

CHARLES HOPEWELL;

OR

SOCIETY AS IT IS,

AND

AS IT SHOULD BE.

BY JOHN PATTERSON.

CINCINNATI:
LONGLEY & BROTHER, PUBLISHERS,
169½ WALNUT STREET,
1853.

AL 2927.6.260
✓



Jackson fund

Entered According to Act of Congress, in the year 1853,
BY JOHN PATTERSON,
in the Clerk's office of the District Court of Ohio.

LONGLEY & BROTHER, Printers, Cincinnati, O.

39-84
27

TO
ALL WHO RISE IN THEIR ASPIRATIONS
ABOVE
THE GENERAL SPIRIT OF EXISTING SOCIETY,
IS
THIS LITTLE VOLUME
FRATERNALLY INSCRIBED,
BY
THE AUTHOR.

ERRATA.

It was not convenient for the author to see the proof-sheets while the work was passing through the press ; hence a few errors will be observed, as follows :—

Page 11, line 18 from top, for "clean head," read clear head.

Page 37, line 2 from top, for "appointment law," read apportionment law.

Page 61, line 9 from bottom, for "bad order," read bad odor.

Page 61, line 3 from bottom, for "impudent," read imprudent.

Page 62, line 5 from bottom, for "completion," read complexion.

Page 64, line 5 from top, for "impudence," read imprudence.

Page 74, line 8 from bottom, for "others," read theirs.

Page 79, line 10 from bottom, for "vigorously," read rigorously.

Page 89, line 12 from bottom, for "immortality," read immutability.

Page 92, line 3 from top, for "anywhere else," read everywhere else.

Page 145, line 4 from top, for "Ceresio," read Ceresco.

Page 158, line 1 from top, for "changes," read chances.

Page 171, line 2 from top, for "forgets," read forfeits.

Page 174, line 7 from bottom, for "recognition," read reorganization.

Page 176, line 5 from bottom, for "depravity," read disparity.

Page 190, line 11 from top, for "qualification," read gratification.

Page 217, line 13 from bottom, for "light profits," read like profits.

Other errors occur, less likely to mislead, and on this account are omitted.

PREFACE.

If any one should open this book with the expectation of finding it a novel, he will simply be disappointed; I might regret such disappointment, but I cannot regret that this is not a novel, in the idea which that word conveys to the popular understanding. There is but one consideration in view of which I could admit such a designation: The book contains some novel things;—though none the less true, as I believe, for their novelty.

If the regular novel-makers—those who construct from an esthetic impulse, without regard to moral tendencies,—should laugh at my plot and its management, they are at perfect liberty to do so. I should have ample satisfaction of all such in the fact that I have never found time to read more than two or three of their works. What little approaches the dramatic in this book, came, in the first place, unbidden and unlooked for; but when it came, it was welcomed, and more followed by design. It has served my purpose, and that is all I could wish. J. P.

Greenville, Dark Co., O. }
APRIL, 1853. }

CONTENTS.

CHAP. 1.	THE PROFESSIONS,	PAGE 7.
"	2. CHARLES' POLITICS,	34.
"	3. MARY AND THE PREACHER,	43.
"	4. MARY AND THE SCHOOLS,	65.
"	5. CHARLES AND THE STRANGER,	82.
"	6. THE RELATION OF THE INDIVIDUAL'S FUTURE TO HIS PRESENT,	86.
"	7. THE CONTRAST,	97.
"	8. INFLUENCE OF CIRCUMSTANCES OVER THE INDIVIDUAL,	110.
"	9. CAPITAL AND INTEREST MATHEMATICALLY CONSIDERED,	131.
"	10. CHARLES CONSIDERS THIS PLAN,	141.
"	11. CAPITAL AND LABOR IN ASSOCIATION,	148.
"	12. THE FORMULA OF PARAMOUNT JUSTICE,	166.
"	13. THE PROPERTY INSTINCT,	185.
"	14. THE DISPOSITION OF MEMBERS' CAPITAL,	208.
"	15. VARIOUS DETAILS OF TRANSITION POLICY,	228.
"	16. FLAGELLATIONS,	238.
"	17. MARY AND HER AUNT RUTH,	253.
"	18. CHARLES AND THE WARRENITE,	266.
"	19. THE PROMISES OF ASSOCIATION,	272.
"	20. CHARLES' MISSION.—THE PURPOSE,	284.

SOCIETY

AS IT IS AND AS IT SHOULD BE.

CHAPTER I.

THE PROFESSIONS.

CHARLES HOPEWELL and his sister MARY were both young; the one about twenty-two, the other twenty. They were orphan children, and having been left with a small legacy, were compelled to rely upon their own energies for the means of life. They had the wide world before them, and a long future in prospect, but with true hearts and able hands, they did not hesitate to enter the arena of industrial strife. But what should be the vocation, was the inquiry, and at this particular moment the chief concern of each.

Charles had a strong inclination to enter the Medical Profession, but lest he might decide too hastily, he thought proper to consult an eminent M. D., of whom he knew much by reputation, and in whose heart and head he had much confidence. He accordingly sat down and wrote as follows:

DR. M—— D——:

DEAR SIR:—Being left at an early age to rely upon my own resources for a livelihood, and wishing to select a profession in which I may be able to provide well for myself, and do good to others, I have thought fit to appeal to you. What education I have, has been acquired chiefly by my own unaided endeavors; though I have

been for brief periods at different English and Classical schools, and had occasion there to measure intellectual arms with pupils from various parts of the country, and have had no reason to be dissatisfied with the abilities nature has given me. With what knowledge I have of Latin and the Sciences, I think that I could master Medicine without any difficulty, and might with that energy and perseverance which I have made it a point to cultivate, be able to make myself successful and useful. If you will be so kind as to inform me at your earliest convenience, what the inducements are to enter upon the study of Medicine, I shall be greatly obliged to you for the favor.

Yours truly,

CHARLES HOPEWELL.

The Doctor, who had long since devoted his life to the service of humanity, and allowed no occasion of doing good to pass unimproved, replied as follows:

MY DEAR CHARLES :—I am very glad to see the interest you take in so necessary a preliminary as that of securing the elements of future independence. This must be done by every young man without fortune, who has the true spirit of manhood within him and wishes to maintain it. I would have you be a true man, and therefore cannot advise you to enter the temple of Esculapius. The god is about to withdraw, and the responses must soon cease, for a better divinity is manifest. Paracelsus and all who follow him cannot save the altar nor prevent the dilapidation of the walls. And when the god is commanded hence, and the temple has fallen, there will be no more need for priests. I once did the honors of the altar, but have laid aside the robes, and now do homage to none but the everlasting Father and those who are in him.

If your only purpose in life was to secure a livelihood you could doubtless succeed, for the worshipers have not given up their idolatry. You might build up a fortune and a name, and the world might call you honorable, but for all this you would hardly be *useful*. This condition you specify, and I am bound to give it due weight in the consideration of your inquiry.

Our world is one of progress. Old abuses must be done away, and the advancing conditions established. This work is for man to do, as the agent of correct principles and superior power. He should qualify himself for the discharge of his duty, and devote all his energies thereto. Usefulness should be the great aim of life, for in making ourselves useful we seek our own elevation and promote our own happiness. And whether the profession of Medicine is one in the regular practice of which much good may be done for our fellow man, and at the same time the best impulses of our being cultivated and gratified, you will be better enabled to decide when I shall have given an account of my experience.

I graduated with honor at one of the best Medical Colleges in the United States, in the spring of 18—, and the following summer commenced practice in the city in which I now reside. The stars were propitious, and I soon had plenty of friends and patients. I was educated in Allopathy according to the straightest sect, and I practiced as conscientiously and successfully as my brethren. The people amongst whom I labored were as intelligent as any in the city, but with all their knowledge, and wisdom, and wealth, and civilization, they knew little or nothing of the laws of health. These were often violated, sickness followed, and here was my harvest. My success depended upon the misfortunes of others; and this consideration grieved me. Why should I not mourn with my fellow man, and with him rejoice? But I could not always do so. My nature was human, and when my brother suffered I pitied him; but his loss was my gain, and I was not blind. I sought for refuge, and consoled myself thus: The people will get sick, and since this is inevitable, it is but right that they should have help, and as I consider myself duly qualified to administer aid, why should I reproach myself for doing so? This I knew was balm to the fraternity, but the lesion in my own case was not so easily healed. Why not enlighten the people, thought I, so that the laws of life may be observed, and the greatest measure of health possible secured by all. But that would rob me of my employment. There I felt

the conflict between duty and interest. It was my duty, as one acquainted with the subject, to teach my friends the organic laws, and insist upon their observance; but it was my interest as a member of the profession, to have the people as ignorant as possible of these laws, since violation on their part brought ease and comfort to me. Let right prevail, thought I, and the conscience be purged. I went to work in a heroic way, gave lectures to the adults, introduced popular Physiology into the schools, and now that nearly twenty years have elapsed, I am almost wholly out of employment as a physician. The apothecary gets no patronage from me, and I have a great consolation in reflecting that I no longer transfer poisonous drugs from his drawers and jars to the stomachs of my friends. Rather let the craft of the druggist fail and the sound of the pestle and mortar be heard no more, than that I should mineralize the habitation of the soul, and compound disease and suffering for my friends and their offspring.

Whilst using drugs in my practice, I was often pained to witness their ruinous effects upon some of my patients, through the neglect of nurses. The long list of mercurial diseases startled me. Incurable ulcers, mutilated lips, and toothless mouths were sad testimonials to the potency of my remedies—lasting relics to reproach me with the dire necessities and uncertainties of my art; but I consoled myself with the reflection that it was the nursing and not the drugging. We cannot cure without the use of such remedies, and better have trouble of this kind in a few cases than death and horror all around.

When I commenced the diffusion of physiological knowledge, my own prejudices began to loosen and were finally overcome. I could see that health did not depend upon the use of deleterious compounds, but upon the cultivation of the restorative energies of the system, by perfect cleanliness and a judicious attention to diet, exercise, and recreation. I regulated the habits of my own family by these principles, recommended them to others, and now there is not a family within the boundary of my former practice but follows my example in this

respect more scrupulously than my prescriptions formerly. But with all our care there is now and then a broken limb, and with all our study and investigation we do not fully understand the conditions upon which perfect health depends, and it often happens that heedlessness or the necessities of isolation and antagonism in society, prevent us from doing as well as we know how, so that the penalty sometimes comes, and then my advice is sought for, and services needed; but these cases are not frequent, and if I demanded the usual fee, the income thus obtained would not be adequate to my support. But I charge nothing, and have the proud consolation of depending upon the labor of my own hands for the bread I eat. I have educated my family to industry, and now we are as independent as it is possible to be under the false conditions of existing society.

If you were my son, I would wish you no better fortune than a pure heart, a clean head, strong hands and a good occupation, by which to earn an independent livelihood. Cultivate first of all the innate power to do good; then seek to place yourself in a situation which guaranties the freedom to speak and act as your judgment dictates—but study no profession.

Yours for humanity,

M. D.

Charles was astonished, and somewhat disappointed. The facts and considerations herein presented were novel to the inquirer, and gave a new direction to his thoughts. The epistle was a torch for Charles to think by. The theme was interesting, for it came home to his own bosom and business, and he reflected upon the probable condition of other professions in the same relations. The data he had received and the analogies he was now enabled to trace, satisfied his mind pretty well as to what might be the nature of some of the other vocations of life, but as he wished to learn of those who could speak from experience, he addressed a note of inquiry to a retired member of the bar. It was similar to

the one formerly sent to his friend the Doctor, but it urged more strongly the conditions of usefulness and moral purpose.

MR. CHARLES HOPEWELL:

DEAR SIR—Your note of inquiry has been received, and I shall proceed forthwith to reply. If you desire to cultivate the better feelings of humanity and make yourself really useful, you had better let the bar alone. It is a poor place for the cultivation of anything but intellect, wit, and cunning. Here and there we find an intellectual and moral prodigy who oversteps his fellows, stands head and shoulders above the filth which covers them, and is a man in spite of his profession; but it would be utterly impossible for the great herd of legal aspirants to earn even a common reputation and enough to eat, and at the same time elevate and beautify the moral man. Success depends upon the power uncrupulously exercised of making a strong case out of such material as can be had, so that what is deficient in material must be made up in skilful workmanship. Even when the advocate knows that success in any particular case would be the perversion of justice, yet his professional duty as he interprets it, his interest as an advocate, and his pride, all conspire to summon his energies against his conscience as a man. His professional relations are unnatural and vicious, inasmuch as their tendency is to tempt him into paths forbidden by strict integrity. There are few, who have practiced long at the bar, in whom the glory of victory has not more potency than the sense of right. Present such sentiments as these to the bar of any court in your State, and you would be stared into a pump-stock or broadly laughed at. Such moral niceties are not discriminated by such as habitually look into the niceties of the law; and herein is to be found a witness to the moral obtuseness of which I speak.

The lawyer lives upon the squabbles of his clients and the clashing of the basest passions of undeveloped humanity, and it is consequently his professional interest to foster the worst perversions of our common nature. Just

so far as he promotes true education does he dry up the sources of his vast patronage and its emoluments.

But more than this, the greater portion of his business arises from the unnatural relations which men sustain toward each other. If isolated and antagonistic interests did not exist, and the overreaching and animosity which flow from them, gentlemen of the bar would have but little to do. Hence it is professionally their interest not only to have men continue in ignorance and crime, but also in unnatural, antagonistic, and consequently vicious relations to each other.

The lawyer may be a very good man, but if he is he will be sure to feel that his profession is not a very good one, and if he does not occupy its higher fields of labor, will be altogether likely to abandon it. So, Charles, as you have "thrown physic to the dogs," I would advise you to do the same with the Law.

Yours, &c.,

L. L. D—.

Charles was prepared for some of this, but the idea of isolation and antagonism in society, and the bare presumption that the social relations might be otherwise, made altogether quite a puzzle. But as thinking was a necessity with Charles, he determined to profit by everything he could see and hear. He looked to the Sacred Desk, and saw in the popular spirit that there, if anywhere, a man might enter with energy into the discharge of his professional duties, and ennoble himself in the act. But Charles had learned by experience not to be too sanguine, and besides, he had a spirit of his own, and when he relied upon this, he saw by a pretty clear intuition that all is not sacred that wears the mask of holiness before men, and that inasmuch as the approved faith of the times, with its broad phylacteries, was once the badge of hypocrisy, it might be so now. He wrote, accordingly, to one with the title of Reverend, and gave still more force to that part of his letter which had reference to high moral purpose and the

doing of good. Charles read the answer with some avidity.

MY DEAR CHARLES:—By nature, as well as by habit, I feel interested in the future of all young persons, and especially of such as are interested in their own.

I am now engaged in lecturing and writing for the press, and doing good in other of the manifold ways wherein the work of love may be done. I have no fortune, never had the art of acquiring money, get but little now, have to use the greatest economy, and am often compelled to suspend my moral labors, and resort, for the means of physical life, to the trade I luckily learned before entering upon the study of Theology. By this means I replenish my resources, and, with the aid which friends who love reform are so kind as to furnish me, I have enough to sustain me for awhile in renewed efforts for human good.

As you know, I was once a preacher, and why I am not now you will know best when you have heard my story.

Having been duly "called and qualified," as I supposed, and thoroughly doctrinated as I knew, into the mysteries and merits of Orthodoxy, I entered upon the ministry. I did as my brethren, who did everything right; and as long as I urged faith rather than works, doctrines rather than practice, I was thought to be an excellent preacher. But this could not last always; and I saw with pain that my labors were doing no good. Others before me had done as I was doing; the whole field of doctrinal discussion had been traversed again and again, and even if I did sometimes invest my theme with an attractive freshness, the influence was little more than æsthetic, and my people went home as well satisfied with habitual iniquity as ever. I became dissatisfied with this dull, profitless, and hopeless routine of church-exercises, and I felt that too much of it was solemn mockery. I wanted to see the fruits of my labors, and to gather in the vintage; but the field gave no more evidence of good cultivation and an abundant harvest, after I had worked for months, than it did when I began.

Those whom I served were worldly in every sense of the term. There was little or no spirituality amongst them, although christian after the approved fashion of the time and place. It seemed that I was to work out their salvation for them, while they would work out the means of present existence for me and their own way to wealth and honor. This will never do, thought I, and the next Sunday I made an assault upon the worship of Mammon, and did not spare the idolaters. There was some squirming; but it was my first attempt in this kind of holy warfare, and as doubtless many hoped it would be the last, they stood it. Oracular criticisms on the bad taste of the sermon, and shrewd remarks, pointed and polished for my especial benefit, gave ample satisfaction to those who made them, for any enjoyment which my onset may have been presumed to afford me, and both parties retired from the field; they to the temple of their idolatry, and I to the companionship of my own reflections.

A few weeks after, I inveighed against the idolatries of Fashion, and showed whither the god was leading his votaries. I touched some tender sensibilities here, and created rather a disagreeable sensation on the wrong side of the house,—wrong so far as my own popularity, place and salary were concerned.

