonies of sentiment and sensation are forgotten, in which the most heroic energy is liquidated by miserable pittance of food and coal, or where man fairly vanquished, dodges the edge of the north wind, and burrows under the snow to wrap himself in skins, swill train oil, feed on dried fish and snore through the long death of the year, like a hibernating bear. It is a general law of nature that the individual creature is more independent and augments its powers of resistance to the external medium in proportion to its distance from the collective life whence it sprang. As illustrations of this we may

review the following series of facts—viz. The isomorphism of earths—crystallization—the heteromorphism of plants—self motion of animals—actions in contravention of instinct and organic law in the higher animals and in men ruled by sentiment and reason, often to self devotion for other persons and even for principles, as when the dog or man give their life to save a friend, or even in grief for his loss, or when man renounces the attractions of his individual destiny in view of religious and social duties, whose end lies in the distant future. From this general law it follows that the races of Europe manifest an increased vigor of action in America, and our men of the United States in California, and that emigrants generally rise to a superior grade of fortune in foreign countries. Hence the stronger or better armed races indigenous to one climate and portion of the earth supplant, exterminate or subdue the weaker races elsewhere, and thus give an untrue picture of the indigenous product, though they are continually modified by the sphere they have entered. Thus of the Romans in Italy, and the Huns and Vandals who conquered Rome; of Hispaniola and its native races, contrasted with its successive conquerors—the observation extends to America entire.

As there are some plants and animals confined to a particular site, and others which live in all; so there are some human races whose characters confine them to their natal site, and who are generally exterminated by their conquerors. The mountain races generally preserve their homes and nationality, as the Asturians against the Moors in Spain, the Araucanians against the Spaniards in Chili, the Tyrolese against Napoleon or Bavaria, the Caucasians against Russia.

The life of the mountaineer, and that of the temperate zones which do not practically extend north of Carolina, on our eastern coast, is naturally and necessarily one of great activity ; not of warfare with climate nor evasion of it, but of providently using her various resources ; a continual triumph over circumstances, which after all have nothing repulsive or disheartening about them, as in the wholesome labors of agriculture, where nature at the worst, tries man a wrestle in sport like a tame bear, which even in giving you a fall always contrives to fall under you and save you from hurt. A few frosty mornings and a bit of skating now and then, are after all luxuries in their way ; it is only the unreasonable prolongation of an excessive cold, and the death chill with which this strikes those sensuous sympathies that makes man's heart beat in musical time with that of the planet, which is to be shunned.

Where a climate always soft, and a spontaneous product always abundant, lull man in the infantile enjoyments of Eden, we have indeed a natural and social melody, the vowel sounds of the passions, but not harmony, which can only arise from the well measured distribution of discords with accords, and the intervention of the passional consonants or intellectual faculties, developed in collision and under pressure of necessity and rivalry : we have in the Eden climes the cradle of the race, and the choicest sites, to which it can return with peculiar advantage after developing its heroic and industrial qualities in ruder climes, to superpose this acquired energy on the most favorable sphere for its effective operation. Thus Attakapas horses thrive amazingly on the

musqueet grass of Texas, and continue to work there with vigor.

The earth spreads wide enough in her fine zones to sustain abundantly in beautiful homes a hundred fold greater population than now occupy her entire surface. (See note A.) Not having been gifted with wings like the wild goose, and those which belong to our angel life not yet having sprouted, it was natural though sad, that populations once exiled by some fatality to the winter zones, should make their adaptation to this misery; but travelling becomes now every year cheaper and more rapid, and our wings will sprout sure enough when the inventors of the aerial locomotive shall have surmounted those obstacles of prejudice and poverty, which a step-mother government and society oppose to the practical evolution of every new truth or good discovered by genius and conquered by perseverance. Then the people of the north will be seen each Fall, like the birds and fishes, cleaving the sea and air in long squadrons for the tropics, and the last joyous shouts of the harvest will be the farewell with which man leaves his summer home, consigning his venerable mother to the hydropathic offices of Arcturus, Orion and the stars of the pole, who pack her well to sleep under snow blankets, till the warm Spring Sun wakes her in smiles.

### RESUMÉ.

#### CONDITIONS OF ATTAINMENT TO HARMONY.

##### *Spiritual Basis.*

By self assertion of the pivotal characters, distributed by God for harmonic nuclei. The spiritual life must have conquered full ascendancy in those individual characters who are destined to be the *causes*

of Harmony, without asceticism or fanaticism, they must be signalized by truthfulness and tenacity of their life purpose irrelevant of present pleasures or sufferings.

The Christian Spirit must reign supreme among them, since it is through the pivotal relation of individual souls to God, whose disclosure constituted the peculiar mission of Christ, that their specific affinities of character are consecrated and blended in a harmonic and unitary effect, whilst antipathies are controlled and prevented from degenerating into hatreds and from causing subversive actions.

#### SOCIAL BASIS OF HARMONY.

Natural groups of character must be formed by the reunion of passional affinities, wherever they exist, without regard to convention, age, color, fortune, education or other casual obstructions. Only thus can we integrate our torn and bleeding fragments in a COLLECTIVE SOUL; the first spiritual degree which is really entitled to be called a SOUL; the INDIVIDUAL being only a fragment which has no life within itself, but lives only and becomes a cause of life in others through relations and influences. To recognize passional affinities is the highest social duty and virtue, and to find them a home sphere in life and work, is the highest social result. Industrial organization is chiefly valuable as facilitating the recognition and connection of passional affinities.

#### CLIMATIC BASIS OF HARMONY.

HARMONIC or Christian Characters who would rather love than fight, constituted and related by these natural groups of passional affinity, seek the Eden climates, there colonize in associations agricul-

tural and domestic, and renounce cannibalism, alike towards man and beast, commencing with the unjust exploitations of labour by capital, and extending to relations of living use and affection with the animal kingdom; adopting as the rule of etiquette, that each creature ceases to be a subject of material food or self appropriation through the belly, in ratio as it is rendered a passional aliment, by self appropriation through the affections, and a minister to other senses than that of taste. This throws upon the vegetarian party (always strong among the harmonists of nature and society) the duty of cultivating in those wild or domestic animals which they wish to exempt from the service of the table, other services of a finer order, in social arts, industry and amusement. In ratio as the law of love prevails in all our relations, the spiritual meanings and offices of all animals and also of plants and even minerals unfold themselves; the language of intuitive analogy, lost science of the golden age, is restored, and the terms *Universal Unity* or *Passional Harmony* acquire a real significance, novel, startling, intense and delicious. The long dormant life of natural instinct *revives*, as the restless, tortured intellection sleeps, in the spiritualized, lucid and active *human animals* combined in agricultural and domestic functions.

They come into unison of employment and worship with the Earth soul and the Sun, and hymns of attractive labour arising from every group that moves in its passional vocation, and modulates in the frequent sessions of its Serial circuit, first charm into silence then change into song that moan of our planet caught by Kepler's ear, which through the ages past, whilst man rebelled against attraction, could utter only as

she strove to join the music of the spheres, the notes of *fa* and *mi*, (*famem et miseriam*.)!!!

Intellect or Reason having now accomplished its supreme duty in the discovery and organization of the passional Series, is forever delivered from the torture of its futile efforts to regulate individual lives, and surrenders to attraction the guidance of movement. Conscience ceasing to be conscious, becomes organic truth, and man bound by thousand interwoven charms in a circuit of harmonies, finds it harder to evade virtue and happiness than the animal to act contrary to its simpler instincts. Charm and instinct combined render all actions spontaneous; incident and passional affinities follow each other so swiftly and so freshly that we are buoyed up above all care and reflection, we live in the present and swim with the current, enjoying thereby a tenfold efficiency in all our faculties. We have already taken the passional leap from *time*, which is only the state of dying, into eternity, which is only the fullness of life.

Placed by true relations at once Social and Climatic in the attitude of inspiration, we become towards the powers of Earth and heaven what Kossuth by the force of his patriotism is to Hungary, and as the pangs of an oppressed nation thrill with sympathetic fire in its hero's voice, so the rapture of our happy earth and of all the kingdoms and republics of nature finds those human tones of love, in which the seasons of the year, and the climates of the sphere, after "pre-luding in the melodies of breeze and stream," the murmur of forests, the lowing of cattle and the song of birds, swells its solar Pæan in the harmonies of MAN.

*Note A.—Proportion of Population to Sustenance.*

This is attained by two opposite methods, of *Harmonic Equilibrium* and of *Subversive Equilibrium*, each of which is adapted to its respective social period. The **SUBVERSIVE EQUILIBRIUM** which combats one evil by another, is the character of compensation during the epochs of incoherence, of antagonism and conflict; in the natural world, in the social world, in the spiritual world;—ages, over which reigns an inverse Providence, establishing hostile relations of man with nature, whose life he devastates and perverts by his mismanagement of the earth entrusted to his rule; of man with his fellow man, by the external warfare of nations, and the internal warfare of classes, castes, and individual interests; and of man with God, through his manifestation in nature and in his fellow man. This Rebel child substitutes the arbitrary legislation of his own reason, (of which the results have in all ages been the vicious circle of Poverty, Fraud, Oppression, War, Derangement of Climates and Deterioration of Soils, Generation of Diseases, General Ignorance, Error and Prejudice, Universal Incoherence and Duplicity of Action); for the divine government by Attraction, whose permanent revelation and stimulus has in all ages continually acted upon man as upon the planets, the atoms of matter, and the lower animals and social insects, and which only awaits the organization of the kingdom of heaven in the same serial hierarchy which distributes the harmonies of their movements, to create the passional harmonies of our society in the triune sphere (of sensation, affection, and intelligence; and from a basis of united interests in co-operative industry, to evolve results opposite to those which flow from the incoherence of human legislation, namely: Graduated Riches, Practical Truth in all Relations, Efficient Mutual Guaranties, Equilibrium of Climates and Integral Culture of the Earth, Integral Health, Experimental and Inductive Science and Education, General and Collective Philanthropy, Unity of Action.

The equilibrium and compensation in this latter period, the law of whose organization has been discovered and developed in its practical details and stands ready for embodiment, is the balance between different sorts of good, as that of the first was the balance between different sorts of evil.

During the ages of incoherence, in which evil and suffering predominate, the inverse Providence adapted to them shortens the

lives of men and animals to less than one-third of their natural period, by means of war, famine, pestilence and cannibalism.

The reproduction of the species maintains an inverse ratio to the perfection of the individual, a law equally ascertained and recognized in vegetable and in animal life, in its application to the rose-bush, the horse, or to man.

The wild flowers grow abundantly from the seed, but the gardener often fails to procure seed from his highly developed and composite flowers. The horse-breeder sometimes gets his mares into such high condition that he must stint their food, work them down and positively ill use them, before they will conceive. Salacity and the dominance of the generative functions are always found in connection with either a low grade of human life, or a comparatively lower state of the muscular force or the spiritual life in the female. The lion, the horse, the elephant, and other noble creatures breed slowly, and bring forth at most twins; but the hog, the rabbit and all those which are low and rudimental in the scale of development are proportionally prolific. The whole class of *aves* are more so than the *mammalia*, the *amphibia* than the *aves*, and the *pisces* than the *amphibia*.

Individual development being stunted and fragmentary during the periods of incoherence, there results a constant tendency to excessive pullulation: amongst the human race this is greatest precisely among the classes to whom it is most pernicious, the laboring poor, whose hard fate precludes the varied resources of passional life open to the rich, and prevents an equally integral development. Malthus, seeing no issue from civilization, was, from this point of view, perfectly right in chanting the praises of war, famine and pestilence, as the agents for preserving equilibrium between population and subsistence during this subversive epoch. The devouring of animals by each other, which answers the same purposes in another sphere, is then equally legitimate.

In the harmonic epochs, on the contrary, which we can immediately enter by organizing industrial partnerships embracing all classes, and retributing by dividend the three faculties of capital labor, and skill; distributing functions in minute subdivisions according to capacity and attractions; operating in groups of spontaneous formation, and interlocking those groups by short sessions, which shall alternate the occupations and social combinations of the individual, and connect his interest with many others

whilst attaining for him the most integral development :—in the harmonic epochs, this development, extended to all classes of the animal kingdoms through their connection with man, constantly tends to bring the number of births into equilibrium with the number of deaths, and it is hardly asking an undue confidence in the correctness of God's mathematics, to presuppose that at the highest point of development this equilibrium will be attained.

The second objection, in reference to the superior quality of the life limited to the youth and vigor of the creature, is not sound, since the majority both of men and animals are now cut off, not at the point between maturity and decrepitude, but in the very bud of youth. Besides, in a true social order integrally adapted to the nature of man, the decline of years will be free from pain and decrepitude; will be so clasped with love and veneration in the long established and strong rooted ties of social solidarity to the heart of its large home, that its green old age will be not the least pleasant period of life to the individual, nor, like the richly laden fruit tree of autumn bending under the wealth of ripe and golden experience, the least useful to society. We shall not then hasten to bury our fathers, *nor will the faithful creatures with whom we have lived in the interchange of friendly offices be less welcome to their life and its enjoyments.*

We have now stated the problem, how to effect equilibrium between population, human or animal, and production adapted to the wants of that life. We applied to this problem the law of dual development, inverse and direct. Inverse development is that period or state determined by the principle of analysis, the Cabalist, of the passional gamut, which creates discords. The ultimate reason of this principle and the state of temporary incoherence which it determines, seems to be the necessity of the central or collective life—

1st. Of God, then of all the subordinate lives down to that of a planet, to express itself in multitudes of individual lives, and the necessity of each of these fragmentary individualizations of which the human race is one, and each nation, family and person, smaller subdivisions, to assert this individuality eccentrically, to develop its own specific tone as a preliminary to recognizing its relations through communion with other individuals or races, to the unitary centre, trunk or source of its life.

Each musical note needs for a moment to insist on its individual

sound as distinguished from the rest of the octave. Each octave has its specific range which must be distinctly recognized by the composer before blending its accords with others in the complete scale of the instrument. The term or duration of this preliminary period of incoherent individualization is proportioned to the magnitude and to the inertia of the sphere to be harmonized. For the notes of a musical octave, it may occupy a fraction of a second; for the instruments of an orchestra, half an hour; for the atoms of a crystal, several minutes; for the crystals of a mass, many hours, days or weeks; for the organs of a unitary animal life, several weeks or months of fœtal existence; for the individual lives of a race, many centuries; the transformations by death and alternate existences in different physical and spiritual spheres or conditions, being essential to develop their mutual affinities, and to determine their natural positions.

The earth has now been nearly six thousand years engaged in preliminary movements, under the analytical principle "Every man for himself," and is now only beginning in small nuclei to obey the law of the Composite or Centripetal

2d. Distributive principle, "Ye are all members one of another," by organizing Synthetic combinations or industrial and social series. With us, as with the atoms, it is the same attractions, whose blind impulse caused them to impinge upon each other, which under the Serial law which Fourier has announced to us, will determine the harmonic grouping. Friendship,\* among the affections, and music among the sensations, are two levers which belong peculiarly to the Composite attraction, and through these it is enlightening the other affections and senses upon the combinations necessary to their true interest and full gratification in *direct* development.

The ruling principle of the inverse development of the Earth's

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\* We might add Love, but with this explanation. Love is a passion which in its essence, as in all its effects, unites opposite or contradictory characters. As it joins the opposite sexes, and contrasted temperaments in its effects, so in its essence it is the union of a material principle the most absolutely exclusive, with a spiritual principle the most expansive and emancipating. Through the one object of Love, we are brought into highest sympathy with the universal life of nature and our race, yet, in epochs ruled by the material principle, Love has been a most fertile source of hostility. Thus is Love shared as an agency between the Composite principle, and the Cabalist, which has hitherto employed it as a chief cause of hostile rivalries, capable of being absorbed only by the mechanism of the Passional Series.

life is selfishness, and its character, consequently, universal incoherence of interests and organization of conflict on every point in which two races, classes or individuals, share an attraction; friendship and music excepted.

Our present subject is the application of this principle of Selfishness and state of incoherence to the attractions of Taste and of Hunger. They here lead each to appropriate to himself the bodies of other creatures, as applied to other senses they impel him to appropriate the results of their labors.

The logical corollary of a state of conflicting interests, is repression of individual life, which for want of a genial sphere of development is low in degree, partial and fragmentary, few beings even among the rich finding an outflow for their passions and faculties.

We have observed as an absolute principle of nature through all the degrees of her life in different animal and vegetable races, as well as among individuals, that the reproduction of the Species holds a constantly inverse ratio to the development of the individual.

Applying this law to the low and fragmentary development of man and other creatures during the state of incoherence, we perceive that excessive pullulation is its characteristic, and the increase must be most rapid precisely amongst those classes who, from the evil conditions which repress their own life, are least capable of providing for their offspring.

The inverse providence of this subversive epoch employs as its agents for effecting an equilibrium between population and production; war, famine, pestilence and cannibalism; the results of man's incoherence with his fellow man by false societies, with the elements of nature by false or insufficient methods of culture, &c., and with the animal creatures, of whom he constitutes himself the tyrant and the foe. The equilibrium thus attained is far from implying an amount of life equal to the possible production of the planet, far even from the actual production; it refers to the present wasteful modes of Distribution. *The absolute principle of equilibrium between births and deaths coincident with integral development*; calculated for the harmonic epochs or normal conditions of the planet, as the subversive equilibrium for the exceptional periods of incoherence; presupposes, together with refinement in the *quality* of life, its increase in *quantity* in constant ra-

tio to the increased productiveness of the planet. Integral culture and refinement of the soil and elements, will give the conditions for integral development and refinement of its human and other animal species.

From the same mathematical providence which thus determines the ratio of life to production, we should expect a distribution of the different species of that life in those relative proportions most conducive to mutual well-being and harmonic communion. This statement appears to us to present a comprehensive and integral solution of the difficulties suggested, and to leave no pretext for the resort to violent or fraudulent taking of life by one creature from another. But however sufficient to one who understands the property of the Serial law to harmonize the life of the Earth, and who has consequently integral faith in God, there may be some who sympathize in our aims and tendencies, and who understand how complete an expression of the grossest incoherence and most brutal selfishness is presented by our devouring of animals, who may fear that during the ages and generations preceding the universal establishment of Harmony on the earth, and necessary to the progressive refinement and full development of its races, their numbers would increase too fast, that it would not be safe *yet to stay the hand of blood*. This is the same class of objectors, who in the face of most conclusive statistics, proving the increase of murders after capital punishments and their brutalizing effect on the public mind, tell you they hold the gallows in abhorrence, but fear its suppression as removing a check to crime. We ask the objectors in either case to look at the results of force and bloodshed as they are now actually carried out, whether in the destruction of men or animals.

How does the former succeed in preventing crime, or the latter in preventing starvation? Let Ireland answer.

Let us show the fallacy of those political economists who mistake the results of a false and absurd distribution for those of deficient production, and who confound the actual production even from our best cultivated countries with their possible. Hear Malthus: "*A man born in an already occupied world, if his family have not the means to support him, or if society has no need of his labor, HAS NO RIGHT TO CLAIM FOOD; HE IS IN FACT SUPERFLUOUS ON THE EARTH; AND AT THE GRAND BANQUET OF NATURE THERE IS NO ROOM FOR HIM. Nature commands this man to be gone,*

*and she will not be slow to put this order into execution herself. Let every one in this world be answerable to himself and for himself* So much the worse for those who are superfluous on this EARTH. We should have too much to do were we to give bread to those who are dying of hunger; who knows even that there would remain enough for the rich, *population always having a tendency to exceed the means of subsistence.*"

Ricardo:—"By the force of privation the number of laborers diminish, and the equilibrium is established."

These words, it may be urged are those of fiends, not of men, but we may remember the old man's saying, "Do not be frightened my dear child, you will never see anything worse than yourself." The fiends who have written those words are considered to be sound, practical men, and probably quite as humane as their neighbors. Living in a sphere of utter subversion of all true relations between man and man, through the grasping selfishness to which incoherence compels, they have simply looked at things as they really are, and reduced to formulas the principles expressed in them. For this we should thank them; it is not those who tell the world harsh and wholesome truths of itself, in whatever style, who are its enemies, but those christian teachers, who wallowing in the fat of the land themselves, deny the Master, in whose name they speak, and betray both the present and future interest of their race, by diverting human energy from the aim which Christ had pointed to it,—the embodiment of the law of Love in co-operative relations of industry and social life, and attainment to universal wealth and to happiness, as a consequence of thus founding the kingdom of Heaven and Harmony upon the earth.

These are their race's enemies, who not content with acknowledging the law of selfishness and incoherence as the permanent principle of this world, thus consigned by them to their Devil, seek to carry the same incoherence through all eternity, by holding out to selfishness the bait of a private and individual spiritual salvation disconnected with the fate of the earth or the destiny of their fellow creatures.

By statistics of one of the wealthiest, healthiest, and most humane of old settled countries, Great Britain, we shall see that Malthus and Ricardo are perfectly just in their conclusions, if the present state of things be as they suppose, normal and permanent,

Instead of being exceptional and transitory. Reports from eight hundred and fifty-six parishes gave as yearly earnings of average laborers employed in day, job, and harvest work, £27 17s. 10d., and including earnings of wife and four children, aged 14, 11, 8, and 5, £41 17s. 8d. Seventy-one parishes reported this inadequate for subsistence. Colquhoun computes the number of persons who were able to live without daily labor, at only 47,000, or with all the members of their families, 234,000, out of 18,000,000, while the number of paupers, vagrants, and criminals was, 1,800,000, and in London and other cities, one-third of the whole population.

In Ireland, for months, whilst ship loads of provisions were daily leaving her ports, the newspapers contained regular bulletins of the deaths by starvation, and the pestilence incident upon it, as destructive as the Plague or the Cholera. These things are noticed in Great Britain simply because they have not yet been long enough organized there as normal facts. In India, for centuries it has occurred that a district might be depopulated by famine and the dead be strewn around the walls of the neighboring cities, without occasioning more commotion than the destruction of the last swarm of ants.

If the divine mathematics determine for the ages of selfish incoherence in which creatures prey upon each other, a condition of general poverty, even to the point of starvation for the masses amid immense capacities for production, of which their internal conflict prevents them from availing themselves; and if it is equally evident that the combinations of Serial Industry will secure to a much greater amount of life, general wealth and abundance; it follows that in the middle terms between the two extremes, the proportion of supply to demand, of destiny to attraction; the cessation of the curse and the beginning of the blessing, will be effected in the precise ratio that men act out Christianity in all their relations among themselves and towards the animal creation, and substitute for the law of force and fraud founded in selfishness, the law of love and justice founded in unity.

To fear that the amount of life upon the earth can ever exceed her capacity of production, is, like all that want of practical faith in God which prevails during the epochs of misery and moral subversion, equally a want of common sense. It is just as sensible as if a hair on our head should fall to pulling up and devouring

the hairs around it from an apprehension that more hairs should grow on the head than the head had room for.

The species and races of the earth are the individual expressions of her collective life, refining itself through the various modes of sensation, affection, and intelligence, in the animal kingdom, and through the attraction to unity or sentiment of God, in the human race, connecting itself consciously with the central life of creation. The noxious and subversive life with which our planet now abounds, is at once proof of its strength and its disease; it is like the copious eruption of pustules which cover the psoric body of a stout child: the cure of the disease is not by picking off the pustules or by setting the noxious creatures to eat each other, but by determining a healthy state of the child's blood and nervous system, or of the earth's circulation of running streams and magnetic currents, through an integral system of culture, regenerating the expressions of life by transforming their sphere.

Having taken a bird's eye view of the actual, let us proceed to calculate the possible.

What number of men can be supplied with the necessaries and comforts of life, either by direct produce or through exchange, from the area of one square mile?

A square mile contains 640 acres.

A moderate average production in wheat, whose yield is less than that of most other grains, roots and fruits, is twenty bushels to the acre.

For his subsistence a man requires an average of two pounds of grain a day, which when prepared and cooked will be very much increased. This is equal to thirteen bushels per year.

This we presume will be allowed to be a fair middle term. The Arab gum gatherer bears the heats of the desert on five ounces of gum; the Canadian boatman will consume fifteen pounds of flesh.

At a yield of twenty bushels of wheat, thirtecn-twentieths of an acre will suffice for a man's food; he will want an equal area for forest, another for buildings and courts, and another for meadow. Thirtecn-twentieths multiplied by four, equal two and three-fifths acres, which, as the divisor of 640, gives 246 inhabitants to the square mile.

Deducting one-fourth for unproductive sites, there remains 185 $\frac{1}{4}$ .

At this rate, Europe will support  $185\frac{1}{2}$  multiplied by 3,256,659 square miles, area of Europe, giving 604,100,244 inhabitants, allowing to each individual two and three-fifths acres of productive soil or to a family of five persons, a lot of thirteen acres.

But as even under the present very limited advantages and imperfect adaptation of science to culture, wheat is produced at the rate of 70 bushels to the acre, and as the allowance of three-fourths of the soil to forest, meadow, and domestic or manufacturing employments, will secure to the remaining fourth the best conditions of manuring, &c., and the advantage of periodical rest in grass by alternation with the meadow; we may justly calculate on this high yield of 70 bushels of wheat to the acre as capable of being universalized over the three-fourths of good or readily improved soil of Europe, on which we speculate. This reduces the area necessary for an individual's support to something more than five-sevenths of an acre—70 bushels divided by 20 bushels equal to three and one-half, multiplier of the yield, and divisor of two and three-fifths acres, which was the former estimate. Three and one-half equal thirty-five tenths, divided by two and three-fifths or twenty-six tenths, equal twenty-six thirty-fifths, or something more than five-sevenths of an acre to each individual, or between three or four acres to a family of five persons. At this rate the area of a square mile will support  $185\frac{1}{2}$ , former proportion to the square mile, multiplied by  $3\frac{1}{2}$ , equal to  $649\frac{1}{2}$ , which, multiplied by 3,256,659 square miles in Europe, gives 2,114,385,854 inhabitants of Europe.

We note that this calculation, although taking in, as before, only three-fourths of the surface of Europe, employing the terms  $185\frac{1}{2}$  to the square mile, instead of 246, and though still as before allowing only one-fourth of the soil to tillage, retrenches the family lot from 13 acres to little more than 3 acres for each family,—a space quite sufficient for comfort and even luxury, independent of associative combinations, but which presupposes the supply of fuel from the coal bed instead of the forest, and reduces the number of domestic animals, except under arrangements unknown to civilization and incompatible with incoherence of interests.

But as a large number of domestic animals may be subsisted from fodder or leaf of the grains, the herbaceous stalks of esculent roots and other aliments which are essentially connected with

our own table service; as the cornfield is, independently of its tribute to man, one of the most active spheres of nature's life; as the forest remaining on one-fourth of the whole area furnishes a home and sustenance to the wild creatures, and as a rotation of grain and vegetable crops is a substitute for grass, the fourth given up to meadow may be included in tillage.

This will double again the possible population. After this point the proportional space demanded for houses, courts, factories, &c, will have so far increased, that no farther developments of population can be admitted without speculating on domestic association of many families, possible only in the Passional Series. This order has indeed been virtually implied, all along, since under systems of incoherent interests, we find the old countries deteriorating in soil and climate, and capable of supporting every year a smaller population in comfortable conditions: admitting the establishment of this order, we proceed to determine the physical possibilities of increase. The barren portion of the soil in reference to which a deduction of population was made, which, during the interval necessary to raise the present population of 170,000,000 to the last term of 4,228,771,708, will have been undergoing a disintegration of its rocks through the action of the elements, and the vegetable growth upon them, and have become covered with a soil which the increased resources in animal manures may raise to any possible degree of fertility. An  $\frac{1}{4}$  acre is now counted to each individual, and there is still left an entire fourth of the country in forest.

As trees bearing nuts and fruits can be easily substituted for barren trees, to the general advantage of human and other animal interests, we may obtain an additional supply of food, still we have not touched the vast resources which new applications of science, already discovered or discoverable, to agriculture, open to the future. The highest amount we have calculated, still leaves Europe more integrally forested, and more ornamentally as well as usefully cultivated than at present, and redeemed from swamp, desert and morbidic effluvias, and secures to the laborer abundance of the best quality of food as the basis of the luxury and other harmonies in which he shares.

It will be also considered that by the system of agricultural and domestic associations embracing 300 to 400 families, building room is greatly economized, at the same time that each family is

more conveniently located in the unitary palace; and instead of being cut up into little  $\frac{1}{4}$  acre lots, tracts of several thousand acres distributed in the cultures best adapted to each site, will surround each phalanstery.

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## P R O G R A M M E

### OF AN INTEGRAL HYGIENIC INSTITUTE.

THIS is no other than that of an agricultural and domestic association: for the ills of humanity are not to be cured by fragments, but through the true relation of all the elements of society in an ORGANIC UNITY.

Its conditions are cognizable first, as spiritual, social and climatic; secondly, under the heads of capital, talent and labor; and its relations fall under the aspects of production and of enjoyment, of hygiene and of regeneration.

Given a population of 100 to 400 families—400 to 1800 persons, varied in respect to age, sex, and temperament, tastes, characters and fortunes, and unitary in respect to language, religion, relation to climate, co-operative industry and general intentions of harmony.

This people have assembled through the media:

1st. Of a general system of propagandism connecting the spirit of the teachings of Jesus Christ with the serial organization and principles of social science announced by Charles Fourier, as the method necessary to accomplish the aims of liberty, equality and fraternity among men, and their communion in the harmonies of nature.

2d. Through the devotion of men of Science, Capital and powerful Character, who have selected from the present societies those men and women of good

faith and energy, most suited by their turn of character and industrial capacities to constitute a superior society, and induced them by reasonable guarantees to combine at the chosen location.

3d. The unitary dwellings, workshops and field cultures having been arranged according to the method explained in the "New Industrial World," the people aforesaid distributes itself in series of groups according to vocations, capacities and affinities of industry and character, of which the following table may give some conception, though very greatly abridged in the specification of groups and series, which are limited only by the chances of profitable employments on the one hand and the varieties of taste and capacity on the other; after the number of associates permits freedom of action, in which respect 1800 is greatly to be preferred to 400.

#### SERIES OF GROUPS.

BEFORE proceeding, it may be well to establish precisely the meaning of these words in social science. The Series is only a higher group, of which the proximate elements are groups, as the group is a lower Series of which the proximate elements are persons. A Phalanx is to one of its Series as a Series is to one of its groups. A group presupposes a central or pivotal character identified with a central or pivotal object of action, round whom and which, as active and neuter pivot, the group forms by sympathetic attraction and acts with unitary consent, having at all times freedom to disperse, if stronger attractions call elsewhere, private contracts always excepted. The chief or pivot of the group holds office and direction by natural right, confirmed by election, and

cedes his rank from the hour that he ceases to conciliate these two titles.

The movement of the different Series is varied by the alternate formation and dissolution of their groups, which operate in short sessions, generally of from one to four hours in mechanical employments, and interlock their interests by the interchange of their members. The larger groups operate in sections or subgroups where the details of their function permit. Emulation is favored by their distinction into a centre and wings, and the same distribution obtains among the entire groups of each Series. For the most perfect symmetry and equilibrium of a Series it ought to contain as many as thirty-two groups, whose extreme winglets furnish the transitions to other Series.

Each Series embracing all the functions of a given department, its treasurer receives and its council disburses the contributions of its respective groups, and the dividends accruing to them from the collective profit of the phalanx, which is decreed in the following proportions:  $\frac{1}{2}$  to labor, in ratio of the number of hours or the number and quality of pieces executed, according to its nature, and these discriminated by the three terms of necessity, utility and pleasure; the least attractive labors drawing the highest dividends. The element of talent or skill draws  $\frac{1}{3}$  on the whole profit, which is again divided into premiums on invention and original improvements, awards to administrative functions combined with simple labor, and prizes to superior execution. The award of  $\frac{1}{2}$  to Capital, as it stands in Fourier's theory, is perhaps an over estimate and lies open to future adjudication. The interest paid for the use of capital will be always in the inverse ratio to its abundance, thus by the increased

production and vast economies of association, it may fall very low. Fourier, besides, provides that it shall bear an inverse ratio to the sum invested, so that a laborer whose savings amount only to a few hundreds, will draw an interest proportionally greater than a millionaire.

Each group distributes among its component members the sum decreed to it by the Serial council, or re-invests such sum in stock to the credit of each member, if so preferred.

Before any of these awards are made, the tax of the state is levied from the sum total of profits, and also the *integral minimum* or fund of social charity, covering the educational expenses of childhood, the necessities of subsistence, food, lodging, &c., for all alike, and special provision for the comfort of the aged. Thus far the phalanx may be called an organic community; after these first claims of life and Social friendship are satisfied, come the varied distinctions of superiority demanded by ambition, and which constitute the hierarchy of merit. .

The Series, formed by the combined intervention of the three distributive principles, (elaborately treated in my "Trinity and Incarnation" and in "Industrial Organization, &c.," forth coming;) is tested by the brilliant rivalries of its groups, by the fusion of individual interests in their corporate spirit, by the equilibrium resulting from judicious interchanges in operating by short sessions, and by the enthusiasm created in defence of the collective unity.

Whoever speaks of Industrial organization without a perfect recognition of the *triune law of distribution*, attested by all the known harmonies of the universe, is completely innocent of Social Science, and has no

affiliation with Fourier or Phalansterians other than that extended by mere courtesy. To the ignorance of this fact is due the disastrous misconception of the American public, through the abuse of the term Phalanx by absurd little associations in various parts of our country, aided by the unfortunate defences of false friends, among our smart, superficial, charlatans of the Press, such as Horace Greely and other mere civilized moralists.

### SKETCHES OF A DAY IN THE SERIAL ORDER.

[NOTE.—The mark O signifies that the session of the series to which it is affixed, is continuous, though their groups alternate periodically, an arrangement already introduced in certain branches of steam machinery where a loss would result from stoppage. The mark  $\frown$  signifies continuity through the hours of the day ;  $\smile$ , through the hours of the night, and  $($  through half the day hours. The letters A, B, &c. stand for persons whom we shall follow through their various groups.]

Suppose a day of June or early October, which will be nearest the average climate of the earth, under an integral system of culture, and the application of meteorological science.

#### MORNING—

4 - 5 Culinary Series O. (See note 1.)

1st Breakfast Groups.

Series of Domestic animals  $\frown$ .

A, Early Groups.

(Stable scavenger work, assisted by hydrants, and other unitary mechanism.) (Note 2.)

Series of Florists,  $\frown$  transition Groups in service of Temple, who arrange and adorn, according to the weather, the external or internal Chapel, for the celebration of the Orisons.

Series of Hunt. (Note 3.)

5 Orisons, as the Sun appears.

Series of worship. (Note 4.)

Groups of Templar Music.

Groups of Templar Florists.

- A & B** Representation, with appropriate symbols, of every branch of industry, which, in its production of the beautiful and the useful, brings man into co-operation with the Sun and Earth.
- 5½ A** Breakfast for early Groups.  
 Series of domestic Service, 1st Group of waiters. (Note 5.)  
 Readers, Musicians, &c., according to organization of each table. (Note 6.)  
**B** Series of Florists, Groups of active culture ^.  
**A** Series of Vegetable Gardeners ^.  
 Groups of Gatherers—transition to kitchen, other Groups of various cultures.  
 Series of Field Labor ^ 1st Groups. (Note 7.)  
 Series of Mechanic Arts O 1st Groups. (Note 8.)
- 7 B** 2d Breakfast hour with the complementary Groups of Waiters, &c. as above.  
**B** Animal Series (Groups of Education, (training to obey signals of a unitary language.) (Note 3.)  
 Series of Forest ^ Groups of woodcutters. Groups of picturesque arrangements.  
 Domestic Series. ^ Groups of chamber work. (Note 9.)  
 Series Laundry ^.
- 9 B** Session of Medical Council.  
 Board of Health.  
**A** Group of Farriery.  
 Series Commercial ^ . (Note 10.)  
 Groups Internal, agents of the unitary stores.  
**A** Groups External, importing and transporting.  
 Interval filled by alternate Groups interlocking the Series described as persistent, and by  
**A** Series Sybilline (. (Note 9.)  
 Group Mathematical. Groups studying physiology,  
**B** Practical Psychology or Neurology, and Comparative Psychology, or interpretation of hieroglyphic characters in the universal analogy of the kingdoms of nature.
- 12-3** Dinner with its appropriate groups.  
 Successive Groups, variously organized at the scene of their labor in field or shop; in saloons or under shade

- bowers; at large tables or small; composed of friends  
**A & B** or of the members of a single family circle at pleasure;  
 supplied according to order from the unitary kitchen;  
 with their supplementary Groups of Musicians, Readers,  
 Waiters, &c. (Note 10.)
- 3 **B** Session of the Library and Gallery of Fine Arts.
- 4 Scientific Exchange—Conference of Chemists, Mathematicians, &c.
- 5 Series Sibylline. Group Geological.
- B & A** Group of Natural History with comparative Psychology.  
 Sunset. Vespers.  
 Series of worship.
- A & B** Groups Musical, Floral, and others, as mentioned in morning worship.
- 7½ **A & B** Evening Repast. Group of waiters, &c.
- B & A** Series of Drama, including opera, tableaux, recitations, improvisations, fantochini, dioramas, and dancing and other gymnastic harmonies.  
 Court of Love. (Note 11.)
- 10 **BA** Social Exchange, wherein arrangements for next day's industrial or other Groups, may be formed or modified.
- 10½ Series of observatory. Sybilline Groups.  
 Passional Astronomy, Science of Destinies.  
 Series of Patrol. (Note 12.)  
 Steam machinery and other series of persistent character, alternating their groups at periods, as above noticed.

Besides the Sybilline classes here mentioned, there are in every industrial group persons of the most catholic sympathies and powers of expression, who attend to visiting strangers, or to candidates for admission; these are true schoolmasters who teach as a favor the theory of science to those already interested in its practice.

Alfred has a strong attraction for animals; this becomes the pivot of his industrial tendencies, preserving a unity in variety. It leads him out among the early risers to the stable of his favorite horses, in whom, through the endearment of kindly intercourse, he has developed traits of superior intelligence and of great psychological as well as practical interest. He tames refractory creatures by the eye charm, and it is through this avenue that he has become interested in neurology, a branch of transcendent science which has proved invaluable by its development of concentrat-

ed will, virile majesty, and beneficent impulse. His pursuits of natural history, physiology, and the practice of farriery, have grown out of his pivotal taste, as natural corollaries where free scope and encouragement was afforded. It has also determined his transition into the agricultural series towards the groups of the maize and oat; a little sheaf of the latter he wears as an industrial symbol at the Orisons and Vespers. To the attainment of unity with nature through his industrial tastes, A adds a social charm of friendship and ambition, for in several of his functions he is associated with the Little Hordes, from whose body he is a graduate, with honorary distinctions, and the prizes allotted to the racers of his rearing have made him a man of no small note. He also holds an office of profit and trust in the commercial series, as factor for the equine series of the district.

The rude and virile character of A's pursuits have developed a certain chivalric heroic vein, which renders him rather a favorite with the fair. His session in the garden at 5½, affords some piquant passages with the young belles of the Moss Rose, an adjoining culture. We may here perhaps discover a clue to his presence at a musical rehearsal about 1 P. M., and of Laura's rich color and her deeper tone as their voices blend in the harmony, Music is an agent of great importance in the harmonic education of animals. At dinner he meets a pleasant circle of his choice. In the early hours of the afternoon, he reads to an admiring group of little brothers and sisters, some favorite work on natural history, with curious commentaries "*quæ vidit et quorum pars magna fuit,*" and then takes a little pet or two off with him into the field or workshop; for A, like a true knight of the saddle, wears the horse-shoe medal on his industrial uniform. The evening drama where he enacts some Cossack part, may engage him in a romantic scene with the young lady before mentioned, by whose chair he may have waited at the evening repast; and the social court before retiring, in the tone of free expansion which characterizes the evening hours, raises the charm of the day to a climax. Tomorrow, other variations on the same pivots, and so may our young Centaur, not ignobly nor ungracefully, give his mane to the breeze through the gallop of life.

B, is a physician,—for we speculate here on the first years of harmony, before time sufficient has elapsed for the extirpation of the germs of disease, by true medical science, which shall disco-

ver by a well ordered collective experimentation, so difficult during the jar of individual competition, those medicinal types of all morbidic miasms, which are capable of conveying them transiently into the healthy body, and causing their expulsion from the sick by the same efficient reactions excited against themselves.