I continued at intervals to expose the abominations which were practiced in the Church, in the name of religion, and insisted that the followers of Christ should exemplify his precepts. I sustained all I said by the book which they assumed to take as their guide, and I hoped by such means to revive the energies of living Christianity. But I had mistaken the material with which I had to work. My brethren nominally received the Scriptures as their guide and rule of faith, and the God of the Bible as their God, but there was another divinity, silent and unseen as to the giving forth of his oracles; and by his standard did they regulate their own lives, and measure the doings of others. They were unwittingly the votaries of the Demon of corrupt society.

I saw all this, and deplored it. I mourned, wept, prayed, and preached with all the zeal and devotion which

it was natural for me to summon; but the harvest was a blight,—poisoned by the malignant atmosphere which arose from the gehenna of social pollution.

I studied some of the new sciences which were making just claims upon the candid consideration of an intelligent age, and learned much therefrom. Geology, Phrenology, and Magnetism were particularly fruitful in the elements of useful knowledge, and I was delighted with the additional power which their principles gave me to dispel the obscurities of the Bible. Geology recorded the physical history of the earth, and I read it with astonishment and gratitude. I could no longer understand Moses as I had done. Phrenology gave me an insight into the characters of others and an understanding of my own, for which I thanked the Providence manifest in the genius of Gall. The philosophy of mind, and its multifarious and important bearings, threw a new light upon the whole tenor of the Scripture, and I used it in the illustration of the same. Magnetism and the wonders of Clairvoyance opened up a system of correspondencies, and revealed capacities of the human soul which startled me, but which I had nevertheless to admit, and apply to the illustration of religion and the future of man.

I urged, in a private way, upon some of my more intelligent people, the study of these important sciences. I gave a studied and cautious explanation of their character, but some of them refused to have anything to do with such disgusting and dangerous innovations. These professed sciences, they said, were inconsistent with the Scriptures and consequently false.

A few, however, took hold, and they were truly friends, not only of myself, but of truth and humanity. But these were comparatively few indeed, and there was a strong tide setting against me, not only in my congregation but amongst the clergy of my denomination. I was tried, condemned and executed. This is the grandest event of my life. It wholly removed the shackles of bad association, false doctrine, and blinding prejudices. It set me free. I am now a disciple of Progress, and my faith and religion are themselves progressive. I can see as clearly

as I see the harmony of truth, that the doctrine of the plenary inspiration of the Scriptures is not true, but a delusion of ignorance and superstition. I can see that society is vicious in the very nature of its constitution. Individual is at war with individual; the many are set against one, and one against the many; and all this is a necessity of the relations which man sustains to man. It can do but little good to preach to the individual while his position in society is such as to tempt him into all kinds of forbidden paths. These social relations must be changed, interests must be harmonized, and then may men realize that they are brethren. There will be few temptations to wrong; the essential tendency of society upon its members will be towards truth and virtue; and the practical recognition of true Christianity will follow as a natural and legitimate result.

And now, my dear Charles, that I was once bound and am now free, I should be very sorry to see you enchained. If you were in the daily habit of frequenting a grogshop or brothel, the low associations there would constantly bear against your upward tendencies as a being of intellectual progress and religious aspiration. Just so the Church of our times is a low organization, socially, intellectually, morally, spiritually; and if you enter it, you will find yourself inexorably fettered down to the creed and dogmas of the Past, and the customs and conventionalities of the Present. Your reason will be chained and your noblest aspirations clogged.

You will find it your professional interest to oppose all innovation, however truthful; which threatens to trench upon the doctrines and usages to which you owe your consequence and emoluments. The Church should be the cherisher of all truth, whether long known or recently manifested, but it clings with tenacity to all it has inherited, whether true or false, and opposes with the most indiscriminating bitterness, whatever of modern origin it suspects as dangerous to its own interests. Though the Church is the reputed guardian of primitive truth and the enemy of modern error, it is equally the actual guardian of antiquated error and the enemy of

unfolding truth, and those who enter its precincts are pledged alike to its virtues and its vices. My counsel is, be free, and then there is no one to molest nor make afraid in all God's holy mountain. The error may be avoided and the truth thought, spoken, lived. The true man rises above the ignorance and emptiness of groveling humanity, and his sphere is "full of the knowledge of the Lord as the waters cover the sea."

It is the professional interest of the clergy to cultivate ignorance and superstition. It may be the interest of one sect in its relations to another to promote education within its pale; but it must be adapted to the peculiar appetite of the sect. The knowledge communicated must be in harmony with its dogmas, or it is anathematized. Secular education is denounced by some branches of the Church, and with the best of reasons, judging from the stand-point of clerical interest. Germany, and portions of the United States, are referred to as evidence of the irreligious tendency of education separated from ecclesiastical direction. And all church-organizations would oppose such education were it not that, since knowledge is power, it gives them present importance with reference to rival sects. But they would oppose it, nevertheless, were it not that their insight of principles and perceptions of the future are too vague and shadowy to enable them to realize that true education is pregnant with destruction to them as well as to Romanism.

When the people shall have become thoroughly educated, the authority of the Church and the power of the clergy are at an end forever. This being the case, it is the interest of the emissaries of the Church to foster a certain kind of ignorance for the superstition which accompanies it; and this can only be done while they have undisciplined minds to work with. The mind that is truly educated thinks for itself upon religious as well as other subjects, speaks freely what it thinks, and acts as boldly. It is to bring about this condition of humanity that all the free should labor; but the clergy as a body war against it. They raise the unreasoning cry of "scepticism" and "infidelity," and seek to promote a discipline of mind the reverse

of true education. They teach the submission of reason to faith, whereas it is the true object of education to develop the reasoning faculties in harmony with the whole mental and spiritual being, to disenthral them from the tyranny of passion, prejudice and blind faith, that they may be strong and free to act correctly and efficiently upon all subjects, whether of art, science, philosophy or religion.

A friend of mine, better situated than myself, began about the same time the work of reform amongst the members of his charge, and was far more successful. This was a rural district, away from the bustling and noisy haunts of avarice and fashion, and the people freer from prejudice, and more deliberately thoughtful.

My friend managed to enlist the favor of the more intelligent, and had set the preponderating weight of mind and influence to moving, before the ever-watchful dragon of conservatism could rally his votaries. Swayed by the magnetism of the more active and energetic, the entire congregation, with only here and there an exception, drifted along with the current, became interested in the freshness and beauty which surrounded them, and now rejoice in liberty as it is in the gospel of unfolding truth.

They do their own religious thinking and acting, and there is perfect tolerance. Having rid themselves of prejudice, they are brethren in the search of truth, and they assist each other. They are willing teachers and ready learners, and see almost eye to eye. Their religion does not consist in cold forms and senseless and soulless ceremonies, so that no priest is needed to mediate between them and their God. Their religion is not one which is talked about and attended to on Sundays, but a religion which they live. They have no arbitrary teacher, commissioned by a mysterious and imaginary power, manifested by the laying on of hands; and recognize no principle which would invest an inferior man with divine authority, and make him the teacher of his brethren and ruler over Israel. Their teacher upon any occasion is such by the superior proportions of his manhood; and his instructions they receive, not as unreasoning, but as

rational beings. They acknowledge no book as infallible but the Book of Nature; and the God of the Universe is their God.

Trusting, Charles, that you will live worthy of the noblest aspirations of a human being, I bid you a kind and friendly good bye.

Thine truly,

J. B. W.—

Charles was a little startled at the novelty and the audacity of this letter, and fairly concluded that there were more things in heaven and earth than were dreamed of in his philosophy. He wanted to know more of these things. He did not know why a man might not live a life true to his being, in society as it is. He called to mind some sedate and pious people who he thought could not exemplify the christian virtues better under any social system. "I will write," said he to himself, "and see what my kind and communicative friend thinks of it."

REV. J. B. W.—:

DEAR FRIEND:—I have read your letter with much interest and profit. It opened up to me new connections of thought; but there are some things which I cannot comprehend. I have been led to think it is possible for those who will it, to do what is right upon all occasions and under all circumstances, and that it is rather desirable than otherwise that the conditions should be unfavorable, inasmuch as the moral courage and energy called into action is a good moral discipline and strengthening to the virtues, in addition to the mere act of doing right considered apart from the circumstances under which it is done. If such be the true doctrine, it would seem to be advisable to seek no better condition of society than we now have, as under unfavorable conditions a higher moral discipline would be obtained. But even if it were better to change the order of society, I should not know how it could be done. In short, I don't see how men's interests are to be harmonized, even if we had omnipotent power over human relations. Be so kind as to answer.

Yours truly, CHARLES HOPEWELL.

MY DEAR CHARLES:—As to whether a man can be truly a Christian under existing circumstances, I answer, that if possible at all, it is only with the greatest difficulty. Isolation without antagonism is unfavorable to christian development; for in whatever position of life the individual is placed, he has to bear the burden of distracting cares upon his own individual account; and there are few indeed who have not their strong besetting sins, and hardly one in all this earth but suffers a degrading influence from labors, cares, or vexations which appeal to the animal man against the moral energies of the soul. Even those who surfeit in luxury and rust in idleness, are tormented with ennui for want of attractive employment and meet companionship.

But when to isolation is added the antagonism which is felt in almost every department of our social structure, the case is still worse. Whatever their professions, men can no longer be brethren. This I will illustrate by an example.

Our Postmaster is an exemplary Christian, quite intellectual, writes for the press, and keeps books for sale. I was in but a few days since, and there was a preacher, as I took him to be, trying to make a purchase of Clark's Commentaries. They could not agree on the price, and there was quite an effort at cheapening on the one hand, but a very calm and determined resistance on the other. For the moment I was amused at the chaffering and higgling between them, but upon reflection I felt that I should be sad rather than merry.

There was some craft in the management of the business, but every word was expressed with a great deal of kindness. As I gathered it, the books had been conditionally ordered, but the purchaser seemed to apprehend that his brother was intent on rather too large a profit, while the latter endeavored to create the impression that the set was cheap at ten dollars. Having exhausted his indirect skill, the buyer asked, at length, "What do they stand you?" That was a poser; and his brother could not hear; but the question was repeated, and he answered: "That makes no difference." "O, I know," said the

other, confused. Of course he knew that he had not asked a "fair question," but he did not know why he might not violate the etiquette of trade in dealing with a worthy and confiding brother; but the other *did* know.

Having finished reading my letter, I now left. How long Bonaparte and Wellington continued the encounter, I cannot pretend to say. The books, I presume, were not sold, as I have seen them there since.*

These two men, the one as seller and the other as buyer, stood in antagonistic relations to each other, and though Christianity required them to be brothers, civilization forbid it. I do not envy the man his intellectual penetration and moral sensibility, who can see and feel no wrong in such social relations, yet it is to be feared that these two professing Christians were hardly conscious of the unnatural and unbrotherly conflict in which they here met. The one suspected the other of asking too much for the books, or in other words of being a little too much devoted to the greed of the world, while his brother doubtless blamed him for his "sustained effort" at cheapening, and the unmannerly means he used to accomplish his purpose. Further, in all probability, they did not reflect. But, whether conscious or not of their unfraternal relations to each other, they suffered, nevertheless, the evil influence of the unchristian conflict. In this ungallant encounter they were not one as Christ and the Father, and judge you, therefore, whether the children of God. "By their fruits shall ye know them."

□ This kind of antagonism prevails in all that relates to buying and selling. The farmer is perhaps freer from this baneful influence than any of his brethren; but then he must sell and buy, and consequently breathe the infectious atmosphere of commerce.

The mechanic feels the wrongs of society more painfully.

*An actual occurrence. But let it be understood, once for all, that the author's quarrel is not with individuals or classes, but with systems, or rather with conditions which obtain in consequence of the want of system. These conditions *will* soil the robes of the pious.

In contracting for a job it is his interest to get as much, and his employer's to pay as little, as possible. Here is antagonism. It is the interest of the former to spend as little labor as will suffice to get the job off his hands and save his credit as a workman, while it is the interest of the latter to get as much labor and the job as well executed as possible. There again is antagonism. Of several mechanics it is the interest of each to get the same job, and as but one can do so, in the strife they are enemies. They may have been brethren to all appearance on Sunday, and received together the sacrament of the Lord's Supper, yet on Monday they are striving for self and trying to overreach one another. With some this may be merely a temptation, but with others it is a dread necessity, owing to the want of means to keep soul and body together. Some may be so circumstanced as to worldly goods, and so constituted morally that they can resist, to a great extent, these evil influences. Others may be so circumstanced that the temptation becomes a necessity, and they must violate the highest attributes of their nature. Others still may be so constituted spiritually that the temptations to wrong are omnipotent over them. But the strongest, both as to circumstances and mental constitution, live in the midst of contagion, breathe the miasmatic atmosphere, and must suffer the moral paralysis to a greater or less extent. "Evil communication corrupts good manners," is a truthful saying, and well understood by all good people who have the control of young persons. They would keep them away from the haunts of vice, knowing that the way to resist the devil is to flee from him. Moral pollution is contagious, whether in the grosser forms of sin, or in those subtler elements of wrong which permeate the whole body of society and affect for evil the universal family of man.

It is true that when temptation is resisted, the moral powers are strengthened; but it is an unfortunate stain upon this picture, that temptation is very generally yielded to. Man is the creature of circumstances, and while his will is free, it is subject to the law of regular sequence as every other part of God's creation. As you

suppose, what a man wills he may do, unless prevented by necessities not to be found in his own mind; but the difficulty is in the *willing*. It is for this reason that man's redemption will not be effected by operating solely upon the individual. It is true that the mass must be operated on through the individual, but until the form of society is changed so that the inducements to action are on the side of virtue, the individual must continue to yield to the wiles of the tempter, for the tempter will still live.

If it were good for man that he be tempted, so that by overcoming evil he might make virtue strong, it would be well to make the conditions of society as bad as possible. But this course is condemned by the labors of all good men. And if in a few things it is better to remove temptation and present incitement to good, it is better that the same should be done in all things.

As to the manner of changing the conditions of society, it would make this letter too long to present the merest sketch of any scheme likely to produce such a result. You will excuse me for the present, and believe me

Your friend, truly.

J. B. W.

Charles had, in the meantime, written to a merchant, and was now anxious to hear from him. The next mail brought the letter.

DEAR SIR:—Your letter of inquiry has been received, and I reply with pleasure. If you value your spiritual interest you will not think of becoming a clerk. There is no business within the whole range of human vocation which presents so much temptation to wrong. Clerks must learn to lie indirectly, and, if pressed too hard, directly—there is no alternative. When formerly engaged in merchandising according to the approved fashion, considerations of success made it absolutely necessary to shift off all such clerks as had too much simplicity of character and moral integrity to be broken into the regular discipline of the trade. Open, communicative, frank, free, honest young men cannot be successful salesmen, and are not in requisition by the mercantile fraternity. The

questions of ill-bred, inquisitive people, against whom, as dealers, we hold antagonistic relations, must be answered; and if truth does not serve the purposes of selling goods, falsehood or artful evasion will; for goods-selling, be it understood, is paramount; and vanity, pride, and profit all conspire to sacrifice the noblest traits of character to this end.

A double-faced, or rather many-faced, bland, equivocating, falsifying person, whose scruples of conscience never interfere with business, is the sort of subject wanted. Such a disposition, with an active intellect to direct it, is the kind for "business." One thus gifted will make a good salesman, and a good salesman is a personage of no small consequence—behind the counter. A good heart constitutes no part of the qualifications; the moral character may be anything, so the blemishes are not too manifest.

The very spirit of commerce is a false one. The merchant is openly in competition with his brethren, and secretly in antagonism with his customers. It is his professional interest to buy cheap and sell dear, and not only so, but, in cases difficult of detection, to buy inferior goods and sell them, if possible, as of superior quality. He resorts daily to false intelligence, specious coloring, and deception in all its shades, as indispensable parts of the system. He prostitutes the science of Chemistry to the adulteration of articles of trade, to increase their quantity, change their quality and defraud the people;—and all for the glory of Mammon in the sacred groves and temples of commerce.

Commercial operations are without system, and, in consequence, often destructive and wasteful. In times of scarcity the storehouses and granaries are shut against the people until their contents deteriorate in quality and often become wholly unfit for use; and thus the people are robbed and a sacrifice made by the priests of commerce to the god of greed.

One point is neglected till the demand becomes great; a general rush is made to supply it, and the market is over-stocked. The goods must be taken elsewhere, per-

haps to the very point whence they came. Not in demand there, they are shipped again, and in some cases this is repeated several times. Thus it is no uncommon thing for the same region to export foreign productions and import its own. By the processes of shipping, unshipping, draying, storing, and booking of the same goods, so often repeated, property is wasted, labor lost, the mind harrassed;—and all this is the life of trade, the bustle of business, the glory of commerce.

Commerce is a game of chance, and some who play at it become as unprincipled as professional gamblers. In this as in other games, there are losers, as we have seen, but some are winners. A city is burned down or inundated, a crop fails and the people are starving; a few bestir themselves and realize fortunes, for which they are honored and of which they are proud;—fortunes based upon public calamity as the shaft of the monument upon its pedestal.

It gives me pain to contemplate the golden years I have lost, and worse than lost, under the damning influences of this profession. I did nothing but what was deemed strictly honorable, as reckoned by the standard of the counting-house; but the unnatural and antagonistic relations in which I stood to my fellow man, the equivocation and deception which it was necessary, with success as the aim, to practice, lost to me forever the morning and almost the noon of my existence.

It was my interest to cultivate the friendship of my customers, but I could not help but feel that every one who entered for the purpose of buying, was in some sense my enemy. It was my interest to get as much, and his to pay as little, as possible. Chaffering and craft on his part had to be met on mine, and thus I came into disagreeable contact with almost every customer I had. Our relations to each other were to all appearances friendly and kind enough, but I felt with poignance the discord of eternal conflict—a conflict, it is true, which ran in an under-current, but none the less real and soul-degrading on that account. There was no such thing as true, devoted, disinterested friendship between us. Our relations

rendered this utterly impossible; and O, my soul ached, and I deplored the necessity which made these things so. Was there no remedy? Is it an absolute and inevitable necessity that the business relations of the race must separate the brothers and bring them in contact as enemies? Is there no more wisdom in heaven, and can there be no more goodness in earth, than this?

The subject of "Union Stores" was now agitated, and a new light flashed upon my mind. "That unravels the involutions of the gordian knot, and breaks the fetter that binds me down to earth. I will propose the matter to my friends." I did so. Many were intelligent and liberal, and saw at a glance that it was their interest to go into the measure. I am now their agent, and have charge of their store. It is no longer a necessity to equivocate and deceive. My interest as a man and my interest as a dealer are in perfect harmony. I can cultivate the purest and most unreserved friendship. The interest of my employers is mine, and there is no jarring. I buy if possible at the nearest point of production, transport economically, and sell at cost. All have an equal interest with me in this, and no one thinks of speculation, as that has no part in the scheme.

O, that men would lay aside their prejudices, expand their intelligence, abandon the relations of wrong and hate, devote themselves to humanity and be men. Charles, never think of going behind the counter, except as agent of those who embrace within themselves the relation of merchant and customer;—in their individual capacity, customers; in their associated capacity, the merchant. First see your own highest good, and all these things shall be added unto you.

Yours for the Brotherhood of Man,

H. B. T——.

Charles read, and as usual thought all the while. He had been led to suppose that the relation of merchant and customer, as it generally obtains, was fixed and eternal. But it seemed that the barriers of consecrated usage had already been broken over,

and that humanity had reason to rejoice in the desecration. What a union store was, he could not fully decipher. He had seen the name in the public news, and felt some curiosity at the time, but now he determined to watch more closely, and perhaps he would soon find a complete solution of the mystery.

From the clergyman's second letter, Charles had got a pretty good idea of the evils of antagonism to which some of the mechanical employments are subject. But he thought that all could not be thus exposed, and so he visited an intelligent shoemaker. He supposed that a skilful workman in this business would not feel such strife with his brothers of the same occupation, as obtains amongst carpenters, wagonmakers, bricklayers, &c., with whom a single job is a matter of so much more importance. He shaped his statement accordingly, and having made known his wants and wishes, was thus responded to:

"Friend Charles—So far as shoemaking is concerned, a good workman can make a living for a large family, if he sticks to his business and attends to nothing else. But as you seem to value the higher ends of our being, I should not recommend it. It will not do if one does think independently, to speak and act too boldly. The people will not allow their prejudices and antipathies to be crowded too closely; for they are as careful about good believing in their cobbler as about good pegging and stitching, and would rather be pinched with an illfitting shoe, than with the reflection of having patronized an ungodly shoemaker. There are enough to cringe to these unrighteous exactions. They are in the Church and out of the Church, rich and poor, old and young. Popular opinion is their conscience, and I have seen them choose their words, square their conduct, and sacrifice their manhood, all for the good opinion of

others; and they did not seem sensible of their degradation. Some persons are nothing to themselves, only as they see their image in other people's notions. If they see an ugly image, they are frightened, and have not philosophy enough to attribute it to the reflecting surface, but go to work distorting themselves to get the picture endurable. Such is the blindness, such the perversity and littleness all around us. This does not obtain amongst the plebians only; the patricians are as little as we. The psychological plane of the teacher and ruler is but little above that of the ignorant and feeble. The one is adapted to the other. The blind lead the blind, and both fall into the pit together; but they don't seem to mind it—it is looked upon as a matter of course, and the slough is nothing.

“But if there are some who cringe from taste, there are others who do not. I know one blacksmith, a tailor, and two shoemakers, who had to leave this very town for their indiscretion. They thought as men should, spoke boldly, and became propagandists of innovation. The people began to avoid them, withdrew their patronage, and gave it to others who had not sinned. I escaped, but it was the necessity of bread and butter that made me a better man than they. I was supported in the present by the hopes of the future. And, O, my God, I do long for truer conditions, and pray most fervently that the means of life may be guaranteed me upon such terms as a freeman can accept. When that time comes, then shall I be as great an outlaw to slavery and its minions as ever my ostracised brethren were. I love truth, and would gladly speak it and act it, but dire necessity seals my lips and palsies my energies. Those who were driven from here have to be more circumspect where they are now. But I thank God that the times are brightening

with a better day, and that these unrighteous things will not long continue. Freedom—I feel it and cannot be mistaken—freedom must ere long be proclaimed to the captive, whether in the cotton-fields and rice-swamps of the South, or in the cabins and workshops of the North. I may not live to see all this, but I do believe that the time is very near when the slave of capital, if he wills it, may be free. I expect soon to be a man. Never be a bondman, Charles. I have worn the chains and know that they are heavy and galling. God bless you, and may you become strong to crush down oppression and lift up the lowly.”

Charles heard—a tear started to his eye, and that moment he consecrated himself to the service of humanity. Ministering spirits were present; they infused into his soul the divine energies of their own fine sphere, and he felt their inspiring presence.

Charles resolved to be independent at all events. He had been considerably amongst the farmers, and thought that they, if any in civilization, might be noblemen. They could produce their own bread, and with their surplus produce procure groceries, clothing, books, newspapers, periodicals—in short, all the necessities, conveniences, comforts, and appurtenances of a life such as a man of true aspiration might desire.

Charles demanded the scanty patrimony which had been left him, and with this and his sister's, he purchased a small farm. He had some knowledge of farming, got a work or two on the art, subscribed for an agricultural paper, purchased a team, with the requisite implements, and went to plowing.

Without doubt Charles made a wise choice, but he did not realize all he anticipated. He could feel that he was independent in some respects, but in others the veriest slave. He could speak and act

as his manhood required, but there were necessities to which he had to yield. It was his wish to work as much as his health and vigor demanded, but sometimes he could not do this much, and at other times was compelled to do more. He was a severe student, and made the improvement of his highest nature the great end of life. But during the winter season, owing to the inclemency of the weather and no particular call for work within doors, he often did not get as much exercise as his system required. And then during the summer season, those calm, clear, settled days, which are so much the best for vigorous intellectual exertion, were the very days his farm-labors called him from his studies. His leisure times were born of raining weather, when electrical disturbance renders the mind lethargic and altogether unfit for vigorous and sustained effort.

And then during harvest, planting, seeding, and on some other occasions, there was a rush of work which drew too largely upon Charles' physical energies, and did him harm. He was altogether out of the range of his attractions on such occasions; his nature was outraged, and at times he felt despondent. The mind could not work under such drudgery, the spiritual nature seemed blunted, and Charles felt that at these times he was really imbruiting himself. But he saw no better situation in life—none so good in fact, and he made himself as contented as possible.

The retired nature of his occupation, together with active exercise in the open air, when not continued too long, was favorable to thinking, and Charles, as I have said, was a thinker. He could see clearly enough that the unfavorable conditions which he labored under as a farmer, were referable to isolation, and could only be remedied by association.

When he had produce to dispose of, he found that the more he had the more likely he was to get a good

bargain in the selling. In buying, he ascertained that the larger the purchase the lower the rates at which it was to be had. He observed that his farm required much more fencing in proportion to its size than larger ones, and that with his one plow and team he could cultivate much more ground than he had. Why not associate, thought Charles, and be brothers? A large barn is far less expense in proportion to the room it contains, than the small one I have. A spacious house which would accommodate several families would afford the same economies over the little one I live in. I must have one kitchen for myself and sister; a dozen families must each have the same;—let us unite, and one kitchen well furnished will do us all. Here I must spend several hours per week doing errands at the nearest town—five miles off. Articles must be had out of the store or grocery, the plowshare must be sharpened, a ring mended, or the horses shod. And there's the mail—it must be had at least once a week, or the news gets old, accumulates, and is a heavy job to get through with. All these errands I must do for one household, one farm; and each of my twelve neighbors must do the same. How selfish and stupid! One could do all this business as well and nearly as quickly as the whole thirteen. Stars of my country! am I crazy, or what is the matter?

Charles was not so crazy that he could not cipher. He reckoned the economies which would thus be secured by association, and ascertained that for eight or ten families, they would be more than one-half. But this would not be all the gain. There would be many, with the same interest, and always at each others' elbows, to assist in case of a throng. When the demand for labor in a certain direction should be very urgent, it could be withdrawn from other sources, and the corn planted, harvest cut and secured,

the grain sowed, or corn gathered without overworking any. So far from being seasons of dread and drudgery, Charles thought they might be seasons of mere sport. The whole business, moreover, could be assisted with machinery, so well adapted to the larger operations of an association, and this can only be realized in isolation with difficulty and trouble.

But this was not all. The economies of even a small association, amounting to more than fifty per cent., would enable all the members of such a community, to do as well on five hours labor per day as they had done on ten in isolation. Charles thought this a glorious feature, the essence in fact of the whole matter, and was so enraptured with the idea, that he fancied all he had to do was to tell his story to others, and they would see at once the advantages of association over isolation. He did so, and his neighbors laughed at him. They had always been used to the good old way, and that way was the best. The glory of truth as he felt it in his own nature and aspirations, was counterbalanced by the shock of a repulse so rude, and he deplored the selfishness, prejudice, and ignorance which darkened the intellects and blunted the moral sensibilities of those around him. But Charles stuck to his farm, as I said, isolation and all;—he could do no better.

CHAPTER II.

CHARLES AND POLITICS.

CHARLES had a generous ambition and an active mind, as I have said, and these gave him a desire to be of use in his "day and generation." He must act—it was a necessity of his nature—and, as with all persons, circumstances had much to do in giving direction to his energies.

He heard much theological discussion, thought for himself, and discussed the topics of the pulpit with his young friends; but further he could not well go. He did not see that there was any useful outlet to his energies in this direction. He could not realize the regeneration of which others spoke, and so did not feel that it would become him to teach in matters of religion.

Some two or three of his young acquaintances, much more ignorant than himself, were "born again, called and qualified," and in a very short time entered upon the ministry. Charles had no great confidence in such "experience." He preferred better fruit as the warrant of change in the character of the tree. If, as in olden times, with the new spirit alledged to have been received, commensurate wisdom and power from on high had been manifested, he would have believed; but the new-born teachers seemed as stupid as before, and had no wish to rise above the dead level of know-little-or-nothing; and Charles did not like so much assumption in connection with so much ignorance. He was conscious of the abundance of

his own ignorance, and so did not set himself up as one of the chosen, and as a teacher in Israel. Nevertheless he loved theology well, had a natural taste for the higher range of its studies, and revelled there as an amateur.

Meantime, there must be a practical outlet, if possible, for Charles' superabundant energies; and the political field was open for adventurers. He had no mental attraction for this department of human endeavor, but still he did not know why a man of capacity might not, with good motives, do good in the way of politics.

Charles had been trained up to regular democracy, lived in a democratic neighborhood, read democratic journals, and so, it may be presumed, was a pretty strong democrat, with no high opinion of whiggery.

At the time of which I speak, Charles had not got far into his "teens." Whatever might be his vocation hereafter, he thought that there was a chance for usefulness in this direction; or rather, felt and knew that there was an outlet for present mental energy, and accordingly he met with the democrats at their caucuses and public gatherings, and was often called on for a speech, young as he was. He was prepared for these occasions, and having a full charge of magnetism, though not altogether of the popular kind, yet he generally managed to make considerable of an impression. His nature was genial, and his manners altogether unassuming, so that he made warm friends, and long before he was old enough they wanted to put him on the track for office. But finding that he was too young, one of the good old regulars, and a "simon pure," whom they all familiarly called Bob Davyson, told him in rather a confidential way, for solace, perhaps, that should he be true to his party and labor well, he would never have occasion to exclaim, "God save me from my friends."

Charles was still in his teens when he began to see a little into the nature of party. The low abuse, vituperation, hate and slang of professed political papers and orators were offensive to him; but he bore with these things as the weakness of others, rather than as a necessity of partyism. Once Charles' mind got a start in the right direction, he was not long in tracing the whole drift of party manœuvering. The machinery was worked behind the scenes, and the great mass of the people knew little or nothing of it. There was a great profession of love for the dear people, and they were generally silly enough to believe it. The rank and file of each party supposed their own leaders very paragons of patriotism and disinterestedness; but Charles could probe deep enough into human motives to understand very well that the initiated only laughed at the people for a set of fools. The office seeking dynasty were making use of the people for their own aggrandizement, as kings and tyrants do in other countries for their own glory—with this difference, that there they are driven by the force of brute energy; but here, drawn by the wiles of stratagem. There the will originates with the few, and is made to act directly upon the people; here the will originates with the few, and the people are skilfully made the tools to act upon themselves.

Charles' attention was first drawn to the corruption of parties, by their strategy in the distributing of States. The strongest party would do up the distributing in its own way, aiming to get two to one in the next delegation to Congress, or the next Legislature, as the case might be. It would happen, too, that when one party could not get the distributing done according to its own geometry, its patriotic members would resign and go home. They did not hesitate to sacrifice the Legislature of their State to party-fidelity,—such devoted and devotional patriots

were they! But when one party would succeed in its designs, the other would declare the appointment law unconstitutional; and then came the contest for seats, waged with all the bitterness of personal contention. And again, with one party successful, the other would meet in solemn conclave, and its self-sacrificing champions pledge their sacred honor, not to take their seats if elected, and thus resolve the State into anarchy, or, as they said, resolve the government into its original elements, and deliver it into the hands of the people;—they loved the people so, and had such confidence in them; but as the event showed, they loved office, too, for they did take their seats, and put their trust in them. At least they took them on the first day at an earlier hour than usual, made sure of their speaker, and lest the other party should have a chance to elect another, they stuck to them all night. Valiant men carried pistols and talked of shooting one another. Week after week was wasted, the people's money squandered, and nothing done but quarreling; all for the good of the country.*

All this was deeply insulting to the people, but they did not seem to know it. All they could see, as a general thing, was that one party was right and the other was wrong. But Charles, as I have said, was getting his eyes open.

The whig party passed a very good tax law; it had weak points, it is true, but its general feature, and the fundamental principle upon which it was based, were unexceptionable. Charles saw this, but his party could see nothing that was good. The thing was novel, it interfered with people's property—a sensitive point, and the democratic journals were glad of it. They waged relentless war, misrepresented the law, distorted the good and exaggerated the bad.

*An anachronism: but the difference of a year does not affect the lesson taught by the political tergiversation sketched in our text.

It was just so on all hands. One party would "come down" upon the other, "all fours,"—for it is a beast—and that, too, for what itself would do, and perhaps had done, under similar circumstances. In nominating a candidate for office, no principles would be declared, and sometimes the candidate himself would not venture to open his lips, lest some offensive word should escape and damage his prospects. And then if the aspirant should make a declaration, it must be clothed in such ambiguous language that men of his party, antipodes in sentiment, could adapt it to their predilections and vote for him with a clear conscience. This was especially true of candidates for the Presidency. Availability was the grand consideration in convention; success the grand consideration afterwards, and the means were adapted to the end.

Charles had observed this, and began to reason coolly as to what course he should adopt for himself. What was good in the opposite party he could acknowledge, and what was wrong in his own he could condemn. He tried to reason with some of his friends of both parties, but they were as "firm as a rock," as one of them said. A few could see into the legerdemain of party, but when it came to voting, they fell into the ranks for fear "the other party would beat." Love of opposition and the narrowest prejudices ruled them. Charles became disgusted, and his partyism cooled off greatly. He spoke his mind freely, and his old friends who seemed the most forward to promote him for the services rendered to the good cause of democracy, were now the first to desert him. With these people there was no greater virtue than devotion to party. With them, in their honest simplicity, partizan fidelity was the culmination of patriotism, and they demanded it with scrupulous exactitude.