Preventive measures, such as a scientific cookery—free and integral ventilation—public baths—the novel stimulus of comfort, a beautiful sphere and honorable position, on the frame of Civilization's jaded and brutalized labor hacks—the exchange by the middle classes of their stagnant monotony for a full-toned, racy and varied life, and the rescue of the rich from the thrall of low and heartless frivolity, where their own wealth and state are their worst enemies by the free development provided by the Series for every character, taste and pursuit; will indeed obviate the common exciting causes of disease. Those who take cognizance of their life's brightest seasons, will understand the powerful influence towards high health, of all our noble passions, Ambition, Friendship and Love; these may expect in the Serial order a daily gratification. Still, there will remain a class of chronic predispositions, rooted like fungi in the organism, which will continue to require the physician's care; and during the first generations of Harmony, his office will acquire an importance altogether new, since he may there aim at the radical extirpation of those evils which he can now only palliate or remove for a time, in order to make room for new ones.

In grubbing out old snags he will at least see a possible end to his labors, for the means of prevention are now placed in his hands, and the great humanity, which often under a cold impassive manner, has ever thrown this profession in the vanguard of danger, where horror darkened thickest, wants no higher attraction than the guarantee of a fair field of action, and possible success in its god-like toil.

The name, indeed, of Physician will constantly tend to its first derivation from *physis*, nature. His duties will comprise sanatory provisions, adaptations, to the different temperaments; medical jurisdiction over the stables, poultry yard and kitchen; extirpation of soda, pearlash, and other *scelerata*, accursed ingredients with which our food is now adulterated; fried grease, with flesh of diseased animals, falsified wines, *et id genus omne*. The physician's province which now lies in mere contention with physical

evils, in harmony will rise to provision of sanatory conditions, both physical and psychical.

We return from our digression. It was necessary to apologize for introducing the name of physician in a glimpse at harmonic life.

B first appears at the orisons wearing as a badge, a sprig of the aconite, chief type of the class of inflammatory diseases and acute neuroses, in whose cure he has attained celebrity. The sprig may be clasped by a symbolic button of his professional Series, bearing the head of Hahnemann.

After worship he repairs to his favorite garden spot planted in baleful beauty, in divergent radii from a central mound,

“ Where with weak sense the the chaste *Mimosa* stands,  
From each rude touch removes her timid hands,  
Oft as light clouds o'er pass the summer glade,  
Alarmed she trembles at the moving shade,  
And feels alive through all her tender form  
The whispered murmurs of the gathering storm ;  
Shuts her sweet eyelids to approaching night  
And hails with freshened charm the rising light.”

[We have placed the *Mimosa* in the centre, because it types that excessive sensibility of the nervous system so characteristic of the present tea and coffee-drinking social epoch, which, suppressing the healthy manifestations of the passions in highly organized persons, to substitute artificial excitement, predisposes to neuralgia and other perversions of nervous energy.]

“ All wan and shivering from the leafless glade  
The sad *Anemone* reclines her head.  
Grief on her cheeks has paled the roseate hue,  
And her sweet eyelids dropped with pearly dew.”

[In coincidence with this character, the *Anemone Pulsatilla* in its medicinal virtues causes and cures morbid states, especially of females, and connected with a soft melancholy weeping mood.]

“ Sofa'd on silk amid her charm-built towers  
Her weed of *Asphodel* and *Amaranth* bowers,  
Where sleep and silence guard the soft abodes  
In sullen apathy *Papaver*\* nods ;  
Faint o'er her couch in scintillating streams  
Pass the thin forms of fancy and of dreams

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\**Papaver*, the Opium Poppy.

Froze by enchantment on the velvet ground  
 Fair youths and beauteous ladies cluster round,  
 On chrystal pedestals they seem to sigh,  
 Bend the meek knee and lift the imploring eye,  
 And now the sorceress bares her shrivelled hand  
 And circles thrice in air her ebon wand.  
 Flushed with new life descending statues talk,  
 The pliant marble softening as they walk.  
 With deeper sobs reviving lovers breathe,  
 Fair bosoms rise and soft hearts pant beneath ;  
 With warmer lips relenting damsels speak,  
 And tingling blushes tinge the Parian cheek ;  
 To viewless lutes aerial voices sing,  
 And hovering loves are heard on rustling wing.  
 She waves her wand again,—fresh horrors seize  
 Their stiff'ning limbs—their vital currents freeze,  
 By each cold nymph her marble lover lies  
 And leaden slumbers seal their glassy eyes”

“*Darwin's Botanic Garden.*”

This garden, if we may judge from the fond solicitude with which the Doctor moves from plant to plant, is as dear as the apple of his eye. No profane foot dares intrude upon its precincts. Many a dainty secret has he wooed from nature in this fragrant shade, while the humming birds winnowed the air around, and sprinkled him with the Mimosa's salmon colored petals. After some silent converse with his plants however, he would sometimes fain unlock the gushing of rich thought to some appreciant ear. What rustling is that in the rose hedge! Chesnut locks glance from their jessamine circlet down a Parian neck, and the orbed spell of a dark and tender eye meets his, as an arch gesture, “the symbol rose held lightly to her lips, pleads admission for this beautiful silence.” A beck, and lightly springing over the boundary line, his favorite is clasped in his arms. She shares that morning's watch with the fresh flowers, and the lessons given thus in love, not only ray their light through many a rose-hued chamber of the soul in its morning flush, but they may flutter with dove-like peace over the pillow of pain; for there are provinces of medicine peculiarly woman's, in which man's presence is an outrage upon delicacy, and in which science is continually baffled by the reserve and even falsehood, which many even very intelligent women will not scruple to practice, even at the risk of life, and under the acutest tortures. B's isolated gardening is not an example of group culture, but an instance of the elastic character of the

Series, which allows equally for individual and collective industry and pleasure, and admits of all manner of transitions. B breakfasts at 7 with his pupil in the Haydn saloon—a fancy bower where they meet friends from a neighboring Phalanx come to join in the early harvesting. From this time until 9 he is occupied with his patients or with the gazettes, medical and other publications, in the wing of the library set apart for them.

He assists at the medical conference at 9, where cases under treatment are discussed, and the knowledge and sagacity of the whole medical corps, if desirable, brought to bear upon them. Unitary hygienic measures for the Phalanx are also here discussed. The business dispatched is likely to be the more satisfactory, that the dividend of the medical board is paid, not in the direct, but in the inverse ratio to the amount of illness in the Phalanx annually.

Between 10 and his dinner hour at 1, besides his specific duties, B officiates as a teacher in the class of Physiology, composed only of those who have sought him from attraction and preference. It is a little band of enthusiasts, such as Hahnemann formed around him while exploring the *Materia Medica*, and whom he lets slip from time to time, as the game starts, in many a new and laurel clustered field of science. These are his intelligent aids, they are eager to show their gratitude for his unbought, unpurchaseable instructions, and it is to be strongly suspected that certain kind offices are performed about the Doctor's garden which would show, after all its affected isolation, that it was the nucleus of a masked group.

The Dinner to-day at 1 is a Floral feast, given by the series of Florists in their grounds, where little round or oblong tables with from five to fifteen seats are clustered about an eminence, on which, commanding a view of the whole, sit the Pivotal group with honorary members. The most beautiful flowers and choicest fruits crown the table and environ it; the waiters are robed as Flora, Vertumnus, Pomona, Fauna and other classic figures, and the sweetest, freshest music, from windharps, flutes, musical bells and other instruments of an assorted band concealed in the shrubbery, floats around, overarching the golden hour with tones that the flower spirits love. Besides the joyousness inspired by material beauty and luxury, and the tone of frank cordiality, which springs from sympathy of pursuit and interest, there is evident on every side a deeper and livelier feeling, which may be due to the

assistance of a certain mystical corps, very important on these occasions, who develop their cabalistic propensities in the assortment of characters according to their passional affinities. We have not appropriated a special hour of session to these votaries of Psyche. They hate forms, set meetings and argumentation, and are generally invisible agents, seen only through their effects. This is a use which the Series will discover for characters now very much undervalued, from our Transcendental dissectors, who pick you to pieces to get at your experience, and discuss their friends in a manner altogether shocking to the sensibilities of the vulgar, down to the old fashioned tea table gossip, who enjoy their sandwiches and scandal with a zest which ought long ago to have set the wits of our philosophers to work to discover its true employment.

Fresh from the inspiration of this feast, B repairs at 3, when the Papillon again claims its right, with some visitors in whom his interest has been growing during the last two hours, to the library and gallery of fine arts, whose chef d'œuvres, the elevation and expansion of feeling now attained, lead them to appreciate with a truth and intensity possible only in the full tension of life. In that which most of us now lead, art and nature alike are shrouded, sealed and mute.

From 4 to 7 may be assigned again to B's scientific studies and professional duties, since there exists in the operations of the mind naturally required by these, an element of variety already organized, which precludes that attraction for change of groups and occupations occurring so frequently in the material spheres of industry. His class of Natural History at 5 will be quite as much diversion as a scientific distribution demands. 7 brings us to the evening Vespers, where the principle of the Orisons is preserved, in allotting to each passional and industrial attraction its representation as tending to the divine Unity through some avenue of beauty and use, whilst the tone of the oral prayer, of the music, and other symbols, may change the spirit of aspiration which characterized the Orisons, for the expression of attainment and rest, of satisfied love, in the vespers.

B enjoys with his family the evening repast. During the evening he is carried off to the Drama, where Frank and Lucy, who have received a Thespian promotion, are to make their debut, and will be watching for Papa's eye. All the children of the Pha-

lanx are ambitious to intervene in the dramatic performances, and this spirit is encouraged by daily rehearsals in the measured harmonies of music, motion and passional expression, because they contribute in the highest degree to give grace, confidence and refinement, and combined in the hall of the opera hung with rich paintings and flower-festooned, with the harmonies of light, color and fragrance, make this exercise a symbol of divine harmony, interlocking it with worship.

At 10 B strolls into the social courts, where a knot of his young favorites quickly gather round him, and carry him quite away into their fresh buoyant existence. The relations of the old and young are in the Phalanx of a very lively nature, since the attractions of interest which bring them together coincide with those of contrasted age, where accords similar to the musical of the 1st, 3d, and 6th, &c., reach a climax in the contact of extremes in the first and the last octave of ages between the patriarch and his grandson or great-grandson.

The serial industry is now finished, and this little world is rounded by another world of sleep, where the voice of the nightingale or mocking-bird singing to the moon within the crescentic area of the Phalanstery garden, some late, love-taught flute, or the billowy serenade, alone, float through the dream-halls like voices of guardian spirits.

#### NOTE 1.—CULINARY SERIES.

In compliance with the cabalist attraction, or principle of analysis, this series divides into the several departments engaged in the preparation of grains, vegetables, fruits, confectionary, beverages and (during the first years of approximative harmony) of animal meats; with the pivotal series of deserts, into which all the other classes of ingredients enter, which in the delicate and composite repasts of Harmony will acquire much more importance than at present, whilst the superior skill required in their composition, gives to their series the highest artistic rank. Each of these series, in its own hall or halls, provides a certain number and variety of dishes, as preconcerted by the Distributive Council, and proportioned to the demand. Tabular statistical registries, showing the relative proportions of material required in the different combinations of the dishes furnished, will enable this ratio, after a little experience, to be accurately adjusted. According to the demand for the dishes they prepare, some groups of these series are single, giving but one session in the day; others multiple, functioning during

many hours, in which different sections of the same group *alternate* their sessions.

The short session, required by the attraction for variety, facilitates the connection of each branch of culinary preparation with its related pursuits in the garden, orchard, vineyard, laboratory, and conservatory; essential to maintain unity, and to interlock interests in the different departments of consumption, preparation, conservation, distribution, and production.

The Composite passion attracts the individuals engaged in each branch, to form a group and act in concert; at once preventing the waste and the collision of incoherent industry, and establishing the social basis of industrial attraction, unattainable by isolated effort. Analogous dispositions prevail in the other series.

NOTE 2.—STABLE SERVICE AND LITTLE HORDES.

*From Fourier's New Industrial World.*

NOTE 2.—The Little Hordes hold the rank of the *soldiery of God* in service of industrial unity; by this title, they must be the first in the breach, wherever unity is in danger; they take charge of all those branches of industry which, otherwise, from their repugnant character, would require hired laborers and the classes esteemed vulgar.

In the performance of these labors they divide themselves into three bodies; the first devoted to unclean functions, as draining, manuring, and so forth; the second to dangerous labors, to the extermination of reptiles, to feats of dexterity; the third participating in both kinds. The whole class, composed of the *lyceans* and *gymnasians*, of both sexes, will be mounted on dwarf horses.

Upon them will devolve the daily duty of keeping the public roads in order: it is to the patriotic pride of the Little Hordes that Harmony will be indebted for grand roads throughout its whole domain, more sumptuous than the aisles of our parterres—roads ornamented with trees and shrubs and even with flowers in the perspective.

If the slightest damage happens to a post-route, the alarm is instantly sounded, the Little Hordes go and repair it for the time being, and pitch a temporary pavilion used in case of accidents, through fear lest the damage should be perceived by passers-by and should lead them to accuse the Phalanx of having a bad Horde;—a reproach which it would equally incur if they should find a poisonous reptile, or a nest of caterpillars, or should hear a croaking of toads by the road-side; this uncleanliness would bring the Phalanx into disrepute and would lower the price of its shares.

Although the labor of the Little Hordes is the most difficult of all, through its want of *direct* attractiveness, yet they receive the smallest

remuneration of all the series. They would not accept anything, if it were considered decent in Association to receive no share. They accept only the smallest share, which, however does not prevent each one of their members from gaining the highest rates in other occupations; but, as a corporation which has unitary philanthropy for its object, they make the most gratuitous devotion possible, their law.

To give lustre to this devotion, they allow the Little Hordes (although they are composed of children under age), to sacrifice, from the time that they are nine years old, one-eighth part of their fortune in the service of God or of Unity, words synonymous, since unity or harmony is the end of God. Thus a child who possesses 80,000 francs, of which he has not the disposal before his majority, has the right to withdraw 10,000 after he is nine years old, and turn it over to the treasury of the Little Hordes, if he is a member of that body. And what is more, it will not be an easy matter for rich children to obtain this favor, in spite of the offers of handsome sums, which in Civilization would be the pledge of a brilliant reception.

When the session is held for the division of profits, the Little Hordes bring all their personal property; and if any series complains of not getting its fair proportion by a hundred or two of louis, the Little Khan carries a basket of two hundred louis to the chief of that series; they are bound to accept it; in refusing it they would outrage opinion, which has decided beforehand that the Sacred Legion has the right to sacrifice its fortune for the support of unity, for the reparation of any mistakes which the judgments of men may have committed. It is a severe rebuke to that series, a hint to organize itself better another year, to distribute its assortment of characters, of rivalries, in a more scientific manner, so as not to occasion at the next division of profits any discussion to the injury of unity. A Phalanx which should get the name of being subject to such misunderstandings at the decisive moment, at the time of the distribution of profits, would fall into general discredit, as, if its scale of characters were false, its stock would fall; the holders of it would pass it off as fast as possible, because they know in Harmony that the material part or industry is in danger, if the passional is in discord, and that the passional also is in danger if the material is not satisfied.

The Little Hordes being the pivot of all the civic virtues, they must employ for the good of society the *self-denial* recommended by Christianity, and the *contempt of riches* recommended by philosophy: they must combine and practice all the virtues feigned or dreamed of in Civilization. Preservers of social honor, they must crush the head of the serpent both physically and morally; while they purge the

fields of reptiles, they also purge society of a venom worse than that of vipers; they stifle, by their treasures, every conflict of cupidity which might interrupt concord; and by their unclean labors they stifle pride, which in looking down on an industrious class, would tend to bring back all the spirit of caste, to destroy the general friendship, and prevent the fusion of all classes. It is one of the bases of the Associative mechanism, which depends upon industrial attraction, equilibrium in the division of profits, the fusion of classes, and the proportion of population to production.

To obtain such prodigies of virtue from childhood, it would seem necessary to recur to supernatural means, as our monastics do, who by very austere noviciates accustom the neophyte to abnegation of himself. The opposite course, however, will be followed; with the Little Hordes only the stimulus of pleasure will be employed.

Let us analyze the sources of their virtues; they are four, and all reproved by moralism; namely, the love of dirt, pride, impudence, and insubordination. It is by giving themselves up to these pretended vices, that the Little Hordes elevate themselves to the practice of all the virtues. Let us examine this, availing ourselves of an infallible guide: [the analysis and synthesis of passional attraction.]

I have said that the theory of attraction must confine itself to the one end of making useful the passions such as God gives them, and without changing anything. In support of this principle, I have justified nature in several attractions of an early age, which have seemed vicious; such are *curiosity* and *inconstancy*; their true end is to attract the child into a number of serистерies in which his natural vocations may develop themselves. Such too is the propensity to *seek the company of older blackguard boys*; because from them, in Harmony, the child receives the impulse and the charm which draws him on to industry, (ascending emulation, Chapter XIX.) *Disobedience to parents and preceptors* is another; because they are not the ones who ought to educate him; his education should be effected by the cabalistic rivalries of the groups. Thus all the natural impulses of early youth are good and even those of more advanced youth, provided they be exercised in passional series.

It will not be possible the first day to attract a Horde to repugnant labors; it will be necessary to lead them to it by degrees. First their pride must be excited by the supremacy of rank; every authority, monarchs even, salute the Little Hordes first; they possess the dwarf-horses and are the first cavalry of the globe. No industrial army can open its campaign without the Little Hordes; it is their prerogative to put the first hand to every work of unity; they present themselves at

the army on the day appointed for the opening; the engineers have traced out the work, and the Little Hordes, defiling on the front of the line of battle, give the first charge amid the acclamations of the army. They pass some days there, and signalize themselves in numerous labors.

They take precedence of all the other groups; and at all the morning parades the command devolves upon one of the little Khans. If some industrial legions have encamped in a Phalanx, they assemble immediately after the morning repast in formal parade to salute them on their departure, and the little Khan commands. He has his staff like a general, a prerogative which charms the children, as well as admission into the army, which is only granted to the Little Hordes or to some elect ones from the Little Bands who are received by the protection of the Hordes.

In the temples, a Little Horde takes its place at the sanctuary; and in the ceremonies it always holds the post of honor.

These distinctions have for their end to utilize their propensity for dirty functions. It is necessary by the fumes of glorification, which cost nothing, to rouse in them a passion for these labors, and to create for them a career of glory; for this their tendency to pride, to impudence, and to insubordination is favored.

They have their slang dialect (*argot*) or language of cabal, and their little artillery: they have also their druids and druidesses, who are acolytes chosen among aged persons, who preserve a taste for dirty functions, and to whom this service procures numerous advantages.

The method to be followed with the Little Hordes is to utilize their passion for dirt, but not to *use it up* by fatiguing labors. In order not to exhaust this passion they employ it gaily, honorably and in short sessions; for example:

If there is some very filthy labor to be done, the Hordes of four or five neighboring Phalanxes are assembled; they come to partake of the early morning repast, which is served at a quarter before five in the morning; then, after the religious hymn at five, and the parade of the groups who go out to labor, the charge is sounded for the Little Hordes, by the confused hurly-burly of tocsins, chimes, drums, trumpets, barking of dogs and lowing of cattle; then the Hordes, conducted by their Khans and their Druids, start forth with loud cries, passing in front of the priesthood who sprinkle them; they rush with frenzy to their labor, which is executed like a work of piety, an act of charity towards the Phalanx, a service of God and unity.

The labor finished, they pass to their ablutions and toilet; then dispersing amongst the gardens and the workshops until eight, they re-

turn to assist triumphantly at the breakfast. There, each Horde receives a crown of oak leaves which they fasten to their banner, and after the breakfast, they remount and return to their respective Phalanxes.

They are necessarily affiliated with the priesthood by the title of religious brotherhood, and in the exercise of their functions they wear a religious badge, a cross or some other emblem on their dress. Among their industrial incentives, we must not neglect the religious spirit, a very strong motive to devotedness in children.

They are the supreme police in all that pertains to the animal kingdom, and keep watch in the butcheries that no one cause an animal to suffer, but that they be put to death in the gentlest way. Whoever maltreats a quadruped, a bird, a fish, an insect, abusing the animal for his own purposes, or causing it to suffer in the butcheries, will be amenable to the Divan of the Little Hordes; whatever his age, he will see himself brought up before a tribunal of children, as one inferior in reason to children themselves; for it is a rule in Harmony that, inasmuch as animals are productive only when well treated, he who, according to the French custom, maltreats these beings which are not in a condition to resist, is more an animal himself than the beasts he persecutes.

The first Phalanx will not have such means for awakening an enthusiasm in its Little Horde, as it would if general relations existed between it and other Phalanxes; but it will approximate to the point by some circumstantial means, such as the contrasts to be established between the Little Horde and the Little Band. For example, in costumes: the Little Bands have chivalric and romantic dresses, and practice the modern manœuvre, or the rectilinear mode, named squadron; the Little Hordes have the Tartar manœuvre or curvilinear mode, grotesque dresses, and probably semi-barbarous half-and-half Hungarian costume, the dolman and pantaloon of glaring colors, varied for each individual, so that the Horde looks like a square of tulips richly variegated; a hundred cavaliers would display two hundred colors contrasted in an artistic manner:—a very embarrassing problem for *la belle France*, who, with her mercantile perfectibilities, has never known how to find forty colors wherewith to differentiate methodically, with two prominent colors, the distinctive marks of her regiments.

More ample details on this subject are given in the treatise on *Universal Unity*. I have said enough to show that a corporation of children, given up to all the tastes which moralism prohibits to their age is the spring which will realize all the chimeras of virtue in which moralists indulge:

1. *Sweet fraternity.* If uncleanness were to cause any function to be looked down upon, the series which exercised it would become a class of Parias, of degraded beings whom the rich would be unwilling to encounter in their labors. Every function which could produce this vicious effect is ennobled by the Little Hordes who take the charge of it, and thus maintain the mutual approach, the unity or fusion of the rich, the middle, and the poor classes.

2. *Contempt of riches.* The Little Hordes do not despise riches, but egotism in the use of riches; they sacrifice a part of their own to augment that of the entire Phalanx, and to maintain the true source of riches, which is industrial attraction extended to the three classes, and passionately uniting them in all labors, even in the dirtier sorts reserved to children; for the children of the rich will be as eager as those of the poor to be admitted into the Horde; it is character which decides the choice in that corporation.

3. *Social charity.* It will be seen that the Little Hordes, in practising this virtue, draw every body to the practice of it *indirectly* in affairs of interest. See Section Fifth, on the equilibrium of the repartition of profits in the inverse mode, or that of generosity, by which the rich combine to favor the poor man, whom in civilization they are all leagued together to defraud.

The reader will be convinced in the following sections that all the triumphs of virtue depend on the good organization of the Little Hordes. They alone are able, in the general mechanism, to counter-balance the despotism of money, to master this tyrant of the world, this *vile metal*, vile in the eyes of moralists, but destined to become very noble when it shall be employed for the support of industrial unity; now wrecked on it, in our civilized societies, where those people who, with the aid of riches, do nothing and are good for nothing, are styled *comme il faut*. This surname of theirs, of *fashionable* people, is unfortunately but too significant; for since circulation in the civilized regime is only founded on the fancies of the idle, they are truly people *comme il faut*, or *such as are needed* to sustain the regime of an inverse circulation and an inverse consumption.

Before concluding on the Little Hordes, it would remain to analyze the force of the springs which set them in motion; but this cannot well be judged of until after I have described their contrast in the opposite force, which is the corporation of the Little Bands. These will be briefly defined in the next Chapter [of the New Industrial World.]

Let us remark by the way, that in the Little Hordes no passion has been suppressed; on the contrary full scope is given to the dominant tastes, among others to the love of dirt.

If our moralists had studied the nature of man, they would have recognized this taste for dirt in the majority of male children, and they would have sought to turn it to good account, as the Combined Order does, which avails itself of this taste to form a corporation of industrial Decii, favoring these unclean propensities which now tender moralism represses by severe blows of the lash, not willing to seek the means of employing the passions such as God has given them to us. By this obstinate unwillingness to study nature, it has failed to find in education the primordial spring, the principle of *progressive ascending emulation* or *graduated corporative impulse*, the mania common to all children for letting themselves be directed by groups of children a little older than themselves. The corporative scale of ages is the only master which the child is willing to recognize; he follows its impelling power with transport; and this is why nature, who has destined him for this discipline, renders him restive under the commands of fathers, and of teachers whom she reserves until instruction is spontaneously solicited.

### HARMONIC EDUCATION OF ANIMALS.

NOTE 3.—We have already in a former section spoken of “the hunt,” now we examine the methods by which man will discover the relations in which each individual or class of character, and its animal hieroglyphic or contrasted type, stand to each other; and by what influences he will enable the animal also to perceive this relation, and win it to service or familiarity.

ANSWER. First, By the science of universal analogy, and the systems of true natural classification which flow from it.

Second, By the processes of Harmonic Education.

Third, By instinctive attraction, and the natural social relations which arise from it.

It appears to be the universal experience of those who have visited new regions for the first time, that the animals, instead of flying and avoiding, have clustered round them, with lively marks of curiosity or affection, as did the Indians of America just discovered by Columbus.

The fear and aversion of other creatures to man is merely an effect of their experience of his tyranny and hostility, and will as naturally vanish before an experience of his wise and benevolent providence. Taking this instinctive friendship as the natural foundation, Humanity will proceed to develop the two branches which God has consigned to the spontaneous operations of intelligence and affection, in the distribution of movement.

In the Harmonic education of animals, the first care will be to provide

for the free development of affinities; to allow those to whom God has distributed special affinities for dogs, horses, doves, &c., to find them out and to cultivate them. Thus the Harmonian child, instead of being shut up in cities, moralized and punished, when in the absence of all possible avenues of useful activity, his energy finds vent in mischief; will find himself always in a large home, combining the luxury and conveniences of the city with the freedom of the country; surrounded by fields, gardens and forests, and by all the wild or domesticated animals which the Phalanx has succeeded in rearing or attracting to it. He finds in the stable, as elsewhere, mentors or superintendents who perform the office of instructors, who initiate him into the cares required by the various creatures, and the uses performed by them; encourage a favorite *taste* which may display itself, and assist the child's imagination in entering into the animal's nature, by anecdotes and illustrated books of natural history, &c.

Of the great numbers of children who will thus be led to give a few hours to the care of some animal, in the group devoted to it, there will be some with whom the creatures will recognize a strong affinity, whom they will easily understand, and to whose management they will be extremely docile. We observe these differences every day in those to whom the care of animals is consigned; but attachment and docility are obstructed by the system of brutal discipline which now prevails, and the very transient and mercenary character of these offices in our stables, &c. In Association, attachments will be strengthened by the consideration of permanent interest, and the extension of the ties of family and friendship to animals, as members of the domestic circle, of the unitary home.

Fourier, in his treatise on *Universal Unity*, Vol. IV. page 84, has the following

#### ON THE HARMONIC EDUCATION OF ANIMALS.

The cares of the animal kingdom, confided to the series of children, being very numerous, I shall not pause to describe them in detail. It is clear that the child of six will rather occupy himself with birds and pigeons, than with horses and oxen. We limit ourselves to the examination of some branch, such as the measured or musical education of animals, in which the Harmonian childhood will effect prodigies, which we could not expect from their civilized fathers.

It is a labor which in Association will be chiefly conducted by children from five to nine years of age, who now only know how to worry and vitiate animals. Such unskilfulness prevails in this branch of industry, that civilization cannot even educate the dog, who ought to be the conductor of the quadrupeds and large birds. How could it

educate them, when it fails in educating their chief? (The few examples of well educated dogs, the shepherd dogs of Scotland, those of St. Bernard, and of individuals here and there, are exceptions only sufficiently numerous and striking to show us the greatness of our loss.)

A truth yet little known, is, that domestic animals are susceptible to measured harmony, and that their education can only become profitable to man under the employment of this method. It is a problem pregnant with wealth. It is well worthy to fix the attention of an age which values every thing by its weight in gold.

It is to be proved, that animals, musically educated, will yield us twice the profit that they now do, numbers remaining the same; and that this education can only be conducted by people raised themselves to that measured unity, the taste for which must be inoculated into them. First, the man who is to direct them, must have this talent developed. Now it is only at the *Opera* that the people and the children, who should communicate this taste to quadrupeds and birds, can be formed to it themselves.

If they were left to be managed after the confused manner of the civilizees, there would be no able direction; their very numbers would prove the cause of their destruction, and man, after being obliged to give four times more time, care and attention than the measured order requires, would be ruined by the very keeping of these numerous servants, which ought to constitute his chief riches.

If there is a pardonable error, it is to have been ignorant during 3,000 years that our domestic animals are made for measured harmony, and cannot be advantageously managed without its assistance. After the failure to discover this destiny for man, when so many things point to it, can we be astonished that such a mistake has been committed in regard to beasts, which offer so few proofs of their aptitude for harmony? We see few besides the horse susceptible of measured accords. This accord charms him in the manœuvre of squadrons. The worst horse becomes a Bucephalus to follow the mass in squadron. He will march to his death, and will drop sooner than quit the squadron.

How comes it that we see so few quadrupeds favored with this perception of material harmony? Nature having been excessively cramped and restrained in her *post-diluvian* creations, has been able to admit quadrupeds to the properties of measured harmony only in a very small exception. This, among the animals now employed by man, falls chiefly on the horse and the elephant. The ox and the zebra are also susceptible of it, but only in a state things impracticable, except in the management of Association. We know very well how to teach the dog tricks and dances, but no branch of harmonic industry; though

he is not less susceptible than the horse to certain methods, whose chief application would lie in the direction of large herds of cattle, fowls, &c. We have now no other method than that of driving them before the lash, cursing them for being horses, or for being sheep.

Every domestic animal in Harmony is reared musically, like the oxen of Poitou, who walk or stop by the song of their conductor. But this is the abuse, the excess of musical influence. It should not be so used as to fatigue men. It will suffice to indicate to the animal what is required of him, like the shepherds who call with their horns. In this sort of service the dogs can intervene very usefully. Those of harmony are trained to conduct masses of cattle, assembled by the sound of a bell. The animals are accustomed from infancy to follow a certain bell, whose sound is known to them as the signal for their meals. Certain species, the ox, sheep, horse, carry from infancy, and at the time of their education, the bell which they are to follow all their lives, and which will suffice to distribute them into columns and platoons.

For example—To classify, and to travel in order with a herd of twenty-four thousand sheep, three or four shepherds on horseback are ranged at the extremities and at the centre, with some dogs acting as police, and a gamut of eight dogs, who, at a given signal, shake alternately their collars of bells and assemble round them the sheep, accustomed to follow that note. The bells are distributed by thirds, so that each accords with that which precedes and that which follows it. Thus the dog, whose collar of bells sounds in *Ut*, first passes with his troop of sheep, several of which bear like him bells in *Ut*. Then come the band *Mi*, the band *Sol*, and others, in the order *Ut*, *Mi*, *Sol*, *Si*, *Re*, *Fa*, *La*, *Ut*.—Every platoon containing about three thousand sheep.

The diapason of the orchestra being the same all over the globe, a dog raised in any canton whatever, may serve for all the herds in the globe, and an animal knows every where the bell he ought to follow. This method spares an infinite trouble in the conduct of large herds, which we can now only move in confused masses, with enormous fatigue, with blows, bites and brutalities, most worthy of *perfectibilized civilization*. In Harmony fifty thousand sheep are more easily conducted than five hundred now. Do they occupy the road? Dogs without collars run along the skirts and prevent any from straying; the sound of their bells besides keep them together.

Must they enter a field or a meadow, to make room for a vehicle; fifty thousand sheep can be made to pass in two minutes. For this purpose, the shepherds placed at the head, behind, and in the centre, sign to the dogs with collars to leave the ranks. They go and range

themselves in line in the meadow, fifty steps from the road, and shake their bells successively. The sheep in eight platoons\* run to group themselves around the dogs, and the road is evacuated in a moment. The civilizees for this operation would employ half an hour, a thousand blows, and ten thousand dog bites.

I limit myself to this speciality, amongst a thousand others to be cited on the education of the creatures of Harmony. Horses are exercised to march four abreast, without any other guide than a small number of cavaliers sounding a different call for each platoon.

By means of this musical method, combined with the charm of the repast, the adaptations of country and the general mildness in the behavior of their masters, we shall see zebras and even beavers as gentle as horses, taking into consideration the different methods of treatment. Out of the social state and of the Passional Series, it is impossible to attempt these prodigies of animal government; we should engage in an expense four times as great as the profit; in attempting the Harmonian method, we should every where find coarse and ill-disposed persons, who would counteract it; then creatures of the neighborhood, who not being used to this method, would spoil by their com-

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\* A flock, if only geese, marches in this order by columns *Ut*, *Mi*, *Sol*, *Si*, guided by the dogs with bells. If the geese and other animals become accustomed to it, it is because they are habituated to it from their birth. Several varieties of geese, objects of emulation between several groups, are raised according to different methods, and in distinct categories. These birds easily contract the habit of not mixing, and of following the bell of their legion. To exercise them in recognizing it, they are tempted by false notes, and it is an art which children are taught to practice. For example, three groups go at the same hour to feed their three legions of geese. The group of geese *Ut*, will go and make a feint to the geese of the categories *Mi*, *Sol*. It will rattle the dinner bell in *Ut*, and will give them nothing. After some moments of impatience, they will hear the call in *Mi*, or in *Sol*, which will really bring them something to eat. When they have been deceived ten or twelve times, they will learn to distinguish their note; animals have exquisite discernment for whatever concerns the *crop*; they are never deceived about the dinner hour; you would think that they told by the clock. Has a horse been stationed once in a stable on such a route: if he passes two or three years afterwards, he will recognize the stables and stop at the door. The Harmonians will put to profit this instinct of animals, always intelligent when their appetite is interested. We are very skilful in Civilization to give them an unproductive education; we teach learned dogs a thousand grimaces and gambols, which are of no use, and which waste the time of the teacher. Fleas are taught to draw little chariots. We even see learned asses and learned pigs. I have seen an obedient seal well taught to play monkey tricks. These useless efforts of skill show what profit man may draw from animals, when he shall know how to make their education a unitary and productive system; a work in which children chiefly will be employed, as they are much inclined to functions of this sort, though they now only know how to ill-treat and stupefy animals.

pany those harmonically educated. Thence it is, that civilized farmers have not even imagined this natural, attractive education, and have generally limited themselves to the violent method, infinitely longer and more costly. Harmony will employ, to educate, govern and perfect its immense herds, hardly the fourth of the individuals whom civilization would employ to stupefy and imbrute and deteriorate their races.

The chiefs of the series of education of the Dogs and Herds, will have the rank of Sybils and Sybilles; a teacher of dogs or geese in Harmony is a person of high importance, for he must form to this talent groups of Seraphim of both sexes working under his direction.

These immense herds can only be disciplined when every one shall know their conventional language, which being once agreed upon in the Congress of Spherical Unity, will be the same for the whole earth. If every one stupefied animals as they do now, by cries, different, and arbitrarily chosen; their weak intelligence would never attain to a collective and unitary discipline.

We shall exact from a child in Harmony, that he shall in the first place know how to live unitarily with animals, that he shall know their vocabulary of calls and the chief commands, so as not to counteract the system adopted for their government. The child who at four and a half years of age should lack these practical notions, would be refused admission into the choir of the Cherubim. The Cherubic jury would answer him that it cannot admit into the ranks of the Harmonians a being who is not yet the equal of the animals, since he neither knows their language, nor what belongs to them. Is it not to be below the animals, to fail in the deference that we owe to their instincts? They are profitable to us only in proportion as we can secure their welfare. Hence it is that in France, where every one breaks down horses by blows, by fatigue, and by stealing their food, we can mount no local cavalry, and we draw from this quadruped much less service than in Germany where he is spared. The battle-steed of Frederick the Great was still living at the age of 36 years; this same animal in the hands of the French would not have passed his 13th. The grooms would have stolen half his oats, and his masters would have killed him with blows, cursing him for being a horse.

Animals are happy in Harmony, from the mildness and the unity of the methods employed to direct them, the choice and variety of their food, the enthusiastic care of their groups of protectors, who observe all precautions adapted to ennoble the race: none of these cares will be found in brutal civilization, which cannot even conveniently dispose of its stables. We may promise safely that the asses will be better

lodged and better cared for in Harmony, than the peasants of *la belle France*.

The fruit of their discipline and their good keeping will be equal to the difference between a troop of trained soldiers and a mass of barbarians without tactics. 20,000 Europeans easily conquer 100,000 barbarians. The Russians were but 7,000 against the great Chinese army of more than 100,000. There is then a sixfold advantage in discipline. It will be the same to an unlimited extent in the conduct of animals in Harmony, improved by the composite method which requires:

- Attractive, measured discipline ;
- The refining procedure of the Series ;
- Enthusiastic care for the improvement of races :
- X. Unitary system of operations.

But who shall be the new Orpheus, who shall render children and animals so docile to all the impulses of unitary discipline? What talisman shall we bring into play?—None other than that *Opera*, treated as a frivolity by our moralists and farmers, who all say: "*Qui bien chante et bien danse peu avance* (good singer and good dancer, good for nothing).

The adage may be true in Civilization, but it will be very false in Harmony, where this impassioned discipline of children and of animals, this source of enormous riches, will chiefly flow from the habits contracted from infancy at the Opera, the school of all the measured material unities.

Our pretended sages, in despising the school of measured harmonies; do they not remind us of Arab botanists who for 3,000 years disdained coffee; or of those children who only judging from appearances, prefer a heavy piece of copper to a louis d'or of whose value they are ignorant?

Such is the error into which our moralists fall in despising the Opera, through which infancy ought to be formed to the practice of material unities and consequently to social unities.

Let us remark on the subject of the Opera, as of other diversions, that in the social state, they are intimately linked with productive labor, and co-operate in its progress,—an effect which is wanting in Civilization, where industry draws no assistance either from our card playings or nine-pins. Far from it; the civilized games and diversions provoke in every manner to idleness, to contempt of labor, and even to crime, to theft, and to suicide; common results of our games of chance. It will be curious to see how diversions, amongst others, those of Love, which has now no relation to productive industry, become the support of it in the Social State.

A remark yet more important, and which arises from this chapter, is that the animal, which gives a double profit by the perfection it attains in Harmonic education, gives a profit ten and twelve fold, by the faculty of multiplying five or six times the number which could be reared on such a soil by civilizees, who know neither the art of disciplining masses of animals abroad, nor the art of harmonizing and distributing them in immense stables, like those of 10,000 laying hens for each Phalanx. This work will be in great part confided to the care of children, assisted by a few Venerables. What a mine of profit, what a source of reflection for our age, which dreams only of means of getting money, and which may find in every branch of work, a mine of gold, provided it be exercised and distributed by Passional Series !

In viewing, writes Antony Méray, a correspondent of the *Démocratie Pacifique* ; in front of the Chrystal Palace, peaceful herds in the vast meadows of *Hyde Park*, and tame water birds sporting on the serpentine river ; it occurred to me that with such a site, so largely measured and so well prepared, it would have been easy to connect with the conquests of man over inert matter, his not less interesting conquests over animate nature. Here is still a chasm which the pacific congress of industry will in future have to fill. How greatly would such a display of the wealth of humanity be increased, if every people should there exhibit the animals of which it has made auxiliaries, which it has reclaimed from wildness to train them in its service. There we might see the elephant, cotemporary of the mammoth, which bears the palanquins of the indolent natives of Bengal, and whose powerful trunk piles beams of teek wood in the ship yards of Hyderabad. There we should caress the peaceable Lama, and the yellow woolled vigne, which since those ages when the Incas reigned, bear the burdens of South Americans on roads over-hanging the cold steep sides of the Cordilleras.