Charles had become a suspicious character. He could not see everything right his party did; and this was enough to place him under the ban of all who stood "straight up and down" in the ranks of party, and might be called *regulars*. They thought him a tory, federalist, whig, abolitionist, or something equally as bad. At least they said he was a traitor to his party;—they cashiered him, and he was glad of it. It set him free; and as he now realized how much better it was to be a freeman than a slave to party, his mind was made up as to his future course. When Cass went over to slavery and denied the right of Congress to legislate for the territories—a right which Congress had frequently exercised, and several Presidents sanctioned—he deserted him, and though he was not old enough to vote, yet, so far as he was able, he gave his support to Van Buren and Adams. He labored with all the zeal and energy for which he was distinguished, when fairly enlisted in what he deemed a good cause. He was instrumental in giving a few votes to liberty, and he felt that he was well rewarded for his pains; but some of his friends told him that he was ruining his reputation and making wreck of his influence. They argued that as there could be no hope of electing the man of his choice, he had better labor where there was more prospect of a successful issue. But Charles could not appreciate their logic and did not like to favor iniquity in any shape, even if by his own efforts he could add to the chances of the less iniquity over the greater; and so he chose to make his voice heard directly in behalf of truth and liberty.

Facts afterwards confirmed the wisdom of Charles' course,—wisdom in the practical sense, for, though there were but thirty-five thousand votes polled in his own State for freedom, yet, even with this comparatively small number, much was done. The very

next winter the "Black Laws" were repealed, and a true man elected to the United States Senate. This little band of independents, though embracing only about one seventh of the voters in the State, accomplished more for its measures than either of the other parties did for theirs. It is not always numbers that prevail, nor the semblance of power, and even tyrants and demagogues tremble in the presence of truth and determination. But whether immediately successful or not, Charles had a supreme confidence in the power of right, and held it his duty to stand up for it under all circumstances. He had but little taste for policy and legerdemain, even with the right in view, but chose rather to be direct, and trust to progress and the future. He never chose between evils except in cases of absolute necessity, and these were few indeed. When two evils presented themselves he took neither. He stood aloof, or else arrayed himself against both, hoping in this way to obviate the necessity and even the occasions of having to decide between evil, and taking a demon into one's embrace merely because it is the less of two. And Charles thought, furthermore, that if the greater wrong should prevail in consequence of the withdrawal of support from the less, the mischief would be only a present one, and the reaction for good far greater. To temper wrong and oppression so that it can be just barely endured, only serves to prolong the evils; while if they come too heavy for endurance, the yoke is thrown off and humanity set free. It is thus that the greater evil may be eventually the less of the two. Charles was a true man even in his boyhood.

Four years afterwards he had occasion again to put his principles into practice. He saw clearly enough that the two old parties were standing on the same platform; contending merely for the spoils,

and duping the people into party conflict by the talisman of old names, which they had seen on their banners and rallied round in days of yore. Charles was sad to see the way the world was going, and could hardly restrain himself from entering into the contest. But he held it to be the duty of every man to consider well his own tastes and capacities, and not only so, but the circumstances in which he is placed, and so act as to accomplish the most good for himself and others. But Charles had no great liking for politics, as I have said, and besides, he lived among an ignorant and superstitious people, with whom, political, religious, and social heretic as he was known to be, he would not be likely to effect much; and so he determined to desist and apply his labors in a way more congenial to his attractions and more encouraging with the prospect of a future harvest of human good. But when it came to circulating documents and voting, Charles with a hearty good will gave his support to Hale and Julian.

It is but proper to state here, and I wish it distinctly understood, that Charles is no party man. He is an absolute independent in politics as well as in everything else, and knows of no such thing in his ethics as fidelity to party—he prefers fidelity to principle. He knows well that there are demagogues in all parties, and that the longer the party has been in existence the more of them, the more corruption, and the more abandonment of principle. He advocates such measures and votes for such men as at any time he thinks most likely to forward the great interests of humanity.

Charles' political adventures did him good. They enabled him to study human nature more deeply, and he did not fail to profit by his opportunities. He was now well convinced that as no man could serve God and Mammon, so no man could serve Hunkerism and

his country; that devotion to party and devotion to principle were utterly inconsistent. And inasmuch as the opposing of error is necessarily involved in an uncompromising devotion to right, Charles learned that it was wholly impossible for any one to cultivate his intellectual and moral energies, make reason and conscience his guide, and not receive the censure of the ignorant, prejudiced and interested, who always have been "firm as a rock," and always mean to be.

Charles thought about these things, and lamented them deeply; but mere regret would not answer—there must be actual working. The evil must be cured—and how can this be done? What do the people really need? It was clear enough to Charles' mind that the whole trouble consisted in an undeveloped state of the intellect, and general ignorance. Education, therefore, was the remedy. Charles did what he could in this direction, consistent with his other labors. His farm duties and general studies prevented him from teaching, but he labored to infuse into others, and especially into the young, more liberal ideas concerning education. He organized a Teacher's Institute in his own county, visited other sections and lectured on education, encouraged teachers, and did all in his power to dispel darkness by the diffusion of light.

Charles had now been on his farm two years; but his sister was not with him, and it behooves us to inquire after her.

CHAPTER III.

MARY AND THE PREACHER.

MARY was Charles' sister in mind as well as by the ties of consanguinity. She observed and thought; and one of her sex who observes and thinks, is not long in finding out that woman does not occupy the most desirable position in the society of boasted civilization. She could see well enough that woman is much deferred to, but she learned to look upon this deference as the price which man pays her for the surrender of rights justly hers. She is taxed, and made amenable to laws which she is allowed no voice in making. The avenues to business are closed to her as they should not be; and when permitted to labor, a just compensation is withheld; and in consequence she is made dependent upon the other sex. If she would seek a social position of honor and respect, often, indeed, if she would avoid want and misery, and seek the means of a comfortable living, she is compelled to merge her existence into that of another. Being thus dependent, she often enters into the most uncongenial union, and in seeking protection finds hopeless misery.

But many cannot find even so poor a refuge as this, and are forced into garrets and cellars to earn wherewith to live, by the slavery of eighteen or twenty long, weary hours of unremitting toil. This wears down the body, sinks the spirit, and then, in too many cases, does not serve its victims with the means of living. Desperate and distracted, many beautiful daughters of humanity, formed for love and hap-

piness, accept the wages of sin, and damn the soul to save the body.

It is sad enough when such degradation is the result of the necessity of food and clothing, but when it results from the morbid cravings of vanity, it seems harder still for humanity. Society, in the first place, fosters a passion for dress and show, then denies the means of its gratification, but opens up the paths of iniquity, points them out to its victims, and poor human nature gives way. What a contemplation for any pure mind! What admirer of civilization, with any purity of aspiration for himself and race, but must feel that civilization is not the embodiment of all that is good and lovely! But, Christianity—lo! where is *modern* Christianity—and its votaries?

Mary was wondering all the while; but voices came from the wealthy and well-provided-for, in the pulpit and elsewhere. Mary listened, and the voices—hollow enough they seemed—lauded society as it exists, boasted the blessings of civilization, and the wonderful things Christianity had done for the elevation of woman. Mary felt grateful for what woman had already received, and thanked God for the principles and labors by which the blessings had been achieved. But she felt that much remained to be done; and why did not our regular and approved teachers seriously take these things into hand, and consider the ways and means of realizing a practical redemption of the fallen? Mary did not like that spirit which could only see the good that had been, but closed its eyes to that which might be. There was too much self-complacency in this, and she could not help thinking that too many who profess concern for the race are more absorbed in their own personal ease and comfort than in earnest labor for the good of others.

But woman has just cause of complaint in other

respects. She is shut out from colleges and medical schools, and thus denied the advantages these institutions afford for cultivating the mind and fitting it for the pursuits of literature, science and art. This is unjust, arbitrary, and unmanly, and Mary knew it.

But the greatest wrong which woman endures, is the licentiousness of the other sex. Man pollutes himself in all kinds of sexual vice, makes woman his victim, and at the same time demands not only that she shall be pure, but that at the sacrifice of a just individual freedom, she shall be eternally giving him pledges of her innocence. She must watch with the utmost care over her every look, word and act, and never look, speak, or do anything which man, with the instrumentality of his perverted imagination, can torture into a testimony against her. The narrow path is marked out for her, and if she steps beyond it she is "done for." She may be as chaste as Diana, but if she disregards the constraints of arbitrary conventionalism, she is fallen; while the man who associates with harlots, and victimizes innocence, may walk bravely through the world an honorable member of society.

Mary had not enough of mock modesty and indelicate squeamishness to prevent her from thinking and sometimes conversing upon such topics as these. Although she regarded taxation without representation a wrong, yet she was not convinced that the true remedy is to be found in extending to woman the right of suffrage; and she thought that instead of urging this so strongly in woman's rights conventions, it would be better to adopt such measures as would remove from woman the unjust restraints of false delicacy, and from man the curse of emasculating indulgence. But then the thought occurred, that until woman achieves her pecuniary independence, she can do but little in her own behalf to shield herself from

impurity and win man from the ways and by-ways of sin. How then is woman to escape her political wrongs? how open the channels of justly remunerative labor, and thus achieve her pecuniary independence? how obtain equal participation with man in the advantages of education? how promote her own purity and man's? Here was a problem which Mary did not feel able to solve; and while woman's rights conventions had not presented the whole problem, she thought they had failed to obtain all the elements of its solution. She resolved to await the future, for she saw by the light of a brilliant intuition that the combination which solves the problem would soon be for woman to employ. Mary was not mistaken.

Meantime, she came across a minister of the gospel, for whom she had formed an attachment when quite young. He had formerly resided in the same village with her parents, but had removed, was gone several years, and had now returned and taken upon himself the responsibility of his former charge.

Mary proposed her difficulties, pretty much as I have stated them, and the preacher was very much shocked. He told her that all that ever had been effected for the good of man had been done in a regular way, and that it was to the sanctified efforts of the Church that she must look for the elevation of her sex. He gave her to understand that the scheme for the remedy of all these evils, was in full operation, and that the reason why some were not blessed thereby was owing to the hardness of their own hearts.

Here Mary interposed: She had not so much confidence in the regular way of doing things. She recollected that Christ was a great outlaw and innovator in his day, and was put to death for his irregularities. She thought of Luther;—what a great

disorganizer he was, and how he barely escaped being thrust violently out of the world for his audacious onslaught upon the regular way they had in those days of serving their God.

Mary had begun to see that mankind are much affected by circumstances, and that hardness of heart resulted from the unfavorable conditions under which its victims receive their being and are educated. She thought that it behooved the Church which assumed to take so much interest in man's welfare, to see to the changing of these conditions, and remove the causes which produce hardness of heart. She could read human nature deeply enough to know that salvation of soul was a very difficult thing when there was no salvation for the body. The poor toiler, crushed in body by his labor, and crushed in spirit by his cares and apprehensions, could not cultivate spirituality of mind. She stated these difficulties to her old friend, but it seemed that he could not understand them. He and she were looking at the matter from different points of view, and not only so, but through different media, and so could not see alike.

The Rev. Mr. Beldam grew very sanctimonious, and erected himself into the attitude of a holy and infallible teacher, and began to inflict a lecture upon her after this fashion: "I am very sorry, my dear, to see that you are getting led astray so young. Those impudent women who are making so much ado about woman's rights, and are meeting in convention to take charge of temperance and other affairs which belong to men, are out of their sphere. They are unsexing themselves, becoming masculine and irregular, and I do hope, my dear Mary, that you will have nothing more to do with them. Look not to human effort for salvation. It is the Lord that rules amongst the armies and he alone can deliver. In the Church is God's ordained method of grace, and to that should

you and all others look for comfort and happiness. We have no assurance in God's holy Word that there is any redemption but by the blood of Christ; and those who are looking to human agencies for help are infidels. Beware of them, my dear; connect yourself with some of God's people, observe the proprieties which society demands of your sex, and you will be happy."

Mary listened attentively, but could not help feeling some contempt for the affectedness of his manner; though her emotions were those of pity more than any other. She loved to see people natural, and disliked affectation in any form, whether in a professor of righteousness or of fashion.

"As to observing the proprieties which society demands of me," said she, "I am not sure that I can promise obedience, if at the same time I am to allow society to make its own application of the word 'proprieties.' I choose rather to obey my own judgment and conscience, than bow to the tyrannical spirit of a corrupt society. I choose to be free in the right rather than a slave to conventional usage. Society robs woman of her just and honorable freedom, while it gives to man the most licentious and unwarrantable liberties, and against this I have the hardihood to protest most solemnly. Virtue requires a just liberty for her pathway, while tyranny and licentiousness are the extremes which lead on either hand to pools of vice and corruption.

"And as to joining the Church, there are certain considerations which I must weigh well before I take such a step. I think we should never voluntarily place ourselves in any association but such as our judgment approves as a means of good. If I were to attach myself to any Church organization I should have to be assured that its intellectual, moral and spiritual influences are exalting rather than otherwise; *

but when I look around me for anything of this kind I do not discover it. This may be pride or wickedness in me, but I cannot help it."

Mr. Beldam retorted very promptly, and informed her in an oracular manner that it was "altogether due to the natural depravity of the heart, and want of grace."

"You may be right in this," said she, "but before I can think so I must deny all that I realize as most noble in the constitution of my being. I feel that I would be degrading myself to submit my conscience to the keeping of the Church, and I cannot resist the convictions of my nature."

"You are in a state of nature," said the preacher, "and cannot judge of these things."

"You are entitled to your opinion," responded Mary, "but I must be allowed to have mine. When I see the Church erecting costly edifices, and neglecting the offices of charity; when I see it selling seats in its temples to the highest bidder, and excluding the poor; when I see the aristocratic member spurning his poor brother of the same sect, merely because he is attired in coarse raiment and has not the means of display; when I see the votaries of the Church compassing sea and land to make proselytes of the heathen, while they are fostering that spirit and those conditions of society which make heathens amongst themselves, and I might also say of themselves, I wonder to myself whether that Church and its votaries really know what the religion of Jesus is. I must seek rather to escape the influence of such a people of God as this. Their god is not my God, nor their religion mine."

Here the preacher groaned deeply and looked awfully demure. He would have gladly turned the current which was setting upon him, but could not. He was under the magnetic power of the charmer and was compelled to listen.

"I cannot help but feel," continued Mary, "that the Church is the very embodiment of the spirit of the world; that fashion, aristocracy and prejudice reign supreme. It has forsaken the primitive simplicity it exemplified when a positive power in the world, and allied itself with fashion, wealth and duplicity, as the means of self-preservation in an age of insincerity, show, and mammon. When the Church lost its primitive virtues it was engulfed in political favoritism, then in the barbarism of the middle ages, and now in the corruption engendered of fashion and commerce.

"Whenever I see the Church providing for the poor as well as the rich; and its devotees clothed in plainness and sincerity rather than in fashion and duplicity; whenever I see them cultivating the christian graces and worshipping the true God, rather than cultivating pride and vanity and bowing at the shrines of idolatry, I shall begin to consider whether I ought to connect myself with those who claim to be the people of God. I never can rely upon the dead formalities of the Church for my salvation; nor will woman trust to an organization for her rights when it not only refuses to recognize them as hers, but fails to put in active force the means whereby she is to be elevated. It will not satisfy her to point to the Church and tell her that therein is to be found the God-appointed means of deliverance, as long as it trusts to the magic of its name and its rites. If it would be relied upon, it must use those means which under the government of God are calculated to bring about the results desired. Until this is done the faith and profession of the Church will avail nothing for the great purposes of humanity. The rights, ceremonies, and special injunctions of the Church, are, for the most part, dead formalities, and known to be such by their effects. They produce neither living fruits to

regale, nor living waters to refresh the 'a-hungered' and thirsty world,—they are dead and soulless.

"I have not said all. In congregations where there is less aristocracy, there is more ignorance, and, if possible, more superstition. Only last Sunday, I heard a minister, approved of by the Conference, and sent out to instruct the people, in speaking of the earthquake of Catania, which he said took place in 1652, refer to something the historian said, which historian, he ventured to presume, by way, perhaps, of showing his learning to the people, was Josephus! Another one, not long before, spoke of 'Tom Paine and Voltaire who wrote in the Dark Ages!' These are samples. When the official power of the Church, in the first place, tolerates such ignorance, and when in the next place, congregations can endure it, I am not disposed to think very highly of either. It seems to me that such Churches, such congregations, and such preachers rely too much upon the miraculous infusion of grace, and not enough upon the means whereby God has guaranteed unto his chosen the qualities of teacher. If those who make clerical pretensions should give us assurance that they are the weak things of this world, chosen to confound the wise, I should not object to any deficiency in secular knowledge they might casually betray; but so far from this being the case, they seem to be as weak in reason and righteousness and in history and science. There was a time when certain spiritual teachers were filled with the Holy Ghost, and spoke with *other* tongues; now, to my certain knowledge, there are many who make spiritual pretensions that cannot speak with their own. Their grammar and rhetoric are decidedly nondescript, and pretty hard to endure.