The camel of Asia with two humps, which bears the stones of which Nineveh and Babylon were built ; the dromedary of the caravans, whose back resembles the tent of the Arab ; the rapid Mehari, which skims over the sands of the desert ; [the ostrich sometimes tamed and mounted by the Nubian] ; are noble triumphs of the industry of our forefathers, whose aspect may excite in their descendants the desire of still exploring the forest and wilderness, to compel from them other creatures yet unsubjected to man. There we might expose all the varieties of the horse, from the white woolled horse of Tartary to the nedjib of puro Arabian blood, and asses of all varieties of hide, and sheep with manifold qualities of fleece, and draught oxen, and buffaloes of Java, and numberless hunting and guard dogs ; from him that watched at the

tent of the Nomad, to the runner that shares in the concert of the pack. But had this idea been realized, what a living satire would not these animated conquests, made before the historical epoch, by our well forgotten ancestors, have revealed against the carelessness of later generations in the duty of connecting with us our cotemporary bipeds and quadrupeds, still wandering in the forest! Alas! since the memory of traditions began to write its records on papyrus, parchment or paper, no new acquisition of this kind has been made by men, if we except some silly fowls, only fit to be cooked and eaten.

And yet, species never were wanting; the sea offered us in the race of seals, so sociable in its very numerous varieties, auxiliaries in fishing, but we have been so gross as to see in them merely barrels of oil.— [as in the otter and the cormorant, merely river and pond-poachers.] The air, as Toussenet explains to us with so much spirit and science, abounds in assistants of the chase which we alienate from us and allow to become barbarous again. And the onagras, and the zebras, and the great antelopes of the interior of Africa: are not these marvellous steeds for our women and children?

Have we not in Asia and in the great Archipelagoes of the Indian Ocean, the creature most magnificently constituted to enter into relation with us, plastic to all the offices of domestic service in countries where the Sun makes a happiness of leisure? The large species of the monkey race, the pongo and the chimpanzee, those creatures so naturally imitative of our gestures, [so intelligent, so sensible, so light-hearted, and whose eyes as they fall before the bullet of their murderer, turn on him full, mild, melancholy and reproachful, as if to ask him why he persists in mistaking and abusing the gifts of the good God!] It is the utmost if here and there, a Dutch colonist amuses himself with training a few individuals to serve him as waiters, or a few extraordinary experiments are made on them by English travellers. The only attempt in the right direction somewhat conclusive, is the employment of females of this species at weaving stuffs in Hindostan. Yet this has only been imagined to satisfy a passing curiosity, without any idea of following up a successful experiment so as to obtain serious advantages from it. [A much more improbable fact may now be witnessed in England, of a thread factory, where the operatives are mice, and whose labors sustained on a minimum of breadcrusts, net the capitalist employer quite a handsome annual revenue.]

#### NOTE 4.—HARMONIC FORM OF WORSHIP.

This is characterized chiefly by the recognition of the Sun as unitary emblem or representative of Deity, and of man's relation to Him as co-operator in the various details of creation and production of uses and

goods. Hence all the arts will actively concur in worship and all that elevates man's heart with sentiment of his use, dignity, responsibility and providence as regent of nature, will be here appropriate. No other teachers of religion will be recognized than those of the natural sciences; mystical, and metaphysical theology will be exploded, and practical use recognized as the only appropriate manner of exhibiting doctrines, to the exclusion of abstract verbiage.

The inventors of steam ploughs and aeronautic cars, the painter, the sculptor and the bard, all come with intelligible revelations, which we can accept or reject without confusion, "by their fruits ye shall know them," but any mere verbal statement to which an arbitrary importance is attached by the religious sentiment, is liable to breed dissensions as we have seen of the religious pretensions in the past history of our race, and to ultimate in a manner most disastrous to Social Harmony. Let me not here be understood as either expressing or implying any thing against Christianity. So far as Christ lives in the hearts of men, it is seen in their works and not in idolatrous forms of worship. The Christianity of Harmony consists in the imitation of Christ, who, if we have read our Testament aright, was the least in the world of a churchman, and instituted none of those ecclesiastical organizations which abuse his name: as to the communion, it was a true fraternal feast. I do not advocate any of the old ceremonials of the Fire or Sun Worship, but a thanksgiving as pure as the waking song of birds, and consentaneous with the phases of the Solar day.

Those doctrines and religious teachers only, that are void of real and demonstrable virtue, that can perform no miracles, nor even common honest labor, or instead of turning stones into bread to feed the people, think only of making the people feed them, and rather change hearts into stones, and fish into serpents; (by which is understood the subordination of human affections to abstract or inorganic creeds, and treacherous application of the natural sciences to the jugglery of Egyptian or Indian mysteries); must shrink from the ordeal of being tried by their fruits, and try to come the game of *soul-saving* over the world. Too indolent to help on the progress of *this one*, they monopolize forsooth the keys of the *next*; sell hand-baskets for private conveyance to heaven, and extend their commerce even beyond the limits of our civilization, sending to China cargoes of bibles and opium, and to the Cape of Good Hope and the Isles of the South seas, as Missionaries, their weaker brothers, who at home might discredit the church, but who well understand the one all essential principle of orthodoxy; "Bring tithes of all that ye have." Harmony dispenses with those massive and imposing gothic structures which exclude at once the light of the Sun

and of Science, and on whose pulpits perch the clerical vulture, owl and bat; spiritual nightmares that brood over the troubled slumbers of the laborer's Sabbath, when men have agreed to rest from the repugnant exhausting toil of civilization, or to suspend their cut-throat competition; then distracting their minds from concerting practical measures for their common relief by wiser social combination, and forbidding them the healthful and necessary relaxations of country excursions, music and dancing, and grateful diversions of the senses and affections; in order to poison their souls with doctrines more malignant than the poison of the viper; doctrines of their essential depravity and of private exclusive salvation. Certainly, the propagandist and the architect of Social Harmony declare on such doctrines, open warfare, an uncompromising war of utter extermination, the same as upon the evil doctrines of nature, the tiger, the hyena and the gecko or the rattlesnake.

But as the venomous reptiles and the venomous doctrines have both equally been facts in their day and influenced the destinies of man, we need not dispute their truth relatively to those who have believed in them, but regenerate at once the organic expressions of our planetary life, and its spiritual creeds, by substituting for the subversive sphere of relations, which gave birth to them and sustains them, the sphere of social harmonies, compatible only with the doctrine that God is good and love is his minister. I shall now quote from Victor Considerant.

Voltaire once said: "If God has made man in his own image, it must be agreed that man has done as much for God."

Under the garb of levity, these words contain a deep sense. Religion always has been, and always will be, a social synthesis; the shadow of humanity on heaven. We need not here pause to develop the historical system of Social and religious correlations, a thesis now elucidated by numerous works, but limit ourselves to some general considerations.

Sometimes a new religious conception identical with a new Social conception, will engender the living reality and produce a social formation in its own image. Example: Moses and the Hebrew Society.

Sometimes a Social formation gradually accomplished or rapidly produced by some greater discoveries will itself engender its correlative religion. Example: The Greek and Roman Polytheism. Another example in inverse movement: the concomitance of religious with social scepticism in Europe since the advent of science and of great industry in the ancient Society. Again: the two orders of phenomena will tend to parallelism by reciprocal reactions. Example: Christianity has proclaimed now 1800 years ago, absolute religious truth upon the earth; the unity of men among themselves and with God. I say absolute religious truth: remark that this formula is in fact as funda-

mental and as true in the pantheist or simply natural rendering of the word God, as in the deistic or theistic acceptations of this word. Conceive God as you will or use any other term that suits the idiosyncrasy of your mind, this formula no less exists in its absolute religious integrity. And why? precisely because it expresses the unity, the absolute Good, the internal and external, subjective and objective harmony of humanity. Humanity will find no religious principle superior to that which formalizes its perfect communion with itself and with the universal life beyond itself: God, or God and His works; the question is here indifferent.

Now after this great religious revelation, identical with the social conception of the organic unity of humanity; what has been seen? From that moment, immediately, the aggression of the idea upon the living reality, in order to recast the latter in its own image.

Under the direct impulsions of Christ, continuing his work, the apostles have tried every thing to constitute the civil church, the christian society, the *omnes unum*. But see: They imagined that the practical condition of the *omnes unum* lay in *omnia omnibus*; communism appeared to them the means of unity, and they launched the Church with such energy in the path of communism that during three centuries, the Christian word, however refractory it found humanity, has not ceased to sound upon this track, and the echoes of this primitive socialism [passing from the Essenes to the Moravians and reproduced among the Jansenists or Port Royalists of the Catholic communion,] have not ceased to reverberate in the Church down to our own days. The Social realization of the religious conception having failed under this first form, confused and rude, what has occurred? Impotent to impel humanity to customs which it absolutely refused to accept, (an attempt which it is truly painful to see now resumed after an experience so immense and when efforts so powerful and so devoted have failed), the new religion being nominally accepted by a society which it could not transform, this society has energetically reacted upon the religion, and in a very short time impressed upon the latter its own image.

The Word of the gospel, the absolute religion of *humanity*, has seen its name, disputed by a thousand anarchical sects, cover a mass of absurdities, superstitions, manias, abominations; political, moral, and intellectual, which *in fact* have constituted the real practical historical religion of society. The density of the darkness is proportioned to the brilliancy of the light. Man is the king of creation. Of all corruptions that of his corpse is the most dreadful: Thus, and this is what I had to show, even in setting out from the Gospel; Barbarism and Civilization have attained by a series of deviations to compose in practical

reality, systems of creeds beside which all analogous monstrosities grow pale. The immense majority of the creatures of God (the elect are the very small number) given over to the pitch-forks of legions of devils, plunged into vats of boiling pitch, submerged in lakes of melted lead, consumed by flames, these frightful tortures renewing themselves without truce or mercy throughout ETERNITY, such has been for fifteen or sixteen centuries, such is still in nearly the whole world of believers, the idea of Hell.

[It is curious to observe that while violence prevailed over morality in Society, and roasting at the stake was in fashion here, these ideas of a quasi material fire, obtained more of the other hell, and as violence yields to morality and the subjective fear and constraint of conscience are substituted by a riper and more intelligent malignity for the objective terrors and constraint of foreign powers; the idea of suffering through the senses is abandoned as unphilosophical by the educated, and that of spiritual tortures take their place: nay, by the latest refinement of theological venom, certain exponents of Swedenborg show us how the wicked, of their own free will and attraction seek the hells, where they continue to practice those vices to which they had here addicted themselves.

But this doctrine is too grossly and palpably borrowed from our common observation and experience, it is only restating in a kind of spiritual slang the fact of that habit, here clearly engendered and sustained by organized public temptation, and the obstructions of false Social relations, which first makes the drunkard the libertine, prostitute, thief, &c., and then confirms them in the same routine, even while they curse the day when they were born and would welcome annihilation as a respite from such fatality.

Swedenborg really considered the hells to mean only the external or sensual principle in man, which was not evil except when in disorder, and his balance between the hells and heavens consisted in the good order of both. It would be exemplified in a man with good appetite enjoying without excess an excellent dinner, enlivened by Social converse—but as soon as excess should commence, Swedenborg would say that the hells were disorderly and in irruption upon the heavens. These nice philosophical subtleties being out of the range of vulgar theology, it is contented to dress up its old Catholic and Calvinist bugbears in Swedenborgian apparel.—Tr.]

Twist it which way you will, whatever light may for a moment flash through, whatever impulse may be communicated to humanity by transcendent characters, every people that wages war and holds to

war as a fact of nature and necessity, if it have a religion, will adore a God of war, a God of armies.

Every people that shall obey masters and shall find this natural ; if it have a religion, will adore a Despot or a collection of Tyrants and favorites in Heaven.

Every people whose persons and properties can be secured and its order maintained only by means of laws sustained by prisons, punishments and executioners, will construct for itself in parallel with these, if it have a religion, some sort of hell with officers appropriate ; for in historical reality, in one word, just as the world is, so will be its heaven and its hell. Mysteries and rigorous disciplines make up the practical form of those creeds which history brings down to us from all the people engaged in incoherent and Subversive Societies. Evidence and Love are the natural characteristics of religion, identical with the Social Synthesis itself, as soon as humanity is in *unity with itself and with the Universal Life.*

Guided by these reflections ; what are the Social characters of the Passional Series, which shadow forth its religious doctrines and forms of worship ?

What is the *mirage* of the Phalanx upon the firmament ?

Answer : The Phalanx, recreating God in its own image, will attribute to him : 1st. the attributes of

Universal Providence,  
Distributive Justice,  
Economy of Means,  
Unity of System,

Distribution of movement by attraction, with tendency to the Serial or arborescent type.

2dly. As abstract principles are unknown in Harmony, but every thing rushes to practical consummation, the above attributes are perceived as incarnate in the Sun, whose action in nature immediately opens the gospels of Science, through which they are scrutinized and confirmed.

3dly. As the Sun is too far off, and too big for us to clasp it to our hearts, with all that devotion and ardent love which it inspires ; and as Harmony is very direct and practical in its worship, God and the Sun must come still nearer, and even within in its very midst. Well, there is Jesus Christ.—True, but He lived so long ago !—The Harmonians are unreasonable.—Granted, but the days of miracles return, and the incarnation is forthwith completed in all lovely persons, so that every baby shall worship its mother, every mother her babe, and every lover the dear ones who more than give us life in making it so beauti

ful! Mothers and infants and lovers, with now and then a father or a friend, and then the artist at his favorite work, are the only people that are unreasonable enough to worship, and they are the only ones that know anything particular about God. Therefore, "Love ye one another," for "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" and to this add, "My Father *worketh* hitherto and I *work*." Reader, inclined to blame "my infantine, familiar clasp of things divine", or who knows not that perpetual miracle wrought by Love in favor of lovers, more wonderful, more beautiful and infinitely more beneficent than all the rest reported by sacred tradition, and wherein the entire universe "doth live and move and have its being," I am sorry if personality expresses to you only what is finite; it is given for a spiritual springing board of suggestions, for the most charming clue of revelation. In our happy human loves, the soul enraptured with such condescension of Deity, does not seek to confine Him to the form He assumes, but freed from the trammels of sense and of intellect, acquires new eyes, new wings, new powers of intuitively appropriating the mysteries, now open secrets, of spiritual and celestial existence, and partakes with all blest spirits in the banquet of universal communion.

#### NOTE 5.—SERIES OF DOMESTIC SERVICE.

Several groups of this Series belong, like the little Hordes, to the Sacred Legion, and are entitled in various degrees to share in its Sacrifices and honors. Waiting at table, though not a severe or unattractive function, still falls under the general principle of the *ennoblement of service*.

"He that is greatest among you let him be as the younger, and he that is chief, as he that doth serve."

"Many that are first shall be last, and the last shall be first."—For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"He that is least in this world shall be greatest in the kingdom of heaven," (or Passionial Series.)

"I am among you as he that serveth."

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

Hence the personnel of this group is dressed and decorated with exquisite neatness and taste, its bearing is at once courteous and dignified, and its discipline of etiquette highly elaborate. A fair proportion of the most beautiful girls of the Society and of the children of rich parents will always be enrolled, and the table service of these groups when

their time of meals arrives will be distinguished by its luxury. Their functions besides, are not simply to supply the material wants of the company, but also their social or spiritual wants. They study to provide each a seat next those whose contact is most enlivening and charming, a function of passional affinities which ranks them in the fairy-hood, which will soon be mentioned. They also come provided with news, and like a band of light horse in an army, are ready to fly to any point where attraction wavers, and by a brilliant sally or the introduction of new dishes or topics, to subject all to the law of charm.

NOTE 6.—ORGANIZATION OF THE TABLE.

ANY Group of persons wishing to enjoy socially one or more meals, either in general routine or on any particular occasion, signify to the chief of the Series of the Refectory, the hour, place and dishes they prefer, also what accessories, such as music or other diversions they desire. This chief then distributes orders in consequence to the culinary series, the series of waiters and to any others whose services may be requested, through their respective chiefs, who make the necessary arrangements, other engagements permitting.

On the culinary groups devolves the composition of gastrosophic harmonies upon the pivotal dishes specified: on the group of waiters, the appropriate decorations of the hall and table, &c., &c.

One of the groups in request on such occasions is that of newspaperveyors, persons who delight in collecting and retailing every sort of interesting information, and who frequent with the newspapers, those tables where they are assured of a welcome.

NOTE 7.—SERIES OF FIELD LABOR.

Here we observe the advantages of combined agriculture in reference to the introduction of steam-ploughs and other machinery not adapted to small and isolated cultures. The whole domain of a township and even of several contiguous townships is laid out so that each variety of soil and location may be planted with the crop that best suits it, according to the deliberative wisdom of the board of agriculture. A vast stretch of level soil unobstructed by fences may be adapted to one method of tillage, justifying all the expense of machines and the employment of the best engineers in their management.

Here also, as in mechanical and manufacturing labors, machines forming part of the joint stock property of the association, at once lighten the labors of the people and increase their profits, instead of forcing them to work longer and harder for less profits, as has been ever the case in the upside down world called civilization, where machinery only assists capital to exploit and victimize labor.

Supposing even that the whole real estate of the association were owned by one man, still so long as labor drew a fixed percentage, say of 5-12 on the whole annual profit, and skill or talent 3-12ths; the more these should be increased by the intervention of machines, the larger would be the award to labor.

The distribution of cultures, irrespective of the aforesaid material considerations, is such as to give the most varied harmonies of aspect, and to bring the different groups engaged, into the most pleasant relations of contiguity; sometimes contrasting the rudest with the most delicate, as in the heavy spading required in the ladies' flower-beds

#### NOTE 8.—MECHANIC ARTS.

Here we shall digress a little from the plan of this section, to introduce the actual movement of association among the Mechanics of France. There existed by reports some months ago, 250 such associations in Paris, and many in other cities of Europe. These are the germ series, preparing themselves to be constituent elements of Integral Societies.

### VISIT TO THE LEATHER DRESSERS OF PARIS,

BY VICTOR HENNEQUIN,

REPRESENTATIVE OF THE PEOPLE.

*Translated from the Democratie Pacifique.*

On Monday, the 8th of September, 1851, one of our colleagues, Michot Boutet, who practised the trade of a joiner before that of a representative; accompanied us, with one of our friends, to the Association of Leather Dressers, Rue de la Terrasse 40 aux Batignolles.

Crossing the front of the building where the offices are kept, and next through a garden agreeably planted, we reached the great workshop adorned with hides, fawn colored, black, varnished, smooth or grained. Strong men, several of whom are stripped to the waist, here are busied in the fatiguing exercise of scraping the hides with the backs of their knives.

We are received cordially, even joyously, and from our entrance we feel ourselves in friendly sympathetic relations with these children of toil. The workmen of Paris, and especially the laborers whom association has emancipated, have found by inspiration the true tone which belongs to the relations of free men: no ceremonious humility or flattery; neither on the other hand, stiffness or rudeness. It is dignity, frankness, and fraternity, marvellously combined.

After our arrival, most of the laborers continue their function. Some

suspend it ; conversation is mingled with the sounds of the work. Several associates undertake our conduct, and afterward comes up the agent of the Association, citizen Letellier—(social reason now goes by the name of Letellier, Moulin & Co.) Here is what we learned in conversing with them :—

The Association of Leather Dressers has always since its foundation occupied the same location at the Batignolles. It has in Paris, Rue du Renard St. Sauveur No. 7, an additional store for retailing its wares. The Association dates from the 1st of January, 1849. Seventy-four laborers, then leaving the workshops of the bosses, asked of the principle of association, liberty, dignity and security for the future. When men would associate, labor and intelligence do not suffice ; money is needed to lodge them, to purchase tools and first materials ; finally to live while awaiting returns of their investment.

In separating themselves from the bosses, the leather dressers separated themselves from Capital ; they escaped its dominion, but at the same time renounced its services—services too dearly paid for in the old industrial organization, and yet indispensable.

To constitute a social capital, (the government having refused to the leather dressers any participation in the funds voted by the constituent assembly in favor of associated laborers,) it was agreed that each associate should contribute to the value of 100 francs, either in specie or in tools or materials.

Seventy-four workmen realized this condition, though imperfectly ; for instead of 7,400 francs, they could hardly bring together 3,300 francs in tools, and 2,700 in cash. This sacrifice, insufficient for the needs of their business, was enormous for simple laboring men. By such contributions, rendered by their statutes one of the conditions of admission for every new associate, the manufacturers of leather have painfully created a capital which has permitted them not to commence brilliantly, but modestly, to make the most necessary acquisitions, and to overcome the distrust which at first met them in the market. Workmen without a boss, commencing without funds ; how can they pay ? Thus all credit was at first absolutely refused to the associates ; they could not obtain a single hide unless they gave the money with one hand as they took the hide in the other.

All the associations have had to struggle at once against commercial and political distrust. Their members are accused, and with reason, of being thorough-going republicans—an accusation which, as we all know, now compromises one seriously.

The leather dressers have not, however, suffered much from the police. Two overhauls, which revealed nothing, have been the only attain against their security.

As to commercial prejudices, they overcame them by regulating the extension of their business upon their resources, by paying always in ready cash; but the necessary capital was created only by heroic economies. To the first hundred francs they had to add ten per cent. of the product of each man's labor.

The same reserve is made by the mass of outside associates, that is, by the leather dressers to whom the too limited resources of the association cannot yet actually furnish work, but who have made the necessary contribution, signed its statutes, and though still scattered throughout Paris, are united at heart with it.

These external associates now number sixty-eight. After these, comes a category of affiliated workmen who have not yet become full contributors, but having paid in the sum of 50 francs, are prospective associates with a deliberative voice in the sessions of the body.

While discussing these things we advanced farther into the workshop. Here is the white statue of the Republic, placed under glass; crowns are laid at its feet, a worship the more touching from its disinterestedness. The Republic, that fairy who protected the laborers, has been paralyzed in the execution of its beneficent designs by the wand of a wicked fairy, "The Reaction," whose power is greater for the time being; but let us quietly await the end—" *They lived happy and contented.*" Such is always the last word of the fairy tales.

#### ALLOTMENT TO CAPITAL.

All associates who leave with the society funds exceeding the first hundred francs, which is never returned, receive, the same as other creditors, recognizances or deeds of stock, bearing interest at five per cent. a year, transmissible by endorsement, exchangeable at the depots of the society for products, or money, if the bearer requires its reimbursement.

The sums of ten per cent, withheld from the earnings of each associate to build up the societary capital, are set down to the personal credit of each, and do not cease to belong to him, but cannot be withdrawn by him at less than twelve months' notice, on his leaving the association.

This clause has been introduced consequent upon the embarrassment occasioned a year ago by twenty members who withdrew at once, suddenly claiming the whole sum due to them.

The limitation of their capital has hitherto prevented the association from embracing on a large scale (as they already have on a small scale and experimentally) the kinds of industry intimately connected with them, such as shoemaking, saddlery, the fabrication of trunks and other travelling apparatus. Assure to the association capital, the need-

ful food of life, and development for its excellent organization ; and a number of accessory branches of industry will adjoin themselves to the preparation of leather ; and the same radiation, the same process of annexation and incorporation with related employments, operating in all the branches of labor ; the dependence of the laborer upon the capitalist employer will disappear from our working world, as the chattel slave and his dependence on his master have already disappeared, and the net-work of association will soon have enveloped all human activity.

Labor is rewarded according to the number and the importance of the pieces or jobs. The repartition is not then equal as to sums of money, although it is conformable to the principles of true equality thus found in the 9th article of their statutes :—

“ *Compensation is to be equal for those who labor equally.*”

“ For the just application of this principle, labor will be paid by the piece, according to rates *equitably* fixed.”

The application of this article produces to the leather dresser an average dividend of from 100 to 130 francs per month, or from 3 to 4 francs per day. Thus the associates have not materially raised the prices of labor which they formerly obtained from the bosses ; their pecuniary situation has not yet been sensibly improved.

As to their social situation, that is quite another thing ; the associates, all equal in rights, all masters of themselves, certain that they cannot be arbitrarily excluded from the workshop, draw from this security a sentiment of joy, of noble pride and calm which makes new men of them. Their material situation might have changed also, and the associates divided a larger sum than in their former workshops, had they contented themselves with producing the same quality of work at the same prices, aiming at the number of pieces and rapidity of execution. But association, as we have remarked, not only among the leather dressers, but as a general fact in all the working associations, develops industrial honor to the highest degree. The workingmen attach the greatest importance to the quality of their products. Thus the 16th article of the statutes adopted by the leather dressers reads :—

“ Stamps so made as to avoid every possible fraud, shall indicate to the purchaser the relatively intrinsic value of every article and the name of the Society.”

Such a stamp as this would force honesty even upon the industry of the old society ; in working associations this stimulus produces a double effect, seeing that these unions never lack enemies, both in business and in politics, with whose interests or whose prejudices their very exist-

tence conflicts; they well know how eagerly their weak point is sought. On the other hand, the workmen understand that this association, so opposed, so depreciated, so calumniated, is the safety of the laborer; all the members of working associations feel that they form the vanguard of a liberating phalanx, that they have the charge of souls, that they are responsible for the future. They all possess a deep respect for their work, and are jealous of every sort of spot upon their character, whether industrial or social. They guard each other, they scrutinize the result of their mutual labor. The ordinary maxims of commerce, such as increasing the profit at the expense of the excellence of the product, would seem to them a fraud upon the whole people. To the retribution of labor by the piece they will add a repartition of profits per head as soon as two-thirds of their loan shall be repaid. The external members, who do not take work from the Society, but who contribute to the formation of a social capital, have the right of participation in these profits.

The Association of Leather Dressers completely escapes the accusation directed against several working societies, of having constituted by the association of a certain privileged number, a *collective boss*, exploiting wages laborers by the day according to the common usage of civilization. The Association of Leather Dressers employs only its own members, and all these are solidarily responsible.

#### DIVIDEND OF SKILL.

The system of retribution by the piece, already distinguishes skill, since pieces of different kinds are not worked up with the same facility, and are rated differently. But the efforts of talent and creative energy are more directly excited by this 10th article:—

“In order to excite and to reward the zeal and the intellectual faculties of each associate, the Society shall keep a register of depositions concerning all improvements and inventions which shall be made, the names of their authors, and the pecuniary premiums which shall have been decreed to them.”

The associates are pleased to exhibit before visitors, alike the evidences of their own industrial prowess, and of their fraternal relations with other associations. Here we see a table on which the hides are extended; furnished by the association of billiard table makers. This association also obeys the impulses of co-operative honor: it has sought to distinguish itself in making for its brothers this immense wooden table, the joints of which are hardly visible after long use, although the wood has been constantly saturated with water. Here is a marble table, prepared by the association of workers in marble; marble to dress hides upon! Yes indeed! the perfection and even luxury of in-

struments is a vital condition of industry. The future will prove this well; all the arts will contribute to embellish the workshop.

The associates drew our attention to varnished sides of leather of which they may well be proud—for they are real mirrors. On the left, at the end of the workshop, we see cotton cloths, blackened and varnished for the use of shoemakers, and a powerful stove for drying the varnish. Passing up-stairs, we find in the workshop above, other kinds of work, always connected with the preparation of hides: Most of these labors are fatiguing, but none are repulsive. The smooth tawny hides, as they come from the tannery, do not offend the eye nor their healthy exhalations the nose.

We had not known before visiting the leather dressers, that the hides of beef destined for their industry, are cleft in two throughout their thickness; a mechanical saw passes inside the skin as it is perfectly stretched, and divides it into two layers, the external of which, called the *flower*, is most valued, and the internal, or *crust*, is destined to inferior purposes.

After a glance at the workshop above, the little store of collars, harness, and other articles of saddler's work manufactured by the association, let us continue our mention of the statutes.

#### ORGANIZATION OF LABOR.

We should say, in phalansterian language, that the association of leather dressers forms a series subdivided into *groups*. The regulations in article 5 express the same thing in other terms.

“The association divides as far as possible into as many sections as there are distinct parts in the manufacture of leather and hides.

“It has besides an administrative section composed of such of its members as are not specially producers, such as directors, salesmen, bookkeepers, clerks, superintendents, aids, &c.”

Each section elects by the voice of the majority, both its chiefs and those workmen employed by the day to aid them in administrative functions, which cannot be estimated by the piece. The whole society chooses the general administration. All the officers keep their places so long as they please the absolute majority of their electors. The justice of these dispositions is evident.

Article 7 of the statutes: “A jury composed of all the chiefs of sections and members of the administration, with the exception of the aids, assembles once a week to deliberate upon the social interests.”

What powers has this assembly? Does it finally decide upon great questions, does it govern, does it ordain? Not at all. It proposes, it presents, it reports.

Once a month all the members in full standing, comprising the exter-

nal associates, who have deliberative voices, assemble to deliberate upon these reports.

Who then makes the law among the leather dressers? Every body. Who has created their statutes? Every body—by a consecutive deliberation of five months. The administration exists not to make the law but to apply it; to manage the collective interests, under the control of all, and it is not only through the general monthly assemblies that this control is exercised. There are no secrets in the association; the administration fastens to a nail every day in the workshop an account of its proceedings for that day—of all purchases, sales, payments, &c. Every one reads and judges. We call public opinion to reflect upon this loyal form of government. The view of such acts is calculated to revive in every soul the sentiment of honor and the love of liberty. The chiefs of sections receive as salary not an invariable sum, but the average price obtained by the piece workmen of their section, in whose prosperity they are thus interested. The members of the administration receive the medium or average sum of the retribution allotted to the chiefs of sections.

Assistance to the sick, to invalids, widows and orphans, a principle repeated outside of the associations, in every workshop of Paris, is inscribed in the statutes of the leather dressers, but the feeble resources of a growing society have not yet permitted the amount to be fixed. The association acts fraternally, according to its means, always observing the rules stated in article 5 of its statutes.

“Such associates as may become invalids, widows and orphans, have the right to a regular and sufficient pension.

“These pensions shall be levied upon the profits of the society, and ultimately regulated in one of the chapters of the rules of the workshop.”

“They shall be based upon this principle: the pecuniary resources of a family should be in ratio of the number of its members, and of the pecuniary assistance which they can procure by their own labor.”

#### EDUCATION—PREPARATION OF FOOD.

After the first visit I returned alone to ask some farther information. Was it true that the associates guaranteed to all their children gratuitous education, that they had resolved to admit as apprentices the sons of associates who manifested a vocation for the preparation of hides, and to pay them by the piece as soon as they should be able to prepare them?

I learned that this happy idea was yet only a project, their children being as yet too young and too few. It is besides evident that practical and professional education, not only gratuitous but productive, for

the children, could receive fruitful applications only from the day when several associations practising different branches of industry should have formed amongst themselves a contract of solidarity for the exchange of apprentices; the son of a leather dresser being admitted among the typographers, that of a typographer among the cabinet makers, &c. Otherwise, should each association remain concentrated within itself, recruiting its apprentices from its own families, there would be danger of the crafts becoming hereditary as in ancient Egypt or modern Hindostan, and tending to reconstitute castes, to the great injury of free vocations.

It would not be sufficient merely to admit these exchanges in principle; if the practical education given to children is to be modeled on their instinctive vocations or natural aptitudes, we must encourage these aptitudes and discover these vocations by presenting to the growing generations the spectacle of a great variety of industries, and awaken their slumbering attractions by enticing them to visit the workshops of different associations. Even this idea is only a temporary expedient, acceptable while awaiting the organization of the societary commune or township which would offer to childhood the picture of all the branches of art and industry combined on the same soil.

Yet again; practical and professional education gratuitous and rapidly productive for the children, is among the leather dressers an idea which they reserve for future action. I wished to know whether they had begun to realize another element of the societary order, the collective preparation of food, since industrial association and its recognized advantages soon lead men to perceive the advantages of domestic association. This appears to be the state of things:

There exists a kitchen and a refectory belonging to the buildings of the association where the purchase of provisions by wholesale and their unitary preparation have enabled the workmen who patronize it, though as yet numbering only 15, who are all bachelors, to have two meals and a collation, and half a litre (nearly a pint) of wine each meal, at twenty cents per day.

#### NOTE 9.—CHAMBER SERVICE.

The chamber service is drawn in part from the Vestal choir, who belong like the "Little Hordes" to the Sacred Legion—We should be in error however to judge this service by what is now commonly understood as chamber work. Its dirty and disagreeable offices are entirely avoided by mechanical conveniences with which every room is provided, forming a unitary system of sewerage, such as has even been already introduced in our best built houses and hotels. The whole

area of the unitary dwelling, including its workshops, may be traversed on floors and within covered galleries without touching the soil, and as all garments soiled in work, rough boots and over-shoes, are left in the vestibule, where each person has a private closet for the convenience of making changes, no litter is carried into the chambers. The duties of chamber work will then be chiefly of a tasteful and ornamental character, and each person being served by his or her friends, who of their own choice assume this care; it is evident that a delicate personality, and intelligent appreciation of one's wants and tastes, will take the place of that coarse promiscuous style which now obtains in our servile drudgery.

The author or artist will no longer fear to have the labor of hours or days deranged and even destroyed by the ignorant zeal of a chambermaid for what she calls order, and how pleasant to find one's favorite pictures, flowers, books, &c., recognized, and arranged at once with charm and convenience. How fine a tie these offices provide between the richer and poorer, when education and social refinement have removed all the false distinctions of caste. This extends to all personal services. I here extract from Fourier's "Unité Universelle Tome III.

No Phalansterian in Composite Harmony, (the 8th Social Period) is individually a servant or the possessor of servants, and yet the poorest man has constantly fifty pages at his beck. This state of things, whose announcement raises the cry of impossibility, like all the other features of the Serial mechanism; will be easily explained.

In a Phalanx, the domestic service is carried on like every other function, by Series dividing into groups adapted to each variety of work to be performed. The said Series in their hours of service bear the title of Pages and Pagesses. This has been applied to the servants of kings, it may then be appropriate to *those who serve more than kings, for a Phalanx is God in action. It is the spirit of God since it is composed by the twelve radical passions harmonized by*

PASSIONAL ATTRACTION, MATHEMATICAL JUSTICE, PRACTICAL TRUTH,	}	UNITY OF ACTION.
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To serve the Phalanx collectively is to serve God, and it is in this light that domestic service is considered in Harmony. Were this branch of industry degraded as in civilization, passional equilibrium would become impossible.

To this ideal ennobling of service, is joined a real elevation by the suppression of individual dependence, which would degrade a man by subjecting him to the caprices of another. Let us analyze the mechanism of the collective free service in chamber work.

The Pageesse Delia serves in a chamber group for the right wing of

the Phalanx. She has quarrelled with Leander, she neglects his chamber in her morning visit to that suite of rooms: others will supply her office, he is equally well served, for Egle and Phyllis, two pages of this group, take pleasure in the opportunity thus afforded of a friendly demonstration towards Leander. So again in the stables, if Leander's horse is slighted this morning by one of the pages; another page, one of his friends, or an officer of the Series whose honor is concerned in the perfect fulfilment of its functions, supplies the omission. Thus in each department every one finds himself eagerly served by those who love him; or in their absence, by the mass of the group and their officers, responsible to the Phalanx for those functions which they have assumed by free choice, and who are retributed by dividends from the whole income of the Phalanx, [on whose books Leander finds himself debited for services received in the various departments, as for the regular items of table, lodgings, &c.] Every one may meet in other functions as equals or superiors, those who have waited on them the hour before. Egle served Leander at seven, but at nine there is work to be done at the Beehives, where Leander is one of the latest sectaries, a novice of six months, while Egle who has been practiced here from early childhood, is very skilful, and Leander places himself under her orders.

With such arrangements, none need trouble themselves about domestic service. They have only to make their choice of attendants. Out of twenty grooms in the stable, Leander will find several in friendly intimacy with him through cabalistic affinities in several Series (gardens, orchards, opera, &c.) so that he will never want a friend for the care of his horse, which in all cases will be looked to by the officers of the round. But it is one of the charms of Harmony, to see in the very least branches of service a friend press forward to serve you, and a friend so much more intelligent, because the service of Harmony is very much subdivided and admits to membership in each function only experienced and skilful probationers.

Phyllis and Egle have made up Leander's bed, but they will not brush his coat. They will carry it to the brushing hall where Clytia another friend of Leander's, takes it from his pin (these being ranged in alphabetical order), Clytia in brushing it having found a grease spot, carries it to that wing of the laundry where such matters are disposed of and where it is cleaned by Cloris, still another friend of Leander's. Thus every servant in every department is prompted to every particular act of service by some motive of friendship or love or other tie of affection.

Empassioned service is one of the ties of marriage. Two

spouses in case they are well mated, are for each other what each will find in Harmony in the fifty affectionate servants who surround them, that is to say, every harmonian will obtain in affectionate services the equivalent of what he would obtain at present from a number of wives equally devoted and much more capable than his own.

The industrial cabals of the orchards, gardens, operas, workshops, creating for every one a number of friends, he is assured of finding in all the groups of pages and pagesses some who will affectionately care for him.

The poor enjoy this advantage as well as the rich, and the man without fortune sees many affectionate servants offer him their ministry as if he was a prince, *for it is never the individual served who pays those who serve him.* A page would be ignominiously dismissed from the Series were it known that he had accepted any private bounty from those whom he serves. It is the Phalanx which rewards the corps of pages by a dividend taken from the two lots of labor and of skill, a dividend which this series divides according to custom among its different members in proportion to their approved aptitude and assiduity.

Individual independence is then fully secured, since each page is enrolled in the service of the Phalanx and not of the individual, who for this reason is served affectionately, a pleasure which even the rich cannot procure for themselves in civilization for money, since if you pay a servant handsomely in order to attach him to you, he becomes careless, ungrateful and often treacherous.

This danger is unknown in Harmony, where every one is assured of the friendship of the different pages who shall from preference choose his service with liberty to quit it at their pleasure, and without any pecuniary engagement with him. There is then nothing mercenary or servile in the servitude of Harmony, and a group of chamber work is like all other groups, a free and honorable society which draws on the sum of the product of the Phalanx in proportion to the importance of its works.

#### NOTE 10.—THE COMMERCE OF HARMONY.

Is confined to facilitate exchanges and to mediate between the producer and the consumer from the point at which these cease to be identified in the same association. The merchant is only a temporary factor for the groups in which he is also a joint producer, and it would be considered high misdemeanor and Social treason for him to gain possession of the property in which he trades, and speculate on it for his private advantage. This is a method already practised with entire success by the Turkish manufacturing association of Ambelakia. See Urquart's

“ Spirit of the East.” I now quote from the *Féodalité financière* of M. Toussenel.

Commerce is a function administrative in its very essence. It distributes and does not create. Social wealth is resumed in two terms production and consumption. Production is the first term of wealth, a soil is rich, a country is rich, independently of the labor of man by its nature, its climate, its vegetative power. But man does not produce for the mere pleasure of producing, and to produce more than suffices for his consumption, he must be stimulated by the certainty of exchanging his superfluities for foreign products, whence he will derive advantage and enjoyment. Labor was unknown in the paradisiacal æra as well as at Tahiti at the time of its discovery, because the riches of the soil amply furnished for the consumption of its inhabitants. Production is then the slave of consumption, which renders the value of a product proportional to the demand for it. The mission of commerce is to effect exchanges between the products of different latitudes and of different peoples, to carry these products where consumption claims them, and to establish the balance between the offer and the demand ; to fix the value of products.

The activity of consumption reacting upon production, it is important to favor consumption by all imaginable means, that man may draw profit from all the resources of the globe which God has given him to explore, and consumption is the measure of the prosperity of populations, the indispensable element of the material happiness of the individual. The differences between opulence, comfort, mediocrity, poverty, misery ; are differences in consumption. To energize consumption and consequently production, it is necessary to reduce to the minimum the expenses of transportation ; *i. e.* the remuneration of the intermediary agent charged with carrying products where they are to be consumed. Wherefore in all countries, the establishment and the perfection of the routes of travel by land or water rendering transportation less expensive and more rapid, are justly considered as the first enterprises of public utility. In a well organized society, commerce the agent of distribution, has the right only to a simple commission proportional to the value of the service rendered, and the price of the object delivered to consumption represents the cost of the object, plus the legitimate profit of the producer, plus the expenses of transportation.

The cost of the object and the legitimate remuneration due to the producer are appreciated by just competition, entirely unknown under the present anarchical system. The expenses of transportation and the remuneration due the transporter are fixed by arbitrators. I do not add to this general price the levy of the government tax because in a

well regulated society, this tax is not levied either on production or on consumption, nor on transportation, but upon the general revenue.

The township, as soon as it is organized, draws up its balance sheet every year and levies for the state such proportion of its profits as the State demands. Every tax not levied on this collective profit falls fatally back to the burden of the laborer.

The account of profit and loss for an associated township is not more difficult to establish than that of a commercial house. The custom of taxing the profits has long been maintained in the administration of some important cities of the North, the Hanse towns, Lubeck and Bremen, where loyalty and good faith have presided even to these latest times in the relations of commerce.

In organized society, distribution employs only the number of agents necessary to secure the transportation and storage of products. It gets rid of that swarm of intermediary parasites who now falsify its operations, overcharge products with onerous prices, adulterate provisions and sell them under cost, which does not prevent them from withdrawing with profit by means of bankruptcy. In fine, the agency of distribution wisely organized, replaces falsehood and fraud by loyalty and truth, the complication of springs by simplicity and regularity of functions, waste by economy, and commercial anarchy by order.

Commerce is now neither the docile servant of production nor of consumption. On the contrary it is master and tyrant of both.

Commerce holds production and consumption at its mercy; the talon of capital on their throats, it fixes at its good pleasure the price of production or remuneration due the laborer. It reduces this price to the minimum at the same time that it raises to the maximum that of consumption of which it is equally the arbiter. It buys for three dollars what cost the value of six, and sells for six what is worth but three.

Capital first became the ally of commerce because the profits of commerce were not limited like those of production, because commerce opened the lists to the adventurous knights of fortune and the easiest consciences could there range free. The alliance of capital and of traffic has gradually become a complete fusion and this fusion of two elements in one has doubled the crushing power of each. The preeminence of the commercial element in any society is a certain sign that anarchy reigns in its midst. Capital, in a healthy society, must go to production, that is its natural drift.

Commerce armed with capital beats down the prices of produce, cotton, silk, oil, grains, &c. The producer obtaining no advances, cannot wait as long as the large capitalist, and must therefore sell at the price which the latter allows him. The capitalist immediately buys

up the produce and then raises the price; he has a thousand means for that. Then the manufacturer who has need of silk or cotton for his fabrics, or the baker who needs flour to make bread, buys at the price that suits the sole detainer of this provision.

Montesquieu has remarked, that financiers sustain the state like the rope sustains the man that is hung.

#### FALSE PRINCIPLES OF CIRCULATION.

*Shown by examination of the three characters, Factitious plethora, Depressive abundance, Fictitious currency. (A chapter from Fourier.)*

Governments and the people agree that forgers of coins, bank-notes, government or private bonds should suffer condign punishment.

It condemns to the same punishment, the counterfeiter of bank-notes or of specie. A wise precaution, but why does commerce enjoy this right of false money, whose exercise would conduct other citizens to the gallows? Every note of exchange emitted by a merchant, may be eventually false money, for it is very uncertain whether it will be paid. All who meditate bankruptcy flood the circulation with their notes without having any intention of paying them. They have in fact forged and disseminated false money. Will it be objected that other citizens enjoy the same privilege, that a proprietor has like a merchant the right of giving his notes into the circulation?

It is not so. A proprietor has not this faculty. A right is in fact illusory when it cannot be exercised. Witness the constitutional right of the people to the sovereignty. Despite this magnificent prerogative, they cannot even get a dinner unless they have money in their pockets. The pretension to a dinner is however a much smaller affair than the pretension to sovereignty. Thus many rights exist on paper but not in reality, and their concession becomes an insult to him who cannot obtain rights a hundred times smaller.

Such is the situation of the proprietor or farmer as to the emission of notes of exchange.

He has the right to emit them as the plebeian has the right to pretend to sovereignty, but the possession of a right and the exercise of it are two very different things. If the farmer would emit such notes, he finds none to take them without security, and he is treated like a man who would circulate false money. The concession of a mortgage on an unencumbered domain is exacted of him and usurious interest besides. At this price his notes become negotiable, they become money of real value and not fictitious like that of a speculator, who by his privilege as a commercial man, finds means to emit notes for \$200,000 when he does not own the hundredth part of it, not \$2000 to give as security for the notes he has put into circulation.

Here let us signalize the deception of governments which allow themselves to be excluded from a faculty which they grant to stock brokers. Let us see how it stands :

	Security.	Value emitted.
The merchant;	\$2000:	\$200,000.
The treasury;	\$2,000,000:	\$200,000,000.

If a merchant possessing but \$2000 of real security, is authorized and protected when he chooses to emit notes to the value of \$200,000 ; if he enjoys this privilege without the law having the right to enquire into his employments, his means of security ; the treasury ought in proportion to possess the right of emitting \$200,000,000 when it presents a real guarantee of two millions. A government however, taking such liberties, will lose its credit, will fall a prey to political commotions, and yet it will have only used the same commercial privilege as those speculators who often own not even the hundredth part of the amount to which they issue, and are actually insolvent.

It will be replied that these intriguers know how to persuade fools and win their confidence. This is to state as a commercial principle that the art of surprising and fleecing, confiding people, ought to enjoy all protection and that this protection ought to be exclusive for the merchant without extending to the government.

I do not pretend that it ought to be accorded to either, but that it should be forbidden to merchants as well as to governments.

It results from these observations that the merchant enjoys the privilege of raising money on paper or notes of hand, an act equivalent to forgery, for which other classes of men who fleece the public are sent to the gallows ; and that the civilized system of commerce legalizes and protects fraudulent competitions.

To the reproach of false money and the licence of its emission, it will be answered as to the other heads of accusation, that merchants are needed to effect the circulation and that if these agents are obstructed, relations become impossible, and a State beholds its public credit destroyed and all the branches of its industry endangered.

It is very true that commerce has the property of riveting our fetters when the social body pretends to resist. As soon as an administrative measure is troublesome to the machinations of commerce, it tightens credit, paralyzes the circulation, and it results that the State aiming to remedy one vice, has only created new ones.

This effect is designated under the name of Repercussion.

This danger is cited to establish the principle: let the merchants alone ; their full liberty is the guarantee of the circulation : a very false principle, since their full liberty engenders all manœuvres prejudicial

to the circulation; as stock-jobbing, monopolies, bankruptcy and others, whence result the two characters:

7th. Fictitious plethora

8th. Depressive abundance.

Let us examine the influence of these two characters against the circulation.

Commerce does not often adhere to the third method mentioned, it intrigues by monopolies and stock jobbing, and establishes a fictitious scarcity of those articles with which the market is least stocked. In 1807 a stock jobbing manœuvre suddenly raised the price of sugar to five francs in Paris during the month of May, and this same sugar fell to two francs in July, although no new supplies had been received, but stock jobbers had been outwitted by a piece of false news which brought down sugar to its true value by putting an end to the intrigues and fictitious panic about scarcity. They are raised every day about articles which are cried up without there being any real scarcity. In 1812 when the harvest was secure and the monopolizers deceived, immense quantities of grains and flours suddenly issued from their magazines. These provisions were not then scarce and there was no risk of famine had the distribution been wisely effected.

But commerce has the property of gorging itself in anticipation of danger by creating panic fears and fictitious scarcity.

The same effect takes place in case of abundance, where commerce gorges from a fictitious fear of superfluity. In the first case it operated positively by buying up and subtracting provisions from consumption; in the second case it operates negatively by not buying them at all until they fall to so low a price that the farmer cannot make his expenses. Hence the 8th character: Depressive abundance.

Commerce answers that it is not incumbent on it to buy when it can anticipate no profit and that it will not commit the folly of loading itself with grains which are not likely to rise in value, when it can employ its capital to better advantage in objects whose scarcity, easily increased by monopolies, promises profit.

Here are convenient and amusing principles in a social system which talks only of mutual guarantees. Commerce may then dispense at its pleasure with its service to the social body. It is comparable to an army which should be authorized to refuse to fight when there was danger, and to serve only its own interest without taking that of the State into account. Such is our mercantile policy, stipulating for engagements in a simple method by which one party only is bound.

If commerce be permitted the enormous distraction of capital which

it levies on agriculture, it ought to be under condition of a compound service adapted to reciprocal benefits. There is no longer reciprocity if commerce in the cases of foreseen scarcity carries off and keeps out of market the provisions purchased a moderate price, and if in case of abundance it makes neither advances nor purchases of the laborer.

Among the engagements, and functions of commerce in the sixth social period, of *societary competition*; are anticipated provisions, and the storing of warehouses in seasons of abundance. It will buy in the years of fertility for the need of the years of scarcity.

Thenceforth abundance is never depressive, it never causes provisions to lose their value and is never a misfortune to the cultivator.

In 1820 wheat fell below three francs per measure, in several countries where the cultivator cannot cover his expenses and impositions, if wheat is under four francs. This disaster would not have occurred if the commerce of France, profiting by the fertility, had purchased an anticipated provision for the nourishment of thirty millions of inhabitants for six months.

This mass reserved, subtracted from the circulation and safely stowed away, would have sustained the price of the rest of the grain in market. The cultivator would not have been injured by the fall in price and stagnation of sales.

Such is the aim of societary commerce, or compound method, operating against the evils of abundance as well as against those of scarcity, and preventing the inconveniences of both. Our present system operates in an opposite manner, it aggravates the evils of abundance which becomes depressive if it be not counterbalanced by anticipated provisions, and it aggravates the evils of famine, which becomes murderous if not counterpoised by efficient measures to prevent the immoderate rise of prices.

Our system of free competition which effects these two results, is then a compound subversive method, so true is it that our policy with its simplism and speculation of a simple and one-sided character, and in the interests of a single class, always attains only compound subversion or double disaster.

#### INTERLOCKED CHARACTERS WHICH ARISE FROM EACH OTHER.

##### *Distraction of capital; depressive abundance.*

Capital flows towards the unproductive classes; bankers and merchants often complain of no investment for their funds. They have money at three per cent. interest, when the cultivator cannot get it at six per cent., he has to treat with business men who lending nominally,

say at five per cent. really grab sixteen and seventeen per cent. by accessory and indirect charges.

Money is concentrated in commerce, that vampire which pumps the blood of the industrial body, and reduces the productive class to seek aid from the usurer.

Years of abundance become in consequence a scourge for agriculture.

A failure in crops begins to cramp the farmer, the copious harvests of next year consummate his ruin, by forcing him to sell grains in haste and below their real value in order to satisfy his creditors.

Thus the mechanism which distracts all capitals to concentrate them in commerce, reduces agriculture by its counterstroke to groan under the abundance of provisions for which it has neither sale nor consumption, because consumption is inverse, being founded on the caprices of idle luxury and not upon the well being of the producer [who is accustomed to live upon the refuse of his own production and after sending to market the best qualities of every thing.]

Under this system cultivators and farmers are reduced to pray for hail, frost and blight; as in June, 1828, a panic spread through the vine growing districts, the fear of an ample harvest and of *depressive abundance*.

People are so raw in the analysis of trade, as to confound it with manufactures, which it busily perplexes, then levies its tributes. The great merchants speculate at once on the spoliation of manufacturers and consumers, and inform themselves of the scarcity supervening in any article with the view of buying it up, making it scarcer, raising its price and consequently fleecing the social body.

The science called political economy supposes a profound genius in those speculators and brokers, who are but adventurous gamblers or tolerated malefactors. One of the most striking proofs of this was seen in 1826, when in full peace and after ten years of calm there supervened at once a stagnation and congestion the more unexpected, as all the papers were triumphing over the new chances opened to commerce by the emancipation of the two Americas.

What was the cause of this so ill understood crisis? It proceeded from the complication of two characters of our present commercial system, *Plethoric Congestion; Counterstroke of abortion. Congestion* is a periodical effect of the blind cupidity of merchants, who when a market is opened to them, send there at once four times more goods than its consumption requires. Thus our cloth merchants and those of England filled America in 1825 with their wares to such a point that there was enough for three or four years consumption. The result was loss of sales, stagnation, deterioration of stuffs and bankruptcy of

their holders. Necessitated effect of that plethora always caused by the imprudences of commerce and its illusions on the possibilities of consumption. How can a crowd of jealous speculators, blinded by their greed, judge of the limits to be established in exportation ?

#### SPOILIATION OF SOCIETY BY COMMERCIAL PARASITISM.

In the customary details of our civilized commerce, as in other functions, a hundred persons are often employed at a work which would hardly require two or three persons in Associative mechanism. Twenty men would suffice to provision a town market where now a thousand country people repair. We are as crude in respect to industrial mechanism as people ignorant of the use of mills and who employ fifty laborers to bruise the grain which one mill now grinds.

The superfluity of agents is every where frightful, commonly four times the necessary number in all the departments of commerce, and even extending to small towns and villages. The multiplicity of rivals urges them into measures the most insane and ruinous for society; since every superfluous agent is a spoliator of society, in which he consumes without producing any thing.

The more excessive their numbers, the more desperately they compete for the sales which become daily more difficult—for a town which consumed a thousand tons of sugar when it had only ten merchants, will still consume only a thousand tons when the number of merchants has increased to forty instead of ten; (the general population remaining as before.)

Now we hear these swarms of merchants complaining that trade is dull, when they ought to complain of the superabundance of traders; they consume their means in the expenses of seducing customers and in competition, venturing into the maddest extravagance in order to *crush* their rivals. The merchant is not so much a slave to his own interest as may be supposed, he is also the slave of his pride and his jealousy; some ruin themselves for the barren honor of carrying on an *immense business*, others by the mania of crushing a neighbor whose success aggravates them. Mercantile ambition is not the less violent because it is obscure, and if the trophies of Miltiades troubled the sleep of Themistocles, it may be also said that the sales of one shopkeeper disturb the sleep of the neighboring shopkeeper. Hence comes that frenzy of competition, which urges so many merchants to their ruin, and consumes them in unproductive expenses, which ultimately fall back upon the consumer, since all waste is in the last analysis supported by the Social mass, and if a new commercial order (Societary Competition) can reduce to one-fourth, the present number of mercantile agents and mercantile expenses, you will see the price of every article on sale fall

in that ratio, then you will see production increased in ratio of the new demands which this fall of price will excite, and in ratio to the mass of capital and the number of hands restored to culture and the mechanic arts by this diminution of commercial agents.

Abuses arise from each other in Commerce as in Administration. For example, the excessive number of agents causes usury and bankruptcy; a striking proof of this has been seen in the rivalries of lines of travel, which in order to injure each other have been willing to carry travellers gratis. Seeing them mutually lower their prices in the aim of crushing each other, people say; *Presently they will pay us a premium for travelling on their road.* The result of these contests, so diverting to travellers, is the bankruptcy of some of the champions, at a few months distance crushed by each other; their bankruptcies are supported by the public; always interested in the maddest enterprises, which despite their want of success, yield a profit to the bankrupt by the spoliation of his co-associates whom he does not reimburse for the stock they have purchased. Hence the merchants assured of saving themselves in case of reverse, by a bankruptcy; risk every thing to ruin a rival and to enjoy the misfortune of a neighbor; like those Japanese who pluck out one of their own eyes at their enemy's door, in order to make him lose both his eyes by the hands of justice. Those who do not choose to sell at a loss are forsaken by their customers, and thus rendered unable to meet their engagements. Soon both parties are exhausted and obliged to recur to the broker, whose usurious assistance augments their embarrassment and insolvability, and precipitates their bankruptcy.

It is thus that *free competition*, by inducing bankruptcies, provides a constant aliment to brokerage and gives it that colossal enlargement which we witness. Swarms of men under the name of bankers have no other trade than to lend at usury and to sharpen the wars of competition.

They sustain by advances a number of superfluous traffickers who vie with each other in the most absurd speculations. Placed in the mercantile arena to invite collisions, the brokers resemble those Arab hordes which hover round armies and rejoice in awaiting the spoil of the conquered, whether it be friend or foe.

At the aspect of so much fraud and absurdity as commerce engenders, can we doubt that the ancients were wiser than we are, in their contempt for it, and can we ever hope to see any truth or good order reign in our industrial mechanism, until we have reformed the commercial system and invented a mode of exchanges less onerous and less degrading to society?

The Gospel confounds traders and robbers in the same category, "*Vendentes et latrones.*" So thought Jesus Christ, who armed himself with rods to chase the shopkeepers, and said to them with evangelical frankness: "The house of my Father is a house of prayer, and ye have made it a den of thieves;" and afterwards, Saint Chrysostom assures us that a "*trader cannot be pleasing to God;*" thus traffic is excluded from the Kingdom of Heaven, although elect of all other professions are admitted, even one lawyer, namely Saint Yves. [In this, they as aspirants to individual and exclusive riches, only share the condemnation of those who have already attained it; for the rich, as contra-distinguished from the poor, in the social periods of misery, injustice and constraint, find it harder to enter, than a camel, or in other readings a cable, to enter the eye of a needle, and the practical test of whether the rich man loved his neighbor as himself, was for him to sell all that he had and give to the poor.—See the practical repentance of Count Duriveau in Sue's story of Martin or the Foundling.—]

The Greeks, those wonderful minds who knew so well how to paint truth under the veil of allegory, who called Love the Son of Beauty, and caused Minerva to issue all armed from the brain of Jove, to express that the mission of wisdom was to combat error; the Greeks had placed under the patronage of the same God, eloquence, commerce, and robbers; and this God, their Mercury Trismegistus, was besides charged with conducting souls to Hell.

Nature, which does not vary like man in the expression of her sentiments, is no less cruel than Christ, or Greek antiquity in the emblems of commerce which she offers us.

It is the Mistletoe, a parasite plant, which lives at the expense of the tree on which it fixes, which flourishes when this tree loses its leaves,—which has a leaf double like the tongue of the tradesman,—and whose bark contains a viscous sap (glue), fit to catch birds (read dupes) with. It is the Tape worm, a parasite worm, which feeds upon the alimentary substance of man, which weakens and reduces him to nothing.

It is above all, the Spider, that admirable and striking emblem of the shopkeeper, a hideous insect, all claws, all eyes, all belly, but which has no breast, that is no place for the heart! The spider stretches its web like the trader his shop, in all places, in all passages where there are *flies* or *customers* to catch. It retires into a sort of dark cave constructed at the bottom of its net, and whence it sees all that passes outside, as the trader in his backshop behind his *judas*. It constructs its snare in such fashion that it is apprised of the least call by the general shaking of its web, like the shopkeeper by the little bells with which his doors are furnished. The spider rejects the corpse of his victim only

after having sucked all its blood, like the merchant who sends away his customer only after having drained his purse. There are venomous spiders as there are sellers of wine and of tea who poison their merchandise. Finally, in this species, the big ones eat the little ones ! Stage and express lines, railroads, anarchical competition.

The fall of commerce will be one of the most remarkable advantages ensuing on the general adoption of even the lowest forms of agricultural association. The unitary farms will concert with each other to dispense with merchants and to make their purchases and sales directly from each other : They will have abundant stores on hand, since besides their own produce, they will open depots for the small cultivators or proprietors, who not having good barns, good cellars, or numerous servants, will prefer to store at the unitary farm, where they will pay a moderate commission for the guaranty of safe keeping, manutention and sales. The proprietor will besides receive on delivering his produce, part of its value in advance, which will enable him to dispense with those premature sales which deteriorate provisions.

Thenceforth, all the friends of commerce, the legions of merchants, will find their supplies cut off, like spiders which perish in their web for want of flies, when no crack is left for their entrance. This fall of the merchants will be an effect of *free competition*, for they will not be prevented from trading, but no one will trust them, because the unitary farms and their provincial agencies (whose organization is elsewhere described) present sufficing guarantees of truth. The virtuous friends of traffic will have no resource but to beat a retreat, bewailing *the good time of falsehood*, the fine days of philosophical anarchy or mercantile liberty. Their retreat will hasten the formation of trinary depots or triple agencies directed by the ministry of Societary commerce. Concurrence is then fully established between three competitors, each of the three depots will have agencies in the different cities and in the great markets, where they will establish a general correspondence. Every farm will be free to consign either to one of the three depots within convenient distances or to each and all of them at its choice.

Mechanical artisans will generally leave the cities to disseminate themselves among the unitary farms where the workman can vary his labors, alternating them with those of gardens, stables or others, and enjoy an existence as sweet as it is painful in the garrets of our cities, where he slaves from morning till night, through the whole year at the same sort of work, to the great injury of his health.

We are now prepared to estimate the contrast between *inverse com-*

*petition* on which civilized commerce rolls, and *harmonic competition*, which is exercised in the unitary commerce of associations.

*Inverse competition* tends to the reduction of wages and conducts the people to indigence through the progress of industry; the more industry augments, the more the laborer is forced to accept at vile prices a work disputed by so many competitors, and on the other side, the more the number of merchants increases, the more they are drawn to fraud by the difficulty of profits.

A still more salient subversion is the *contradiction between collective and individual interests*. The physician wishes his fellow citizens good fevers, and an attorney good lawsuits in each family. An architect needs a good fire which shall reduce a quarter of the city to ashes, and a glazier desires a good hail which shall break all the windows. A tailor, a shoemaker, wish for the public only stuffs of bad dye and boots of rotten leather, that it may use three times as much for the *good of commerce*. A tribunal of justice thinks it proper that France shall continue to furnish each year 120,000 crimes and litigations, this number being necessary to feed the criminal courts. Such are the necessary effects of anti Social industry or of the upside down world, an absurdity which disappears in the Societary order, where each individual can find his advantage only in that of the entire mass.

#### SOCIETARY COMPETITION.

Which is the antidote of the present custom, effects without constraint or exclusive privilege, great associations which are the basis of all economy.

It renders the Commercial body self-securing, and conditional proprietor of the objects exchangeable. It restores to cultures and manufactures all the capital of commerce; for the Social Body being fully secured against all malversation of commercial factors, accords to them every where full confidence; their operations no longer require considerable sums, and all the currency returns to productive labors.

It restores to these labors three-fourths of the arms now employed in the unproductive functions of commerce.

It subordinates the Commercial Body to public taxes which it now evades.

Finally it establishes in general relations, distributive justice and practical truth, in place of the present duplicity and fraud.

Foreign commerce operates in Harmony by continuous reciprocal consignments between the seaport agencies of the Associations of different countries and zones. It is a mode, the germ of which now exists among our commission merchants proper, and who constitute the honorable exception to the general system of fraud and spoliation.

Other merchants may indeed be individually honorable as even of spiders there are some almost pretty and quite innocent. The foregoing strictures do not apply to them as individuals, but only to the principles of traffic whence none can entirely escape.

As to the internal system of exchanges, whether in one Phalanx, or among those which compose a state; it may be arranged without the necessity of a complex system of accounts and without the use of either specie or bank notes, by a very simple procedure, viz.: Each group in connection with the officers of its department in the district board of industrial censorship, fixes what shall constitute a standard hour or a standard day of its labor, and on the admission of each member, he or she is rated according to their average capacity, or by the number of pieces they execute, where such measurement can apply. Each receives from the chief, at the close of an industrial session, a ticket specifying the amount of labor performed. These hour tickets as they accumulate may be exchanged for day, week, month or year tickets, just as five cent pieces for eagles. Now every group in entering into the structure of a Phalanx, and every Phalanx in combining with others in a State, agrees to the unitary standard of cost and value, and accepts as currency the labor or time notes of other groups or Phalanxes. But as a standard hour of pleasant work at the vintage, will not be estimated as high as a standard hour of ditching and draining, it is necessary that the *relative* cost and value of each kind of labor be established within the Phalanx, so that the group hour tickets of unequal value may be exchanged at the unitary bureau, for hour tickets of an equal and absolute significance, which ratified by the stamp of the Phalanx, constitute a true and unitary currency, both within and outside of the Phalanx. Time and labor alone cost man any thing, Nature supplies every other element of value. It is just that cost only should be the limit of price or criterion of values, as time and labor enter into every human product or acquisition, even into the cost of fruit which is picked up in the woods; so  $COST = TIME \times LABOR$ , is the unitary and universal element and standard of measurement.

This cost being perfectly represented by the labor note, as current or circulating value, and by the goods produced and deposited in the communal depot as fixed value or basis of the labor notes, which represent the details of their actual production, what farther need have we to use the precious metals as currency. They will all return to their appropriate uses in the arts, to whose luxury they will add immensely, and thenceforth *LABOR only will buy LABOR*.

NOTE 11.—SYBILLINE CORPS.—EDUCATION OF CHILDREN IN HARMONY. This education aims to discover and develop industrial vocations, and

especially to encourage freedom and originality of thought and action, that society may profit to the utmost by each new idiosyncrasy of character and discovery of genius. Far from seeking to bend the mind in such, or such a direction, an earnest and curious deference awaits its spontaneous action and proportions the supply to the demand.

EDUCATION IN HARMONY, observes precisely the opposite principles from those which obtain in civilization, to wit:

1st. It operates by attraction or fascination exclusively instead of by compulsion.

2d. It is equal and unitary for all the classes of fortune in Society, and this equality extends to costume, manners and amusements as well as to tuition.

3d. It is indiscriminately proportional to faculties, capacities, and vocations in the different pupils—neglecting for instance in one case all literature, even to reading and writing where the pupil does not demand such instruction, to favor exclusively a mechanical or musical vocation, and this perhaps in the son of a monarch, or of a very learned man.

4th. It economizes the labor of teachers by employing the lever of progressive emulation, in which each class and age powerfully attracts while it instructs the grade below, anxious to be admitted to its superior privileges and uses.

5th. It aims to develop the body before the mind.

6th. It places practice before theory, admitting the latter only after passion or taste have taken the initiative and the pupil's interest has been confirmed by entrance into practical details.

7th. It is exclusively a process of evolution, carefully abstaining from imposing on the pupil any thing foreign to his character or taste.

8th. It combines the play of the intellectual faculties with that of the senses and affections.

9th. It aims to develop many vocations at once, in view of integral development and social equilibrium.

10th. It is strictly allied with productive labor, and enables the pupil in the direct course of his education to pay all his expenses and lay up treasures besides.

11th. Every child or neophyte chooses his own teacher and calls on him for instruction only as he feels the need of it, the teacher not being paid by the pupil, but charging his time, whose value is estimated by the Sybilline group, and paid by the association as one of the elements of the minimum or social charity, which is levied from the general profit before separating the lots as aforesaid. I now quote from the "New Industrial World."

The compass to be followed in the details of Associative education, is the same as in the whole mechanism; the thing is, to form series, whether of functions or of functionaries; there must then be a series of nursery attendants, a series of halls, and a series of children, all three distinguished into genera and species.

Early infancy comprises the two classes of sucklings and the weaned. Each is subdivided, without distinction of sex, into a series of three terms, to wit:

The gentle, or good natured,  
The restless, or troublesome,  
The turbulent, or intractable.

To lodge these two collections of infants, it will require two seristeries, each consisting of three halls at least, with smaller rooms attached for sleeping chambers, separated from the noisy halls, with rooms adapted to the functions of the nurses and attendants, and also of the physicians who visit the children every day, without distinction of rich or poor.

The series of attendants and their aids comprises nearly a fourth part of the active women, and only occupies them a sixth part of the time bestowed upon the care of civilized children, which reduces the service to a twenty-fourth part of the actual time: let us examine.

There are employed each day, for the six halls of the two seristeries of the sucklings and the weaned,

18 attendants in six sessions, relieved every two hours,

6 officers, for inspection and direction.

Total. 24 attendants on duty each day, with an equal number of assistants, who, for the most part, are little girls from seven to nine years old. You often find them very zealous at this age for the care of little infants. The whole force engaged in the care of children, then, is about forty-eight women and young girls.

And as each one's turn comes round but once in three days, the series of attendants with their aids should consist of one hundred and forty-four, furnishing each day one-third of that number. Add to this six superior officers, and here will be a hundred and fifty women for the series of attendants and assistants. This is but a fourth part of the number employed in the same way in Civilization; for a village of eighteen hundred persons contains nine hundred females, of whom six hundred take part in the care of infants.

The care of infants, then, is reduced to a twenty-fourth part of the time and of the hands devoted to it in Civilization, here is a reduction

Of one-fourth in the number,  
Of one-third in the days of service,  
Of one-half in the hours of actual labor.

These three numbers multiplied give one twenty-fourth.

An attendant is not bound to be on hand in the seristery during the whole twenty-four hours, like a soldier on guard, or like the attendants of children in the houses of the rich ; she has only to be present at the hours of active duty.

This service would grow irksome if it took place every day : an attendant need not trouble herself at all about the children during her two days of vacation. The care is constant notwithstanding the changes of attendants, for their series is divided into emulous groups, each practising its favorite system, and admitting none who are not adepts in the said system and passionately devoted to it.

An attendant may, from absence or any other cause, get her place supplied by a colleague. The service of the night does not fatigue her, for there are in the cabinets of the seristery, beds for the attendants who may wish to sleep during a portion of the night comprised between their watches, as from midnight to four in the morning.

An attendant, in Civilization, is scolded and found fault with by those who pay her for this perpetual slavery ; in Harmony, she will be complimented continually by the mothers who come to the seristery to suckle or to see their children, and to admire the good keeping of the mats and cradles.

The series of attendants and their aids receive not only a large dividend, but also great honors ; they are considered as the common mothers, and they hold a distinguished rank in the festivities. Their function offers great opportunities for advancement, for it requires many officers, at least a third part out of the whole number. It requires the combination of all these incentives and facilities for exercise, in order to form a series of sufficient emulation and passionate devotion, for a labor so unattractive in itself.

These attendants are very precious to mothers, in Harmony, who cannot find leisure for the exclusive care of their infants. A mother, in Association, frequents some forty industrial groups, whose rivalries she warmly espouses ; she is pained to be kept away a single month, at the period of child-birth, from these exciting sessions ; and consequently, from the day of her first getting about, she will be very eager to revisit all these groups ; she will have no anxiety about her child, knowing that it receives the very best care in the seristery of the sucklings, where it is tended night and day by expert nurses, naturally disposed and qualified for this service.

Civilization, always *simplistic* in its methods, knows nothing but the cradle for an asylum for the infant. Harmony, which operates in all things according to the composite order, gives him two situations : it lets

## PASSIONAL HYGIENE.

him alternate from the cradle to the elastic mat or hammock. These mats are suspended by their corners so that they form cavities in which each child may nestle without crowding his companions. Nets of cord or silk, placed at regular distances, keep the child in place without depriving him of the power of moving and of looking around him, or of approaching his next neighbor, from whom he is separated by a net.

The hall is warmed to the right degree for keeping the child lightly clad, so as to avoid the incumbrance of furs and blankets. The cradles are moved by machinery, which sets twenty in vibration at once. A single child may perform this service, which with us would occupy twenty women.

The nurses form a distinct series, and should be classed according to temperaments, so far as to be adapted to the children, especially in the case of a change of milk. Indirect nursing is very much practised in Harmony, because it is very lucrative and not fatiguing, and because the Harmonians, more judicious than Rousseau, will think it the part of prudence, when the mother is of a delicate constitution, to give the child a robust nurse; this is like grafting a tree, reinforcing its life from another; nature demands these crosses. Couple a feeble infant with a feeble mother, and you extenuate them both for the honor of a moral reverie. For the rest, great pains will be used to perfect the system of artificial suckling, and to employ it in concurrence with the natural, or by itself. In Association, a mother, however opulent she may be, will never think of bringing up her child isolatedly with herself; the child, in that way, could not receive a fourth part of the care which it would find in the seristery of the sucklings; and all the expense imaginable could not unite with this isolated method the benefit of a corporation of intelligent attendants, *passionately fond* of their work, relieving each other incessantly, in three degrees of character adapted to three corresponding characters in children. A princess could not, by any possible expense, have halls so neatly kept in order, and elastic hammocks, with the immediate vicinity of other infants, mutually serving to divert each other, and classed by correspondence of characters. It is principally in this education of early infancy that we perceive how much the richest potentate of Civilization falls below the means which Harmony will lavish upon the poorest parents and children.

In Civilization, on the contrary, every thing is so arranged that the suckling child becomes the torment of a house which seems altogether organized for self-torture. The child, unconsciously, desires the arrangements which it would find in a seristery of Harmony; in the want of

which he drives parents, servants, neighbors, to distraction by his cries, at the same time injuring his own health.

At the age of six months, when we never think of giving a child the slightest instruction, numerous precautions will be taken to form and refine their senses, to fashion them to dexterity, to prevent the exclusive use of one hand or one arm, which condemns the other arm to perpetual awkwardness; to habituate the child from the cradle to an accuracy of musical ear, by causing Trios and Quartettes to be sung in the halls of the sucklings, and by promenading the infants of a year old to the music of a little band, with all the parts. They will also have methods for adding general refinement of the sense of hearing to musical refinement, to give the children the quick hearing of the rhinoceros and of the Cossacks; and so with all the other senses.

There are pertaining to the five senses a number of perfections, to which the infant will be formed in Harmony. The attendants will have various rival systems of material culture. Hence the Associative child will in three years be more intelligent, more fitted for industry, than many civilized children are at ten, who have at this age nothing but antipathy for industry and for the arts.

The uproar of little children, so distracting now, will be reduced to a mere trifle; they will be very much softened in the seristeries, and the reason is, that peevish characters are humanized by the company of those like them: do we not every day see bullies and cut-throats become very gentle and renounce the massacring humor, when they find themselves in the company of their equals? It will be the same with the children brought up in a seristry of Harmony and distributed through several characteristic halls. I calculate that those of the third class, turbulent and diabolical, will already be less naughty, less outrageous, than the gentle are to-day. And whence this mitigating influence? Will they, accordingly to our moralistic method, have *changed the passions of the little infants*? Certainly not; they will only have developed them without excess, by procuring them the recreation of sympathetic society, the distribution into triple series, into groups of character, (the gentle, the mixed, and the boisterous,) during the two ages of early infancy, comprising the sucklings and the weaned.

What diversion will they offer to these young shoots of depravity? This will be a thing for the attendants to invent. stimulated by the rivalry of methods, they will, in less than a month, have divined the means of quieting children and putting an end to their infernal charivari. For the present I only establish as a principle the necessity of uniting them in bodies, and distributing them by series of age and character, as also the attendants by series of characters and systems. The Series is

always the compass of all wisdom in Associative harmony ; it is the torch which God presents us in the ray of light. To wander from the Serial order is to court the darkness.

The Creator has provided for every thing by very simple methods, whose observance is a guarantee against mistake. Let us then cease to listen to the alarmists who would terrify us with the impenetrability of mysteries. The Gospel has told them: *Seek, and ye shall find*; but in education, as in every thing else, they have preferred to make a trade of arbitrary and repressive systems, rather than seek the system of nature, which, once understood, takes leave unceremoniously of all these civilized methods tending to suppress and change the passions, whether of children or of parents.

As soon as the child can go alone and act, he passes from the class of weanlings into the third class, that of the *lutins*, from two to three years old. If he has been brought up from his birth in the seristeries of a Phalanx, he will be strong enough at the age of twenty-one months, to pass into the third class. Amongst these children no distinction of sexes is made ; it is important to confound them at this epoch, so as to facilitate the development of vocations and the amalgamation of sexes in the same labor. The distinction of sexes would only begin in the fourth tribe, or the *bambins*.

The first business is, to discover the primary instincts ; the child will bite at this hook as soon as it is presented to him. As soon as he can walk, and quit the seristery of the weanlings, the attendants to whom he is committed, and whom we will call Ushers, will be eager to conduct him through all the workshops and industrial reunions which are not too far apart ; and as he finds wherever he goes, little tools and an industry in miniature already exercised by the *lutins* from two and a half to three years, he will wish to mingle with them, to rummage about and handle the tools ; and consequently it will be easy to discern what are the workshops which seduce him, and what are his industrial instincts.

The predominant tastes in children are :

1. The propensity to pry into every thing, to handle every thing they see, to change their occupation constantly.
2. Taste for noisy occupations.
3. Propensity for imitation.
4. Industry in *miniature*, or taste for little tools and workshops.
5. PROGRESSIVE ATTRACTION exerted by the older on the younger.

The sybils will first avail themselves of the propensity of the child to pry into every thing, a propensity so strong in the child of two years. He wants to enter every where, to handle and turn over every thing

he sees. Thus it is found necessary to keep him apart in an empty room, where there is nothing for him to break. This propensity to handle every thing is a natural stimulus to industry; to attract him to it, they will lead him to the little workshops; there he will see children from two and a half to three years old already at work with little hammers and other tools. He will want to exercise his imitative mania; they will lend him some tools, but he will want to be admitted among the children of twenty-six or twenty seven months, who know how to work, and who will repulse him.

The child will obstinately persevere, if this branch of labor is among his natural vocations: then the usher or the patriarch present will teach him some little detail of the work, and he will soon learn to make himself useful in some trifles which will serve him as an introduction. Let us examine this effect in some ordinary labor within the power of the smallest children, such as the shelling and sorting of green peas. This labor, which with us would occupy the arms of a person of thirty, will be entrusted to children of two, three, and four years. The hall will contain inclined tables, in which there will be different cavities: two *bambins* are seated at the upper side, and they shell the peas from the pod; the inclination of the table causes them to roll down towards the lower side, where are seated three *lutins* of twenty-five, thirty, and thirty-five months, provided with special instruments for sorting them.

In all the workshops of Association, the precaution is taken of reserving to the very little children some trifling occupation, such as that of receiving the large peas as they slide down towards the child which he sweeps into the basket. This might be done without him and without loss of time; but then they would lack the industrial stimulus which it is always necessary to present to a *lutin* on his arrival in the workshop, and even to a *bambin* or a *cherub*; for one who has taken no part in the work at two years old, may, notwithstanding, engage in it at three or four.

This stimulus, reserved every where for the different ages, can only be the shadow of an occupation to the *lutin* of twenty-four months, flattering his self-love, persuading him that he has done something, and that he is almost equal to those of twenty-six or twenty-eight months, already engaged in this group, already decked with plumes and ornaments, which inspire a profound respect in the young beginner.

The sybil, who conducts the child from shop to shop, knows how to discern the fitting moment for presenting him to any given labor; he keeps account of what has seemed to please him, observes whether by two or three repetitions the taste is awakened, judges whether it will

be necessary to wait some months, and never insists when the vocation does not declare itself; well knowing that the child will develop at least thirty in the course of the year, it little matters which.

A sybil commonly takes three children round at once: he would have small chance with one alone; but out of three there will be one more adroit, another more ardent, and one of the two will attract the third to labor. He does not take them all three of the same age; besides, he changes them about in the workshops, leaving one at the pea-shelling, and taking away the others who do not readily accept that employment, or one perhaps who has got through with it.

The best incentive for a child beginning its industrial career, will be the impartial criticism, which it never receives from the father or the mother, who flatter the child of two years in all its faults. The contrary will be the case in the associative workshops; children among themselves, will show no quarter, but ridicule an awkward associate without mercy; they will dismiss him with disdain, and he will go weeping to the patriarch, or usher, who will give him lessons and present him again when he is qualified; and as they always provide him with some very trifling, easy labors, he soon works his way into a dozen groups, where his education will go on by pure attraction, and with great rapidity, for that only is learned quickly and well, which is learned by attraction.

Of all the means which can excite a child to industry, the one least known, and most perverted in civilization, is what we may call the *spirit of ascending imitation*; the tendency of every child to imitate others a little older than himself, to defer to all their suggestions, to consider it an honor to be associated with them in any little branch of their amusements. (All labors are amusements for the children in Harmony; they never act but from attraction.

This spirit of ascending imitation is very pernicious at present, because the amusements of a troop of children, left free, are either dangerous or useless. But the free children of Association will only give themselves to productive labors, thanks to the incentives above mentioned.

The leaders whom he chooses naturally, are children a little older than himself; for example:

At eighteen months, he reveres the child of two years and eagerly chooses him for his guide;

At two years he chooses the child of thirty months;

At three years, the child of four years;

At eight, the child of ten;

At twelve, the child of fifteen.

This ascending imitation will be greatly increased in strength, if the child sees children a little older than himself members of groups, and enjoying a merited consideration for their success in industry and study.

The natural teachers of each age, then, are the children a little superior in age. But as children at present are all more or less inclined to mischief and entice each other into it, it is impossible to establish among them an ascending order or hierarchy of useful impulses; this effect is only possible in the passional series, out of which any approximation to a system of natural education is impracticable.

This will be the wonder most admired in the experimental phalanx. The seven orders of children will direct and educate each other, as nature wishes, by the influence of *ascending imitation*, which can only lead to the good of the whole; for if the *Youth* take a proper direction in studies, industry, and morals, they will direct to good the children of the next age (*gymnasians*), to whom they give the impulse; the *gymnasians* will exert the same influence on the *lyceans*, the *lyceans* on the *seraphim*, they on the *cherubim*, they on the *bambins*, the *lutins*, &c. The seven corporations, directed by ascending imitation, will rival each other in excellence and activity, both in useful labors and in social harmonies, although left wholly free. On beholding this prodigy, it will be no longer doubted that attraction is the agent of God, to be developed in the passional series; and that in this mechanism it is truly the hand of God directing man to his greatest good.