"But this is not all. There is bitterness and hate in the Church. These the sects show in their conduct to each other. This striving of sect with sect

cultivates these unchristian qualities in the minds of the teachers, and thence they are infused into the people, to become abiding traits of character. They are then at hand on all occasions to be used against whatever is distasteful to prejudice.

"There are a few reformers in the country, who think, speak, and live without subservience to popular opinion, and so have become so very obnoxious to some of their neighbors who love the slavery of sect and dislike freedom in others. These have not the mental power to cope with the 'infidels,' as they call them, and so they get a favorite preacher of theirs, who also practices law and sometimes runs for office, to go out and oppose 'infidel doctrines,' and if possible overthrow infidel influence.

"I heard one of his sermons, and if he has much of the grace with which God blesses his chosen, I should want to have as little of it as possible. I must, however, do him the justice to say, that part of his sermon was really good, better than generally comes from orthodox pulpits. It was rational and instructive—was a pretty good digest of some of the reform doctrines in their bearings upon man's relations to truth. But then 'the infidels' had to be disposed of, and this was done in a very summary way.

"He does not know what their views are, but as he has learned that they are not orthodox, he thinks they must be something bad. He takes this for granted, and is not choice in his terms. He is a lawyer, as I said, and does not care to be very consistent in his logic, for it is not his purpose at all to convince the reformers of error, but merely to excite prejudice against them, or rather deepen the prejudice which already exists, and thus utterly destroy their heretical influence.

"But beside this, he betrays very palpably another motive, and that is the conciliating of a little of the

popular good will for himself; for, as I said, he runs for office, and as my friends are known to be heretics and are unpopular, he could hardly take a surer way of getting into the good graces of many than to 'whip the infidels.' Like the most of men, who, as we learn from history and experience, lay the ghosts of conscience by appealing to heaven, so he is loud and eloquent in protesting his own disinterestedness, and calling upon God to witness the purity of his motives. Charity would bid us hope that he is self-deceived, but we judge the tree by its fruits, as the Scripture says.

"He aims his blows more particularly at a certain individual amongst the reformers; for, as he knows, and as the people feel, the clergy do the thinking—what little is done—for nearly all in the Church;—one thinks for many, and so they suppose it is with reformers, and often charge upon one of their number more than he will have to answer for. They forget—never knew in fact—that it is one of the characteristics of a reformer that he thinks for himself, that it is the practical assumption of this very prerogative of his manhood that has broken the chains of sect and party, and set him free. But however this may be, it is all one with the man that pleads law and preaches.

"When I heard him he spoke of believing such doctrines as he supposes 'the infidels' of the neighborhood hold, and then declared: 'I pity in my very soul and *loathe* the *thing* that would do it.' This was said with much bitterness, which showed that he felt all he said. It seemed to please the religious people in particular; and the more grace any one appeared to have, the greater seemed to be the pleasure. But I should say, in justice to some, that they thought it a poor way to serve the God of Love; but these are not much blessed in a spiritual way.

"Subsequently, this same man—and I don't know why I should have any delicacy about giving his name, titles and all—it is the Rev. William Coldines, Esq.! Well, as I was going to observe, subsequently he repeated a similar invective, omitting the word 'thing,' and instead of 'pity' and 'loathe,' using 'abhor' and 'detest.' He spoke this time more coolly and with such prefatory remarks as showed the thing to have been premeditated.

"On a funeral occasion he once spoke of those who did not accept the orthodox notions of the resurrection, as 'mushroom heads.' This, said in his bitter, domineering way, I thought would fall harshly on the ears of mourners; but perhaps they had a living, and therefore practical faith, in the doctrine of conquering nature by grace.' And then at the graveyard, he addressed the people, and in the course of his remarks, referred to the great number present—it was Sunday—as proof of the respectability of the parties concerned;—the deceased was late the wife of one they call a preacher, and otherwise well connected. This remark revealed more than the speaker designed it should. It opened up the secret chamber of his soul, and, in connection with other facts, betrayed the leading idea of the man; or, as a waggish friend of mine observed, 'It dashed up the platter and showed the filthy contents of the brazen bowl.' Just think of Jesus boasting the respectability of himself and followers! The respectable in those days were the Pharisees and Hypocrites, and who knows but such is too much the case in our times?

"I could give other examples. It is an easy matter to be a brave man in the pulpit, where no chance for reply is given, but some, even with this advantage, have not the hardihood to attack 'infidels' in their presence, in this violent way, but do so amongst the faithful, with the design, no doubt, of keeping them so.

I was told but lately of a sermon of this kind, heard by none but 'the members,' which contained language too abusive and vulgar for a man to use anywhere, to say nothing of a servant of God in God's sanctuary. My informant was shocked, at the time, with such a malignant outpouring of what was in the heart; but being in error then, he looked upon it as a weakness of the man rather than a necessity of the system. I say he was in error then; but since that, for merely attending a spiritual circle with a view to candid investigation, he was assailed in an unbrotherly manner by those who called him brother. Then he began to think, and now the bonds are broken, the scales off his eyes, and he is out of the Church—by his own good will. It is in this way that the Church poisons itself with its own venom.

"We can hardly go to Church without obtaining evidence in some shape of the vindictiveness of those who assume to be the followers of the meek and lowly Jesus. I was once at a quarterly meeting held in the grove, God's living and only temple. The presiding elder was there as usual, and in illustrating the mercy and forbearance of God, he said that it far surpassed anything of the kind which belonged to the hard heart of man. He went on to prove this by referring to the fact that a brother of his who had been down the Mississippi river, had become so 'outdone' with the wickedness of slave owners and slave drivers, that, after his return, he declared in a sermon at Xenia, that it was well enough that himself was not the Almighty, for if he was he would assuredly send all those fellows to hell. He would not even give them a chance to repent. He seemed to be enraged not so much at the sin as at the sinners. The elder did not think the expression was much out of the way, but some, who heard the sermon, he said, did. But I could not help thinking that so far from

illustrating the great mercy of God, he betrayed the revengefulness of himself and brother. If the spirit of Christ be love and meekness, it would seem that those have but little of it who betray such bitterness and enmity to erring brethren.

"Be assured, my good friend, that I take no delight in recounting the errors and shortcomings of either classes or individuals, for in their sins we all suffer, and I regret these things for their sake as well as ours. But painful as this duty is, there are occasions when it must be done, and then it is not only weak but wrong to suppress a candid statement of the facts. I have spoken frankly in my own defense, and have no apology to make. And in conclusion, you will permit me to say that while the Church finds it convenient to employ such teachers, and the professors of religion find it pleasant to receive such effusions from the pulpit, I cannot find it in my soul to form any closer connection with them."

The Rev. Mr. Beldam was astonished at the freedom and power of Mary's manner, and felt himself utterly disarmed. He did not find it convenient to stay longer, but made an excuse and left with the promise to call again. After recovering a little he found himself mentally repeating: "Caught a Tartar," "masculinity in petticoats," "virago," and such choice epithets. But although vanquished, he was not the man to stay vanquished—under such circumstances. Mary had been too much for him in matters of theology, but might not be invincible otherwise, and as a long face had not served him he would try a bland one. He discovered under her ponderous intellect a woman's heart, and he made some calculation upon this. He was as well versed in gallantry as theology, if not better, and valued himself on little private conquests of this kind, more than upon such as pertained to the glory of his Mas-

ter's kingdom. He did so, perhaps, because it was an affair of more personal interest, and excused himself with the reflection that we all have our little weaknesses. As to Mary's case, something whispered him that it was a doubtful one, but this could only be known by trying, and so he laid his plans for the next visit.

In the interview already had, he was not more astonished at Mary than she was at herself. Her intellect was much excited, and, in the early part of her discourse especially, she uttered thoughts which had never crossed her mind before. They came she did not know how, but she felt their truth and spoke them with the assurance of one inspired. The facts were just as she stated them, but she had never seen so clearly and widely their bearings, nor felt so strongly the force of the principles they illustrated.

She was a believer in spiritualism, but never supposed herself a medium for the influx of thought, though she knew herself to be one for the rappings; and it was not till afterwards that she realized her indebtedness in this conversation to aid from a higher sphere. The mental conditions requisite were active and not passive, so that they were not affected by the uncongenial presence of the minister. Her inspiration was that of genius.

I should have said that what immediately led to the conversation on theology and woman's wrongs, were some remarks made on the spiritual manifestations, about which there was considerable of excitement at the time in the neighborhood. In the course of these remarks, Mary gave the minister to understand that she was a medium. The good man, of course, remonstrated, and having become warmed up with his subject, finally told her:

"If you have any care at all for the reputation of

your family, let me implore you to give up this folly. Now let me tell you, one year will not pass, if you keep on with this stuff, till your reputation will be forever ruined. Almost without an exception, those who dabble in such trash, are infidel, lecherous fellows. If you live a few years it will make you blush as much to hear of receiving communications from spirits as to be accused of sheep-stealing. Will you not pause in this witch-hunting, and give yourself to reason? There is, to my mind, nothing more disgusting and utterly loathsome, than this new form of infidelity."

I need hardly say that Mary was not persuaded by this pathetic appeal; or that, as we have seen, she convinced her mentor that she was somewhat given to reason.

After Mr. Beldam left, Mary went over to see an acquaintance who was a member of his congregation, and whose name was Rachael. She was received very kindly, and was not there long till she saw an old lady, who was also a member of the same Church, coming that way with a vessel in her hand.

"There, now," said Rachael, "comes that old thing again. She must not have good milk this time. Jinny, you must give her sour milk."

By this time the old lady was at the door with a light heart, for she was sure of a warm welcome, as she knew from past experience. She rapped, and Rachael opened the door and exclaimed:

"Why, dear sister Polly, is that you? how glad I am to see you—take a chair—how are they all at home—you have come for some more milk for that dear little pet—go, Jinny, get the pitcher and bring some—now bring *good milk*."

Jinny understood it, and got "last night's milk." Old mother Polly accepted it very gratefully, and started off with a light step, thinking of her little

grandchild, and thanking God for such a kind neighbor. But when she got home she found that Jinny had made a mistake. She returned the next day, and when she informed Rachael of the accident, the kind woman was confounded that such a thing should happen in her family, and expressed a great deal of regret:

"O, these careless girls—I am the most vexed with them—they can do nothing right—I'll declare, if they don't torment the life out of one. Jinny, you must mind what you are about another time—I charged you in particular to get sweet milk—if it isn't too bad."

Jinny was a sensible girl, and might have been amused at such deceitfulness, had it not inflicted gross injustice upon herself. As it was she felt deeply wronged, and though she suffered in the same way many a time, she found it hard to get used to. The old lady seemed to be as innocent of what was behind the curtains as could be, and Jinny stole a glance at her as much as to say: "Old folks don't know everything." But she was a servant, and so had to hold her peace. She was glad to get employment at living wages, even if she had to be made the scape-goat of other people's sins.

Mary was witness to part of this farce, and the rest she had from a reliable source. She felt sad to contemplate such corruption in the human heart, and especially in a human heart which the Church professed to have regenerated, and had now under its sanctifying influence. She almost concluded that the Church did not hold to the doctrine of total depravity without reason. And this impression was strengthened by the remark of an old mother, not in Israel, but in the fashionable world, that she commended her sons for visiting houses of prostitution and associating elsewhere with low women, as it

made gentlemen of them and qualified them for society.

Mary treasured up these facts. They may seem to be small matters in themselves, but they have a wonderful significance, and she saw it. There are difficulties in society and the Church which seem to need explanation, and Mary was preparing a dish of these wherewith to regale her clerical friend on the occasion of his next visit, should he insist on the soundness of society and orthodoxy. But the holy man made no occasion for anything of the kind. The next time he came Charles was there, and Mary in her Bloomer dress, and he was so mortally offended that he turned round contemptuously and left. Like a respectable man, he showed that he had a care for his reputation. He had lamentable stories to tell about what kind of a young lady Mary Hopewell was:

"A masculine, impudent, saucy, precocious, gawk of a girl. She had a good deal of intellect, but that will only serve to sink her deeper into the lake of unquenchable fire, unless she speedily repents and turns to the Lord. She reads 'The Lilly,' is a stickler for woman's rights, infidel in her notions, and like other outlaws and disorganizers of her sex, she is imitating the male attire."

Here he sighed deeply, or rather groaned, looked demure, and said: "I knew it was wrong, but I could not help looking at her trowsers."

Thus ended the second visit. As Napoleon the First used to say, "there's but a step between the sublime and the ridiculous." How delusive and vain are all earthly hopes! and the Rev. Mr. Beldam might have preached a sermon to himself on the penchant and puiſance of luck to upset the best laid schemes. His petty vanity, in connection with large amativeness and combativeness, made a fool of him, first one way and then another.

It is but meet that I should give a little of the subsequent history of this man. His wife was still in the East, and when he went for her, a Miss Gass, who had been teaching in the village, and was a member of his Church, made the tour with him. In the vicinity of Cincinnati he introduced her as Mrs. Beldam, and at night they were shown to a room with two beds in it. They remained here about a month, and then went on to Rhode Island, where Mr. Beldam found his wife and Miss Gass her friends. Before her departure from the West, she had entered into a matrimonial engagement with a Mr. Waitson, also a teacher, and after her return from the East it was consummated with the usual solemnities.

Everything went on finely, and the happy husband was rejoicing in such a prospect as one in his situation loves to contemplate. But his astonishment and chagrin are more easily imagined than expressed, when he came to find that the realization of his hopes did not require the usual number of moons by three or four.

The divine who was so shocked at that sight of a Bloomer dress, was thought to be the man. She declared herself utterly ignorant of any clue to the mystery, but could not deny the coincidence, and ventured to suggest that Mr. Beldam must have accomplished his nefarious purposes, by throwing her into a magnetic trance.

This brought Mr. Beldam into rather bad order with his friends, and as he was altogether too proslavery in his sentiments for that latitude, he went South and located in Memphis. He had not been there long till he was found in company with a coarse German harlot, and for this the Church censured him as impudent!

After all this, as might be supposed, Mary Howell was not sorry that she had not been proselyted

under his ministration. When quite young, and Mr. Beldam doubtless purer than in after life, she had formed quite an attachment for him, as I said, but when they met again she did not like his magnetism. With her own invulnerable chastity and force of character, she triumphed completely over the impure influence of his presence, but she knew full well that there was something not right about the man, and she was glad that her Bloomer dress had frightened him away.

Mary knew well that there were many good people in the Church, both amongst laity and clergy. She considered them exemplary Christians, and loved them as she did all sincere upright people; but she thought that she knew equally well that they were not what they were by any virtues which the Church was instrumental in imparting, but rather in spite of its vicious influences. Though it is but just to say that she held the Church to exercise a restraining influence, which results in a kind of superficial moralism; but so far as the culture of pure, undefiled religion, or what is the same, the highest aspirations of the spiritual man, are concerned, the Church is a nullity;—it is worse, it is a dead weight upon the upward tendencies of humanity, and so Mary thought it. Those in the Church who live true to their God-given nature, do so in consequence of the force of principle acting upon, or, I should say, within minds so fortunate in their constitution as to move triumphantly by the inherent energies of truth. But such minds she could see were too few, and not sufficiently influential in the Church to give it completion. Mary concluded, therefore, to bide her time and await the developments of the future; and these she felt assured were about to do something more for the redemption and happiness of the race than the Church is aiming at.

NOTE.—When one knows what he utters to be justifiable, he should make no apology; and so I make none for the contents of this chapter. But as the details herein given may to some minds seem too severe, it is but proper to state that those things which might be deemed most objectionable as fiction, are not fiction, but fact.

1. The chronological blunders, broad as they are, were actually made; and I was amused, but two weeks after, to hear a good brother speak of the man who alluded to Josephus as writing about "the earthquake of Catanea, in 1652," as educated and well qualified for the ministry. 2. The narrative in the Coldines case is true, and the words quoted are those of the speaker. 3. The statements in reference to the abusive sermon in private are veritable. No quotations are given because the disclosure was not made till eighteen months afterwards, and then the precise words could not be recalled. 4. The illustration from the Xenia sermon, was made substantially as stated in the text. 5. The language, hard as it is, in reference to the spiritual manifestations and their abettors, are not fiction, whatever the manifestations may be. It is the same, with slight verbal alterations adapting it to the connection, which was found in a letter "written by a minister of New York City," to the brother of a lady who is a medium, and the second and third sentences have reference to her. All the hard words are found in the original. 6. Mary actually heard sister Rachael first give covert orders to the maid one way, and then open ones the other, as stated in the text. 7. The mother's commending prostitution in her sons is sadly true. And it is sad to prostitute the good word "true" in such a connection. 8. The exclamation about looking at the trowsers, was actually made by a preacher, even to the prefatory remarks of knowing it was not right. 9. The case of Miss Gass is well known in a certain city in the West. It is given in the text as repeated by a friend and correspondent, who resided in the city at the time of its occurrence. 10. As to the Memphis harlot; this was circulated in the papers but a very few years since, and commented on as an authen-

tic item of news. It differed from the statement herein given in nothing but the fact that two preachers were involved instead of one. Perhaps they were trying to convert her; but in that case should not have been condemned for impudence. The Onderdonk school, though not ostensibly defined as a distant ecclesiastical body, has its characteristics; nevertheless, and practical supporters.