Let us conclude our remarks upon the functions of the sybils. So far from flattering or excusing the child, it will be their task to see that he meets with refusals and rebuffs in different groups, and stimulate him to vindicate himself by proofs of skill. A father could not fulfil this duty: he would blame the group which had rejected his child; he would protest that this group was barbarous, an enemy to tender nature. Hence the functions of a sybil require persons of a firm and judicious character, who take an emulous pride in their office, and who, from a corporate spirit, will be interested in the progress of the children in general, and not in the caprices of a few favorites.

No one can obtain promotion in this series, nor in any other, except by the success of the whole. Each sybil is in harmonious competition with his rivals; each may choose the children best adapted to his methods, those whose vocations he can count upon unfolding without delay, whether in full, or only partially; and in this choice of subjects he is guided by the information given by the attendants of the seristry of weanlings, out of which this Third Class come.

The function of usher is of high importance, because it acts upon the most decisive epoch in the education of a child. If the child succeed

well in his industrial *debut*, it is a pledge of continued success for his whole youthful career : once initiated into ten branches of industry, he may soon be into a hundred, and at the age of fifteen, he may understand almost all the cultures, manufactures, sciences, and arts which occupy his own and the neighboring Phalanxes. Let us examine this effect.

A child, were he the son of a prince, may at the age of three years exhibit a taste for the trade of shoemaking, and wish to frequent the workshops of the shoemakers, who are as polite a class as any other in Association. If he be prevented, if his shoemaking propensity be thwarted, under the pretext that it is not a dignified or intellectual occupation, he will acquire a distaste to other functions, and will feel no interest in those studies and occupations which they wish him to pursue. But if he is left to commence as attraction directs—that is, by shoemaking—he will easily be induced to acquire a knowledge of tanning ; of chemistry so far as relates to the various preparations of leather, and then of agriculture so far as pasture and breeding of cattle have an influence upon the quality of skins.

By degrees he will get initiated into all sorts of industry, in consequence of his primitive inclination for shoemaking. It matters but little at what point he commences, provided he attains in the course of his youth to a general acquaintance with all the industry of his Phalanx, and conceives an affection for all the series from which he has received instruction.

This instruction cannot be obtained in civilization, where industry and science are not connected. The scientific declare that the sciences form a chain, each link of which connects with, and leads to, all the others ; but they forget that our isolated relations sow discord among the industrial classes, rendering each indifferent to the labors of the others ; whereas in a Phalanx, each one will be interested in all the series, from connections and rivalries with some of their members, in questions pertaining to gastronomy, to the opera, to agriculture, and so forth. The connection between the sciences then is not a sufficient attraction to their general study ; we must add to that connection the ties arising from the association of functions and individuals, and from a industrial intrigues, a thing impracticable in civilization.

We come now to a very interesting class among the children of Association, namely that which from the age of four years has already learned to *make much money* : I ought to sound abroad this merit, since it is that best appreciated in civilization, with the child as well as with the parent.

The children now under consideration, the *bambins* and *bambines*,

from three to four and a half years, hold a very notable rank in the Phalanx; they form the first of the sixteen tribes of Harmony.

The mentors have the same end with the other instructors, namely, by judicious incentives to direct all the faculties of the child to productive industry and wholesome studies.

The principal stimulus to industry is always the series or trine division. Thus in operating upon the different choirs, they must always be distinguished into three degrees, the *high*, the *middle*, and the *low*, a distinction which we have already seen applied even to the weanlings, both in respect to ages, and to characters. The more we form series, the easier the whole mechanism. The series with four divisions is not less perfect than that with three.

We apply this scale in the first place to the teachers; forming for early infancy a quadruple series, of Ushers, male and female, and Mentors male and female. No one of these preceptors practices indiscriminately upon all characters: each confines himself to that class of children which best suits him, whether by passional affinities already called out, or by industrial inclinations. Every teacher, in his choice of pupils, consults his own sympathies. No one would undertake the charge of a confused rabble, as in civilization. The child, on his side, consults his affinities in the choice of teachers, since the law of reciprocal attraction must be established in education as in every thing else; it would cease to exist the moment that the civilized confusion should be adopted.

The art of developing industrial vocations, is exercised upon the Fourth Class as well as upon the Third; for there are many kinds of industry above the capacity of the latter, and as to which their tastes have not been tried; there are branches of labor which cannot be commenced before the age of ten, and others not before the age of fifteen: until the child shall have attained to the grade of the *cherubs*, or Fifth Class, in which emulation alone will suffice to guide him, there will still be a necessity for artificial methods of development. This leads us to speak of the *harmonic playthings*, which will be a great stimulus to industry with children of these ages: one example will illustrate their use.

Nisus and Uryalus are just bordering upon the age of three, and are impatient to be admitted into the tribe of *bambins*, who have beautiful dresses, showy feathers, and a place in the parades without taking any active part. To gain admission, they must give proofs of their dexterity in various kinds of industry, and to this end they are working with great ardor. They are as yet too small to engage in the labor of the gardens. Nevertheless, on some fine morning, the usher Hilarion

conducts them to the centre of the garden, into the midst of a numerous troop of older children who have just done gathering vegetables; and with these they load twelve little wagons, each one harnessed with a dog. In this troop figure two friends of Nisus and Euryalus two *ex-lutins* who have but just taken the degree of *bambins*.

Nisus and Euryalus are strongly tempted to take hold with them; but they are rejected with disdain, and told that they do not know how to do anything; and by way of trial a dog is given them to harness or some radishes to tie into a bunch; at this they labor to no purpose, and the older ones dismiss them without pity, for children are very severe with one another about the perfection of their work. Their manner is the opposite of that of the fathers, who always flatter an inexpert child, under the pretext that he is too little.

Nisus and Euryalus, thus unceremoniously dismissed, and covered with chagrin, betake themselves to the usher Hilarion, who promises them that within three days they shall be admitted, if they will only practice diligently. Then they see the fine procession of these elegant little wagons defiling, pass them: the little industrials, having finished their task, have taken their sashes and their feathers, and with drums and noisy instruments, march beneath their banner, chanting their loud hymn.

Nisus and Euryalus, disdained by this bright company, in tears step back into the carriage of the usher; as soon as they get home, Hilarion leads them to the magazine of the harmonic playthings, presents them with a wooden horse, and shows them how to harness it to a little chariot; then he brings them a basket of little paper radishes and turnips, teaches them how to form them into packets, and invites them to a repetition of the lesson on the next day; he stirs them up to avenge the affront which they have received, and gives them the hope of being soon admitted to the meetings of the *bambins*.

After this the two children are conducted to some other company, and consigned to another usher by Hilarion, who has finished with them his two hours of duty.

On the next day they will be eager to revisit the usher Hilarion, and repeat with him the lesson of the day before. After three days of this sort of study, he will take them to the group for gathering little vegetables, where they will now know how to render themselves useful, and will be admitted to the rank of applicants or novices. On returning from their work, at eight o'clock in the morning, they will obtain the honor of being invited to breakfast with the *bambins*.

In this way the presence of a mass of children will have attracted

to good two younger children who, in civilization, would follow their elders, only to do mischief with them, to break and pilfer and destroy.

Here remark how playthings may be turned to good account. Now you give a child a chariot, a drum, and on the very same day it will be pulled to pieces, and will be of no use in any case. The Phalanx will furnish him with all these toys of different sizes, but always in circumstances in which they shall contribute to his instruction. If he takes a drum, it will be to get himself admitted among the little drummers, children who already figure in the choreographic manœuvres: and in the same way, the more feminine toys, as dolls and the like, will be made as useful with the little girls, as drums and chariots with little boys, (See Seventh Notice.)

Critics will say that this trifling service of the twelve little vegetable wagons could be more economically performed by one large wagon. I know it; but for the sake of this little economy, you would lose the advantage of accustoming a child betimes to dexterity in agricultural labors, to loading, harnessing, and driving, besides the far more precious advantage of enlisting children in the industrial rivalries which pertain to these small services, through which by degrees they will acquire a passionate liking for the whole of agriculture. This would be a very false economy, thus to neglect the seed-sowing of Industrial Attraction, and the means of developing vocations; a saving as disastrous as that of the reduction of wages by competition, whereby the laborers become the victims of a gladiatorial combat, killing one another in the most approved style of *political economy*, while disputing the opportunities of labor.

#### EDUCATION OF CHILDREN OF THE FOURTH AGE BY THE MENTORS.

One stimulus which cannot be made available in civilization and which is decisive in the Combined Order, is the precocity of certain children. In all departments there are some precocious, either in mind or body. I have seen one who, at the age of eighteen months, outdid in various accomplishments the children of three years. Such children mount to higher rank before the usual time; and this becomes a subject of jealousy and emulation for their fellows, whose company they quit. Civilization cannot draw any food for emulation from this precocity, which Harmony makes useful both materially and intellectually. The premature ascension of a child makes a lively impression upon the ablest of the tribe whom he abandons; they redouble their efforts to equal him, to present themselves as soon as may be for examination. The impulse communicates itself more or less to those who are inferior, and education proceeds of itself by all these little

springs, of which civilization can make no use, because neither industry nor studies are attractive out of the passional series.

Only the Combined Order can present to the child, in all the branches of industry, a graduated outfit, which constitutes the charm of early years, such as a scale of chariots, spades, and other tools of seven different sizes, adapted to the seven corporations of youth. Edged tools, hatchets, planes, are not entrusted to those of the third and fourth age.

It is principally by means of this scale, that we may turn to account the imitative mania which prevails in children; and to strengthen this enticement, we subdivide the different utensils into sub-scales of still finer shades of variety. Thus any implement for the use of the *lutins* (third age) will be of three dimensions adapted to the three degrees of high, low, and middle *lutins*; this must be carefully looked to by those who make the preparations for a model Phalanx.

The same scale is employed in the industrial grades, which are several, as aspirants, neophytes, bachelors, licentiates, and various officers.

In every labor, were it only the tying up of matches, this scale of degrees with their respective signs must be established, so that the child may rise or fall from one degree to another, according to his merit.

The children in Harmony will have the same foible with the parents in Civilization, that is, the taste for gew-gaws, pompous titles, decorations, and so forth. A child of three years will already have at least some twenty dignities and decorations; he may be a licentiate in the group for making matches, a bachelor in the group for shelling peas, a neophyte in the group for raising the *reseda*, &c. &c., with ornaments indicative of all these functions.

They proceed with great pomp in the distributions of ranks, which take place at the parades.

Impatience to be admitted to these dignities, as well as to the three degrees of each choir, is a great stimulus for children; this age, being but little distracted by interest, and not at all by love, is altogether subject to ambition; each child burns to rise from tribe to tribe, from degree to degree, always eager to go before his age, unless restrained by the severity of examinations and of trials. Each tribe gives the candidate his choice of these, for it is a matter of indifference whether the child takes part in this or that industrial group; he has only to prove his capacity in a certain number of groups, which by the very fact of accepting him, attest his dexterity and his instruction. No protection or favor, nothing short of experimental evidence can obtain their assent, since it is necessary to operate and figure adroitly in the func-

tions undertaken. The groups of children being very proud, no one of them would admit an applicant who might expose the group to the raillery of its rivals in the neighboring Phalanxes.

Take, for example, a little girl of four years and a half, seeking admission to the choir of *cherubim*. She will have to undergo nearly the following proofs ;

1. To take part in the music and dances of the Opera.
2. To wash one hundred and twenty plates in half an hour, without cracking one.
3. To peel half a quintal of apples in a given time, without taking off more than the indicated weight.
4. To pick over a certain quantity of rice or other grain in a given time.
5. To kindle and cover up the fire with intelligence and with despatch.

Besides this, they will require of her the certificate of a licentiate in five groups, of a bachelor in seven groups, and of a neophyte in nine groups.

These proofs, which are left to the free choice of the applicant, are required when she wishes to rise from one choir to another ; others are required in order to rise from one degree to another, as from the lower to the middle *cherubim*, and so forth.

The Harmonic education condemns the use of prizes which are given to civilized children and sometimes to the parents ; it employs only noble incentives, more just than the prizes so often conferred by favor. It brings honors and interest into play ; the honor of rising rapidly from grade to grade, and the interest of reaping heavy dividends in several series.

Up to the age of nine years the trials turn more upon the material than upon the spiritual ; and beyond nine, more upon the spiritual than upon the material, which is already formed.

In early childhood, the most important matter at first is to obtain the integral exercise of the corporeal functions, and the simultaneous development of the organs. If a *bambin* presents himself to the *cherubim* they will require of him, besides the special credentials abovementioned, another trial of *integral dexterity*, applied to the different parts of the body ; for example, the seven exercises which follow :

1. Of the left hand and arm ;
2. Of the right hand and arm ;
3. Of the left foot and leg ;
4. Of the right foot and leg ;
5. Of two hands and one arm ;
6. Of two feet and one leg ;
7. Of all four members,

besides an intellectual thesis which, according to the faculties of his age, will turn upon the competency of God alone in the social government, and the incompetency of human reason, whose laws engender only barbarism and civilization, fraud and oppression.

In rising from the *cherubim* to the *seraphim*, or sixth age, the conditions will be still more exacting, both in physical exercises more difficult than those preceding, and in intellectual ones on subjects suited to the age of six years.

If in earlier childhood a majority or the whole of the proofs required are material, it is in order to conform to the impulse of that age which is altogether material. In Harmony, the sole study is to second attraction, to favor the exercise of nature with as much care as civilization takes to stifle it.

Since education terminates in the two choirs of youths and maidens, they have no more proofs to undergo in passing into the next choirs of the *adolescents*; but these proofs are gradually prolonged in all the choirs and degrees of childhood; they are the springs which impel the child, impatient to rise, and shamed by any reverse, to a passionate demand for instruction.

The choirs and tribes, even the youngest, are filled with *esprit de corps*, and would not on any account admit an inexperienced candidate. He would be put off from month to month, from examination to examination. Children are very rigorous judges on this point. The affront of a refusal becomes very keen to those who have passed the age of admission into a tribe. After six months respite and reiterated trials, they are, in case of insufficiency, placed in the choirs of half-character. The parents cannot create any illusion about their inferiority, nor praise the gentleness of an idiot child, as they do now. Emulation is stifled at its source, so long as there is no counterpoise to the parent's spoiling his child.

To be consigned thus to the choirs of half-character, although not very flattering, is not offensive, because this class contains many individuals disgraced in the sensual faculties, although they are filled with intellectual capacity. The same class contains also certain very precious *ambigus*, who figure in two characters and form a connecting link, as it were, between them both.

For the rest, in the half as in the full character, the numerous means of industrial attraction preserve all their influence. The mere desire to pass from the aspirants to the neophytes of any group, from the neophytes to the bachelors, is enough to electrify a young child in the workshops, gardens, stables, and manœuvres; there is not so much

need of exciting his emulation as there is of moderating its ardor, and of consoling him for the want of skill which makes him indignant and which he struggles to correct. What a contrast with the civilized children whom we call charring and who, at the age of four have no other talent than that of breaking and soiling every thing, and that of resisting the labor to which nothing but moralism and the lash can turn them!

Thus their lot is so irksome, that they all sigh after *recreation*, a thing which will be ridiculous in the eyes of the children of Harmony; they will know no amusement but that of traversing the workshops and engaging in the industrial meetings and intrigues. One of the prodigies which will be admired in the model Phalanx, will be the spectacle of children never wishing for recreation, but only to pass from one labor to another, and who will have no solicitude except to know what meetings will be negotiated at the evening exchange for the next day's labors, by the choirs of the *cherubim*, from whom the *bambins* take their impulse; for they as yet do not take part at the exchange, and have not the direction of any labor.

The full liberty which is allowed the children in Harmony, does not extend to dangerous licences; it would be ridiculous to let a child of four years handle a loaded pistol. The harmonians do not abuse the word liberty, like the civilizees, who under the pretext of liberty, sanction every imaginable fraud in merchants.

The permission to use fire-arms, dwarf horses, and sharp edged tools, is only granted by degrees, as the child ascends from choir to choir; and this is one of the means of emulation which are put in play to stimulate the child to industry or study, without any compulsion.

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Diogenes says that love is the occupation of the idle; the same might be said of maternal excesses. The beautiful zeal of certain women for the care of the infant, is only the last resource of idleness. If they had some twenty industrial intrigues to follow up, for their interest and their fame, they would be glad to be sometimes delivered from the care of little children, provided they could have guarantees of their good keeping.

Harmony will not commit, like us, the folly of excluding women from the pursuits of medicine and of teaching, and reduce them to sewing and to make the pot boil. It will know that nature distributes talents for the sciences and the fine arts equally among the two sexes, their inequalities in single branches counterbalancing each other; the taste for sciences being more especially adapted to men, and that for the arts more especially to women, in about the following proportion.

Sciences, men two-thirds, women one-third.

Arts, men one-third, women two-thirds.

Agriculture on a grand scale, men two-thirds, women one-third.

Agriculture on a small scale, men one-third, women two-thirds.

Mentors, men two-thirds, women one third.

Attendants, men one-third, women two thirds.

Thus the philosophers who wish tyrannically to exclude one sex from some particular employment, are like those wretched planters of the Antilles, who, after brutalizing their negroes by cruel punishment, already brutalized enough by their barbarous education, pretend that these negroes are not on a level with the human species. The opinion of the philosophers about women is as just as that of the planters about negroes.

\* \* \* \* \*

Shall we now assist at a recitation! which shall it be—Spelling! Spelling alas! in harmony, is no longer an art, the unitary language of the globe adopting at once the phonotypic vulgarity of spelling every word exactly as it is pronounced—Reading, so far as the mere comprehension of written or printed words is concerned, is by the phonotypic system a mere trifle, the acquisition of a month, which the little bambins are taught in the nursery as a premium on industry in little works such as shelling peas, so that they may read the stories in their picture books about the animals.

Reading aloud or elocution is one of the specialities of talent, and we shall find only the most harmonious and rythmical voices trained to this branch of music, which is one of the fine arts of the stage, of the banquet hall and of the sewing room. The greatest care is observed here to encourage whatever is original or idiosyncratic, in the genius and style of the voice, and only after this has been developed under frank impulsions of passion or personal interest, in extemporaneous addresses and recitations of one's own compositions, will it be permissible to propose the finest models in other styles by way of suggestion or criticism.

Grammar, which is only the metaphysics of language, and bookkeeping, which is only the metaphysics of industry and commerce; both unnecessary to the masses, especially in a refined and honest society, are confided exclusively to a small class of amateurs whose genius takes those directions. Homer was I imagine, little indebted to grammar books for the art of speaking and writing correctly, and it is certain that the Indians Chiefs of this country, so famed for their eloquence, dispensed with them—No child reared in good society has the slightest occasion for them, and a young lady I could mention in Georgia,

who writes beautiful letters, had the grammar book tabooed at school by her sensible father.

As to bookkeeping, it is already recognized as a mere speciality of business. Shall we take the geography lesson? I remember to have spent on a very moderate average two hours a day for seven years of my childhood in committing to memory all the localities of the known habitable world, from line boundaries of states down to villages and creeks; which it certainly did not take seven years more to forget.

In the Passional or attractive system, Geography is taught in part as a branch of mathematics, by problems on the globe connected with navigation, the measurement of latitudes and longitudes, use of scientific instruments, &c., confined to the age and persons for whom such knowledge becomes practically necessary. As to children, their geography is rendered in the highest degree picturesque and fascinating by means of panoramas and dioramas, fantochini mechanisms and dramatic exhibitions, in which after the art of the painter has rendered the atmospheric effects and natural scenery of each country and the architecture of its inhabitants, and the zoological gardens have contributed specimens of its vegetable and animal products; the children themselves, assisted by the sybilline corps, dramatize its Social features in costume, language, manners and customs, &c., introduce all they have been able to find out of its local interests, institutions, history, geology, of its industry, arts, sciences and amusements, all as far as possible, dramatically impersonated.

It will be far easier and pleasanter in this way to compose or create Geography, than it now is to get the most imperfect knowledge and feeblest impressions from miserable task books.

It is, however, in the fields, gardens, orchards, workshops, kitchens, &c., that the stamina of harmonian education is acquired.

#### NOTE 12.—THE FAMILY AND HOME.

“The stately homes of England,  
 How beautiful they stand,  
 Amid their tall ancestral trees,  
 O'er all the forest land!  
 The deer across their greensward bound,  
 Through shade and sunny gleam,  
 And the swan glides past them with the sound  
 Of some rejoicing stream.

The happy homes of England,  
 In their brilliant halls by night,  
 What gladsome looks of mutual love  
 Meet in the radiant light ;  
 There woman's voice flows forth in song,  
 Or childhood's tale is told,  
 Or lips move tunefully along  
 Some glorious page of old."

Yet it is in this same merry England, that Defoe, considering the other side of the picture, and the people who have no such homes, has written " I saw the world busy around me, one part laboring for bread, another part squandering wealth in vile excesses or empty pleasures, and both equally miserable, because the end proposed still fled from them. For the men of pleasure, every day surfeited of their vice, and heaped up work for sorrow and repentance ; and the men of labor spent their strength in daily strugglings for bread to maintain the vital strength they labored with,—so living in a daily circulation of sorrow, living but to work, and working but to live, as if daily bread were the only end of wearisome life, and a wearisome life the only occasion of daily bread." The fine talking and fine writing of champions of the family in civilization, rests on a quicksand. In England, even among the few hundred thousand who are rich enough to enjoy the delights of a home, supposing other conditions favorable, the law of primogeniture confines this to the eldest son, the rest must scatter for their livelihood as soon as they are grown. In this country few escape the same necessity, and for a large part of our people, the family tie is entirely subordinate to the demands of the slave market. Association presents to the home sphere its only chance of permanence and harmony of structure.

It is only the constraint and narrow selfishness of the isolated family which the arrangements of the series will remove. In the groups of industry, which develop sympathies of character through sympathies of pursuit and interest, those members of a family whose dispositions are congenial, will find, in addition to the present foci of union at the table and parlor, multiplied ties ; whilst those who have antipathic characters, being drawn out of each other's way in following freely their respective attractions, will meet only at times and places where some common sentiment unites them.

Here they will no longer either spiritually or materially tread on each others' toes or compromise each others' liberty. In place of the dispersion of families, now necessitated by the narrow sphere of the isolated household, which cannot provide for the interests of the smallest possible nucleus ; the large home of the Phalanx, with its system

of practical education, at once developing the child's attractions, and securing to them a sphere of action, will allow the patriarch of the future society to stand amid five generations of his children.

In all the architectural and other arrangements of the Phalanx, the sacredness of individual or of family privacy is as scrupulously considered in the chamber and parlor, as the requirements of social attractions and corporate sentiment, in the halls, the grand street-gallery, the Cathedral and the Opera.

Such is the answer of the Passional Series to that beautiful aspiration of the soul for a permanent home, a centre of childhood's recollections, of ancestral traditions, of all that now constitutes the charm of the old English manor.

Here, from this happy home, the child will ramble to play under the vine and the fig tree that his father planted, will gather nuts in the forest with which his grandfather's industry has clothed the bare hill-side, and sleep under the venerable oak that towers over the grave of his earlier forefathers. Their names he will view with pride upon the sculptured columns of the great bridge, the water-works, or other permanent and splendid structures, the benefits of which he every day enjoys. These also stimulate his ambition. He would be the worthy child of a noble line; he too, would leave on the industrial battle-field the trophies of his skill and zeal; footprints on the sands of life, that shall in turn speak to the great Future of his work.

#### NOTE 13.—SESSION OF THE COURT OF LOVE.

Here the youth meet, without excluding their elders, to enjoy the society of persons of the other sex with more freedom and convenience than their industrial vocations may have permitted. Here we have also games, tableaux-vivant songs, and the most delicate refreshments. A queen chosen for the night, week or month, presides with a suite of passional officers or fairies.

Here all love affairs are liable to be discussed in that style and etiquette proper to such delicate subjects. Here private contracts are honored, truces or temporary infidelities confessed, mutually assented to and registered; impeachments may be made, defences considered, expiations required and penalties decreed; the most terrible of which is the temporary displeasure of the ladies and exclusion from their society. In order to fix and sustain the highest standard of honor and truth in love affairs, a judiciary is elected exclusively of women, (supreme in the spheres of love and maternity) and in which each of the choirs of

character is represented: those of chastity; of constancy; and of liberty.

The male sex is permitted the influence of opinion but not of voting in the decisions of this court; all minor questions are decided exclusively within the choirs in which they occur.

Common sense in the relations of love, is now the calculation of incomes, expenditures and fashionable circles. Whoever has a taste for the bathos, and delights in critical rumination on what society hides under its great cloak of plausible seemings that is meanest, falsest and most pitiful, will find himself as happy in the chronicles of match-strings, connubial perplexities and divorce cases, as a black beetle under a manure pile. Does not half the coarse wit of our theatres and newspaper squibs consist in ridiculing the folly of being "caught in the noose," while amid our hollow affectation of republican liberty, the most revolting, moral and legal despotism dares without scruple to invade our homes and hearths, to subject whatever is most sacred in the personal rights of women to the inquisition and censorship of its public courts, encouraging treacherous blackguards to vilify the character of a noble woman like Mrs. Forrest by misrepresenting the most ordinary expressions of kindness and hospitality?

Let the disgusting brutality with which this case has been conducted and the outrages to which every woman must submit who claims in all modesty the right to dispose of her own person, open her eyes at last to the fatal impolicy of trusting her rights to male law makers, who have only planned, how to enslave her most effectually.

This falsehood and slavery is precisely the pledge we should desire of truth, purity, and realized poetry in the love relations of the future; since the social relations based upon incoherence of interests and individual selfishness, must present the systematic inversion, in this as in other passions, of the relations existing in a society based on unity of interests and collective devotion.

Marriage has been selected as a special point of attack by certain representatives of the commercial interest, who mistaking Association for a class or party movement for the poor against the rich, and fearing to compromise their popularity by openly opposing the organization of labor, the only subject hitherto urged, have thus sought to substitute a false issue before the American nation. Their choice was a judicious one. The marriage institution, in its civil point of view, is a ground on which civilization is very conscious of its weakness, and will not bear discussion, fearing that its tendencies to licentiousness, already so strong, would upon the removal of existing restraints (which preserve by fear a semblance of order in the hells) plunge it in promiscuous

bestiality. Our position is here pre-eminently that of conservative reform. Whilst deploring the evils now resulting from constraint in the relations of love, and its false dependence on pecuniary interests, the withering of true affections, the false and unhappy marriages, the adultery, the libertinism, and the prostitution with which our civilized cities are rotten, we foresee the change of this inversion to a beautiful, pure, and healthy development, in the serial organization contemplated as our social destiny.

This order, by securing pecuniary independence, as by associating the sexes in those industrial groups to which sympathy of pursuit attracts individuals, will tend to develop that entire sympathy of character and interest essential to constancy, at the same time that its multiplied opportunities of love enable us to dispense with constancy when nature refuses it.

The poverty and coarse manners of the laboring masses, the contracted character of individual enterprise, whose essential of success is the confinement to a single branch, and the prejudice of the small wealthy class against productive industry, now degraded as the sphere of the Pariah, have all combined to exclude woman from a large class of employments in the garden, orchard and vineyard, as well as several mechanic arts and branches of practical science, which are as elegant and attractive as they are useful. In the Phalanx, each branch prosecuted in all its details on the largest scale by the series devoted to it, will invoke the charm of woman's presence, will rescue her health and the bloom of her youth from a premature withering, from sedentary monotony, and the suppression of her passional life, and set her free like a fairy, to mould in the glorious forms of nature that beauty which is ever struggling to express itself in her being.

When it was said to man that he should earn his bread by the sweat of his brow, it was not without having therein provided the bread of his soul. Our spiritual sympathies are linked with our industrial attractions, as the life of the Dryad to the oak which enfolds it.

In the absence of these industrial fascinations, the noblest and most adorable characters among young women often suffer most severely in health and in their passions, from excess of sensibility and preoccupation of spirit, for according to the law of the contact of extremes, the highest type of character discriminates itself into two sections, illustrated even in the same person under different circumstances. One abhors all work that is unimpassioned, and refuses to do anything by physiological prescription or without the coincidence of instinctual or internal with external attraction. The other character feeling no less the sanctity of passion, yet takes the course of devotion; and immolates

its taste religiously before the most repulsive and difficult labors, or those by others neglected, because the unitary passion rules it.

Yet the same character, where no necessity or call for such devotion exists, may be the most fastidious in its selections.

#### NOTE 14.—SERIES OF PATROL.

This is composed only of vigilant and reliable characters, its services being of the utmost importance. Besides the chances of fire or accident within the unitary area (diminished by the methods of gas lighting and of warming by steam or hot water, and by the confinement of fires to the kitchen and engine rooms) we may remember the hint that Eugene Sue has given us in the description of M. Hardy's associative factory, which was destroyed by a mob of poor wretches who could not bear to see their fellow citizens of the same class thus exceptionally elevated and happy, while they were wrestling with misery.

So many outlets and employments of human force exist in America, that there would be less danger from this jealousy, but pretexts and incentives are never wanting among jesuitical instigators, who will find in the immoral happiness of a life in direct contravention of their doctrines, and in whose harmony Love plays freely while *traffic* is enchained; a living satire on their systems of constraint, misery and crime.

Besides acts of violence, or clandestine incendiarism, there is the well known difficulty of preserving fruit from robbery in the neighborhood of towns, and as fruit enters in very large proportion into the associative cultures, it will be necessary to guard all the chief points of attraction, especially at the season when the fruits ripen. Large trained dogs will here render valuable aid, and alarm guns, not charged with balls may be placed at points where any one in passing must strike against a string attached to their triggers.

By locating far from towns and villages we escape all these unpleasant expedients which cannot fail to react unfavorably on the character of those who are compelled to use them; for the idea of having to fight every body, is the meanest thing in the world.

#### CHOICE OF LOCATIONS.

Here the first question which arises, is the desirableness of a city neighborhood as urged by Fourier and generally adopted by Phalansterians, an opinion from which I am forced to register my dissent, supporting it by the following considerations.

To commence societary organization without abundant means and

numbers, industrial capacities and enlightened devotion to their object on the part of the associates, is to court failure; Now if we possess these, we are independent for our industrial resources and amusements and may be considered viable or endowed with the forces of self-motion and organic progression.

It is true that we could not progress so fast in the applications of machinery, afar from the vast machine shops and manufactories, which represent in their various departments, the whole attainment of the past and present. Yet we might convey with us all that is essential to the particular operations in which the society engages, and it remains to consider whether this limited disadvantage in respect to industry be not more than repaid by other compensations.

The advantages of climate and natural production alone, suffice to decide us in favor of the tropics or subtropical regions. The great cities of these regions are not at present, to any considerable extent, foci of mechanical industry with the intervention of machinery.

I attach more value to the harmonies of climate and natural environment, encouraging a life in the open air and the revival of instinct.

Fourier seems to have under-estimated the difficulties of escaping by the guidance of theoretic principles from the routine of civilized habits or morals. This difficulty is augmented by the moral influence of a civilized neighborhood, and it is on the other hand far easier to adopt new industrial and social customs when we begin in a new sphere. Now the sphere of a fine climate is the only one suited to passionate expansion.

The spirit of mercantilism and money getting, with which the civilizees are so profoundly corrupted, may fatally compromise the interior harmonies of a society whose position facilitates commerce, nor will its industrial development be so vigorous in varied production if it is too easy to purchase from abroad.

The mercantile spirit, wherever it enters, falsifies and degrades human character. As soon as people begin to handle money, they become inhospitable, stingy and treacherous, so that on visiting remote mountain sections or islands where money and traffic are rare or unknown, travellers can hardly believe they are among the same race of beings as they had hitherto met with. Hence the advantage of removal and seclusion from the world of old habits, in order to form a new and superior standard of character, without which, our reaction on civilization must be very imperfect, while we fatally compromise our principles, tending back like the Christian Church into the old slough whence we had partly emerged. The distortions and absurd misconceptions of modern Christianity as judged by its own gospels, may

well be a warning to those who accept the development of this gospel confided to Fourier.

An industrial association that must live by its labor, cannot if it would, escape the commercial vortex of a great city like New-York, in its vicinity. It can never extend its sphere of influence or give tone and tendency to the country round, but rather becomes, however prosperous, a mere satellite of the city, and its highest achievement will be a system of guarantees, already foreshadowed in the various kinds of insurance and societies of mutual assistance which exist. Nothing like practical truth or passional harmony can obtain in its social relations, for it will be afraid to call its soul its own, and the hypocrisy generated by the conflict of a theory of passional harmony with riveted habits of moral constraint and falsehood, will only be the more painful and disgusting.

In social affairs, as in lower branches of chemistry; forces act not only in ratio of their quality, but also of their quantity and their proximity, and greater mass overpowers subtler affinities. Now the odyle, nerve current, or practical influence generated by a few-hundred persons, living or rather aiming to live in associative harmony, must be repelled, precluded of expansion, and prevented from acting as a social ferment on the enviroing country if it meet with an odyle of opposite quality, proceeding from hundreds, of thousands or millions of persons connected in the focus of a city, and fully imbued with the principles of traffic; selfishness, duplicity and antagonism.

The odyle of incoherent societies and especially of cities, has a disruptive and vitiating potency, quite as definite as the synthetic and purifying influence of Harmony, and one besides, which the people are better fitted from their habits and education to receive.

Why should we fight against established laws of nature which are as calculable as the tides or currents of the ocean?

We should guide ourselves by that instinct of seclusion which teaches the bird to hide its nest in the forest and brood quietly for weeks over its eggs, that leads the prophet into wild and solitary places, and admonishes all creatures preparing to fulfil some great crisis in their life, to isolate themselves from our world's gabble, and listen to those deep undertones of nature, which like the music of a planetary orchestra, prompt sustain and direct us in the opera of destinies. Let us not insanelly pretend to a force of character adequate to transform at once by our fidelity to a recently accepted theory, the unhappy temperaments and tendencies which ages of error, constraint, misery and perfidy have grafted on us as a second nature, nor mistake our purely subjective aspirations and impulsions towards harmony, for

a practical, disciplined force, ready to remould the external world. In all modesty and common sense, let us make sure of attaining our standard of Social truth, before we talk of determining imitation, and in an enterprise whose grandeur and importance language is utterly inadequate to express, let us not dare to neglect climate, capital, numbers, choice of characters, or any other calculable element of success, while we avoid every unnecessary waste of force in coping with the established routine of Civilization.

Where no large cities exist, a Phalanx of eighteen hundred associates or even of four hundred, will at once become the Social centre of the country, will exert an immense influence, and if successful in its own organic structure, will draw towards itself with irresistible power. Should it on the other hand fail to combine the requisites of success, little or nothing is compromised, *a sacred name has not been taken in vain*, and the principles of science remain sweet and sound in awaiting better opportunities of realization. Is not this more suitable than for every little squad of trafficking moralists, that have never taken one step in the passional distribution of its elements, to call itself a Phalanx, and fling dust in the eyes of the public by pretending to represent the principles of a science which most of its members utterly ignore, and which those who know, either neglect, or repudiate. Again I repeat in the name of THE PHALANX, *save me from my friends!*

Let people associate in any way they please, but why will no other names suit them than those employed by Fourier?

Is it necessary to add, that nothing approximating, however remotely to the programme which I now conclude, has so far as I know of, any existence on our globe?

The Social Science is composed of rays hitherto intercepted by our crude moral atmosphere, and first caught by Fourier through a chasm in the clouds of superstition when they were rent by the passional lightning of a revolutionary storm.

These rays which since have enlightened many minds, possess the organizing property essential to the true Social development of mankind, as the preadamite Solar rays possessed the organizing properties essential to the structure of large lizards and mastodons, and the postadamite rays hitherto, have determined the intermediate grade of disorderly human bodies and incoherent Societies. All these rays may have existed in the Sun from the beginning, and have been communicated in their turn to planets more advanced, but our atmosphere admits them only in graduated proportions as it progressively refines.

## LOCATIONS SPECIFIED.

MOUNTAIN sections of the West India Islands.

Valley of the Rocky Mountains.—About the sources of the tributaries of the Mississippi, for hundreds of miles, fertile soil and delicious climate.

Southern California.—More accessible; and combining the products of the temperate and tropical zones. Such is the abundance of nature, and so scant the population, that they hardly take the trouble to harvest the ripe grain—abundance of game—facilities of market—freedom from insects. The Pacific coast of our continent has generally a finer climate than the Atlantic, and many degrees warmer. As far north as Northern Oregon, grass remains green through the winter, and cattle pasture out. Choice locations abound in this immense country. Whitby's Island, and the environs of Puget Sound, are highly commended.

Mexico; mountains and table-lands above the Terra Caliente.

Nicaragua; similar locations on the Pacific side.

Chili; Northern and middle sections. Paraguay.

The South Pacific Islands.

(I translate from St. Pierre the following pages on islands.)

ISLANDS are more favorable to the elementary development of plants than the interior of continents; for there is none which does not enjoy the influences of all the elements—having around it the winds and the sea, and often, in its interior, level tracts, sands, lakes, rocks, and mountains. An island is a little world in abridgment. Secondly, their particular temperature is so varied, that some are found on all the principal points of latitude and longitude, although a considerable number are still unknown to us, in the South Pacific and elsewhere. Finally, experience proves that there is not a single fruit tree in Europe but grows better in some one of the isles near its coasts than on the continent.

I have spoken of the beauty of the chestnut trees of Corsica and Sicily; but Pliny, who has preserved to us the origin of the fruit trees which grew in Italy during his time, teaches us that most of them had been brought from the isles of the Archipelago. The walnut tree came from Sardinia; the vine, the fig-tree, the

olive, and many other fruit trees, came originally from other isles of the Mediterranean. He observes even that the olive, as well as many other plants, only flourishes in the neighborhood of the sea. All modern travellers confirm his observations. Tavernier, who had so often traversed Asia, said that he saw no olives beyond Aleppo. An English writer assures us, that no where on the Continent are found fig-trees, vines, or mulberries, as well as many other fruit trees, comparable for their size or yield with those of the Archipelago, despite the negligence of its unfortunate cultivators. I could add many other plants which grow only in these islands, and furnish to the commerce of Europe gums, manna, and dyes. The apple tree, so common in France, no where gives fruit so beautiful, and of so many varieties, as on the coasts of Normandy, under the breath of the western sea winds. I doubt not that this fruit, which was the prize of beauty, has also, like Venus, some favorite island.

If we extend our remarks into the torrid zone, we shall see that it is neither from Asia nor Africa that we procure cloves, nutmegs, canella, pepper of the best quality, benzoin, sandal wood, sago, etc., but from the Molucca islands, or others of those seas. The cocoanut tree grows in its full beauty only in the Maldivé islands, and the double cocoanut, which the Hindoos of the Malabar coast held in superstitious veneration, as having fallen from the moon, is washed by the waves from the beach of the Sechelles. There are, even in the Archipelagoes of these seas, many fruit trees, described by Dampier, which have not yet been transplanted into the old continent: such as the *arbre à grappes*. The isles of the South Pacific have presented many unknown trees: such as the bread fruit, and a mulberry of whose bark cloth is made. As much may be said of the vegetable products of the American islands, in relation to their continent. I could extend this observation even to the birds and quadrupeds, which are more beautiful, and of more varied species in the islands than any where else. The most esteemed elephants of Asia are those of Ceylon. The Indians believe them something divine, and pretend, moreover, that other elephants recognize this superiority. It is certain that they are much dearer in Asia than all others. Finally, the most trustworthy and most observing travellers, as

Dampier, Father Du Tertre, and others, say, that there is not a rock in the intertropical seas, which is not distinguished by some sort of bird, crab, tortoise, or fish, found no where else either so varied in species nor in so great abundance. I presume that nature has thus distributed her principal benefits in islands, to invite man to pass there, and to make the tour of the earth. Our conjectures are seldom fallacious, when they are based on the intelligence and goodness of its Author.

From the side of the east, the sunrise first attracted the curiosity of men. There were peoples who directed their course towards this point, setting out from the most southern point of India. They advanced along the peninsula of Malacca, and, familiar with the sea which they coasted, profited by the united conveniences which these two elements present to travellers, by sailing from island to island. Thus, they traversed that great baldric of islands which nature has cast into the torrid zone, like a bridge connecting with ferries, to facilitate communication between the two worlds. When storms or adverse winds hindered their passage, they drew their boats up on some shore, sowed seeds in the soil, harvested them, and awaited more favorable times and seasons to re-embark. Thus travelled the first navigators, and thus the Phœnicians, sent by Necho, king of Egypt, made the tour of Africa in three years, setting out from the Red Sea, and returning by the Mediterranean, according to the relation of Herodotus.

When the first navigators saw no more islands in the horizon, they paid attention to the seeds cast by the sea upon the coasts where they stood, and to the flight of the birds which departed thence. On the faith of these indications, they placed themselves in route towards lands beyond the range of vision. Thus they discovered the vast archipelago of the Moluccas, the isles of Guam, of Quiros, the Society, and many others.

Each invited them to land, by some particular commodity. Some, couched upon the waves like Nereids, shed from their urns streams of sweet water into the sea: thus, that of Juan Fernandez, with its rocks and cascades, presented itself to Admiral Anson in the Southern Sea. Others, on the contrary, in the same sea, falling towards their centres, and rising into hills crowned

with cocoanuts towards the margin, offered to their canoes tranquil basins, filled with an infinitude of fishes and sea birds: such as Woesterland (or Waterland), discovered by the Dutchman, Schouten. Others appeared to them in the morning, amid the azure waves, all brilliant in the sunshine, like that of the same archipelago, which is called Aurora. Others announced themselves at midnight, by the fires of a volcano, like a Pharos, amid the waters, or by the fragrant emanations of their plants; there were none whose woods, hills, and lawns did not nourish some animal of gentle and familiar character, though becoming wild by its experience of men. They saw, flying around them as they landed on its shores, silken-plumed birds of paradise, blue pigeons, kakatoos all white, loris all red. Each new island offered them new presents—crabs, muscles, and other shell-fish, pearl oysters, shrimps, turtles, ambergris, but the most pleasing were doubtless plants. Sumatra showed them the pepper tree upon its shores; Banda, the nutmeg; Amboyna, the clove; Ceram, the sago-palm; Flores, the benzoin and the sandal; New Guinea, groves of cocoanut; Tahiti, the bread fruit. Each isle rose amid the seas like a vase containing a precious plant. When they discovered a tree laden with unknown fruit, they gathered branches of it, and went to meet their companions, uttering cries of joy, and showing them this new benefit of nature. From these first voyages and ancient customs, spread among the peoples the habit of consulting the flight of birds before setting out on a journey, and that of going to meet strangers with the branch of a tree in the hand in sign of peace and rejoicing (as at the sight of a present from heaven). These customs still existed among the islanders of the South Seas, and amongst the free peoples of America. It was by such attractions that, from island to island, the people of Asia arrived at the New World, and landed on the coasts of Peru. They carried there the name of children of that Sun which they sought. This brilliant chimera led them through America, and was dissipated only on the shores of the Atlantic Ocean, but it spread throughout the continent, where some of the chiefs of the nations still bear the titles of Children of the Sun.

## ARCHITECTURE.

THE plans of construction for the Phalanstery were drawn under Fourier's inspection, by M. Colomb Gingembre, many years ago, and met the approval of the French Phalansterian Committee of realization; but the political state of France, and the jealousy of its government, have not permitted them to be carried into execution. These drawings are now in the hands of M. Gingembre, who resides at Cincinnati, Ohio.

Such descriptions as are useful in giving general ideas of the structure of the Phalanstery, are found in the "Nouveau Monde Industriel," and have been translated in the second and third volumes of the "Harbinger."

I subjoin a hint of such architectural unities as may be at once adopted in our cities:

## HOLLOW BLOCKS.

I WILL in this article consider their architecture, their adaptation to the comfort, health, and pecuniary means of working men, equally with those of the rich, and to furnishing homes for a large population.

To refute, at once, chimeras of impossibility, as to the families of laboring men being able to occupy dwellings of the largest size and most commodious structure, forming the area of Hollow Blocks three sided or crescentic, with a garden or lawn in the centre, I might simply refer to Fort Hill, in Boston, and ask how poor Irish families can afford to occupy the old splendid mansions there, paying double rates of interest for them—under their native system, extortion carried out by a set of middlemen, who, renting the houses from the owners, relet them by rooms to the tenants. But, I trust, I shall show how our working men and their families can much better afford to live in first-rate dwellings on the Hollow Block system, than the Irish at Fort Hill. For this purpose, the subjoined indications will suffice, not one of which has been hitherto generally employed on Fort Hill.

I. Elevation of the buildings. This would not be desirable with narrow streets as the only inlets for air and sunshine; but

these conditions are abundantly provided for in the Hollow Block system, giving a good height to each suite of rooms. The difficulty of ascending and descending, to and from the upper stories, may be avoided by the simple adoption of a feature within the buildings like that of our Capitol at Washington—namely, a *central space* open from the ground floor to the dome, around which may be disposed from each story, ropes with pulleys, attached securely above and below to convenient arm chairs, triangular or quadrangular—of a light make, adapted for one, two, three, or four persons at once, sitting side by side, or back to back, and closing in front with slides; furnished with a hand rope with knots from foot to foot, so as to render it easy for a person or party to let themselves down, or pull themselves up. This arrangement may either be adopted to the exclusion of staircases, or in connection with them. In Edinburgh, houses have been safely built to the height of eleven and twelve stories, but with the ordinary ascent by stairs; this breaks women's backs, and confines children within the house. The ascension by ropes and pulleys requires the presence of a porter continually. A large proportion of working men inhabit, at present, houses of one and two stories; the elevation of buildings in the Hollow Block allows a much larger population to the same area of building.

II. Economy of room by the solidity of the structure of the block, for which a single outer wall of masonry suffices. The internal partitions occupy much less room. There are no intersections by streets and alleys, except for carriage entrance, one on each face of the block, communicating with the stables and back buildings.

III. Economy of room, and, at the same time, of great expense, and avoidance of danger from fires, by the establishment in each block of a unitary kitchen or restaurant, where meals of every degree of costliness are prepared by professional cooks and bakers for the service of the block. They may be either extempore or got to order.

Thus we avoid all the vast and vexatious complication of the separate family kitchen; save the room of three or four hundred kitchens thus unprofitably occupied—the expense of sets of kitchen

utensils as often multiplied, and give a far more varied choice of better articles for less money, than the family, cooking for itself, can possibly obtain, since we here combine economy of room with economy of utensils, and purchase groceries on a large scale at first cost. We economize time and labor now employed by the two hundred, three hundred, or more wives and daughters or hired cooks of each family, which a corps of artists will supersede. We economize in health by the superior average quality and preparation of the food. This will apply less to the rich, but it will be made up to them by the diminished expense of what they now enjoy. We economize in fuel, and avoidance of risk, by diminution of the number of fires, and constant attention to those that are kept. This simple provision of a unitary kitchen, besides the manifold advantages above cited, will very considerably augment a working man's income, by allowing his wife or daughter to pursue some directly productive industry, possibly connected with this unitary kitchen system, as one of its agents.

IV. Economy in fuel by hot water pipes circulating through the building. This will at the same time reduce the risk of loss by fires.

V. Economy of light by the general introduction of gas; and what is still more important, a protection of the sight, hitherto so generally and prematurely impaired—by straining the eye with an imperfect light.

VI. Universal and abundant supply of good water, in connection with the noble hydraulic fixtures already completed within the last few years. It will be cheap and convenient in the Hollow Block system, so solid and unitary in all its arrangements, to conduct the water pipes to each suite of apartments, for the use of every family, and give facilities for bathing.

VII. Unitary laundry, with the best machinery, occupying profitably a small number of persons, and redeeming to other productive labor the time of a great number of women.

VIII. Economy of health. Avoidance of doctors' bills and broken constitutions. Poverty in health is an essential and sufficient cause for every other sort of pauperism. In the mechanism of Hollow Blocks, health is preserved by fulfilling the true relations of the human organism with the four elements, earth, air,

fire, and water. With the earth by means of the central garden. With the air by a unitary system of ventilation, in the structure of the dwellings and rooms, abundance of free open space, the absorption of carbonic acid and ammonia, and the emission of oxygen from the numerous plants and trees, with their other healthful emanations. With fire by the unitary flue, gas, kitchen and bake-house system. With water by the unitary pipes, by bath-rooms and the unitary laundry.

It would be easy to expatiate upon the connected harmonies with the vegetable and animal kingdoms which the Hollow Block facilitates, but I will confine myself to a few words upon its social advantages.

It is one of the scandals of a great city, that one rarely knows his next door neighbors, even though they be in character and manners just the people his heart and head would choose for dear friends. The fact is, that in this world spiritualities wait on material arrangements, and that the passions must sue as humble petitioners to the good graces of brick and mortar. Let me control the architecture of a city, of a block, of a house, and I will tell you within a pretty close approximation the morals and manners of its people; for you have allowed me to shape the moulds into which the passional life flows. Now I engage that the Hollow Block shall produce a generous cordiality, and, at the same time, a purity and dignity of social intercourse to which civilization has been hitherto a stranger, and I argue from the following premises. First, every block, or two concentric blocks, will have its suite of public rooms, internally corresponding to its central garden area externally. This suite will be composed of a ball and concert room open every evening, lighted and warmed at the expense of subscribers in the block, music supplied and exercises conducted under the supervision of a committee among the subscribers. They will close at eleven or twelve o'clock with the most inexorable punctuality, and it being fashionable to form musical bands in all circles of society, relieving each other, *con amore*, in the course of the evening—these charming amusements which now cost fortunes, and break down constitutions, will be very cheap and free of access to all. Here, in the presence of woman, we have the harmonic antidote of intoxication

and beastly sensuality, and the public hall of amusement will absorb bar-rooms, grog-shops, and all those organizations of impure sensuality, vice, and crime, which the collective instinct, sentiment and expressed determination of the Hollow Block will repudiate from its midst. I do not pretend that these arrangements may not be imitated among the infected classes of society, who will not at our bidding abandon the habits of a bad life,—that every Hollow Block will be at once free from licentiousness and gambling, but only that the social tide will set in another direction; that new and powerful influences will be brought to bear on the alliance of virtue with pleasure. On certain festal occasions, these public amusements will be conducted with unwonted splendor—free interchange being always permitted with the visitors from other blocks, upon a proper application to the hall committee, who distribute tickets to those who have paid their share of the room expenses. A second public room is adapted to reunions of a quieter order, to conversations, piano music and private singing, with arrangements analogous to those above mentioned for its management.

In connection with the unitary kitchen and restaurant establishment, there will be a large room partitioned off into alcove rooms, capable of accommodating from two to twenty, where parties and friends may order their meals together.

These three public rooms, in connection with the garden, will not only render it much easier and pleasanter to make acquaintance with those who please us, but by this freedom of movement and contact, will produce in a few years the charming result, so charming that I hesitate to name it—but it must follow with a mathematical certainty—OF GROUPING FAMILIES AND INDIVIDUALS ACCORDING TO THE LAW OF THEIR PASSIONAL AFFINITY. Those annoyances which result from the contact of unsympathetic characters, will vanish within the first few years on account of the freedom to move as attraction impels, to seek those who charm us—to avoid those whom we dislike. The large choice now for the first time existing, of equally pleasant locations, and equal material advantage at moderate prices, will remove the barriers of circumstances hitherto obstructing the reunion of those whose characters harmonize—and the Hollow Block will be more and

more each year a sphere of friendship and most enchanting social relations.

To these positive advantages, one might add a long chapter of negative advantages or freedom from the inconveniences, compression, insalubrity, and unsocial qualities which now render so many isolated households, little hells.

But I have given my readers enough to think about, let them study this theme maturely, and then proceed to the Poetry of Action, in Hollow Blocks.

#### RESULTS OF SERIAL ASSOCIATION.

##### —*Industrial Attraction Developed*—

###### *By Material Charms :*

IN the convenience and beauty of the workshops and other places of labor, which the pride of their sectaries, whose capital is there specially invested, will concur with the general interest of the Phalanx to render as healthy and as brilliant, as they are unwholesome and disgusting in our factories, or the mechanics' shops of our cities.

The combinations of capital will here gratify the tastes inspired by an integral education, in environing the labors of utility with artistic harmonies—music, flowers, painting, statuary, and architectural grace.

In the field and garden cultures, by judicious alternation of grain, flowers, fruit trees, grasses, vegetables, vines, &c., on the unitary farm, thus connecting the material picturesque with the moral picturesque in the contrasts and harmonies of ages, sexes, and tastes, blended on each locality by the approximation of groups occupying harmonic positions to each other in the same or different series, corresponding to those in the musical octave, as elsewhere explained in relation to the Cabalist Passion.

###### *Through Ambition :*

By the connection of social rank and the corporate privileges of the groups; with industrial attainment, and the successful examination by a jury of peers, in the functions of each group, before membership is conceded.

Accords of contrasted fortunes in the meetings of rich and poor in the same group, from sympathy of industrial tastes.

Security to the laborer of the profits of his labor without spoliation by employers or exchangers, and the sense of ownership in the stock of all his groups particularly, and of the Phalanx in general.

*Through Friendship :*

By pleasure derived from engaging in *common* pursuits with those sympathizing in character.

By accords with those who, by following a *collateral* branch of industry, leave their co-sectaries free to indulge their special and discriminative tastes, without thereby sacrificing any branch necessary to be filled, but less attractive to them.

*Through Love :*

By intervention of both sexes in different proportions in the various departments, and pleasure derived from engaging directly in mutual interests with the object of affection, or co-operating indirectly to serve her or him.

*Through the Family Sentiment :*

The charm of whose accords is heightened by the union of members sympathizing in common pursuits, whilst the poison of its discords is avoided by the separation of antipathic characters, whose attractions will lead them to different groups.

By the accords of contrasted ages, as between the patriarch and his grand-child, in the labors of childhood, over which the aged preside.

*Through the Cabalist or Centrifugal Passion—Individualism :*

By the enthusiasm created by emulations of groups engaged in similar functions.

By classification of labors in minute subdivisions, allowing to every one the opportunity of selecting and discriminating favorite occupations or special branches of a function, capacities for which are developed in childhood through the emulations of progressive ages.

*Through the Composite or Centripetal Passion—Sociality :*

By enthusiasm created by corporate or mass movement.

By opportunity of combining kindred branches of many functions in reference to a common end.

By opportunity of combining several interests; in schemes of

love, friendship, and ambition, prosecuted during the industrial sessions, which facilitate them all by sympathy in action.

*Through the Papillon Passion of Novelty and Periodical Alternation :*

By enthusiasm sustained by changes of occupation and associates, and prevention of ennui and monotony.

*Y Pivot. Through Unityism=Religion :*

By the consciousness in each person that he is advancing the general interest, and usefully co-operating to the highest ends, at the same time that he is acting out his own nature freely, and advancing his individual interests ; serving God, in the social order.

*Production Increased.*

1. By accession to productive labor, rendered attractive through the preceding conditions,—

Of the rich and refined classes.

The military, land and marine, no longer needed, when the interests of nations are harmonized in the spherical series.

Artificers now employed in manufacturing engines of war and military accoutrements.

Supernumerary exchangers, merchants, bankers, shop-keepers, &c., who will exist only as factors for the producing groups, in which they are interested as members.

The greater number of those now employed in labors of mere necessity, as cooking, washing, &c., who will be spared by the intervention of machinery and mechanical contrivances, practicable only when such business is conducted on the largest scale.

Matrons and other females now employed exclusively in the nursery and other domestic pursuits, who by co-operating in unitary arrangements will gain at least two-thirds of the time so devoted.

Children above the age of four, who will be taught to intervene profitably in minor branches of group industry, instead of diverting the time and attention of adults to suppress their mischievous energies. Youth of both sexes, through the whole period of their education, which combines practice with theory, and physical with intellectual and moral development.

Invalids, restored to productive labors by the system of paying

physicians in the inverse ratio to the amount of sickness in the Phalanx, and by the development in the social and industrial spheres, of those industrial and social attractions whose activity and gratification is essential to health. By the deliverance of the masses from the diseases and premature exhaustion consequent on excessive toil, bad food and unwholesome lodgings; as well as of the exceptional wealthy class from the diseases and premature exhaustion consequent on inaction and sensual excesses provoked by the monotonous routine of their caste,—by the emancipation of women from the narrow sphere of sedentary employments to which fashion now restricts them,—by the diversion of children from gluttony, through attractive corporate occupations, and substitution of practical instruction in the fields and workshops for the hated confinement to abstract studies in the school-room, where the impulses of their nature are tortured and stifled, where their senses, passions and intelligence are inverted and forced to prey upon themselves in all forms of vice. Finally, by the deliverance of all from passional starvation, by the exclusion or inversion of sympathies in the societies of incoherent interests.

2. By discoveries and combinations of science concentered in the serial industry through conciliation of the interests of capital and labor, and intervention of men of science in the labors of the groups, which, conducted on the large scale, invite the introduction of machinery, not only in mechanic trades where isolated operations do not warrant the expense, and in agriculture where the same evil exists in connection with the parcelling of the soil in small patches where fences and ditches oppose continual obstructions to the rapid course of higher powers; but also in the laundry, the kitchen, and other domestic operations, now requiring an immense expenditure of servile labor, which the machinery of grand unitary arrangements will liberate for direct production or creation of the useful or the beautiful.

3. By the greater skill and rapidity of execution resulting from the principle of subdivision carried out in all the departments of industry,—by the stimulus of the direct attraction for the pursuit, squared by the Composite passion in the corporate labor of the groups, cubed by the social ties of ambition, love and friendship,

there gratified, and quadrated by the Cabalist passion, or emulation with contiguous groups: finally, by intensity secured to these in the high tone of health and strength induced by the Papillon passion in the judicious alternations promoting integral development.

4. By greater value in the quality of the product resulting from the above-mentioned conditions, and especially from the specific adaptation of character, capacity, material, and position, to each variety of work; conditions impossible in the isolation of interests. *Example.*—A proprietor, to save the tribute levied by the hordes of exchangers from whom he must purchase on a small scale all that he does not raise himself, will strip the forest from his little farm on a mountain-side, where the interest of the district requires that it should remain to card and soften the blast; and there with immense labor, cultivate some twelve species of grains, vegetables, fruits and vines, of which two or three only are adapted to the soil, perhaps the vine or fruit tree about whose culture he knows and cares least, and which without a wine-cellar and a conservatory can yield him small profit. He may clearly foresee that in a few years the summer's sun and winter's frost will loosen the superficial stratum of soil, and the rains wash it down to the valley below, leaving as the reward of his toils bare rock and shifting gravel-beds,—but what remedy? he must live *now*, he and his family. This mountain-side has fallen to his share in the parcelling off of the earth kingdom by our Lord anti-Christ, Self; he has no money to purchase elsewhere, or even to invest in live stock; he cannot sell but at great sacrifice; and as in all his calculations he is confined to isolated individual effort; wisdom and folly, hope and despair, meet on that rock where he must climb and delve and wear himself out, with the prospect, as advancing years sap his strength and double his toils, and the rheumatism has doubled his body, of claiming a pittance at the parish almshouse. He may console the pains and slights that rain upon his evening years, where ease and honor, troops of friends and sportive children should have clustered round and embowered him, by the reflection that he has done his share in laying waste his fertile mother earth; and that where fair trees waved, and the deer browsed, and the bird and squirrel sported, now

the blast only howls their requiem with his own, and that nature must recommence the circle of her life with the moss and the lichen, toiling back for centuries toward the point she had gained when he found her. Is this an European picture? or must we seek the desolated fields of Virginia? Ask of the dismal wastes that sadden the eye round many a city of our great new country, the results of isolated culture.

*Economies.*

1. Of Labor. By sparing for productive industry the classes cited under head of Increased Production, including those now employed in destruction, in adulteration of products, in unnecessary and parasitical branches of exchange, in minute labors spared by unitary combinations; by the introduction of machinery in new departments; and the saving of thought, invention, &c., employed on what has been already elaborated or discovered, from defect of unitary scientific combinations.

2. Of Material. *Internally*, or within the Phalanx. Substitution of a unitary edifice with sleeping-rooms, halls, workshops, &c., in their respective wings, enclosed within one shell of wall, in place of some four hundred separate dwellings, with their eight to twelve hundred outhouses, none of them comparing either in convenience, luxury, or even in advantages for family or individual retirement with those possible in Phalansterian combination; and most of them, when we consider the life of the people, pestilential hovels; yet all with their four hundred outer walls, four to eight hundred stairways, six to twelve hundred fireplaces, kitchens and cooking utensils, laundry fixtures, &c., &c., built and kept up at a far greater expense than the Phalanstery. This will be located in the midst of its farm domain, and will enclose by its wings, gardens and green-houses. A covered street gallery, adorned perhaps with works of art, encircles and permeates the building; bringing into communication the rooms and halls, domestic or industrial, warmed without the expense, trouble and danger of separate fires, by a unitary ventilation from the vast kitchen range and fires of the laundry and steam-engines, which may at the same time by arrangements of gas works recently discovered and devoid of stench, illuminate the whole.

With these comforts are connected the constant presence of architectural and other artistic beauty, whose sphere the poorest man would enjoy upon leaving his private apartment; and the delicious freshness of a field and garden growth on either side, instead of the compound of pestiferous nuisances which in the European and larger American cities arise from those quarters in which are packed the masses, the *people*, who cannot make expensive arrangements, like the rich, in their wide streets and court-yards, whose care occupies a whole army of servants; but content themselves with removing nuisances as well as they can from within their houses, without regard to ultimate considerations, discomfort being their habitual element.

At the Table we have a pivot combining the four interests, Production, Conservation, Preparation, and Consumption, thus affording the best guarantee that all shall be the best of its kind and provided at the cheapest rate consistent with that excellence. Dishes of three or more degrees of costliness may be provided for different rates of expenditure; and families or other groups, or individuals may make any arrangements with the kitchen department which shall best suit them in respect to dishes, hours, and places where they will be served.

These orders being all included in a general summary, the chief of the commissary department will be enabled to balance with a very close approximation, the supply to the demand; and when the relations of the kitchen to the stable, poultry yard and other unitary interests are considered, it is clear that amid the most splendid luxury, not so much as an apple-paring need be wasted, and that man will thus embody in his societies that divine economy which through all the kingdoms of nature, in their perpetual changes, suffers not an atom to perish. A system of drains, leading from the various sections of the Phalanstery, and from the stables, will unite in a great reservoir, contiguous to the poudrette factory or other agricultural arrangement for employing such material; thus at once saving the whole department of scavenger labor, and presenting the escape of the volatile ammonia, by the chemical action of the gypsum, or other bed prepared for its reception.

In reference to machinery we may observe the facility of

adapting the same power to many contiguous workshops, or other mechanical labors.

An immense source of economies will be opened by the interlocking of interest between the producing classes of the various mechanic trades, and the consumers.

It is not the mere superficial appearance of a pair of boots or a piece of cloth which will prevail with the Sartorian censors, or those of the order of St. Crispin, in the allotment of dividends; but their strength and durability will be rigidly scrutinized. It may be the true wisdom in civilization to manufacture for the trade,—for sale, and not for use; but Association will consider these matters in rather a different light, and a disgraceful loss to the group producing such articles would inevitably result, because the Serial censorship is composed of representatives from the different groups in cabalistic emulation with each other, in which, if one individual should be leniently disposed towards the product of his constituents, the rest will be only the more keenly alive to its imperfections; and the general exhibitions, which are frequent in each Phalanx, will accustom all to a criticism, from whose judgment there can be no appeal. The same principles would prevent adulteration in the groceries, wines, drugs, &c., supposing that under the high intellectual and social culture which all receive in the integral education of the Phalanx, such abominations were possible.

In conservation, it is hardly possible to calculate the diminution of waste, and refinement of quality, consequent on the unitary deposit buildings of the Phalanx or the District, scientifically adapted to the various products of the field or garden, wine-press, or loom, where the great value at stake will direct consideration to the minutest particulars, and to whose care groups will especially devote themselves.

We have already noticed by criticisms of the inverse arrangement, the adaptation of soils and locations to their various specific cultures; and as within the Phalanstery we observe the economy of building material, so on the farm we find it repeated, in the sparing of the toil and expense of interfencing, interditching, and interwalling.

*External economies* will arise from the unitary co-operation of

Phalanxes, Districts, States, &c., in the construction of railroad or other lines of communication, and institutions subserving general interests, avoiding the ruinous competition now existing between private companies; while the same resources concentrated, will secure a luxury and safety impossible with the present means.

*Corollaries from Attractiveness of Industry and from the general Wealth resulting from Increased Production, and vast Economies.*

Guarantee from Society to each Individual, of a minimum dividend, including the physical, and social or moral prerequisites of a healthy and happy existence.

Universal Peace, with harmony of Interests, by exchanges conducted on the principle of continuous consignment, between Phalanxes, Districts, States, &c.,—by social intercourse universalized by the spherical facilities of travel, and by dominance of the sentiment of Unity.

Universal Temperance, combined with permanent and natural intoxication, by substitution of Spiritual for Spirituous stimulants, or the attainment of a wine and coffee point as an habitual state of high health, through our integral development both physical and moral; by varied and attractive pursuits, and the genial influence of sympathetic associations; in place of the artificial and transient anticipations of this state, now procured by exciting drugs at the expense of a corresponding subsequent depression.

Abolition of domestic servitude and all other forms of compulsory serfdom, and substitution of attractive or affectional servitude; resulting from the honorable and attractive character conferred upon all labors promoting the serial Unity; from the recognition of the dignity of man; and from the kindly social relations in which all members of the society will be brought through the harmony of their interests.

Gradual emancipation of chattel slaves with full consent of their masters, who by the introduction of the serial mechanism in the industry of joint-stock plantations, employing from four to sixteen hundred slaves, distributed according to attraction in various departments of agriculture and manufactures, under judicious superintendence; will double their incomes, while educating the slave for freedom, by the development of his character and

talents in the industrial groups, and the social pleasures connected with them. The deficiency of direct industrial attraction, from indolence of temperament and partial constraint, would be supplied by indirect means, such as these :

1. The pleasing novelty of a humanitarian sympathy on the part of their masters, to whose approbation and encouragement they are keenly sensitive.

2. The organization of musical choirs, developing a harmonic germ already existing among them, cheering the labors of their groups and exerting an influence to which they are passionately alive. (A well-managed fiddle on a plantation is worth fifty cow-skins to the product, even as a simple reward of isolated labor, in festive evenings.)

3. The ambition to obtain their liberty, fixed at a stated ransom in divisions of sixths or twelfths, so that a day or a half day in the week may be purchased separately and successively. The natural contentment of the negro, and the delight he already experiences in the new disposition of things, will make him careless on the subject of his ransom, so that in place of the present precautions against escape, it will be necessary for the masters desiring the emancipation of their slaves, to stimulate their ambition by a special intellectual education. The progress of emancipation must, in order to consist with the best interests of both slave and master, require several generations, though the virtual liberty guaranteed by substitution of attraction for compulsion may be realized at a very early period.

Conversion to the ranks of Spherical Unity, of barbarous and savage nations disdaining civilization and constituting its natural enemies ; who have so often baffled the hope of humanity by their chaotic irruptions, destroying the results of ancient civilization at that carysyalis period when the developments of arts and industry had superseded the martial character, and the soil was prepared for the germ of the true society. They will easily be attracted to the serial order, because it will guarantee the composite exercise of those natural rights already possessed by the savage, and lost without adequate compensation by the mass of civilized nations. Such are the industrial rights, of gathering the products of the soil, culture, pasturage, hunting and fishing,—the

social rights of free association according to sympathies of character, unrestrained by artificial castes,—and the pivotal right, of simple liberty, neither invaded on the one side by special appropriation of the goods spontaneously yielded by nature; nor extended on the other, by the elaborations of art, science, and social mathematics. In exchange for this simple liberty, association will offer to them a composite liberty, in which the above privileges will be refined and multiplied by art, science, and the mathematics of the series. The Indian, on being shown the wealth and power of civilization, points to the degraded drudges of our labor, to the hewers of wood and drawers of water; he cannot be brought to see the wisdom of enslaving and sacrificing producers, that capitalists may wallow in bloated and diseased luxury; at least, he thinks such propositions would not secure him the most grateful reception among his native tribe.

Association, in securing with even-handed justice the interests of capital or funded labor, and of actual labor, and inseparably linking them together, will not only extend to all, what civilization can give only to the exceptional few, but will multiply and intensify those blessings in proportion to the numbers partaking of them, through industrial and passional sympathies, precluded by incoherent arrangements, and specific to the serial order.

Immense development of art, or of industry tending to the beautiful, through the unitary intervention of machinery for human labor in the coarser mechanical departments of the useful, and extension to the people of artistic education.

*Corollaries from System of Integral Co-operation among Phalanxes, Districts, States, &c.*

1. Spherical, Vascular, and Nervous System. Mechanical: by roads, packets, carrier-birds, &c., which correspond to the external relations of the earth, air, and water; and Electrical: by magnetic telegraphs and sympathetic clairvoyance, which correspond to the magnetic currents which traverse the globe and connect its parts as a unitary whole.

2. Integral Exploration: appreciation and possession of the earth's animal, vegetable, and mineral treasures. The fractional

knowledge of these, confined to individuals in the societies of incoherence, frequently dies with them: thus the Indians refuse to discover the gold and silver mines known by them in Mexico to the rapacious whites.

There is a class of natural physicians gifted to discover the virtues of plants; but these instincts are suppressed by our false education, which everywhere stifles observation, substitutes for evolution, or true *education*, the arbitrary hammering in of facts and systems through the memory. Thus the class of recognized physicians rely exclusively on certain orthodox compendia for their facts, and disdain as heretical the bastard or spontaneous growth of science, which only with great difficulty and by slow degrees gains adoption, and not then until so complicated with the errors of some purblind system as to neutralize their use. See the history of medicine everywhere. Of what one remedy is the absolute and precise specific range yet generally known? or how can it be, while it remains the interest of physicians to vilify and discredit one another?

The interchange of the beautiful presents of Flora among the nations were a fruitful theme for the poet, and will keep their guardian sylphs or favorite insects actively on the wing through the next century; for Love still binds around the brow of use the bridal circlet of Beauty.

In regard to the animal kingdom, our harmonic relations extend to the smallest fraction of them.

The loathsome, venomous, or destructive characters of a large proportion render them essentially unfit for association with man, and constitute them types of the vicious inversions of human character in the societies of incoherence, whose disappearance they will speedily follow and give place to harmonic creations. Others, as the zebra and ostrich, may become gentle and most familiar friends under a regime of attraction, which substitutes for the lash the flute, and the still more musical accent of love. "When man lives with God, his voice shall be as sweet as the murmur of the brook or the rustle of the corn."

3. Synthesis of the Sciences: systematic co-operation in all departments of scientific labor. However advanced above the brute incoherence that reigns over the lower departments of in-

dustry, men of science still spend the best portion of their lives in combating each other and refuting errors: if their advances, notwithstanding the paucity of their numbers, have already been so grand within the last century, what have we to expect when all the sources of waste shall be prevented by a unitary distribution of functions according to positions and capacities!

4. Unitary Spherical Language, scientifically deduced from the principles of passional expression.

4. Unitary Spherical Church, based upon the love of God and the neighbor, and combining unity of creed and sentiment with variety of form and expression.

The second branch of this Summary, concerning the healthy developments of the affective or social attractions, has been essentially included in the foregoing, and we shall only reiterate the principle that they are all composite and not simple in their nature, having each a material and a spiritual tendency, thus:

AMBITION . . .	{	Glory.
	{	Interest.
FRIENDSHIP.	{	Sympathy of Character.
	{	Sympathy of Pursuit or Industrial Taste.
LOVE . . . . .	{	Bond of the Heart.
	{	Bond of the Sense.
FAMILISM . . .	{	Sympathy of Consanguinity, or tie of Blood.
	{	Connection of Interest, or tie of Household.

The slightest experience proves to us that of the four cardinal affections, Familism alone now succeeds in any great number of cases in obtaining for itself a composite development. Exceptional among the passions, as being a relation arbitrarily determined by birth, and not by the free choice of the individual, it is naturally the least unadapted to societies of human legislation, which are essentially arbitrary and compulsory. Affording to civilization almost its only harmonic character, it is prized most dearly, and it is very natural that Association should be most bitterly opposed by those ignorant and near-sighted persons who have confounded it with its opposite,—anarchical community, and do not see that Familism, as well as all other passions, must receive a truer, higher, and more beautiful development, in an order which harmonizes interests, than in one which opposes them. Only amid the thousand-fold branches of serial industry

can these passions obtain either favorable conditions of development, or the material basis which gives them permanence or constancy. Love, which deals in contrasts, may seem to require these less directly—but it is not so. Love demands a sphere of beauty, internal and external. It withers in rudeness and poverty, and loses its glow and its charm with the premature fading of the civilized matron, who becomes old and haggard, where the Harmonian will only be approaching her climax of power and of splendor.

The difference is already half the season of bloom between the American and the English lady, so much truer to the laws of composite health are the habits of the wealthy in Great Britain. If the Series, by the numerous points of sympathy in interest and pursuit which they afford, give to our affections a composite development; *a fortiori* they will give them the direct, in place of the inverse, occasioned by their present suppression, where ambition enviously bites the heels of its successful competitor, or Friendship, Love and Familism ring the changes on hatred, bitterness and misanthropy.

The soil on which these weeds flourish is incoherence, and the root of them all is poverty; poverty of substance, poverty of health, poverty of affection, poverty of intelligence. There is but one essential fact in the universe.—Life, and all its free and full manifestations, are good; only in its suppression or distortion appear the loathsome forms of evil, hideous dreams and phantoms which shall pass with the night, and leave no trace, for they *are* not.

The passional Series satisfy the Attraction for Unity in its three branches.

### I. UNITY OF MAN WITH NATURE.

*Active* : Through integral and scientific culture of the Earth, reGENCY over its organic life, and subjection of the elements to his uses.

*Passive* : Through appreciation and enjoyment of harmonies of nature, secured to all mankind, by attainment of wealth and of health.

*Typical* : Through representation by the animal, vegetable and

mineral kingdoms, in their hieroglyphic life, of human characters and their social effects.

## II. UNITY OF MAN WITH MAN.

*Active* : Through co-operative industry organizing the basis of Social Unity. Commercial Unity, by system of continuous consignments from Phalanx to Phalanx. Political Unity, by extension of the representative system, from the nucleus of the industrial group, through the successive grades of the series, to the Unitary administration of the Phalanx, of the District, the State, the World; combining internal independence with external league for common interests. Religious Unity, through universal obedience to the will of God, expressed in the permanent revelation of attraction, whose branches are co-ordinated to integral harmony by the mathematics of the Series.

*Passive* : Through sympathetic enjoyment of Social, Political and Religious harmonies.

*Typical* : By representation or repetition in each society and country, of the same sensitive and passional springs which move every other, and of the same serial mechanism adapted to those passions.

## III. UNITY OF MAN WITH GOD.

*Active* : By co-operation in the creation of harmonies in the material world of nature, and the spiritual world of the passions.

*Passive* : By sentiment of Deity, as manifested in his wise and beneficent adaptations and harmonies.

*Typical* : By unity of the distributive or intellectual principle with the affective, and the sensitive or material; through the serial mechanism, which types the unity of the mathematics, or order of creation, with the active forces or modes of attraction, and the passive principle, matter.

## DELIVERY OF THE DAMNED.

AMONG those properties of the Passional Series, which ought not to be lost sight of in a treatise on Passional Hygiene, is that of delivering all the damned souls from hell. We shall be convinced of this by discerning the key-notes, or essential facts, of each variety of spiritual disease, and reflecting that whatever removes the central cause, or germinal and ramifying principle, must remove, at the same time, the effects and ramifications, as when one digs up and carries off the whole root of a tree the tree itself can no longer stand in situ.—Application to the sin of avarice, than which surely none tends more thoroughly to calcine the soul, and degrade it to a mineral state.

Now the integrant principles or roots of the miser are—the love of acquiring and increasing goods, the honor of poverty, and the instinct of the precious metals, which constitutes a special variety of the miser character, the hoarder and borrower.

Avarice is an excessive individual reaction against the social sin of waste, one of the prominent characters of civilized, barbarous, and other incoherent societies, based upon the isolated household. *Tolle causam*, remove the sin to be reacted against. The splendid luxury of the Passional Series rolls on the wheels of Attractive Labor and Truthful Distribution; increased Production and Unitary Economies. Economy carried to its infinitesimal degree, delights and employs the miser in the social service. It is he who now becomes a public benefactor, by his savings of cheese parings, rusty nails, and broken glass,—who assists in the restoration of refuse matters to the soil, and takes care that the relics of the table shall be preserved by the magic of culinary metempsychosis, in ornamental form and appetizing flavor. He now exults in the luxury of a liberal consumption, because he sees it forming a true circuit with the luxury of production in attractive labors, and he excites all to use and enjoy without stint, in order to consume the superabundant product which would otherwise be comparatively wasted, as in fattening hogs and cattle with the most delicate fruits.

The precious metals reverting entirely to their uses in the arts, while the Labor Note supplies the only currency needed, it

follows that the metallic instincts of the hoarder will assist in the development of his vocation as a miner or jeweller.

The sequestration, private ownership and speculation in goods, by merchants or agents of exchange and distribution, having no longer any place in Harmony, where it would be regarded as social treason, high crime, misdemeanor, involving the disgrace of the offender, and his deposition from all offices of profit and trust; labor and skill remain the only means by which private fortunes can be increased, the chances of donation and inheritance excepted. Now by labor, skill, and inventive genius, no one can produce more than he consumes, without in the same proportion adding both directly and indirectly to the wealth and convenience of the social body, into whose channels of circulation and exchange his products must pass.

The miser then ceases to be regarded as like the Hog, a creature only useful after its death, the one suggesting merely bags of doubloons, and the other strings of sausages, in prospective; and being thus already socially saved in this world, his salvation in the other can no longer be doubtful. The habitual consciousness of his beneficent uses, and the softening influences of reciprocal courtesies in the Passional Series, will have indeed harmonized the whole tenor of his deportment, feelings, and social relations, without diminishing his avarice.

As for those who have sinned, and been punished during the epochs of civilization, their phenomenal and induced character vanishes with the antisocial sphere to which it belonged.

Causes removed, effects disappear. This being an affair of principles, is noways limited by the grave in its applications. As soon as the movement of the Passional Series is represented to the damned souls, they will all confess themselves innocent of the sins which they have hitherto imputed to themselves, that is—each will feel that in view of such social and industrial arrangements, he would have had no motive or temptation to commit the various monstrosities which hitherto lay on his conscience, and consequently the false society or parent monster no longer existing, his crimes pass with it into a historical myth, and he stands potentially justified and saved from them.

The miser, the robber, the murderer, the adulterer, &c., &c.,

finding their accustomed crimes of old, now impossibilities, even in conception, absurdities in fact, as they have always been in truth, are obliged to recast their thoughts, sentiments and volitions upon the established facts of harmony, as heretofore they cast them upon the facts of the civilized or barbarous order, then considered as immutable and eternal. The sinful act or ultimate being annihilated; the sinful thought, feeling and will vanish; the foundations of hell are exploded, and the sunbeams play upon its smouldering embers, while the exdamned rub their eyes, and mutter—Well, then, it was only an ugly dream after all!

A few hours study of the passional equilibria which are treated in the fourth volume of the "Unité Universelle," and in Considerant's "Social Destiny," will suffice to convince any person of sound common sense, that all other social crimes and private vices will become, in the mechanism of the Passional Series, as absurd and impossible as those of avarice. Now, the judicious application of a million of dollars (say five millions, to cover all contingencies,) would suffice to establish this order within ten years; then it follows, that calculating the population of hell, on the most reduced estimate, as 15,000,000,000 of souls, every dollar invested in the foundation of Harmony, will, besides the enormous interest which it will return from a successful experiment in this world, ransom three hundred damned souls from hell in the other world.—This is three for a cent, as cheap as brown paper envelopes; and the Devil, alarmed at such a fall in stocks, will, no doubt, be glad to dispose of himself for a mere song. In our mercantile age, this business-like view of the matter ought to prove highly acceptable to the orthodox pulpit, and will authorize their churches immediately to open stock subscriptions for societary organization. I shall here be accused of plagiarizing from the Catholic church, which has all along been accustomed to take toll for praying souls out of purgatory; but let me observe, that between Purgatory and Hell there is an important difference; for, while it is allowed that many souls would get out of purgatory into heaven after a while, even without the prayers of the church, the Catholic church itself has never pretended to reclaim any soul that was once decidedly damned. Now, if the Methodist church, for example, which makes a large consumption

of hell-fire for ecclesiastical purposes, should have the mother-wit to exploit its devilish doctrines in the service of humanity, and make a successful foray upon Hell, it would cover itself with honors, and be accepted by the gratitude of the people as the provisory church of the unitary globe.