CHAPTER IV.

MARY AND THE SCHOOLS.

Immediately after her adventure with the preacher Mary found a vacant school near by, and upon application obtained it. The district was a large one, and she employed an assistant. Several of the pupils were quite well advanced, and Mary was enabled to form such classes as she could take an interest in. She found a few liberal parents, and succeeded in getting a class in Phonetics. She had one also in Combe's Constitution of Man; and another,—of young ladies exclusively—in Physiology.

The latter became so much interested in the subject of their studies, that she prevailed on them to take the Water-Cure Journal as the means of acquiring additional information in regard to the health of body and mind. They were all, without exception, endowed with rare good sense, and gave earnest heed to Mary's instructive teachings. They soon learned that long draggle-tailed dresses operated against the wearer; and as to the comparative beauty of the short and long skirts, after they became used to seeing it, they took a fancy to the style of Mary's Bloomer. But judgment sustained the fancy, and doubtless had much to do in creating it, since use, health, and beauty go together in the matter of personal comfort, as they learned from physiology and the Water-Cure Journal. In short, the girls determined to have Bloomer dresses.

This their prudent mothers, who very naturally wished their daughters to be *proper*, did not approve. They threw all the blame upon Mary and the Journal. They conceived a great aversion to the "pictures" in the latter, and did not much like the "reading." Physiology and the Water Cure were suspected of being what they actually ought not to be—at least for young ladies to study; and so the vigilant old dames met in solemn conclave, and after due deliberation resolved to ask advice of the "Doctor," who, being a man of education, age, and experience, understood these things, and knew what was right.

Well, Dr. Pilpepper,* a professional character of great celebrity, was duly notified, and upon making a brief diagnosis of the case, understood it perfectly. He has no high opinion of those who do not administer and are not administered to with orthodox drugs in the regular way, and as might be supposed, he disliked the reading in the Journal and the looks of the ugly pictures as heartily as the old ladies themselves. "And as to Physiology," said he, "it is not the thing for young ladies to study;" and his looks were significant and conclusive. The case was prescribed for and the Doctor left. The treatment was to be heroic; but there was no faltering. The numbers of the Journal already received were made to disappear mysteriously, and Uncle Sam brought no more to the post office. The teaching of Physiology was stopped, the books were anathematized, and I have no doubt put in confinement, for they were not seen afterwards in public.

* The author is not so inconsiderate and unjust as to insinuate that all who use drugs in the practice of the healing art, are opposed to the dress reform, and the teaching of popular Physiology. He knows that many are not, and to such as are liberal and progressive, he does honor by a necessity of his nature. But though some are thus liberal, he cannot be blind to the fact that the greatest conservatives and bigots are to be found among the most orthodox, whether in the schools of theology or medicine.

The principal causes thus removed, no doubt was entertained that the young ladies would immediately get well of the Bloomer fever. But no; the cases were desperate ones—aggravated and prolonged by the contagion of Mary's presence, and the too close proximity of the pestilential atmosphere of one another. As the symptoms were not mitigated in the least, but rather aggravated, as I said, the patients themselves made an appeal to the good sense and affection of their papas, and prevailed on them to doctor on the Homœopathic principle, though not altogether in Homœopathic doses. The dresses were got.

The girls were glad enough; but soon found themselves sneered at and persecuted till they almost wished that the new costume "was in Guinea," as one of the old ladies was in the habit of saying. But Mary was heroic, could herself stand against the current of popular odium and assist others to do so. And besides, a few sensible young men in the village and vicinity, with Charles at their head, whose imaginations were chaste and affections pure, approved of the movement from the first, as one demanded by health, sense, and decency. They came to the assistance of their sisters and friends, and endeared themselves to Mary and her pupils by their timely encouragement and kind regards. The Bloomers triumphed.

Charles made some observations during this conflict which added to the stock of his philosophy. Whenever the sight of a Bloomer caused smirks and grimaces, and drew forth low remarks and vulgar jests from any man, married or single, he soon learned by recalling past observation upon the individual, and watching him closely at the time, to know that it would be unsafe for one of the other sex who valued her purity to trust herself to such company, even if the skirts of her dress were ever so long. Mary, too,

observed that the most uncertain of her own sex derided the new style of dress just in proportion to the anxiety they felt for their own respectability; while those puffed up with vanity and false pride showed a bitterness of opposition measured by the littleness of their intellects and the deceitfulness of their hearts. Those of both sexes with generous natures, pure affections, and expanded intellects, were respectful in their behavior and approved of the new style.

But Charles and Mary were set to thinking in a different direction. They saw how difficult it is for persons with the best motives to carry out their views in a practical way; especially if the practical conflicts with established usage, however vicious. It can only be done, as they discovered, by braving a storm of slander and persecution, and witnessing an exhibition of the ugliest pull-down passions of undeveloped humanity. It is painful to contemplate such ebullitions of vileness; and there are but few who can withstand the storm. They alone can do so who are self-poised above the regions of sense and sordidness. But even with these it was disagreeable, and such was the experience of Charles and Mary. We love the interchange of sympathy with our fellow men; but when the streams of mutual good feeling cease to flow, and still more when torrents of enmity and opposition rage against us, do we feel the want of that source of happiness which arises from the kind regards of those around us, and have but to look to the sympathy above us, and that which is before us. The fraternal regard of our brethren in the flesh is present and tangible, and there are few who do not consider it paramount, and none but are happier therewith when it is not incompatible with heaven and the future.

All the trouble of conflicting tastes and usages arises in the first place from ignorance, and the intol-

erance which grows out of it; and in the next, from the indiscriminate huddling together of all sorts of people in the same community. The liberal and advancing are thus cut off from sympathy, and so far as it is possible, put in torture by the ignorant and conservative; though it is gratifying to know that they suffer far less than their persecutors suppose. The same spirit obtains still that did in the rack and dungeon days of the Romish Inquisition; and though the racks and dungeons are removed, yet there are the daggers of the eye, the venom of the tongue, and enginery of social oppression; and these are used.

Charles and Mary had been studying the Harmonial Philosophy, and were well pleased with the doctrine therein taught concerning the next sphere. No clashing of sects, parties, castes, and classes; but the kindred associate together in love and harmony,—how glorious! And then they thought of the prayer: May it be done on earth as it is in heaven;—and they prayed that this good time would speedily come.

“But,” said Charles, “we must act. Why might not the kindred yield to the laws of social attraction, locate together, and enjoy each other. Especially, why might not the friends of radical and thorough reform come out from their present isolation; co-operate for the good of themselves and others, go up into the mountains and hill-tops, unite their torches and flare them over valley and plain. In union there is strength, and they would do more good. In congenial association there is harmony and happiness, and if the more advanced but willed it, heaven might begin on earth.” Mary, who was indeed a seeress, saw at that moment a vision of the future and the “times,” and bade Charles be of good cheer: “It is for us,” said she.

But to return to the troubles about the school. Mary’s friends were in the minority, and the clamor

against her as a teacher was becoming vociferous. The triumph of the new style of dress only increased the dissatisfaction with many, and they gave their efforts a new direction. Some of the more knowing ones had been looking with an inquisitive eye into Combe's Constitution of Man, and made the discovery therein that Mary was teaching infidelity in her school. The preacher Coldines was invited, and with a full determination to put a stop to such manifestations of depravity, he delivered himself of a sermon which was designed to wake up the righteous to an effort in behalf of religion itself.

The Phonetic class was doing well, and the parents of the children were well pleased with their progress; but the class was a great bugaboo. The teacher was going to corrupt the language and spoil the children for the attainment of correct English. She was transferring pupils back to the dark ages, and making barbarians of them. Some of the more vigilant were on the *qui vive* for a trick in some way, and sure enough they detected it. Both the principal and her assistant were paying more attention to the objectionable classes than to the others! Complaints were forthwith made, and the neighborhood put into a perfect ferment. The current set too strongly against her, and before the six months had expired Mary was compelled to give up her school.

But she was not sorry for her own sake. She had some warm friends, and their disinterested sympathy was to her a prelibation on earth of what is to be hereafter in heaven. Those who were not her friends were so broad in their prejudices, and narrow in their souls, that, under any circumstances, there could have been but few points of sympathy between them, and she cared but little for their abuse. She was in the morning of an existence which is to last forever, and she did not allow herself to be seri-

ously disturbed by the untoward events of a day. She realized with an ever-present consciousness the magnitude of her destiny, as one made in the image of God, and was noble in the realization.

But she *did* care for the children who were subjected to such vitiating influences. For youthful beings, with life before them and a long immortality, thus to have their tender minds seared with prejudice, and corrupted with falsehood and the evil example of ignorant and sordid parents, was a sad thing for Mary's pure and enlightened mind to contemplate; but it was even so.

"True education," thought Mary, "is the sole remedy for such wrongs; but how is true education ever to work redemption, when it is repelled by such barbarian hands? But ignorance and wrong cannot always triumph, and that is my solace. I have been driven from a field of useful labor, but my successor, though true to his duty, may meet with better fortune. I have made a little beginning, and the stream must widen and deepen until even there it will flow a beautiful river of knowledge and truth. I thank God that I have had the energy and moral courage to do what I have done, and though men revile me and curse me, I have a proud consciousness within which is worth more than worlds." And Mary wept with an inward joy which was too deep for any other utterance. O, there are beautiful things in earth, and humanity is not all depraved. Innocence, maiden or matron, is beautiful; but when crowned with intellect and high moral purpose, it is more than beautiful, and earth and man everywhere shall yet gladden in its presence.

Shortly after the preaching of the sermon just alluded to, Mary and a friend went to spend an evening with one of her employers. It happened to be "meeting time," and Mary and her friend had not

once thought of this, as they seldom attended the preachings and did not think to calculate for the habits of others. But when they got there, they were soon made aware of their mistake.

"Have you come," said their host, "to keep my wife away from meeting?"

"No indeed, we have not," said Mary, taken a good deal by surprise.

"I understand," continued he, "that you reformers want to exercise a great deal of influence, on the plea that it is your duty to propagate your infidel faith.

"We do think it our duty, and also our interest, socially and spiritually," said Mary, "to teach what we deem truth; but we are not of that class of philosophers who think that the end justifies the means; and so we take no underhand, indirect ways of proselyting our neighbors; but what we are, we are boldly, and ask odds of none. I fear that you are judging us by your own standard. It is well known that the abettors of the popular faiths are at especial pains to keep their children and friends away from the teachings of liberal doctrines, lest they might become infected with the contagion of infidelity. By such a course they betray a want of confidence in the power of their own dogmas over the human mind; and hence the means to which they resort are such as bigots and tyrants must always use to keep down the native aspirations of the soul. As direct moral means are powerless for so unworthy an end, they have recourse to such as are indirect and physical.

"I say we are no part nor parcel of such a class of religionists. We have full confidence in the power of truth over the human mind, and believing that we have truth, we are perfectly willing that our disciples shall hear the reasons for any faith, however

different from ours. We can afford to be charitable, liberal, and tolerant."

"And so can we," said her neighbor, who had just illustrated in so very practical a way the legitimate result of his own misanthropic faith,—“the good book says that the greatest of virtues is charity, and of all people on earth we are the most tolerant.

“As to the precepts of the New Testament, 'tis a pity,” said Mary with a significant but forgiving look, “'tis a pity that those who accept them by profession, do not show them forth to the world by works of righteousness. And as to the toleration of the sects, you must be liberal enough to allow me to think otherwise. Their opposition to each other neutralizes any desire for religious oppression, which might obtain, and, under other circumstances, ripen into action; but their faith, I must think, necessarily intolerant. They hold to the total depravity of the human heart, and that to it nothing is more obnoxious than truth. They hold further, that if truth, as involved in the means of grace, is not accepted, the soul is lost forever. Now, since the heart is so depraved and hates truth, it follows, that, if anything opposed to the system of faith which is presumed to embrace all essential truth, is tolerated, the work of the devil is thereby promoted and his kingdom peopled. I do think that such doctrines make it a matter of conscience, with those who receive them, to be intolerant; but I am glad that all *political* manifestations of the spirit is paralyzed by the mutual antagonism of the sects.

“On the other hand, we hold that man is essentially a being of spiritual aspirations, and must have a religion. This aspiration is in fact the central element of the soul—around it all others cluster,—it is the motive power of all spiritual progress, whether in the individual or the race. But the manifestations

of this religious instinct are very different, according to the different stages of mental development to which they pertain. Pagan worshippers bow down to material images of their own make; some, indeed, to ideal gods of their own imagining,—and this is the case with the sects. Their Protean god is not the God of the universe; but we greatly prefer that they should worship him than give no expression to the religious instinct. To attempt to deprive them of their god, or by any means keep them away from their sanctuaries, is far from our intentions.

“I will say, that what we do aim at is to develop the mind out of its ignorance and materialism, so that it may see the undeveloped character of its religion, and adopt such ‘means of grace’ as are more in harmony with the attributes of God and man, better calculated to gratify the spiritual aspirations of the soul, and lead it forward in the path of its destiny. We cannot engraft our views upon an undeveloped mind. We cannot, if we would, take away from it the object of its worship. It spontaneously creates its own god, and could not by any means see where-in lay the efficacy of our iconoclasm. It cannot enter the sanctuary of our temple. This is a moral impossibility, and if wrong, charge God, and not us,—he has made it so. The highest aspirations do not inspire an uncultivated mind. The germ is there, but it is undeveloped. Until, therefore, others can enter our temple, we are not so unjust and cruel as to shut them out from others.

“I am sorry we called at such a time; had we thought of your meeting we should not have come; but be assured we did not once think of it. And as we would consider it wrong to step between you and your God, we shall withdraw. Hoping that you will think better of us and other reformers, we kindly bid you good bye.”

Her neighbor stood like a stock. He was enchained by the magic of Mary's magnetism, and responded "good bye," without knowing that he did so. He would gladly have dispensed with her lecture, but after the one remark, he lost all power of utterance, and was compelled to listen to every word. The ideas, though he could not appreciate them all, seemed to enter his mind, as he said afterward, by some kind of sorcery, and they made such an impression that he never got rid of it.

Mary and her companion went homeward less gaily than they came, and it was sometime before the silence was broken. At length Mary said,

"How sad that immortal minds are thus buried up in the rubbish of the old theologies! And what wrongs they unwittingly endure! Even ordinary penetration and brotherly charity seem to forsake them. They become suspicious of others and impugn their motives. This wrong obtains more, if possible, with priest than layman. It was Coldines' sermon last Sunday that has done the mischief for our friend. 'Faith prepared the soil, and then when the seed of brother-hating, which was sown 'broadcast,' fell thereon, it took root, and has already brought forth, though not 'an hundred fold' by any means, yet scripturally enough, 'after its own kind.' But as St. Simon said, 'The future is ours.'"

After the brother had come fairly to himself and considered the matter over, he sat down and addressed a note to Mary, begging pardon for what he had done, asking her to return at her earliest convenience, and promising that she should be perfectly welcome. This done he continued:

"Without wishing to get up any controversy, I would add, that as I understood you, your religion is so abstruse that none but the educated can appreciate it. Now in that, I think our religion is far superior to yours, for it is so

simple that the humblest mind can comprehend it, while it is so philosophical that the greatest intellects the world has ever produced, could not but express their admiration. It is, indeed, the religion of all people and tongues, and I am sorry that you do not accept it."

To this Mary briefly replied:

"As to our principles, 'abstruse' is not the word which expresses their quality. They are plain, simple, and easily comprehended. But it requires a mind with an unshackled intellect; and this can only be the case when, by proper cultivation, the prejudices of a false education have been rooted out. This is the beginning, and henceforth the acceptance of truth is the work of endless progress. Paul's proselytes were nourished first on milk—meat was too strong; and it is just so with ours.

"It is a common remark that the child must 'creep before it can walk.' Everything that relates to man is progressive. The physical powers of the body are made stronger by constant use; the artist does not become a proficient in a day; nor the man of science master of its principles in an hour. These things are realized only by a compliance on the part of the subject with the requisite conditions. Universal analogy prevails, and the grand principles of our spiritual philosophy are no exception. They cannot enter the sanctuary of the mind, unless the doors of the understanding are unlocked.