#### FUNCTIONS OF THE SOCIAL CONSCIENCE.

THE intelligent reader may find, at every point of the harmonic movement exposed in the foregoing pages, hygienic applications of high interest. They repose in general upon the harmonious activity of the passions, and the adaptation of its appropriate use to each capacity, or of function to structure, which is at once a physiological and a social provision. Examining more in detail, we shall remark the short and varied sessions of labor, the liveliness of industrial intrigue in each favorite occupation, the corporate enthusiasm of the groups, and the salubrity of the workshops and cultures, whose comfort and luxury become in association the first considerations of public expenditure, it being well understood that the attractiveness of labor is the secret of wealth, and the key-note of the whole social structure. The neat connection and mutual support among those arts and trades whose practitioners now extenuate themselves in the foul air of crowded factories and workshops, in the cheapest and nastiest purlieus of our cities, enables the combined order in its architectural distributions, to combine the greatest economy with real luxury; the poorest artisan enjoys this luxury; he is virtually, though impersonally, enriched through membership in his groups in the integral society. He sees from the windows of his workshop, moreover, a rural landscape, wild and cultivated, spread before him—the aspect of those agricultural pleasures in which he finds a recreation without losing time or wages; while baths and other health conveniences are always at his service, and he is sure of an excellent table, without domestic trouble, or expense beyond his income.

Hygienic observances are sustained by the social influences of the new sphere, just as diseases are sustained by those of civilization. Food, air, water, and the arrangements of the nursery, the workshops, seristeries and halls of amusement, in respect to

heat, light, and other elemental harmonies, falling under the special providence of the medical board, subordinate to the general council of administration, it only remains for individuals to regulate the details of their life.

Now it is of as little use to moralize individuals on the subject of health as on any other. Either the force of their self-preserving instinct keeps them right, or they only acquire the habit of trifling with truth by intellectualizing upon laws of nature which they perceive, but will not, and cannot, obey otherwise than in suffering the penalties consequent on trespass, for the simple reason that these laws, or rather these harmonies, have been calculated for groups or societies, and not for separate individuals of our race, and that it is even a sort of monstrosity to possess that aptitude for stoical isolation which follows right, merely as right or law; as law in the absence of a social organization which renders them easy and attractive, and generates good habits whence the individual cannot easily escape, but returns without effort after temporary deviation.

It is needless here to enlarge on the contagion of cleanliness and neatness, on the infection of gaiety and amiability, or the fatalities of happiness, which explode every hour in the Passional Series, from calculable, and also from unexpected sources.

The triumph of God lies in the weakness of man, *i. e.*, in his incapacity to resist, set aside, and act contrary to Attraction. The vices of the wretch now tied up in a vicious circle of catenated sensations and actions, as the drunkard, the debauchee, the gambler, are so many incontestable proofs of the absurdity of moralizing the individual, and of the falsity of that civilized structure whose organic maxims are, "*every one for himself*" — "*Sauve qui peut,*" &c., amounting, at last, only to a solidarity of evil and misfortune; while they evince the necessity for an enlightened social conscience, such as that of the Passional Series, which, instead of post-mortem or ex post facto remorse, such as constitute the ridiculous gymnastics of a stereotyped civilized conscience for private use, first bring the combined wisdom and virtue of the Phalanx to discover what harmony requires, and then organizes attractions or incentives to its performance.

Suppose, for instance, that the hygienic conscience of a Pha-

lanx has decided that it is best for the Little Hordes, composed two-thirds of boys, and one-third of girls, who take the post of honor in its dirty work, to rise and retire early. We know how prone children of all ages are when left to themselves, to sit up late at night whenever there is anything of interest going on, childhood possessing an immense susceptibility of excitement.

Now every evening in the Combined Order will have more amusements than the greatest festivals of Civilization. Fascination rises to its climax in the evening, so that without powerful counterpoises, children would become excessively precocious, and early exhaust themselves before the full development of their bodies.

To keep their spiritual faculties from tyrannizing over the physical, will be the constant care of harmonic education, by contrast to that of civilization, which aims in destroying the body to develop a precocious intellectuality. The subject of early hours will be brought before the Corporation of the Little Hordes in full divan. The Patriarchs, assistant members of the Great Horde of Adventurers, and the officers of the Vestalic choir, will be present as affiliated with the Little Hordes, and their influence will coincide with the depositions of the medical officers, in the decision of the question upon which the Little Hordes alone vote.

It is not at all doubtful, under these circumstances, that youth from nine to eighteen, flushed with the pride of their corporation, would adopt whatever measures should be evidently most conducive to its welfare, and would become happily unconscious of their individual application, as each personality is merged in the collective unity. It is a well-recognized principle in harmony, never to address the individual on matters within the province of the major passional sphere—friendship and ambition, health, development and productive industry. He is known only in connection with his *groups*, leaving personality to reign exclusively in the minor sphere of love and the family. The Little Horde having decided on its hours of rising and retiring, convenes all its members at their periodical recurrence, and marches in state to its dormitories, or its morning labors, engendering *habit*, and controlling by a *corporate attraction*, which leaves *no conflict to individual consciences*; at the same time that in

renouncing dangerous relaxations and excitements, it openly fulfils that mission of devotion which constitutes its prime character. Among the youth who have already entered the age of Love, the instinct of rivalry and victory, common to man as to the animal world, which makes superior prowess the price of the smiles of the fair, lends an immense impulse to the gymnastic hygiene of their respective corporations. It is necessary to study Fourier's articles on the Vestalate, and his Passional equilibria, in order to appreciate the immense force with which ambition and ideality will counterpoise the precocious and the sensual developments of Love, in the youth of Harmony. Being satisfied on this momentous point, we shall not doubt the power of the Harmonic mechanism to subordinate to hygienic virtue, the maturer and more calculating ages and their passional impulsions.

Social conscience, then, is the sense of collective and mutual responsibility. Instead of moralizing, it mechanizes and harmonizes, dovetailing persons and groups in its harmonies of structure, and regards characters and aptitudes as organic beings, subject only to the influences of their sphere. Knowing that from the moment when the pressure of *material necessities* is lightened, *Passional Attraction* becomes the supreme lever of human action, it does not waste in reiterating *You ought*, or *You ought not*, that time and force needed to calculate motives and combine positions, to set the passional sails to the wind, or to bring into play natural attractions or aversions towards the ends proposed.

The *private* conscience, after giving proof of its inadequacy by failure to attain the lofty aims of virtue, and by truckling compromises with the temptations of the hour or the pressure of circumstances, assumes, with many grimaces, to vindicate its character, by *ex post facto* remorse in this life, and post mortem ditto, in hells more remote, leaving society in *statu quo*, and the individual, much the worse for his false experience, to improve himself by penitentiary disciplines with Messrs. Tantalus, Ixion, Sisyphus, & Co., clutching at the fruits of futile aspiration, turning on the wheel of *vicious circles* with the fatal teeth of catenated habits, or rolling up the hill of character the stone of his own vices, despite his crushing experiences of unequal strength in an ascent so steep!

Social conscience, on the contrary, finds in its occasional failures, only hints of more effective adaptations, it has not compromised its funded capital of *self-respect*, and, when its mechanisms play true, every one is charmed with the prosperous result, without feeling any right on that account arrogantly to assume superior merit, or to thunder excommunications on the souls and bodies of others.

The *Private Conscience* is at best but a Stoical Pagan, the *Social Conscience* is a Christian, full of charity and beneficence.

## NATURAL MEDICINE.

## VARIETIES OF INSANITY—THEIR PASSIONAL PREVENTION AND CURE.

Translated from the Manuscripts of Charles Fourier.

I AM now surely invoking the thunders of the faculty, by whom I must already be ill-reputed, since I have promised the extirpation of many diseases which are for them Mines of Potosi, by unitary measures of prevention.

Criticism, while making merry at the expense of physicians, has not specified all their errors. However brilliant their progress, their art has not done all the good of which it was capable even in civilization, and among the censures it has incurred, one of the gravest in my view is its default of a theory of attractive medicine or method of substituting the agreeable viands of the garden and kitchen for the apparatus of pharmacy.

The employment of fruits, of confections, of wine, of coffee and other pleasant articles, would often prove more efficacious than those repulsive drugs with which the sick are assassinated. Is there a single work which treats of this alternative, and which classes the experiments to be made in this direction for each disease?—experiments which might at least be tried before worrying the patient with nauseants, irritants, purgatives, and poisons, from whose very contact the human organism shrinks and shudders with horror, [and many of which, such as mercury and arsenic, forming insoluble chemical compounds, with its tissues, render them foci of organic disease, and forever incapacitate

them for the movements and functions of life.] How many physicians can be found who know how to fatten a man? while every farmer can, at his pleasure, fatten animals of every kind! The human race being formed of temperaments in a scale of the 4th power, 810 notes, and some transitions, a physician should in the first place know how to distinguish all these temperaments; he should know besides the system of hygiene suitable to each of the 810 to fatten or to make it thin,—sciences which it will be confessed that the civilizees have scarcely grazed. How many young women are there, who, desiring to be thin, swallow vinegar, and ask of physicians antidotes against a full habit of body? No one can satisfy them. We have, then, no hygienists, and only vague glimpses of this science can exist until we shall know the distinction of temperaments, and the art of treating them in each of the 4 phases of life: it is an immense branch of medicine, where all is yet to be created.

Be it observed in passing, that our epicures and gastronomists know only the two purely sensual degrees of the luxuries of the table. If in 3000 years of study we have only reached this point, is it surprising that no idea should exist of the social combinations reserved to gastrosophic science, or alliance of wisdom and the useful sciences, such as hygiene and agronomy, with the material refinements of the table?

Among gastrosophic studies, one of the preliminaries may alone require more than a hundred years of labor, viz., the knowledge of analogies between the passions and alimentary substances, vegetable, animal, &c. For example, the apple being known as the hieroglyphic of friendship, it will be observed to have

certain influences over the temperaments, hieroglyphic of friendship, in such or such a degree, and we shall determine the means of applying the apple to them usefully in their four phases, raw in childhood, baked in adolescence, preserved with sugar in various confections for other periods; afterwards we shall mingle this fruit according to the passions whose combined influences this temperament represents.

If it is a *dygyne* with love and friendship in dominance, it will be known that the mixture of apple and apricot is salutary, with suitably varied preparations. Every day we hear persons congratulating themselves on some prodigy in attractive medicine, effected by pleasant remedies. One tells me of having been cured of a grave malady by reinette apples, which he was very fond of; another gives like praise to grapes, to comfits, to custards, blancmanges, or milk diet, to such or such a wine. For my own part, I have been cured of a fever by a spoonful of old brandy, which stopped it as it was rising, purged me, restored my appetite, and operated like a miracle. An Esculapius would have drugged me, and rooted the fever for a fortnight at least.

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The translator recalls similar experiences. One, of his grandfather, whose life was saved with sudden cure, from a violent fever, in Florida, by drinking a pitcher of cold water while his attendant slept, and against the urgent injunction of the doctor. Another, of cholera, broken by the same remedy. Many, of colic, for which good brandy is so often specific—one, of a child cured of the summer diarrhoea, which had nearly proved fatal, by eating accidentally a green apple. A little cousin, at breast, was revived from marasmus, after the doctors had given her up, by a negro nurse, who gave her smoked herrings to suck—finally, he has

A famous surgeon of Lyons, the late M. A. Petit, has composed a treatise on the medicine of the heart; he had the qualities requisite to practise it, and he, perhaps, could better than others appreciate its influence, especially with women, whom he pleased at once by the beauty of his person, and the charm of his manners. A poet, an orator, a man in every aspect seductive, he studied to fascinate the spirit of his patients, and from his successes in this way, he concluded that medicine ought often to be *passional*, even for the cure of material disease such as fever, and for a much stronger reason for the cure of mental vice or insanity. (See Dr. Rush—Medical Essays.)

There exists, then, an attractive or natural pharmacopœia, composed of agreeable aliments, and of which civilized physicians have not the least notion. Chance, or inspiration, often discover the attractive remedy, and those who have found it commit many blunders, among others, that of wishing to apply it to temperaments very distant from their own, and to ages and diseases which differ in degree.

Even when we should recognize by chance the same

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found a cup of strong coffee an immediate and perfect specific in a hernia of the left groin, where, in every instance, it at once restored the true peristaltic action of the viscera, and caused them to extricate themselves from the inguinal ring without mechanical assistance.

There are many states of organic and passional depression combined, as painful as positive diseases, and often conducting to them, in which certain forms of the bath, or certain confections of fruit—I have more particularly observed the jelly of the wild grape—effect the most sanative revolution. The taste for certain aliments amounts, at such times, to a real passion, as in pregnancy.

temperament, and the same disease, which will rarely occur, there still remains the difference of ages, of the cause, period, and circumstances of the disease. We may then say that natural and attractive medicine is not yet born, and that our turns of good fortune in this line are exclusive benefits withheld from science, which either does not know how, or does not wish to share in them, since this knowledge once extended and perfected, would cause an enormous deficit in the revenues of physicians. What would Purgor and Diafoirus say to the art of curing diseases with comfits, fine liqueurs, and other dainties, a spoonful of brandy, &c. ? And if among pleasant articles of food there were found some thousand of such receipts, applicable to different temperaments, in different cases, it would be a terrible check to civilized medicine.

Such is the problem for gastrosophic science to resolve ; it should effect this miracle in cure and also in prevention. The preventive hygiene of the civilizees is entirely negative, establishing sobriety as its first rule. Thus we must speculate in the present state during our ignorance of the 810 temperaments, and of their analogous aliments. The patient would otherwise often fall upon the most unsuitable viands, the civilized kitchen furnishing no suitable assortment ; besides, the civilizees, deprived of amusement and option in pleasure, have the bad habit of excess at the table. It is a second motive to compel them to negative hygiene or sobriety. Here let us observe, by comparison with the animals, how much the civilizee is in opposition to nature. The animal is prized for fattening quickly, for a great appetite ; this is because the animal has naturally the two properties, which

man will attain only through the science of positive hygiene. It errs neither upon the choice of food nor the quantity; it stops when it has enough. Thence the contrast of hygiene between man and the animal; the former, to be well nourished, must eat greedily and copiously, whilst man must be sober in default of the two properties accorded to the animal,—discernment of suitable food and of daily rations. The task of the Harmonians will be to dispense with negative hygiene, to which these deficiencies reduce us, and to pass to positive hygiene which aims to lead every person to eat with zest, and copiously, while remedying these two vices by furnishing the aliments adapted to each temperament in its 4 phases of age, besides options and relays of pleasure which will prevent all excess.

And if we consider that on the distribution of food adapted to the series of temperaments, depends proportional attraction in the series of culture, and the consumption of their immense products, whose superfluity creates the only embarrassment of harmony, we shall see that gastrosophy directs in full the two branches of internal and external luxury, since in providing for the support of health, of the perfection of the body, it encourages in the same ratio the *labors* destined to provide for these.

Molière, in his *Malade Imaginaire*, has given us half the secret of natural medicine, which is at once preservative and curative, and which must establish equilibrium of body and soul, in defect of which it would be but a simple medicine.

In the play referred to, Orgon, in consequence of several scenes which have caused him lively emotions

of body and mind, exclaims, "I am so busy that I have no time to think about my disease." It no longer exists, since he has found diversions and equilibrium of mind. Will it be said that it did not exist before, when he did think of it? That is a mistake; a man is really sick in mind when he believes himself sick, and this disorder of the imagination gradually leads to corporeal disease, or lesion of the organs, accelerated by the dangerous assistance of an Esculapius pre-occupied with his fees.

Natural medicine should prevent and cure disease by a double attractive treatment, both material and spiritual,—a treatment impossible in the civilized order, and which requires the play of the three distributive passions.

Out of this kind of life, equilibrium is broken, and man, whether savage or polished, tends only to excesses. The people gives itself up to them, as soon as it has the means; the rich man does the same, although in every respect better satisfied, and being able to speculate on moderate enjoyments; besides, there are excesses of labor as well as pleasure. Even millionaires and ministers of state make themselves ill by over work. Does not civilized society, which pretends to form men to reason, really dispose them to excess in everything? Whence this general disorder? It is because the equilibrium of the passions must be collective, and not merely individual. Our physicians and moralists would treat a passion without bringing into play all the other passions. [They would treat it subjectively and isolatedly in the patient, as though it were a wen or a wart, and bespoke no system of social relations without which, involving society collectively,

there is no possibility of either satisfying it or counterpoising it.]

To contravene a single passion, is to destroy the general system of a character; to satisfy this passion fully, is to urge it to excess.

We must operate upon the twelve at once, according to the proportion required in each character, and such is in Harmony the aim of natural medicine, to prevent physical diseases by the perfect equilibrium of the passional system, and reciprocally; but can there exist any preservative medicine in civilization, where we see neither efficient measures of public health, nor assurance of good nourishment, and of varied labors, which is the safeguard from excess; nor, in fine, so many other precautions which can only take place in Harmony, and will diminish at once, by two-thirds, the diseases of the people? As to those of the middle classes and the great, they are caused half by stagnation and excesses in pleasure, and half by vexation and reverses in fortune, to which these upper classes are more subject than the laborer and the villager, who find any misery tolerable, provided they can drown it in wine on Sundays, and thus pass from one excess to another, according to the civilized custom. To obviate all these excesses, medicine is destitute of preservatives and curatives, either in passional resources or in attractive material system; it is then defective on all points. That order yet remains to be created, which shall develop the measures on which God has founded natural medicine, or a system attractive and balanced, so as to hold in equilibrium the faculties of body and mind in all ages and all classes of society.

The part of physicians is now a real travesty. Let

us judge by the parallel of two offices of the physician of Harmony with that of Civilization. The latter is an acolyte of the philosophers, declaiming like them against pleasures, the luxuries of the table, loves, &c. If he put his hand on his pen, we shudder, "What poison is he going to give us?" "Is it rhubarb or senna?" There are no such fears about the physician of Harmony, whose anxiety is to procure pleasures, even to persons in health. As he is not paid by individuals, but for the health of the entire phalanx, or district, it concerns his honor as well as his interest that diseases should be as rare as possible, and that the equilibrium of pleasures and labors should be carried to perfection, to prevent excesses, whence diseases might proceed. Hence, the physician of Harmony is careful only to establish activity in love, and variety of good fare; he is a man whom it is pleasing to meet, because he intervenes only to operate in the refinement of pleasures. As to his antidotes, they are composed of palatable substances, and, unless in some violent crisis, he always commences by remedies as seductive as his advice.\*

To finish with the doctors, we may, in regard to this class, as of all who are declaimed against, observe to the jesters, that it is time to have done with satire, and turn to seek the general antidote, or order of things, in which even the interest of the physicians will strive

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\* The homœopathists have already removed from medicines all their disgusting characters, while augmenting their curative virtues, and this is one of their first rational titles to favor. Fourier permitted the prescriptions of a homœopathic physician, Pellarin, though he does not appear to have investigated the theory.

to keep the public in health. Then the most esteemed physician will be he who can say, "My phalanx has fewer sick than any other;" such will be the aim of Esculapii in Harmony. I may then regard all men who love their health as assured subscribers to the experiment, especially those who need a mental remedy, a distraction which the civilized order cannot procure them. Such are the spirits stricken by some misfortune, as the loss of a child, of a wife, or a fortune. This class is generally rich (for the poor pay little heed to misfortune); it may by itself alone fill the subscription. I esteem it the first class that ought to be addressed, because it has a more urgent need of passional diversion, impossible to be found in the actual order.

Those medical establishments for which civilization applauds itself, are the first nuisances to be suppressed in passional medicine. There will be no hospitals in Harmony, even for the industrial armies, which, indeed, will have few sick, since no one will be forced into service. They will, at most, have some litters, to convey those who may fall sick or get wounded, and distribute them without delay in the different neighboring phalansteries, where they will be treated with passional adaptations of every sort, which we can only have in associations. The greater part of diseases, and especially fevers, grow worse for want of passional antidotes; others, as disorders of the nerves, imperatively require diversions, so the patient is ordered a journey to Italy, or amusements which cannot be procured for him now in civilization; but the case of the insane is still worse, because their treatment ought to be (in most cases,) purely passional.

Derangement of mind, proceeding from the want of passional equilibrium, engenders mania in its different degrees. Now, there are many degrees, even among those who think themselves rational. I esteem a gambler, who risks three chances against one, hardly less mad than those who are shut up in lunatic asylums.

Civilized medicine not only does nothing, but can do nothing for the soul, save add moral evil to physical evil. Can anything be more desolate for a patient than the aspect of a ward in the hospital to which he is carried? He sees beside him the dying and the dead, breathes an infected atmosphere, hears nothing but groans, is attended only by imperious mercenaries, who treat him like a slave. The hospital is for the sick what the alms-house is for the well-born poor: a succor which sinks him into the grave while he still lives.

"It is true," replies the civilized optimist, "but what can be done? We cannot give palaces to the indigent sick; not every one that wants a place in the hospital can get it. How many towns and provinces are without them, and would gladly be provided with them? The hospital is still the best we can do for the relief of the people," &c. This is well enough said for civilization; which must content itself with the least evil, since it is incompatible with good; but it is not less true that a hospital is very far from good, even as to the material treatment.\* It is much worse

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\* I visited daily for months, during my professional studies, the best hospitals in the United States, and, while recognizing their general neatness and comfort, so far as concerns bedding, food,

in a passional sense, where all concurs to aggravate the patient's disease.

### APPLICATION OF PASSIONAL HYGIENE TO THE CURE OF INSANITY.

I now come to treat of that branch of hygiene which relates to the passions and the diseases consequent on their disturbances.

Insanity is the principal of these, as its prevention and cure alike depend exclusively on the harmonic mechanism of the passions. Insanity is a widely extended disease. The number of madmen, greater than is suspected, comprises nearly two-thirds of the civilizes. See tabular view, page 398. If mental melodies proceed from derangement of equilibrium among the

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attendance, and whatever public liberality can furnish; I must ever recall with horror the atrocious prescriptions of the faculty, which make it as much as a working man's constitution is worth to risk himself in their hands. Crude drugs, nearly always mischievous even when administered by prudent and conscientious allopathists, are here confided to young men, but recently graduated, ignorant and reckless of the harm they do, and who, in one week, may destroy more than all the efforts of thirty years can restore. The clergy and philosophers who poison the souls of men, and kill the aspiration for harmony in its germ, have much to answer for, but they are innocent when compared with the faculty of medicine. A sound-bodied man may be convinced of errors in his opinions or conduct and retrieve them, but shatter health and constitution, and what avail the rest? An organic sphere or vessel of evil and disorder being prepared, spiritual evils will not be slow to flow in and fill it to the brim. The last time I visited the New York Hospital, I remember a fellow, who was not very ill, asking the house physician, as he passed, for a purge—the fellow supposing, from the routine of the hospital, that

passions, it is clearly by the counterpoise of other passions that we should treat them, and this belongs to a kind of medicine yet unknown, but whose need a few men of the healing art have foreseen. All such diseases will find preventives or sudden cures in the organization of Harmony. I speak of the insane who are yet tractable, more numerous than is supposed, for we must comprise in this number several classes whom civilization acquits of madness, and yet who are touched. I class here enfeebled spirits, victims of prejudice, or false education, unable to direct themselves, and falling into the snares of intriguers, by whom they allow themselves to be despoiled. They are madmen of a negative species, just as insane as the

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this was necessary whenever the bowels were a little torpid, and the student, without the slightest examination, ordered him a dose of *calomel* and *jalap*. The last time I visited the eye dispensary in Lispenard-street, where poison was administered gratuitously to hundreds twice a week, I remarked a sailor afflicted with amaurosis, who had already been salivated two or three times for his eyes, and was very much broken. The surgeon in attendance, after examining the eye, and exhibiting it to his class, with very able observations on diagnosis and pathology, concluded by stating that the case was nearly hopeless, and that he did not expect to cure it, and was about to dismiss the man so; but, on benevolent second thought, ordered him another box of mercurial pills—just by way of taking something! The medicine came cheap, why not use it? This was a little more than I could stand. I followed the sailor as he left the room, exposed the cruel game of which he was a victim, made him throw away his pills, prescribed some baths and triturated carbon, which I found his gastric symptoms indicated, and visited him several times during the next few weeks, at the end of which his sight was restored, and his health so far improved that he embarked in his vocation for Mobile.

bird which casts itself into the serpent's mouth when it has (physically) the power to fly away. Their malady falls to the ward of philosophy, which gains no laurels by its success in treatment, for it has never been able to inspire bright wits with sound sense, and fools still less. It intervenes as vainly for those fools of a positive character who are called crack brained, patients who are not mad, but only out of passional equilibrium. The cure of these persons exceeds the attributes of civilized medicine, because it ignores the theory of mental diversions, although it feels their necessity, especially in cases of confirmed madness, where the special remedy does not lie in calming procedures, but in passional counterpoises, which must be opposed to the irritated passion which has broken the equilibrium. Such counterpoises are antidotes reserved for the opportunities of Harmony. Physicians themselves suspect their art in the treatment of insanity, since they call to their aid philosophy, which is as impotent as medicine. Have these two sciences ever been known to cure a gambler or other maniac? They agree that we can only combat the passions by each other: this is confessing that they need a theory of passional inoculation, a method of exciting in the patient some impression strong enough to balance his exclusive dominant, and re-establish equilibrium. Their aim then is to attain a system of general distraction or diversion which depends chiefly on the play of two passions, the 10th or Composite, and the 11th, called Papillon or alternating. This cannot develop itself in the civilized order [where poverty, depression and the force of habit chain the greater part of human beings in positions the most foreign to their

natural instincts—until they come to feel as if they had no right to break from the yoke of monotony and constraint, even when occasion coincides with attraction.]

Philosophy and medicine are then equally in default about the treatment of insanity, which in all its degrees requires more or less the aid, first of passional diversion, then of the inoculation of some new passion.

Most of the actual cures are due to time, to chance, or to wealth, which gives the most numerous chances of diversion, though often insufficient, for the wealthy are still more subject than the people to monomanias or exclusive preoccupations after the loss of a beloved object, like Orpheus or Calypso, or a dethroned king brooding always over the throne that he has lost.

#### ON THE SERIES OF THE INSANE.

THE five kinds of madness here mentioned comprise the majority of the human race, and in this accusation I shall not be more severe than certain wits who assign this lot of madness to the entire species, witness this verse :

De Paris à Peking, de Japan à Rome  
Le plus sot animal, à mon avis c'est l'homme.

More indulgent than the poet, I reduce the number of the guilty to two-thirds, and such is nearly the opinion of judicious critics, who divide the world into the dupes and the laughers. It is certain that the dupes far exceed the laughers in number.

Deception is very often the road to madness. How many men are seen falling into insanity in consequence of some transaction or enterprise which has

ruined them. There are deceptions in love as in interest, and more than one husband, more than one lover has gone mad on recognizing his deception. Let us trace the thesis more regularly, and classify the degrees of madness or mental disorder in seven categories which comprise the great majority of the civilizees.

**DESCENDING OR NEGATIVE SERIES, EXCESS OF COMPRESSION.**

1<sup>ST</sup>, CRETINISM, OR PASSIONAL LETHARGY.

2<sup>D</sup>, INCAPACITY, OR APATHY: CROOKEDNESS OF MIND.

3<sup>D</sup>, PERCLUSION, OR IMAGINARY COMPRESSION.

**MIXT SERIES.**

4<sup>TH</sup>, SUBVERSIVE CHARM, OR VOLUNTARY MADNESS.

**ASCENDING OR POSITIVE SERIES, EXCESS OF IRRITATION.**

5<sup>TH</sup>, MENTAL ERETHISM, OR CONTINUOUS DESIRE.

6<sup>TH</sup>, EXCLUSIVE ABSORPTION, OR MONOMANIA.

7<sup>TH</sup>, ALIENATION, OR CONFIRMED MADNESS.

Before defining, let us observe that the intervention of medicine is limited to the two extremes of the series; yet it fails there completely, and first as to cretinism or passional lethargy, we have seen physicians and ideologists practise their talent on the savage of Aveyron, and fail there most shamefully without being able to awaken in him either ideas or passions; and as to the other extreme of mental alienation, they have no less failed in regard to an illustrious patient, an aged monarch of England, who, surrounded by the most skilful physicians of Europe, lived in good health through his insanity for the confusion of science.

What remedy have they brought him? Much expense and many fine words.

How, then, would it be of the other five degrees mentioned in the table, and on which medicine does not even practise, while philosophy only intervenes to obtain a refutation even more scornful than medicine, from cretins and the insane?

Of these two classes, harmony will very promptly cure all that are susceptible of diversion or of passional inoculation. For example, the cretins of the valais, after three months passed in harmony, would scarcely be recognized as the same individuals, they will have already acquired much intelligence; the variety, rapidity and succession of pleasures, the force of the impressions with which they are assailed, will at last stimulate their spirit, wake them from their lethargy, impassion them gradually for divers amusements, and bring them up to a rational state or exercise of the faculties of the mind. Conformably with the law of the contact of extremes, the remedy will be the same for *madmen* of the seventh genus; but for cretins as well as for these insane, we must present distractions in composite order, producing emotion *of the senses and of the soul at the same time*. This is impossible to civilization; it cannot even at any expense create composite pleasure, which in harmony presents itself at every step, and may be lavished without cost on the poorest of men with continual variety. They cannot fail to impassion themselves gradually for some of these varieties, to form habits of pleasure, and to create for themselves new desires as well as new functions. As to the civilized order, which can present to a madman only simple amuse

ments, concerts, meals, playthings, &c., and in very small variety; it cannot with such feeble resources succeed to impassion him, and our physicians in the treatment of insanity, may be likened to besiegers, attempting to batter down a fortress with baked apples. We may judge of this better by considering the series of pleasures which may occupy in harmony a common day of the poorest man.

Neglecting the terms of the Hippocratic art, I shall explain myself in common language.

*Second Genus.*—Incapacity, knottiness\* of mind,

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\* *Knottiness*: Let us appreciate the force of this term. A string may be rendered useless by tying it full of knots, yet the string is still good and entire, and capable of being cleared again of its knots. Knots in a tree are caused by whatever obstructs its circulation, by burns, bruises, and other injuries, and become in turn efficient causes of obstruction to the course of the sap; thus the Chinese, after having dwarfed and runted their own souls, experience the necessity to perform the same operation on the feet of their women, as though instinct had taught them that social progress walked in ladies' shoes, and that the position which woman occupies in society is the supreme test of its character.

Of course, by the contact of extremes, the first organs that knotty *brains* tie knots in, will be the *feet*.

This passion for dwarfing and organic compression, extends into the agriculture of the Chinese; they gash and sear their trees to make knots in them, and runt them: they are happy only when they succeed in arresting development. The Europeans, and their American progeny, who are several degrees less knotty brained than the Chinese, only squeeze the feet of their ladies hard enough to make corns grow, and direct their principal efforts to knot the waist in an hour-glass form. This is a less facetious manner of saying, Stay at home, than the Chinese use, but more scientific as a system of runting and dwarfing, because it compresses more vital organs, and equally precludes freedom of motion while destroying the general health.

moral apathy, passional abortion, stupidity, which is a half cretinism. We see many of these spiritual abortions who need guardians, and are incapable of managing their affairs. They are only considered to be stupid or weak.

What stimulant do our sciences administer to these knotty spirits deprived of ideas and of passions? They only stupefy them the more with their ideologic pathos, their intuitive perceptions of sensation of the ideal me, and other subtleties (philological, philosophical and theological) fit to tie up sensible brains into knots and frighten reason into idiocy.

The history of France mentions a Count de Sargines, whose son attained to puberty, could not learn to read, (which was indeed no crime among the gentlemen of that time), but neither could he draw the bow nor show any of those accomplishments which were considered necessary for a young cavalier. At last Love woke him from his lethargy. One Sophia impassioned him, turned him towards the little studies in which he had failed, disentangled the springs of his soul, and made a Paladin of him. This case was cured by the inoculation of love; another would be by some other passion; but how inoculate the patient, when civilization cannot create such incentives, or present them in a suitable order, adapted to the character in question? for in every darkened soul, there is an undeveloped passional scale which must be known in order to treat it according to its dominants or tonics, and to apply special counterpoises to any passion that may have been outraged.

Such is the theory of the regular treatment, but in practice, harmony proceeds differently; it follows the

method of graduated chances, it places the patient under the rolling fire of the passions, it exposes him in all the groups, in all the series, as well of labor as of love, of the table, &c. It costs each of these assemblies nothing to feast or charm him for two or three sessions, and after their general connection, often even before they are half over, he will already have found stimulants more or less active and bitten at more than one hook. The most stupid will not fail to show preference for some group, for some branch of labor or of pleasure, he will by degrees re-establish himself like a paralyzed plant whose branches successively revive. In one group he will first find gentle emotions which will lightly melt his apathy, in another violent commotions which impart to him ardor: thus sooner or later, he will attain the aim, the development of his passional scale in equilibrium.

*Third Genus.*—Imaginary obstruction or compression by prejudice. This Third Genus of mental disease enjoys the title of moral perfection. It comprises all beings paralyzed by some prejudice which they dare not leap over, and as a proof that character is in this manner falsified and loses its equilibrium, examine the young girl launched into the social world, compare her at the end of a year of love affairs with what she was before under the reign of morality and of prejudice. She was a speaking automaton who neither knew how to speak or how to act out herself; but a year of social intimacies with the other sex, have made a refined woman of her; she has gained courage, tact, prudence; in fine, she is worth whatever it lay in her to be worth, whereas before, her value and her destination were an enigma.

Compare thus the raw conscript who has never seen fire with the same soldier after a campaign, where he has figured in divers battles. He is a formed being, in whom self-poise and vigor of soul have replaced timidity and rustic stupefaction. There are beings, especially slaves, in whom civilization prolongs this state of mental obstruction during the whole course of their lives, and who, though provided by nature with fine faculties, never attain to develop them. Others, in full liberty, only awaken later, begin only when half their career is spent, to emancipate themselves from prejudices and to take their development; they are then heard complaining of having passed their youth in deception, and consider as cretinism and idiocy the state of imperfection and stupor in which they vegetated under the yoke of prejudice. [See case of Harriet Martineau.]\*

These individuals, once introduced in Harmony, will be developed there from the very first week, and no being reared there, will ever be obstructed one moment in his or her development by the influence of prejudice.

This kind of insanity or habitual deception, is of all the seven the most extended in civilization, where philosophy propagates it and erects it into a virtue which its hypocritical apostles take care not to prac-

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\* It is well to reckon in general practice among prejudices, all that militates against the frank impulsions of Nature, premising only the condition of health. All that reposes on the constraint of external authority is to be suspected.

tise themselves. They secretly laugh at that class who, duped by their doctrines, neither knows how to arrive at pleasure nor at fortune, and finds itself the victim of prejudices whose vexatious influence it recognizes too late

Such beings may well be classed among fools, and such is the name they apply to themselves when convinced of their deception.

In Harmony, past actions will cause neither confusion nor regret, because all will have conducted to profit through pleasure. We may have gained less indeed, by following a certain course, but this can be no subject of shame or of bitter remembrance.

*Fourth Genus.*—Subversive charm or voluntary folly.

Such is the act of him who rushes knowingly upon his ruin. A gambler well knows that he ruins himself, that he is acting like a real fool, but the charm prevails. An old man who allows himself to be bewitched by a young courtesan, contracts an absurd marriage and makes her a gift of his fortune, feels indeed that he acts like a fool, and exposes himself to ridicule, but the ascendant of passion is invincible and produces voluntary madness, as in the death of a bird which enters the serpent's mouth instead of using its wings to fly away.

Subversive charm is almost deprived of power in Harmony. Deception does not exist there even in venal love, whose practice is very much restricted and not at all dangerous. Other chances of ruin are equally limited. A man may compromise his fortune by generousities; but where none are indigent, it will be considered dishonorable to receive costly

presents, unless from the very rich; he may impoverish himself by building, but if he thus sacrifice his fortune in spite of remonstrances, he at least enjoys the sight of his desired edifices. If we add that the game of money does not exist, and that the connexion of pleasures draws to lucrative functions, it becomes quite immaterial to commit actions which would now really be follies, because their charm is for us a path of deception and of ruin.

Subversive charm is not limited to pleasures, it often attaches to labor. We see numbers of men work in pure loss, ruin themselves with their eyes open, and grow lean with trouble in attaining this vexatious result, persisting in this deception, despite the remonstrances of their friends, so true is it that the human mind is subject in its full rationality to impassion itself madly for enterprises of which it renders itself a slave, by habit, prejudice, rivalry or other incentives. I give to this reasoned madness the name of *subversive charm*, because it draws the individual to follow knowingly, and of his own full consent, the road opposite to the end, which he aims at.

This fourth folly holds the medium between the insufficiency and the abuse of reason. The individual charmed and captured, does not want reason, since he sees the snare, he agrees in opinion with those who warn him. No more does he abuse reason, for he does not hold his obstinacy to be praiseworthy, but as an effect of invincible inclination, and feels his fault while he commits it. Such delinquents are then at once mad in practice and rational in method and knowledge, wherefore I class them in the mixt degree between negative and positive madness, between

the insufficiency and weakness, and the abuse and vehemence of the mental faculties.

Commerce is of all professions that which has most madmen of this kind ; old merchants, who have preserved the mania of traffic, are so much the more obstinate in it as they have fewer means of diversion in their spiritual culture. Prejudiced in favor of the customs of their youth, and disdaining to initiate themselves in the new tricks of the trade, they unwittingly engage in the most foolish measures, without therefore lacking good sense, but from their obstinacy in looking at commerce as it was thirty years ago, they fall into the same misconception as a gentleman of sixty, who should manage a love affair in the same style as he would have carried it thirty years ago: the chances have changed altogether, and the lover of sixty will only win the slipper, with tactics very good in the abstract, but unsuited to the actual bearings of the case. Thus in love as in ambition, and in every other passion ; subversive charm always presents in nearly equal balance chances of wisdom and of folly, but which placing wisdom in perspective and folly as practical result, become real madness, (to be classed as a mixed degree.) This is not the least frequent of civilized follies.

*Fifth Genus.*—Mental erethism or continued desire. It is especially among the ambitious that this kind of madness prevails; their minds, encompassed with cupidity, devoured by impatience, judge of men and things only in view of gain. This mania, which intonates every word that they utter, would in harmony be considered as diagnostic of an injured brain, out of equilibrium, and inapt for the exercise of the alter-

nant or eleventh passion, and of the tenth or composite. These are minds incapable of giving to every object the attention and interest which it deserves. Their state is really one of spiritual infirmity. Such beings are not happy; their desire is as a worm gnawing their vitals, a permanent punishment. Their mental state is a first degree of positive madness or passional excess; young girls too much restrained are quite subject to this in affairs of love; thus they are often seen passing from this mental erethism into complete madness, or at least into the second positive degree of it, which I shall treat in due course, under the name of *absorption*. As to the erethists of ambition, they are much considered in the civilized order, and entitled *wise*,—an epithet very common and deceptive in affairs of ambition; but a young girl too much preoccupied with her *love*, which has reached the same degree of mental erethism, is only ridiculed. If this be an absurd, excessive, irrational state in love, it is not less so in ambition, and the civilizees, all fevered with the thirst of gold, are not proper judges on this point. Here, as on so many other occasions, they mistake for wisdom what is only the first degree of positive madness.