"As to the great intellects that have admired the philosophy of the old theologies, as they have culminated in the dogmas of the sects, I would observe that great intellects are not always the accompaniments of great minds. They sometimes take very material views of man and his destiny. If the fact that great intellects with great scientific attainments, have accepted your dogmas, proves them philosophical, what does the fact that great intellects with great scientific attainments have not accepted them, prove? But again; in ancient times, as great intellects as the world has ever known—your own champions sitting in judgment,—did actually recognize the pagan views of religion with which they were surrounded. Now,

if the fact that a great intellect, or a great mind accepts any system of faith, proves it philosophical and true, then does the fact that a great intellect or great mind accepts another system of faith, prove it philosophical and true also. Now, the truth is, men are apt to accept that faith in which they are educated, and great intellects, and in some respects great minds, are no exception."

Mary accepted the invitation; but when she returned they did not discuss theology or any of the great problems of humanity she loved so well to investigate; and so dull and spiritless was the conversation to her, that she felt but little attraction, indeed, ever to repeat the visit. And now, as Mary did on church-going evening, we must bid her orthodox friend "good bye."

It was spring now, and when Charles removed to his farm, Mary went along to do the "house-keeping," and take care of the garden. She was a proficient in both these arts, and very fond of the latter. But when Charles began to see the disadvantage of isolation in his department of labor, she discovered the same in hers. It seemed that it required half her time to do the cooking for themselves and one hand. She calculated that something like twice the amount of labor would serve three times as many persons supplied at the same table. Multiply this number by nine, prepare the food for all in one kitchen suitably furnished with cooking apparatus, and the saving would greatly exceed fifty per cent.

What a relief, thought Mary, to those who now undergo, in isolation, the drudgery of housekeeping! She wondered at the want of intelligence and brotherhood which have kept mankind so long from a realization of these advantages. She observed that her own sex were the most averse to any change of habit in domestic economy; but she thought they ought to be the most anxious for association. Sub-

sequent observation confirmed her in this opinion. She saw with pain the drudgery of women in moderate circumstances, who have the care of several small children. She could recall some, who in their girlhood days, were wont to use the means of mental culture, and bid fair "to be something;" but now that they had been five years married women, she saw them struggling in the slough of life, intellectually swamped. She observed in some families, in which the mother did not become such at too early an age, that the oldest children—although the youngest should have been—were the most intellectual, and altogether the best specimens of humanity; and this, tried by the principles of hereditary descent, she referred to the increasing drudgery of the mother, which not only dwarfed her own mind, but vitiated the constitution of her children.

Mary grew weary of contemplating such slavery, and the evils necessarily attendant thereon, and wished with all her soul that men and women would be wiser and establish such social conditions as would insure more leisure for the cultivation of what is noble in human nature, and more abundant means for the gratification of the highest aspirations of our being. She longed for employment conducted on more rational principles, and it was not long till she found it. She was invited to engage as teacher in a Union School, in a neighboring county, and after making due inquiry as to what would be demanded of her, she accepted the place upon the terms offered.

The school is located among the most intelligent and liberal people. Teachers are allowed to be true to their destiny as men and women; and it is expected that they shall develop the youthful mind upon the true principles of education. Phonetics, Physiology, Phrenology, and Magnetism are taught as regular branches; and lectures given on Psychol-

ogy, Neurology, Physiognomy, and kindred subjects of the highest interest to inquiring minds. Particular attention is paid to the training of the thinking powers. The design is to educate the *whole mind*, and to this end the intellect is developed in its true relations of harmony with the affections and sentiments. The pupils are taught to judge nothing by mere prejudice, prepossession, or desire, but to consider any subject thoroughly and impartially, and then decide according to their evidence. They are instructed to carry this rule into all the departments of science, philosophy, religion, politics, medicine, and the every-day affairs of life. It is strictly enjoined on them not to rely upon others for thought and sentiment, but always upon themselves; to be social and friendly, but independent.

Another system of education adopted here, is, that all the conventionalities of an aristocratic and corrupt society are wholly discarded. The pupils are taught to address each other by their proper names, without any prefixes or affixes; and another rule strictly enjoined, is: "Let your communication be yea, yea; nay, nay; that is, simple and plain, for whatsoever is more than these cometh of evil." All are instructed to pass for what they are, without any attempt at fashionable airs or extra refinement. Elocution is taught orally in every class. All are accustomed to the clearest and most distinct enunciation. Every elementary sound of the word is vigorously exacted. This makes some difficulty with a few who are generally in attendance from the neighboring city, and whose speech has been corrupted by contact with fashionable society. It is difficult for these to substitute *r* for the nasal twang, that unmistakable mark of good breeding, and passport to the circles of the "upper ten." But even with such, the difficulty is overcome, and as they grow sensible they quit murdering the people's English.

Mary was pleased with this way of proceeding, and all enchanted with her new situation. What made it the more delightful, was, that not only the teachers, but nearly all the patrons were strongly in favor of the plan adopted, and did, by their influence at home, what they could to further the design of education at school. There were but very few who felt any dissatisfaction, and they objected to nothing but the exclusion of the fables which pertain to society as it is. One of these once said to Mary, that he thought it a poor way to educate young persons for the world, into the active business of which they would soon be called to act their part. Mary replied, that if not the best plan for this world, it certainly is for the next, and that they chose to educate people for the eternal future, rather than for a few fleeting years on earth. She went on to say, that education is the business of a lifetime, and of a whole eternity, and not merely of a few years in the morning of existence.

"But," said her friend, "life in this world is life as we find it, and our children must enter upon its experiences, whether good or evil, and it seems to me that they should be educated with this end in view."

"I should prefer," said Mary, "to give a true education, with reference to the true ends of our being. If we are to overlook the long ages of the future, and the real destiny of man, for the fables of present existence, and model our system of education accordingly, then indeed is it a sad thing for humanity. Success in life, under false conditions of society, requires falsehood in the individual; and it seems to me that every well-meaning parent should prefer the simplicity of a true education, to the inculcation of that laxity of principle which is more likely to insure a brilliant career through life. What the world thinks brilliant and what we know to be happiness,

are very different things. The honors of wealth, official trust, social consequence, and much that the world names 'great,' are fraught with more pain than pleasure, as their votaries tell us; and even they, spiritually undeveloped as they are, do not realize the vast preponderance of evil against them. A true education may not do much toward giving capacity, under existing social conditions, for the acquisition of such honors, and the full realization of what is called success; but it leads right along the pathway of human destiny, and crowns its subjects with garlands of peace and happiness.

But even under the social fables which now prevail, one truly educated may find certain relations of life in which he may secure the means of comfort and contentment—and in the truth lived, find a peace and happiness, which none of earth's externals can give. Even now, those who desire it, may adjust for themselves a social order, free, in a measure, from the prevailing fables; but further, it is to be hoped, that by the onward movement of human destiny, the conditions of society will soon be so changed, that true development will be adapted thereto, and truthful habits alone guarantee success."

The voice of the maiden again confounded her opponent, and he was silent, except to mutter "visionary;" but to this she made no reply.

CHAPTER V.

CHARLES AND THE STRANGER.

MARY had found kindred spirits, and lived amidst the joyous reciprocation of a full tide of sympathy. She was anxious to have Charles there too, but he had now become closely engaged in the study of a science, from which he expected much good to the human race, and as he wished to reserve all the energies of his mind for this, and such study and miscellaneous reading as he felt attracted to, he did not think proper to engage in teaching. He had scarcely any sympathy where he was, but was so deeply interested in the prosecution of his intellectual pursuits, and had so extensive a correspondence for one so young, that he contrived to make himself quite contented. He had taken an industrious friend, with a family, into partnership with him on the farm, and so arranged the conditions that he was seldom obliged to labor more than was agreeable to his tastes, and necessary to the health of the body, and vigorous action of the mind. This requisite amount of physical labor, Charles found in his own case to be about thirty hours per week. Being of an active temperament, he could not do with less, and he generally selected from taste that kind of work which called the greatest number of muscles into vigorous action. This portion of his time thus spent in productive industry, he found, with economy, to be abundantly sufficient, even in isolation, situated as he was, to satisfy all the wants of the body; and as to the wants of the mind, he was con-

tent with a prelibation, at present, of what the future would supply in more copious draughts.

Charles had now made an acquaintance in which he saw the promise of good, and how this came about I may as well divulge.

He had been getting more and more weary of the vexations of isolation. Once, in selling a lot of farm-stock for one hundred dollars, he was cheated out of about twenty-five. He was busy at the time studying Brown's Lectures on the Mind, and did not like to take time from his agricultural duties to weigh the stock, and so trusted to the smooth tongue of the buyer who was reputed to have "grace," and in whose profession to do the fair thing, he thought he might confide. Simple young man! Silly, even! as tried by the world's standard. Mr. Misty, the hog-merchant, said they could reckon very nearly what the weight would be, and that he would rather allow more than go to the trouble of weighing; and after they had agreed upon the figure, he said that it was about a "fair average;" and the words came as firm, kind, clear, and sonorous as if an angel had coined them. Charles said Mr. Misty seemed like a clever, honest man; but for this his neighbors all laughed right at him. They said that Charles had "larnin" enough—too much, in fact, for his own good, but "knowed nothin about makin a bargain;—and to be dull at a bargain was to be next thing to no man at all." But the fact is, Charles was made for fraternity and not for selfishness.

He was getting initiated into an understanding of the mysteries of society, and found that he had to be eternally watching, for so he discovered all his neighbors did. If he had only a coat or pair of pantaloons to purchase, he had to "keep a skinned eye," as the vulgar phrase was, or he would yet get "bit." And he often did get bit. He was too noble, and had not the "neck" for such business. He discovered that

some of his neighbors, who had made this matter the study of life, and took delight in putting their theories into practice, could generally buy for seventy-five cents what invariably cost him a dollar or more.

An old friend of Charles', who heard that he was beginning to think about association, wrote him to show the futility of such an extravagant notion, and told him that the safest way in the end was to trust nobody but himself, and treat every man in his business relations as a rogue. Charles had experience enough to know that this was only too true in the antagonism of existing society. And O how often did it give him a heavy heart to contemplate and experience these conditions of eternal warfare and distrust amongst those who should be brothers! He could realize amongst his dearest friends how delightful it was to give and receive confidence, and mingle the holiest sympathies of the human heart;—and then what a chilling contrast, upon going out into the world, to find in every man with whom he had dealings, an enemy!

"Must these things always be," said Charles to himself in the moments of his deepest agony;—"will man always be so blind as thus to curse himself to gratify the yearnings of selfishness? It would indeed seem so, for I can scarcely find one around me that ever dreams of realizing anything better, and in their meekness, or rather sordidness, they seem content with things as they are. They regard them as fixed and immutable, and go on without wishing or striving for higher conditions. Some indeed talk of a millennium, but they place it away in the far off future; or, if they suppose it near, they expect it to be brought about miraculously and in the twinkling of an eye. They are as far from laboring in the preparation of earth for the New Jerusalem, as those who never expect it to descend. But I will not

despair. The state of war in which man now lives is not to last always. The conditions of antagonism must be changed for those of harmony, and man must do the work. But how can this great work be done?"

"Hearken, brother, and I will tell thee," said a strange voice. "The trumpet is heard, and God has not forsaken Zion. You are happier than poets, prophets, and sages, who have longed to see this day. All hail, beauteous morning:" and with this the stranger left.

Charles was confounded. Whence the visitor had come or whither he had gone, Charles knew not. Whilst meditating, he was sitting at his table with his hand over his forehead and eyes closed. Upon hearing the voice he looked up, saw the door ajar and the stranger standing near him. His countenance was calm and thoughtful, with a peculiar blending of sadness and hope. Charles realized in a moment that he was in the presence of a superior being, who might as to his body be of earth, but who, as to his spirit, knew much of heaven and its harmony. Those mild eyes beamed with an unearthly lustre, and they seemed to penetrate the deepest recesses of the soul. Charles was conscious that the book of his own mind was open, and that his inmost thoughts were read therein.

The next morning Charles rose early, and with the sun came his mysterious visitor.

A friendly greeting, and then the stranger began: "My dear Charles, you would know how the condition of antagonism may be changed into those of harmony, and earth made glorious. I shall in due time proceed to unfold the principles by which this great result may be brought about--may be realized even now by those who will; but first there are certain preliminaries to be disposed of, and I shall in the first place attempt to prove that the consequences of human conduct are eternal.

CHAPTER VI.

THE RELATION OF THE INDIVIDUAL'S FUTURE TO HIS PRESENT.

"In this life, the conduct of each affects him for happiness or misery. One act is followed by the reward of happiness, another by the penalty of suffering.

"Let any one obey all the laws of health, and a happy, cheerful, buoyant enjoyment of physical existence is the consequence. If he infringe these laws, disease, with all its pain and suffering, is the sure result.

"Let an individual obey or disobey a *moral* law, and the reward of happiness or unhappiness follows as the second term of the sequence. 'The golden rule,' is a great moral law founded in the moral constitution of man. Whoever obeys it, is happy in the esteem and sympathy of the noble and virtuous, and in the approval of God's voice within. He is happy so far as his relations of harmony with that one law can make him so. Whoever disobeys, cannot enjoy communion of spirit with the great and good, but is tormented with the gnawings of selfishness, and unhappy so far as the act of disobedience, can affect him.

"The same is true of all the moral laws, and it is but proper, as an incidental remark, to state here, that the obligations of society as it is, are not in all respects, by any means, the obligations of moral law as it exists in the nature of man. Society is false in

its constitution, has a false system of morals, and imposes false obligations upon the individual. But there is a true morality notwithstanding, and it is the object of social reform so to arrange the relations of man to man that the obligation of society will be at one with the obligations of true morality.

"That operation of moral law in consequence of which happiness results from obedience, and pain from disobedience, is not the only one with which man's experience has to do. Habitual obedience not only brings the habitual reward of happiness, but it renders obedience natural and easy—disposes and fits the mind to obey; while habitual disobedience, not only brings habitual penalty, but renders the moral sensibilities obtuse, whets the evil propensities, and gives the soul more of the desire and power to sin.

"The first act of cruelty may shock benevolence; the first act of dishonesty may give a pang to conscientiousness; the first act of blasphemy may cause the religious instinct to revolt, but the habitual practice of cruelty, fraud, and irreverence will render the moral sensibilities callous, give activity and force to the sinful propensities, and make them more arrogant and intrusive. The first act of religion, integrity or kindness, made to proceed from an inward prompting, may require an effort, but if frequently repeated, it arouses into active energy the moral faculty from which it proceeds, and deadens by resistance and disuse whatever is antagonistic.

"Thus a good act, so far as its legitimate sphere of influence extends, affects the mind for good whilst subject to the existing mental laws. It is true that subsequent to the good act, the repetition may be neglected and bad ones supply its place, till the mind is more degraded than before the worthy deed was done. But it is also true, that the soul would have

been still more vitiated without the redeeming virtue of the good act.

"Just so with 'evil works;' they leave effects upon the soul as lasting as the existing laws of mind. It is true that the bad act may not be repeated, and virtuous ones follow till the mind rises far superior to what it was before the wrong was committed; but it is also true that without the sinful deed, the soul would have been still more exalted; and had an act of virtue been done instead, the spiritual man would have risen to a still greater elevation.

"In view of these considerations, I conclude that every act in this life leaves its impress upon the mind either for good or evil. The law of mind by which this takes place, I will call the Law of Moral Discipline.

"Admitting this conclusion, then: first, if man be immortal; secondly, if divine law be immutable; thirdly, if the divine government be consistent with itself; fourthly, if the law of moral discipline be a law of mind distinct from matter,—then does it follow that the consequences to the individual of his conduct in this life are eternal.

"1. As to immortality, I need say but little. Man longs for endless being, and if he is not mocked, he will live forever.

"Throughout the government of God, so far as we are acquainted, there is universal adaptation. There is no mechanism without a purpose, no appetite without the corresponding food, no desire without the appropriate means of gratification. The complicated mechanism of the eye has seeing for its object; the appetite of hunger is gratified with food; the desire of distinction has the wide world to revel in. Since this adaption is universal—not one exception to be found thereto in all the realms within the range of man's observation—shall we regard the

desire of immortality an anomaly? a condition without its counterpart? a longing without the possibility of its ever being satisfied?"

"Permit me to interrupt you," said Charles; "I am a firm believer in immortality, indeed I know that I shall live after this body has crumbled to dust, but I would respectfully ask whether there are not human desires which man is without the means of gratifying. He desires to know the origin of himself and all things, the nature of his future existence and final destiny, and yet it seems that he cannot. Is this mockery?"

"You are right," said the stranger; "man has these desires, but who can say that they will not be gratified? None but he who has lived out the cycles of eternity and completed his destiny."

"I perceive the conclusiveness of your answer," said Charles quickly. "These desires pertain to that of immortality; they all cluster around man's religious aspiration, and attest the divinity of his origin, the eternity of his destiny."

"That is just what I intended to say," replied the other, "and since you accept the doctrine, to urge it further would be superfluous."

"2. It is rather late in the world to moot the question of the immortality of divine law. Universal experience confirms the doctrine. The same physical, organic, moral, and spiritual sequences which obtained two thousand years ago, still recur in the same regular order. Upon the unchangeableness of divine law as manifested in the government of the universe, is founded the divine attribute of immutability, and this none deny in theory, whatever they may do in practice. In 'the Father of lights' there is no variableness, neither shadow of turning."