I cite one effect which would be very palpable could a generation judge itself. The French, formerly impassioned for literature and art, boasted as the flower of their age the reign of Louis XIV., when the great honored themselves in the culture of the arts, and when a sonnet could interest the city and the court; they were not worth the less on that account. Now the arts are fallen into discredit among them, and a journal recently observed that it was in the last degree of bad

taste to make verses, or even to read them, and that a statesman convicted of such an absurdity, would at once lose all credit, all hope of attaining superior functions. This remark was made in relation to a poem of Mr. Canning's, a statesman, and yet a poet, and whom I consider a political peer for all the prosers of the French ministry. At the head of another European ministry is also seen a certain condemned poet, who cedes neither in cruelty nor in cunning to any civilized vizier. The culture of arts is not then a title of exclusion in politics, but rather an index of aptitude for this iniquitous science. Cardinal Richelieu was a writer, Frederic the Great was a poet, and either of them was equal in politics, I think, to the Coryphei of our present day.\*

It is, then, an absurdity to infer political inaptitude from attachment to the fine arts, and we can only consider as partial insanity and frenzy of ambition, such a trait in our age, which would vilify every thing except its own object. This is the first degree of positive madness or mental erethism, and serves as a stepping stone to the degrees which follow.

*Sixth Genus.*—Exclusive absorption or monomania; such is the second degree in positive madness. At every step in civilization, some of these beings are found, whom a contradiction, a fatal event, affect, to the point of inspiring them with disgust and aversion for all else that formerly interested them. Hippolytus,

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\* Since which the poets have turned uppermost again on fortune's wheel, and for a little while we saw Lamartine at the head of government, and Victor Hugo, with Sue, and other artist statesmen ennobling the representative chamber.

bewildered by his love for Aricia, can no longer recognize himself, and exclaims :

Je me cherche et ne me trouve plus.  
 Mon arc, mes javelots, mon char, tout m'importune.  
 Je ne me souviens plus des leçons de Neptune.  
 Mes seuls gémissemens font retentir les bois,  
 Et mes coursiers oisifs ont oublié ma voix.

Phædra carries the same mania to a still higher degree. To bring about this mental disorder, is needed only the loss of a child, of a fortune, a lover, or other disgraces, which every civilizee, whether man or woman, may fear from day to day.

Individuals thus stricken are no longer fit either for business or pleasure; vexation falls on their mind like the blow of a club; it is no longer in equilibrium, and unless something chances to divert them from their fixed impression, they often lapse into complete insanity after attacks of fever, consumption, or other inroads on their health. And here medicine and philosophy should intervene with preventive measures.

Alcippus is deprived of the ministry! Exiled to his estates, in complete disgrace, he falls into a deep melancholy, and fears are entertained for his reason. Every one, without being a doctor, knows that he needs diversions, but what can be procured for him? Country neighbors, hypocritical or stupid? fine pastimes for a man of the court! A love intrigue might, indeed, distract him, but Alcippus is past sixty, without the power to please. He may conceive an affection and not succeed in causing it to be returned; besides, he will be little disposed to visit the ladies of his acquaintance, for a man thus stricken takes an

aversion to all his former habits. It will then be necessary to provide him with new connexions, find a means of rendering him fascinating at the age of 60 towards women for whom his age, his moroseness, his disgrace, will become so many titles of disdain; instead of a reciprocated love, he will at most be able to obtain only mercenary favors, which will be no effectual diversion. How then can medicine and philosophy attain to cure him, and to prevent madness? All their calmants, and their excitants, prescriptions of the chase, of baths, of studies, diet, &c., will not be antidotes; the point here is to raise, to stimulate this prostrate imagination, to re-establish the equilibrium it has lost, to employ, as in case of swoons, passional cordials, analogous to the salts of ammonia and elixirs. If our actual sciences fail against this vexation, bordering on madness, how can they operate passionately after madness is declared? They are then deprived of direct remedies, and reduced to operate on physical disorders, with mere accessories in the treatment, which may be dispensed with in an order of things that will be able to treat suddenly, by direct methods, by the inoculation of new passional motives. These motives may be at once determined and applied, conformably with the sympathetic and antipathic calculus of the passions,—a calculation, the knowledge of which would be futile for civilized physicians, because, after determining the passion to be brought into play, they could neither create it nor meet with its opportunities, the regular assortment of the passions only being found in the passional Tourbillon or Phalanx, which assembles them all, and becomes equivalent to a spiritual pharmacy, whence all varieties of passions may be

drawn forth at will. If we add that individual misfortunes there become very rare, it may be conceived that the persons who experience them, being compensated by a prompt passional diversion, will not have time to arrive at madness through mental absorption, and if threatened with it ever so slightly, they will be soon so environed with new incentives and pleasures, that their ill may be forgotten almost as soon as it arises.

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#### NOTE ON SUBVERSIVE CHARM.

AMONG the fatalities of Insanity, I would here signalize one most frequently and wilfully overlooked, so common as to be almost universal in some one of its degrees, and whose cure is rarely possible, except in the Combined Order. It is a derangement of the will which does not implicate the intellect, and which may or may not coincide with Subversive Charm. It embraces the Drunkard, the Glutton, and frequently the Tabescent, the Dyspeptic, and many other forms of chronic disease, whose subjects, in other respects apparently sane, take measures by peculiar associations of habit, to sustain and inveterate the evil from which they suffer, seeing and knowing what they so do, and in despair at the fatalities which they thus entail, which, at last, come to reproduce themselves independently of reflection or consciousness, as in the case of *self-abuse*; involuntary seminal losses, consequent on which, and of which this is one of the chief, though far from the only, cause; continue to recur as a constitutional habit during sleep.

As to Drunkenness—every one knows its liability to engender paroxysms of violent mania, or states of idiotcy, in which men whose behavior may have been for weeks and months temperate, prudent and regular, undo in a few hours or days their whole attainment, and ruin themselves both in fortune and reputation. One of the most remarkable cases on record is that of a lawyer, who habitually temperate, was seized periodically once a year, during his Fall circuit, with an uncontrollable fit of drunkenness,

so that he would leave the court-room in the midst of his cases, to go and get drunk; and this annoyance was so grave, that to escape it, he finally committed suicide. It is not merely the congested brain of drunkenness in which insanity consists. The *insanity* has the initiative, and is the cause of drunkenness, and men who are sane in this respect, cannot be made drunk, unless by *physical compulsion*, if at all.

With those predisposed to drunkenness, every glass hastens the catastrophe, and renders forbearance more difficult; whilst with those who are sane in this respect, on the contrary, every glass renders the next less desirable, and more difficult to be swallowed, until before the state of drunkenness, a complete erethism of the self-preserving instinct occurs, and it becomes almost impossible to drink more, *social* temptations notwithstanding. This constitutional sanity, much more than any merit of effort in self-restraint, is the cause why some never pass to those excesses to which others are so prone. Between the case in which a safe exhilaration completely realizes all that the alcoholic or vinous attraction proposes, and that of a feverish excitability which must consume in madness, then become extinct in stupor; there are numerous degrees of proclivity, more or less amenable to the controlling magnetism of social custom, and of passional influence exerted by other individuals.

The instinctive taste and fondness for wines and liquors, is sometimes associated with insuperable repugnance to intoxication; and here, as in regard to food, excellence in quality, and the pleasure of gustation, may supersede the propensity to excess in quantity, and the satiety of distention. Cases of spontaneous equilibrium or organic sanity being established, and such come under the author's personal cognizance, it is evident that the proclivity to excess, or drunkenness, is a form of insanity requiring special treatment, hygienic and passional.

Those forms of insanity which issue most completely from the category of Subversive Charm, where no temptation to do evil exists, or where such temptation has been sternly resisted, and the evil effect follows all the same by organic predisposition, are termed chronic diseases, and illustrate the principle in question more clearly. Tabescence, or the proclivity to seminal losses,

has been mentioned. This, when it takes the form of excess in venery, or even of self-pollution, may fall under the category of subversive charm, there being here, as in drunkenness, a pleasure proposed to one's self, and a reasoned and voluntary act, resulting in a foreknown mischief. Not only, however, are there numerous cases in which seminal losses continue in sleep, after the above named provocatives have been discontinued, so that the body, as it were, remains insane after the soul has recovered its sanity; but also many cases where this mischief exists, and even in its most fatal degrees, without the precedence of either self-abuse or excessive venery, and even as a consequence of stern and entire continence, so that we apply only the term disease to this form of insanity, which is equally with the others a defect and derangement of the organic instinct of self-preservation. Magnetism alone combines those physical and spiritual influences which are needed to introduce a new sanity from the healthy into the sick, for magnetism takes hold of the will by its organic end, or at the very point of the association between the soul and the body, whereas those material remedies which alter the state of tissues are incompetent to change the psychical associations of habit, whence the physical disorder is ever liable to be reproduced by correspondence, and simple philosophical or rational influences, though they may teach the soul to recognize and to abhor the disorder in question, fail of motives or objects by which old formed circles of action may be superseded, and new ones formed. It is not enough to convince.—In order to cure, it is necessary to modify simultaneously, the external or objective environment, and the internal or subjective proclivities.

The clearness of the patient's mind operates very unfavorably against his cure in ordinary practice, because it is not easily realizable either by one's self or others, that the power of practical direction should be completely absent when the perception of what is, and what ought to be done, or not be done, is quick and clear. It is, however, found in the experience of practice, that every chronic disease, by a fatal circle of catenated sensations, ideas and physical motions, whether external or internal, in waking or in sleep, caters for itself, and provides for its own continuance,

just as a cancer, a fungous hæmatodes, or other vascular tumor, for its own special supply of blood, nutrition and circulation.

A contest, therefore, may be said to exist between the enlightened self-love of the patient or victim, and the self-love of the disease. Few possess the faculty of so effectually directing their efforts as to grapple with such an enemy. The most skilful surgeon cannot exsect a tumor between his own shoulders. Here, then, is the demand for Social Charity.

In the Combined Order, a physician having made the analysis of such cases presented to him, will suggest both to the patient, and to those individuals or groups whose co-operative influence he may desire, such particulars as are necessary, and amid the numerous industrial and social opportunities of distraction there afforded, it will be comparatively easy to break the old catenations of habit, and to substitute new ones. This will sufficiently appear from a consideration of the foregoing section.

## PUBLIC HEALTH OF CITIES.

FULLY sensible of the almost insuperable barriers which the mercantile spirit, the incoherence of private interests, the crowding of numbers, the insanity produced by poisoned liquors and drugs, the depression of disease and misery, and the apathy resulting from its habitual aspect ; oppose to social progress in cities ; the author, bound like so many others in the common misfortune, still feels it a duty to his fellow sufferers to indicate the most atrocious evils and the means of suppressing them.

From the day that a local population increases in numbers disproportionately to the resources of its soil in agricultural products capable of being in part exchanged on equal terms with other localities, there is danger of a suicidal waste. By a local population, is designed, a society not too large to be unitary in its personal and industrial relation, and in which no detail of industry need employ a larger number of persons than one workshop and apparatus of machinery suffices for. This permits far greater numbers in sites favorable to manufactures or to commercial agencies than where the chief industry is agricultural and domestic, but still it fixes a limit far below that of city populations as now constituted, and the establishment of unity in industrial administration permits the demand and supply of labor and of products to be exactly recognized, dispenses with all supernumerary agents, especially in commerce, renders the opportunity of profitable employment the test of admission, by obviating the necessity of idleness makes it disgraceful, and summa-

rily suppresses all the foci of vice—bar-rooms, houses of prostitution, gambling hells, &c., &c.

Such a system of operations may be gradually and partially introduced into the large cities which already exist. One of its most important results will be a circuit of reciprocal advantages between our Societies of town and country, extending to the soil, whose elements of fertility may be conveniently restored, after contributing to the use of men in moderate numbers ; while the exigencies of a large city, which must pour its sewers rapidly into river and ocean, renders their waste indispensable.

A population which increases beyond a certain proportion to the soil which it occupies, is necessarily in a great measure cut off from the most healthful class of labors and most refreshing pleasures connected with agriculture, gardening, the aspect of vegetative nature, a free range and a pure air. Where these sanative adaptations cease, a series of morbid influences commence, running through all the forms of disgust, depression, irritation and social strife, and false stimulation, reducing still lower the chances of self-recovery, and fixing the citizen in his vicious circle. The chances of escape from existing fatalities lie mainly in the voluntary combinations of artisans, 250 of which, it is said, had within the last few years been formed in Paris, and many more elsewhere.

We have already spoken of the leather dressers.

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Societies in which such combinations had acquired the ascendancy in numbers ; or even without superior numbers, the ascendancy in legislative power, on ac-

count of the unity of their action, can quickly strangle those conspiracies against the life and well-being of the people, which laugh at the feeble good intentions of our so-called reformers. Conspiracies, did I say? Yes—every organized public temptation to vice is a conspiracy. What plot of treason or murder ever did the thousandth part of the mischief of our bar-rooms and grog-shops, where the adulterater or manufacturer of false wines and brandies is in league with the retailer, and a covey of sots always on hand act as purveyors of custom?

Twenty dissipated wretches, purposeless young men of income, or without other income than the special Providence of the Devil, which never seems to desert those who are faithful in evil doing, nor permits them to fail of making dupes or obtaining grog credit, gamblers, spongers, artisans who make in two or three days at some lucrative business enough to keep them drunk the rest of the week; suffice to keep one of these poison shops afloat, and thus a regular helotry is organized in our midst by the pretended *free will* of a series of victims, the fluid particles of whose bodies bear too large a proportion to the solid fibre, to give them any choice of withdrawal from the vortex, in which they are whirled round to the bottom. Lacking those social resources and chastening influences of female society, which association in labors and interests naturally opens for all its members; the weary artisan yielding at once to the cravings of physical exhaustion and the temptations of social sympathy with his comrades, swills wines and brandies as false as a drunkard's friendship in that mercenary sphere, all whose adaptations are made to his ruin, the profit of sales

being proportioned to the adulteration of the liquors. There, every control of social responsibilities removed, he reels off to sprawl in the gutter, spirit and body together prostrated, while a storm of incoherent elements riots in the premature decomposition of his blood and nerves, and the terrified life principle blockades itself in his congested brain. This sorry balance between the hells and heavens, in which one-half of society are in one form or another of debauchery and disorder, to be made victims in order to keep the other half prudish and straight by conservative reaction, may answer very well for model republics of civilization, but association, even in its lowest forms, writes its death warrant, and redeems to productive labor, dignity and comfort both victims and conspirators.

Individual liberty demands the suppression of public temptation to vice in all its forms, and there is no truer step in real liberty than the prohibition of the retail liquor trade.

It is already recognized that slaughter pens, distilleries, tallow chandleries, gas-works, and other establishments, however useful, which offend against the senses of the mass of citizens, become local nuisances, and are amenable to the municipal authorities, and subject to removal on complaint of neighbors. Nor is any citizen permitted to keep dangerous beasts on his premises, as a tiger, a panther, or even a bear, although chained. If then we admit legal guarantees in favor of the *senses*, we owe them for a much stronger reason to the *social affections*, and where have these to fear a more ruthless enemy than the grog-shop, or a greater nuisance than drunkenness, or a more dangerous wild beast than the drunkard?

I am perfectly alive to the impossibility of removing drunkenness or any other evil from our societies by methods of simple repression, either legal or moral, or both, and I recognize the limited influence of temperance societies, but without entering too deeply into questions of social habits, virtues, and vices, or the influence of society on individual conduct, which belong pre-eminently to the structure of association in Passional Series; we may regard the suppression of certain enormities as lying within the province of a municipal police. I should be well content to see its interference confined to poisons and alcoholic stimulants so that it should operate to the protection and encouragement of pure wines and fermented beverages, such as ale and beer, from whose manufacture the nux-vomica, cocculus indicus and all other poisons should be excluded by a rigorous supervision of competent officers, and the imposition of ruinous penalties and corporal punishment on offenders. It is probable that the Maine anti-liquor law will prove inefficient in our great cities, because of its indiscriminateness. Seeing that we have among us many thousand foreigners habituated to make daily use of wine and beer without violating sobriety or discretion, and that this social habit is to many persons rather a diversion from the chances of drunkenness than an incentive to it, we ought not in abating a social nuisance, such as the retailing of adulterated alcohol, under various names, to infringe the social rights of a large class of citizens.

The most practical compromise, and the first step in order, is the suppression of the retail trade; after this we need a legislative action which shall apply to the person of the drunkard, which ought for reasons given

in the note preceding, to be classed in the category of the insane.

The drunkard knows and deplures the result of his vile habit, which yet he adheres to, because the meshes of that habit are stronger than his conservative instincts, and its fatal associations of sensation and motion, than the suggestions of conscience, or the motives presented by intelligence and affection.

He has lost his hold of the helm of self-conduct, and since experience proves that in the chances or influences which exist around him, he very rarely regains it, it is incumbent on the providence of society to take possession of his body as of that of any other madman, and, by proper disciplines of seclusion, hygiene, labor, &c., to take his *part* against the *quasi demon* which subverts the order of his life. Every habitual drunkard would then be forthwith removed to a lunatic asylum, there disciplined for a period of not less than three years, and liberated under liability to a second term on the first proved infraction of sobriety. An intermittent lunatic like a drunkard, is far more dangerous to society than a lunatic who is never sane, for the behavior of the latter puts us at once on our guard, while the former defies all calculation. An author, for example, of first-rate talents, but subject to drunken fits, has prepared a work for the press; he has collected a subscription fully adequate to bear all expenses, to be paid on delivery of the books. He has kept sober several months, expresses sincere disgust and contrition for his past conduct, and appeals to your personal sympathy and your estimation of his work to obtain your security for the printers, who are ready to go to work on it. With a really sane man,

under the circumstances, unless we suppose deliberate treachery, you run no risk worth mentioning, and you do a friendly and honorable act. But for the intermittent drunkard, the first taste of respectability is itself an intoxication, and topples over his strained sobriety. No sooner is the work done, and the books ready for distribution, than the fellow is again sprawled in the gutters. He has taken advantage of an oversight of yours, to get the copies in his own hands. Next, they are gone, without his accounting to you for one cent, or any trace either of books or subscription list, and this time he stays drunk, for he is afraid to get sober, and you have thrown away money and confidence on a mere sponge.

The above is a fact of recent occurrence, with respect to a talented poet, of the Bar-rooms, but very much softened in the narration; thousands of facts fully analogous are occurring every week in our midst. People sneer at the good-natured dupe, make some personal reflection, and so dismiss such matters. There are even

“Those who exult, when minds of heavenly tone,  
Jar in the music that was born their own.”

*This changes nothing.* Would it not be wiser to adopt measures of integral prevention, to save the best feelings of our social nature from being odiously betrayed, and to save the miserable drunkard from his crime and shame? This matter should not even be left to the discretion of soft-hearted friends and relatives, but a premium be rather set on the arrest of drunkards as on the destruction of mad dogs, in addition to the ordinary obligations of the police with respect to dangerous characters.

The consideration becomes so much more urgent in the case of men of genius, because they are at once those who may be most useful and ornamental to society by their works, and those who are generally worst able to take care of themselves, or to exercise self-discipline. No where is waste more deplorable, than in the ruin of a fine mind, and drunken genius is one of the most damning facts of accusation by which modern civilization is convicted of high treason before the bar of Humanity.

Prostitution ranks with drunkenness among the most conspicuous evils organic in civilized cities. Its absolute prevention can be attained only by the general elevation of labor, especially of female labor, and its just or adequate remuneration, in place of the present starving prices. Secure to all women, individual or personal independence, and prostitution can no longer exist. This must in great measure be due to their own efforts, but we must meet them half way, in justice as in courtesy; and it belongs to the legislatures of our states, and the councils of our cities, to provide in all towns labor-agencies, or institutions where those who are willing and able to work shall be insured remunerative employment, which is no more than many states have already done for their criminals in the penitentiary system.

As soon as a state or city does this, but not before, it has the right summarily to suppress all houses of public prostitution, and to compel their inmates to adopt some one of the means of livelihood by labor, that should be prepared for them by the state. This would, at least, confine prostitution to assignation houses, whose conduct would be necessarily more careful and less indecent.

I now come to speak of the health of artisans, and of the protective intervention which the state owes them against the ruthless exploitations of capital. Until the state, or the particular states of our Union, shall severally organize their works of internal improvement in city and country, so as to employ at liberal wages, and with mutual benefit, all who are willing or able to work, and so create a just standard of prices, and an effectual reductive competition against the grasping and grinding power of private capital; the artisan should at least be guaranteed the indispensable conditions of health while at work, in respect to the location and arrangements of his workshops. These are now almost uniformly sacrificed to private cupidity, located amid foul exhalations, without proper contrivances for ventilation, or facilities for bathing, in consequence of which thousands of our most valuable citizens annually contract mortal diseases, and our race becomes impaired in its stamina.

I speak of the state as the active power in hygienic reforms, but this is only from respect to theoretical truth.

I know very well that under the present indiscriminate and illusory system of elections, the interests of the artisan and laborer get no real representation, and that our state legislatures would treat as insane any one who should advocate an intervention in their favor, which should recognize any other duty towards them, on the part of their exploiters, than that of paying their stipulated wages, which falls under the general law of contracts.

Before the state or its legislators will comprehend that it belongs to them to exercise a beneficent social

providence in behalf of the citizens, it will be necessary to take legislation out of the hands of political demagogues, who confuse the minds of the people with false issues, and to base representation directly on labor, in its various branches, a prerequisite of which is the industrial organization of the township. Nevertheless, as good and honest men sometimes happen to get into legislative bodies, it is expedient to hold up a true ideal, just as in our constitution we declare that "all men are born free and equal," and possessed of "inalienable rights to life, liberty, and the pursuit of happiness," &c. Mere flummery and nonsense in view of facts, yet not useless as a clause in that much-honored instrument, as such an ideal encourages a tone of courtesy in the relations of different classes, however unequal.

Never have so many victims been sacrificed on the battle-field of national warfare as on the arena of mercantile competition, and for the baser interests of traffic. I do not speak of the millions of Chinese sacrificed by England to her odious opium trade, but of the pittance of daily bread, that so often fails the laborer, without even the illusion of a drug, much less of glory, to gild his toil-worn career.

The model lodging-houses lately constructed in London by the public charity of a society, among whose names Prince Albert figures, and which already prove to be good investments, even from the mercantile point of view; as well as the cleanliness, aeration, comfort, and general hygienic discipline of some of our own penitentiaries, may suggest to capitalists, juster or more philanthropic than the rest, what is due from them towards the hands they employ.

The Christian capitalist confesses the universal brotherhood of men in Christ. He even holds to this doctrine as a title of spiritual salvation: he regards the present life as only the threshold of that life eternal, during which his wealth cannot advance him over the poorest of the people, the only coin there current being grace and goodness. Thus he enjoys his wealth apologetically, as mere accident, which, in the meantime, binds him to no material providence over his less fortunate brothers, even though they should have produced it by their labor, and he become its possessor by speculation or inheritance; seeing that poverty and wealth are indifferent in view of the mystical salvation of his theology, and that wealth is even rather a fit subject of condolence, since "it is harder for a camel (*or cable*) to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

Thus the practical issues of fraternity are evaded by transcendental affectations of spiritualism. Did Christ feel or act thus when he refused the crowns of this world; when he healed the sick, and fed the hungry, and consoled the afflicted? Why did it not suffice for him to prepare for them the joys of heaven by indulging himself in the pleasures of earth?

Christ and his apostles, especially the ascetic Paul, taught the comparative vileness of the body. It was merely a tenement, or tool, to subserve the life of the soul. This doctrine of the *vile body* suits the capitalist admirably. What matters it, then, how many bodies he uses up, or how many constitutions of artisans he ruins, by labors ill distributed, excessive, or in unhealthy spheres?

He is forthwith dispensed from caring for them, since bodies are rather impediments to salvation than otherwise.

The only difference between Christ and his apostles, and the capitalists, is, that the former counted their own bodies as vile when the service of God and humanity was in question, since they were then laying up for themselves treasures in heaven, and putting on incorruptible bodies, while the capitalists account the bodies of the artisans employed by them as vile, where the service of their commerce and coffers is in question.

They are willing that the artisans should lay up treasures in heaven, provided they leave them the treasures on earth. They do not consider that those who are crushed under the yoke of base necessities, and whose energies are drained and exhausted by continuous physical toil, seldom have time or aptitude left for spiritual culture; so that, if the spiritualistic view of salvation were the true and complete one, these poor fellows would only be damned here in their bodies, in order to be hereafter eternally damned in their souls.

Without urging this *reductio ad absurdum*, we may conclude that it is full time for those capitalists who desire to be gathered into the fold of Christ, to pay better heed to His example, to revise their theology, and to give signs, by their providence for the health and enjoyment of their artisan brothers, that they love God, the Great Artisan of the Universe, wherein they are stockholders.

## ADDENDA.

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### RECOGNITION OF FELLOW-LABORERS— "EQUITABLE COMMERCE," &c.

BEFORE closing this work, I wish to express my high respect and sympathy for some true pioneers who have added to Social Science one of its most valuable chapters, bearing on the first practical steps in *democratic* realization.

Mr. Warren, in his doctrine of the Sovereignty of the individual, of which he expresses the political and commercial, or objective aspect, as Henry James, the theologic and subjective aspect; has developed with rare felicity, practical bearings of the Cabalist, *1st distributive passion* or *Generator of the Series*, in the Scale of Fourier, which all of us before had overlooked. Fourier, while exhibiting the INDIVIDUALIZING tendencies of the *Cabalist* or CENTRIFUGAL passion, is too much absorbed with its effects in the rivalries of group mechanism, to do full justice to its prior bearings on the individual. Mr. Warren develops these points, and founds on them the *COST* principle, as the limit of price and basis of the labor or credit note. In a village adopting the policy of his "*equitable commerce*," *individualism* is utilized in its true function as *Generator of the Series*, and the Pivotal characters naturally assume their respective places. While recognizing the relations of "*equitable commerce*" with agricultural and domestic association, and eloquently affirming, in his own way, the inviolable sacredness of instinct and passion, Mr. Warren wisely abstains from complicating his working model with mechanism which belongs to a more advanced period.

This structure combines extreme simplicity with adaptation to the disintegrating spirit of private enterprise; for which reason, despite the sterile plain on which is located the little settlement of "*Modern Times*," it is likely to number more members in one year, than associations which commence by immolating *individualism*, the *generating principle of the Series*, can attain with the same means in ten years.

Thus may be formed an aggregation of brave and honest men and women, whose experience of mutual service in well-adjusted co-operation will prepare them for realizing in full the mechanism of the *Passional Series* when their means and numbers shall warrant this.

Those, on the contrary, who begin with the Suggestions of the Composite or Corporate *Passion*, instead of the *Cabalist* or individualizing, invert the natural order in their premature aspirations to unity. They attain results only of moral compression, more or less conformable with those which the *Subversive Societies*, *Civilization*, *Barbarism*, &c., everywhere exhibit, and their false morality grows even more stringent, because individualism, the foundation of liberty and of mutual respect, has been compromised at the beginning. For impassioned unison of *Corporate* movement, an essential prerequisite is the thorough individualization of the elements in play.

Dumas, in his *Series* of historical novels, beginning with the "*Three Guardsmen*," and carried through the reigns of Louis 13th and 14th, has illustrated in the vivid personalities of *passional art*, the force of *combination beginning with true individuals*. His Athos is the incarnation of loyalty, honor, and noble accomplishment—Porthos, of physical vigor, vanity, and confidence—Artaignan, of executive energy and all the prerequisites of a partisan officer, subordinated however to loyalty—Aramis, of the supremacy of intellect, sublime in its moral intrepidity and entire self-reliance. He is the most generous and perfect type of *Jesuitism* that has probably ever been depicted. These four men, admirably contrasted in character, yet all of them brave and finished soldiers, are attracted to each other by sympathy in function and industrial pursuit, and esteem for each other's prowess in arms they consolidate an alliance—"all for one, and one for all," by

not compromising their idiosyncrasies in domestic, and public, and social relations, so that their friendship is sometimes the more useful when they happen to have espoused different political parties. This league, coeval with their lives, develops a brilliant series of heroic exploits on which the dramatic plot revolves. Whoever likes to combine amusement with instruction, and to get admirable suggestions in *Passional Science*, at the sole risk of forgetting to eat or sleep during the fascination of the course, will read the popular series of novels in question. Mr. Warren's little book will not be less charming to others, while those who require a greater degree of elaboration will find this in the generous and animated expositions of Mr. S. P. Andrews' work entitled the *Science of Society*. In this there are several criticisms quite unjust towards Fourier and Phalansterian procedures; but these errors of conception are redeemed by the general scope of the work.

Mr. A.'s remarks on page 178 of "*Cost the Limit of Price*," cannot apply to the equilibria of the *Passional Series*, though they apply very justly to the mechanism of the present so-styled *Phalanxes*.

The provisions of the *Passional Series* for individualism are very complete, but they presuppose the intervention of a Pivotal agent, prince, capitalist, or other autocrat, to combine the mechanism, while the virtue of Mr. Warren's conception is its perfect democracy, which enables us at once, with very limited means, to commence practical operations without compromising Principles.

Here follows an article which I first published three years ago, on Democratic association, the ideas contained in which harmonize with those of Mr. Warren, with which I here connect them, referring to the books above mentioned:

### DEMOCRATIC ASSOCIATION.

#### ITS DISTINGUISHING CHARACTER AND METHODS OF FORMATION.

Two principal methods exist of founding agricultural and domestic associations, opposite in their origins, and whose characters it is of great importance that we should not confound. We are the more in danger of so doing, especially in our practical institutions, because Fourier has only described that form which

it has been hitherto entirely out of our power to attempt. Association, as described by Fourier, originates and pivots in a Prince or great Capitalist, combining science with pecuniary means and social influence, constructing as a preliminary movement, the buildings adapted to phalansterian residence, preparing the grounds for serial cultures, and as a last step, calling in the associates he has selected and agreed with, to come and begin to live as Phalansterians, laboring in short and varied sessions, in the functions of their choice, and everywhere combining to form Groups and Series, according to the double accord of affinity of character with affinity of industry. These Phalansterians would enter the new order, for which all should have been pre-arranged, from a perception of superior advantages afforded them, and begin at once the life of organized attractive labor, under the guiding supervision of the founder.

LIBERTY would here be secured, as a *Result* from ORDER. It need hardly be said that we have had nothing in the slightest degree analogous to this as yet. Our tendencies have been exclusively democratic in the forms of association hitherto attempted: (we do not now speak of communities nor of religious bodies—Monastic, Jansenist, or Shaker.) Associations have commenced, and are likely to be repeated, among the working people themselves—persons for the most part not overburdened with any sort of knowledge, and certainly not with social science—with goodwill, earnestness, and considerable toughness for their principal means to begin with, and as there is but little clear-sightedness or unitary conception of a purpose among them, it is perhaps as well that their interest at stake is not a larger one.

ORDER, in this case, instead of being the starting-point, will be the last result of successfully conciliating individual and family interests, gradually enlightened upon the advantages of co-operative association by practical contact.

The point to be reached is the same in every case, namely, the *organization of attractive labor*. Now, *attractive labor* is, as a general rule, impossible by any other method than that of the *Passional Series* or *Series of Groups* described by Fourier, the essentials of which are: 1st, free and impassioned choice of employment; 2d, social combination in the labor preferred, so that each

does what he likes best with those whose society he prefers; and 3d, Short Sessions, which sustain on every point the charm of novelty, interlocking the interests of groups by the interchange of their members, and securing at the same time a more integral development of individual capacities.

This method, as well as its result, attraction, or charm imparted to every kind of work, is then, whether they know it or not, the aim and desire of all who work for a better social future. But this method cannot be at once adopted by them, because it pre-supposes capital, and material adaptation of grounds, dwellings, and workshops—which is to poor workmen impossible.

The imperious necessities of the hour and the day absorb nearly the whole force of the laborer, under the present iniquitous system of interest to capital, six times above the actual increase of values, and even more than this, besides the indirect taxation by commercial fraud, and the support of legions of parasitical or supernumerary agents.

Workingmen, then, unaided by Capitalists, can only associate with safety so fast and so far as their individual interests can be drawn into contact and blend harmoniously, without giving up any of that liberty of action, or of those industrial positions, which now enable them individually to make ends meet.

They cannot leave their isolated dwellings for want of money to construct a unitary edifice. They cannot leave the business to which they are accustomed, to earn lower wages as novices in some other.

If they leave their present industrial position to unite more intimately, and to labor in association, they necessarily compromise a part of their present efficiency, and are obliged to incur a debt in the beginning of their career, which has crippled all the small associations hitherto started.

The Parisian workmen have carried association as far as has hitherto been safely practicable. Each branch of trade has organized separately, by using a commodious workshop, a unitary dépôt for sales, and employing its own factors.

The next step in order for them, is the removal of their families to a country site, more salubrious, and cheaper in rents, and

the organization of unitary Bakeries, Restaurants, Laundries, &c., already effected by some of the Parisian crafts.

By prematurely imposing an associative unity, not attained through the methodical combinations of Series of Groups, manifold lesions of justice and economy occur. The Association should be, properly speaking, only the last term, produced by the synthetic arrangements of the Groups in Series, whose combinations should be made in proportion and adaptation to their particular interests.

Civilization has not been so many thousand years separating functions for nothing.

The *Man* is first. He becomes the pivot of the group. The group is the primordial element of the Society, as this in turn is of the human race. Commencing from our present civilized position, with no great prince or capitalist to head the movement, but a democracy of workingmen, uniting on equal terms; each group or department of business must be considered as entitled to its own profits, dividing them among its members by its internal law, paying other groups for services rendered, and *combining or fusing with them by the interchange of its members, just so far and so fast as these members choose to move, impelled by industrial attraction towards other branches, or by considerations of health, or by social affinities.*

To do more than this is to create a new sphere of limitations, and of vexatious duties. There are, for instance, few persons, out of a large range of acquaintances, with whom we find the charm of friendship. How much our passional minimum must be still farther narrowed, if by a premature retirement to some country spot, our choice has to be made out of thirty, forty, or a hundred persons, instead of the more numerous chances now enjoyed.

There will be little harmony found, even in opinions, and if all unite on certain essential principles, they will find little connection between intellectual and social sympathies. Then, in regard to the management of business; the manhood of individuals, hitherto standing on their own ground, acting on their own hook, running their own risks, profiting by their own skill as well as labor, suffers sensibly by according to a few individuals the control of all business; by becoming merely passive, going where

they are sent, and doing as they are bid, with a simple estimation of the time spent in labor, and no adequate compensation to superior skill or intelligence.

There is, it is true, a careless irresponsibility farther than one's daily duties, and those who are not competent to take any other than subordinate positions may gain something by the exchange. But, on the other hand, it must be observed that a great many vocations, which now find their place and profits, have to be given up by those who join small associations. Their exigencies, in ordinary farm and market garden-work, with their chief branches of mechanic labor, are very pressing, and unless one brings capital sufficient to re-organize his branch of industry completely in the new sphere, he is absorbed by the above mentioned, and his services required in subordinate functions.

Even if he have capital enough to organize his branch independently, he may not succeed in persuading the association to undertake it, as must be the method under the present notions of association, where the society is from the first to act collectively on each question, to organize each industrial branch, and then intrust or re-intrust it to the management of its natural head.

How, besides, previous to the organization of attractive labor by Series of Groups, rivalized, contrasted, and interlocked, can we expect the same degree of interest and energy to be displayed by men who do not personally lose or gain in proportion to the failure or success of the branch allotted to them?

I should be sorry to utter a word that sounds like discouragement. I only want men to see clearly what they go about, and not be rushing any more into what they call associations, without any means of organization, as has been done in so many past failures.

There is enough of associative work open to all in our towns and cities, in the Protective Unions, the mechanics' co-operations, scientific indoctrination, and the culture of social relations with those in the same great faith. These germs of unity and affinity must ripen before we shall be generally prepared for a larger or closer system of relations, and the necessary capital must be acquired through some of these methods. Finally, we cannot dispense with those levers of efficiency which are furnished by

the instinct of self-preservation and development, to the industrial enterprises of our day, until we have the means of organizing those motives furnished by the Passional Series, its industrial attractions and social affinities.

Every step towards the compromise of individual liberties, and characters, and tastes, by Communism, is a step downwards and backwards into passional apathy—into annihilation. The motives furnished by intellectual excitement soon die out. Nothing can render association permanent short of Organized Attraction; and meanwhile, as we can give attraction so little positive satisfaction, it is, above all, necessary to avoid collisions and personal oppressions, by keeping individual spheres exquisitely discrete in those simpler forms of Social Co-operation, which must in the nature of things, precede the formation of Passional Series.

## 9 FE 53

### HARMONY OF RACES WITH CLIMATES.

In treating of the correspondence of character with climate, I have left a chasm on the subject of *Races*. Let me add to what I have said page 240 and following, a suggestion borrowed from Knox on "The Races of Men," viz.:

1st. That besides those zones and climates of our globe harmonic *par excellence*, every climate has a relative harmony with its indigenous race, and afterwards with those of kindred races, as the fair races of the same zone with each other, and the dark races of the same zone with each other.

2d. That no race can appropriate, cultivate, and permanently possess the soil of a foreign zone and segment of the earth, except on condition of mixing its blood with that of the indigenous race, or budding its organic germ on theirs.

3d. That the mixed race and organic type thus formed cannot perpetuate itself, but incessantly tends to identify itself with the indigenous race, as in case of the Spanish-American republics; a consummation which can be prevented only by continued reinforcements of the Spanish or Celt-Iberian blood.

4th. That a mixed race of well-connected elements, though needing continually to be re-formed, may consist of individuals more perfect than those of any pure indigenous race.

## APPENDIX.

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### ALLEGORICAL STAMP EXPLAINED.

#### *The vine-wreathed cross inclosed in the triangle and radiating circle.*

THIS figure, which I have devised to stamp the covers of all my works, presents a radiant circular periphery, in general allusion to the solar disk, and the life-giving rays of its universal Providence, which permeate the circumambient spheres of phenomenal nature in the mineral, vegetable, animal, and spiritual forms and degrees of its incarnation.

There are twelve unequal groups of rays symbolic of the twelve radical passions of the human soul, common in different degrees to the whole animal world, and reflected and refracted by the vegetable and mineral, as I have shown in "Comparative Psychology," and "Human Trinity."

The twelve human or animal rays of the Sun, corresponding to these passions, are necessarily concrete in the physical or sensible rays, if we admit that an effect presupposes a cause, since the Sun could not impart to the animate beings whose germs his rays evolve and quicken in the surface soil of planets, any passional properties not pre-existing in the Sun and his rays, at least in their masculine potency, the evolution of the female elements of passion being reserved to the planet mothers.

The twelve passional rays are distinguished into seven greater groups, for the seven spiritual passions, and five smaller groups for the five sensual passions.

The engraving does not follow the distribution of the seven ray groups into four cardinal, corresponding to the social affections—Ambition, Friendship, Love, and Familism, and three intellectual or distributive, corresponding to the Centrifugal or Cabalist, the Centripetal or Composite, and the Oscillating or Papillon.

## ALLEGORICAL STAMP.

The broad radiant circle, while it images the disk of the Sun, symbolizes his universal providence, ubiquity, and eternity, relative to our planetary system of which He is the pivot or central and generative principle. The circle is also the geometrical type of friendship, all the parts of its periphery being equidistant from the centre, as in the group of friends or persons acting exclusively in the tone of friendship,—there are no distinctions of grade, but equality reigns in all their distributions of use and of enjoyment, the ultimates of life, which coincide with the periphery of the circle.

Within the circle is placed the triangle, symbol of the second attribute of Deity, *Distributive Justice*. It is formed by doubling the square, mechanical measure of justice and truth, and figures the Trinity, or three distributive passional principles of nature and humanity, whence the harmonies of the universe and of societies proceed. This Triangle incloses the Cross, wreathed with a fruit-bearing grape vine. The Cross, inscribed with the initials of Jesus, symbolizes the crucifixion of private interests in devotion to the principles of collective charity and unity, and the fate that individual truth and goodness invokes upon its head, when it appears in the midst of false and evil societies; which continues the same since the time of Christ till now.

The crucifixion of the passions is the general lot of the human race, and especially of its laboring masses, and its honest reformers, during the incoherent periods or duration of the upside-down world, based on egotism and selfishness, on the isolated household, and smallest possible social combination.

But, as in consequence of the coming of Christ to society, as he came once to the Jews of old; as the result of the scientific embodiment of those principles of action of which his life afforded so luminous an example; the passion of Friendship and the fruits of friendly communion, of which the grape and its wine are the chief types, will take the place of egotism and rule in the harmonized world; so by wreathing the cross with the grape vine, I express the fruit or ultimate and harmonic purpose and result of the crucifixion, the justification of human nature, and the triumph of happiness.

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