"3. Divine law is not only immutable, but, in a

sense, universal. Man, it is true, has not penetrated the profoundest depths, nor explored the utmost bounds of creation, but still he has been able to penetrate an extent of the universe absolutely very great, whatever it may be relatively, and has found therein the same uniformity of plan, the same unity of design.

"The whole universe must be in harmony; otherwise there would be conflict between the different parts, disorder, confusion, eternal clashing, elemental war. Whenever, then, the same circumstances exist, there do we find the same means used to produce the same effect. When the conditions are different, corresponding means are adapted to the design; but even here we see the divine purposes marked by the same great moral principles which everywhere characterize the operating energies of the Eternal. The universe has but one God, and his government is unity.

"We are authorized to conclude that the divine government, in all its various departments, is uniform and consistent—that there is a perfect analogy between the modes of that government in whatever different spheres it may be administered. Unless this uniformity characterizes the divine operations everywhere, God himself as Legislator and Executor would be a capricious, vacillating, inconsistent being, and no reliance could be placed by his intelligent creature, upon the order of his government. All would be irregular and uncertain. But that such is not the case, every day's experience amidst the phenomena of nature affords every assurance. That God's government is uniform, that a perfect analogy exists between all the modes and spheres of its administration, is confirmed by all within the range of man's observation. It is necessary to harmony, that the divine government be consistent with itself.

"Now since the soul is immortal, law immutable,

and the divine government consistent with itself, we should expect such a connection between this life and that which is to come, that the character the individual forms for himself here will be that with which he enters upon the next sphere of existence. Now if the law of moral discipline be a law of mind distinct from matter, then indeed is it incontrovertible that the next life is but a continuation of this, as the life of one year is the continuation of the life of another. Since the conditions of my mind to-day have a dependence on my conduct yesterday, in like manner does my happiness this year, the next, and during my earthly existence, depend in part upon my conduct last year; and so, if the law of moral discipline be a law of mind distinct from matter, the happiness of my eternal future is affected in part by my conduct in the present life. But if it be a law of matter, then the acts of this life cannot affect the happiness of the next, for the soul's material vehicle is left with its mother earth. If it be a law of mind in combination with matter only, human acts for the same reason cannot affect the soul hereafter.

"4. But the law of moral discipline cannot be a law of matter. When not used as the instrument of mind, matter is not subject in any wise to such a mode of government, and the law in question cannot be a physical law.

"Is it, therefore, a law of mind and matter in a state of organic connection only? If so, why should Deity make it a law of both and not of mind when disconnected from matter? The body remains with earth, is only dust, and cannot be subject, when deserted by the spirit, to such a mode of government. The mind goes into another sphere, and if not subject to this law, it must be to some other. If subject to some other different and distinct from the

law of moral discipline, where are we to look in this particular for uniformity in the divine government exhibited any where else? To subject mind to one mode of government in connection with matter, and then, when the clayey tenement is thrown off, annihilate all the effects and consequences of the natural and legitimate operation of that law upon the mind, would betray an inconsistency, an abrupt incongruity, an absolute want of adaptation no where characteristic of nature within the bounds of human observation and experience. What God has made a law of mind in connection with matter, he has also made a law of mind when divorced from matter. For if he has made the law in question a law of mind when in connection with the body, and made it *not* a law of mind when separated from the body, then is his moral government in this world and in the next *unlike*. But God, whether we consider him a personal being or the animating principle of the universe, is without 'shadow of turning,' his government uniform and consistent with itself, and therefore, the laws to which he has subjected mind are the same here and hereafter."

"I would not be captious," interposed Charles, "but I am not persuaded that your reasoning is conclusive. The mind is connected here with a coarse organism, and hereafter not, and hence the circumstances would be different under which the law would operate; and might not the next life, from a necessity, be so different from this, that our conduct here would not affect us there, and yet the divine government be consistent. We see here that a blow on the skull, and disease, of the nerves especially, affect the mind. My conduct with reference to my body affects the condition of my mind, and influences my happiness; and this cannot obtain in the next sphere of existence into which the body is not taken. The

two spheres are different, and it would seem that their laws might be."

"Your objection, Charles, is well timed, and I am glad you have made it," said his friend. "It is true, that the state of the brain when affected by accident or other external agency, may change the *manifestations* of mind, but not the mind in its inherent nature. Disease, by affecting the brain, may change the whole character of mental manifestation, but not the mind, except by the law of habit. Accident to the brain may render some particular faculty dormant for life, but do we conclude that the faculty is destroyed because it no longer manifests itself? When the spirit is wholly separated from the organism, this faculty will manifest itself in the next sphere with no other injury than that which results from want of exercise in this. Such a result is indicated, if not proved, by the fact, that when by accident or otherwise, the skull is made to press upon the brain all consciousness ceases; but when the pressure is removed, if the brain is not injured, consciousness returns, and the mind begins thinking where it left off when the accident took place.

"The phenomenon to which you allude, so far from proving that the law of moral discipline pertains only to mind in combination with matter, proves rather that it is a law of mind distinct from matter. This will appear more fully from the following considerations.

"We take it for granted, that the spirit will live after it has left the body. We consider it an independent existence. Now, let us regard the material organism as the instrumentality which adapts this living entity to the material world. The spirit is the thinking, acting principle, and the body, especially the brain, its instrument. Now if the instrument is in good working order, the spirit is free to be

itself—to live according to its own laws. But if the instrument becomes deranged, the artisan, which is the mind, can work to but little purpose. If the good father's nerves are becoming diseased, he may pray three times a day, and yet daily become more and more irritable, and less and less religious. The disturbing influence of the body, acting upon the soul, or rather clogging it, contravenes the law of moral discipline. The body is diseased, the mind cannot be itself, and the law does not apply. When the body recovers perfect health, it answers the purpose of its existence, the mind acts freely, is itself, and then the law of moral discipline obtains.

"These considerations are to my mind conclusive, that the law of moral discipline is properly a law of mind. In this sphere it is only so when the body is in health and the proper instrument of mind or spirit; but hereafter, when the spirit is free from grossly material shackles, there will be no obstructions, and the law will act uninterruptedly as one which pertains exclusively to mind.

"This law, like all others, is immutable, and acts with a uniformity which the change of spheres cannot disturb; therefore, the doings of man in this sphere will affect him for happiness or unhappiness, in the next as well as in this. Wrong-doing hinders the spirit and keeps it down, or sinks it lower; right-doing unclogs the spirit and leaves it free to rise."

"You speak," said Charles, "of wrong-doing and bad acts, of well-doing and good acts;—how may we know when an action is bad or good, and what has the motive to do with it?"

"The motive," replied the other, "determines the character of the action, is the soul of the action, is essentially the action itself.

"Henry James would define an æsthetic action to be one which makes its end or object fall within the

subject or actor; an action which springs from an internal prompting, and is done because it pleases the subject so to do without regard to external considerations. Such an action would be a true outgrowth of the subject's inmost nature, and since he is essentially God, it would be true to the subject, true to his fellow-man, true to his destiny.

"I would define a good action to be one which is in harmony with the moral or spiritual principles which pervade the universe, as power, wisdom, justice, goodness. Such action is true to man's destiny, and is æsthetic while it is more. A good act, or one which is true to the real destiny of man, embraces more than the beautiful."

"One more observation," said Charles; "there is one particular in which, as it seems to me, the phraseology does not accurately express the thought; and might lend to error. Is there not an error in saying that every act leaves upon the soul an effect which is eternal, when by following such acts with those of a different character, its effects are removed?"

"Let me explain," replied the unknown. "The effects of violation cleave to the mind, and no act of repentance or forgiveness can wipe them out. But I may, notwithstanding, transgress a certain law every day this week, and yet at the end of the month, have a more exalted mind than I have to-day. The good effects of more obedience may overcome the evil effects of less transgression."

"But here is the great consideration: If I had obeyed in all and transgressed none, I would have been still more exalted. That week's transgression has thrown me back a week for all eternity; hence its effects are eternal."

"The Future of the Man depends upon his Present."

Charles listened attentively to all that was said

during this interview, and was the more interested to find his own somewhat crude reflections brought out more fully and distinctly.

At parting the stranger observed: "Be here early to-morrow, my dear Charles, and yourself willing, I shall present the contrast. Good bye."

That was a long day for Charles, and at night he dreamed of "the contrast." But morning came, and with it his visitor.

CHAPTER VII.

THE CONTRAST.

"We may now draw the contrast between the doctrine discussed at our last interview, and those popular dogmas which it is destined to supercede.

"It gives a noble view of the character of Deity. It represents the Ruler of the Universe as governing by immutable and universal law, obedience to which results in harmony and happiness; and disobedience to which results in discord and misery. It is founded upon the truth that no power in the universe can disturb or suspend the legitimate operation of those laws which proceed from the divine wisdom in its infinite perfection and changeless supremacy. These laws are the modes of the divine will, and neither divine mercy nor any such attribute can change what God has made immutable. No power can thwart the purposes of Deity by counteracting the disagreeable consequences which pertain under the divine government to the resistance of divine law; nor can the man-created attribute of vengeance, or any other passion imputed to Deity by the popular creeds, prevent the agreeable consequences which result from relations of harmony with the modes of divine government. This doctrine, in short, represents the character of God uniformly, consistently, and supremely just. But while it does this, it does not render man's salvation hopeless, for it does not recognize the doctrine that God, with an aroused vengeance like that of a proud, cruel potentate of earth,

pronounces an arbitrary decree of damnation upon man for the error of his ways. Such a god and such a damnation, were conceived in darkness, and exist nowhere in the universe.

“On the other hand, the popular theologies give distorted views of the divine character. They put God in the light of a being actuated like man, by furious wrath and inexorable vengeance. They put laws in the divine code which require the constant personal interference of their Author to carry them into execution. They represent God as taking offence at certain acts of wickedness in man, and declaring the divine vengeance against him;—a vengeance which cannot be averted except by the fulfilment of specified conditions on the part of the offender. Those conditions complied with, God pardons the sin, wipes it out, remembers it no more.

“The pardon is not granted on the grounds of merit in the compliance, but by virtue of a *vicarious* sacrifice, made by a furious mob eighteen hundred years ago, by which innocent blood was shed, and an angry God appeased! Think of the divine justice being satisfied by the vicarious offering of innocent blood! My God! what is it human ignorance will not conceive and sanction!

“The popular theologies, moreover, virtually regard God as considering sin an evil in no other light than in that it gives offence to his kingly majesty, and through this channel affects man. In this respect the creeds deify the pride of earthly sovereigns; erect a terrible god out of human passions, and bid their votaries fall down before it.

“They represent the divine mercy as setting aside the divine justice. The latter requires certain penalties as the means of satisfaction, but the former steps in and averts the ‘deserved wrath.’

“Such is the contradictory and distorted character

ascribed by the *isms* of our time, to the God of the universe! What enlightened soul does not ache in view of such high-handed and presumptuous derogation from the dignity and consistency of the divine character? What a contrast between such an incongruous medley of absurdities named divine, and the consistent uprightness, and uniform manifestation of the divine attributes as shown by the doctrine of moral discipline!

“But the contrast we are contemplating is not more striking in the different lights in which the doctrines in question place the character of God, than in the effect which each is calculated to have on human conduct. The law of moral discipline summons man, and thus enforces the divine decree:

“Obey the laws which exist for the government of God’s universal realm, and you shall be happy; disobey, and you shall be unhappy. If you obey, no power can rob you of the blessing; if you disobey, no power can prevent the execution of the penalty. If you do a good act, its salutary effect upon your character will be commensurate with eternity; if you do a wrong one, its evil consequences will endure forever. From every act, good or bad, proceeds a train for weal or woe through the whole limitless period of the eternal future. In faith and repentance there is no virtue, direct or indirect, which annihilates that eternal effect. There is no divine forgiveness to wipe it out, for God’s mandate has gone forth, and Omnipotence does not choose to counteract the decrees of Omniscience. If you indulge in sinful habits all your life, you can not enjoy the future, till you are disciplined for that purpose. What you lose by wickedness in life will be an eternal loss, which no industry, no act of man—no act of Deity can redeem. If you put off reformation to the last hours of existence, and hope by a death-bed repentance, how-

ever sincere, and by merciful interposition of divine forgiveness to regain the loss of a life of wrong doing, and become fit to enter after death upon the full enjoyment of the next sphere of existence, you are clinging to a miserable delusion. If you have lived with a bad heart, you will die with it little better, except for the moment. It is only by reformation well begun and persevered in, that the soul can be unshackled, either in this life or that which is to come. After a life of sinfulness the soul may awake in the next sphere superior to what it was in this; after years of guilt, it may, by reformation sincere and lasting, rise higher and higher in the scale of spiritual existence; but it can never stand as high at any given point of time as it would have done had the evil habits left no degrading tendency upon the soul. Your own happiness depends upon your own acts and their legitimate effects upon the immortal principle. Every act of well-doing adds to, every act of wrongdoing derogates from the measure of your happiness and susceptibility of true enjoyment. If you cultivate true religion, which embraces all that is essential to spiritual progress, you will prepare yourself for the fruition of the treasures laid up for the righteous, where moth nor rust do not corrupt; and what you gain by such a course will be an eternal gain. Progress in the power to enjoy happiness, depends not on any single act of self-abasement, popularly called repentance, but on the habitual practice of well-doing. Remember this, O man, and profit by the lesson.'

"Such is the gospel of the Spiritual Law; and what stronger inducements, so far as doctrine as a circumstance is concerned, can be held out to man, to refrain from wickedness and live according to the laws of his being? Let us observe the contrast in the tendency of other views.

"What are the incentives offered to virtue by the

doctrine of eternal, unconditional election? God has, from all eternity, chosen whom he would save, and left the rest to reprobation. To the elect, Christ's righteousness is imputed and they will be saved on the good works of another. Their short-comings will be pardoned because Jesus 'appeased the divine wrath' by a life of righteousness and a death of agony. A bad act with them leaves no stain; a good act, no tendency to virtue and happiness. Why then care whether we do good or evil? So far as *the doctrine* is concerned, there is neither restraint to the one, nor incentive to the other.

"Such are the legitimate consequences of the doctrine of eternal, unconditional election? I once held such views, but I thank God that they have fled before the light which comes from the sun of truth, and I no longer offer sacrifice with such a faith upon the altar of Darkness to the god of Error. Could poor Cowper, and thousands of others, have made a sacrifice of such notions, instead of sacrificing their happiness to them, they would not have been driven to the borders of despair and suicide on account of their keen moral sensibilities, which exposed them to the *decreed uncertainties* of this faith, and made them feel and fear that they belonged to the reprobate.

"But, how is it with the doctrine of conditional election? According to those who urge this version of Christian faith, salvation is the great prize to be won by the faithful discharge of religious duty. In connection with the exercise of faith and repentance, and a compliance with the ordinances of the Church, a change of heart is experienced, and the grace of God secured. They are now in the 'ark of safety,' and any act of unrighteousness is forgiven, if the delinquent manifest a contrite heart. The merits of Jesus are all-satisfactory to God, and by their virtue is the human soul cleansed of all impurity

"Now, let a hardened sinner of three-score years and ten, be laid upon the couch of death, and he has only to comply with certain requisitions which require less time than an hour, and he is pardoned through the atoning merits of Jesus. If he die the next moment his blood-washed soul takes its flight to realms of bliss, and is as happy and joyous as that spirit which had maintained a life of righteousness through long years of peril and persecution.

"The tendency of such doctrine is to encourage the indulgence of present inclination, however criminal. 'At some time,' says the politic recusant, 'I will get religion, and when I get it I'll be sure of salvation, and what more can you obtain by mortifying the flesh for a whole lifetime? Sudden death may cut me off, it is true, but such luck is rare, and I stand a thousand chances to one that such will not be my fate, whilst in the prime of life anyhow. A few more years of pleasurable indulgence;—let me enjoy the sweet morsel of sin awhile longer; but before I die, I'll make my 'calling and election sure.'"

"Here we have it. Men are hopeful, and out of the Church they expect to live long, and make all right some time before their final exit. They find justification for their delay in the doctrine which grants salvation and the pledge of eternal happiness on the couch of death, and the preachers should not blame them.

"One of the 'renewed in heart' reasons thus, or at least acts thus, and in so doing follows out the legitimate bearings of his faith:

"'I got religion young. O, how happy the thought! how I rejoice that I have taken up my cross! No one can live without sin, and O, what would have become of erring man, if he had not the mercy of God and the atoning blood of the Savior to rely upon! Every act of sin which the depravity

of human nature causes me to commit, is blotted out, and its effects upon my character erased forever by the blood of Christ. I have only to pray faithfully and repent sincerely, and my soul is freed from the pollution of sin, and I become a fit subject for eternal glory.

"This is no false picture, and obtains pretty generally, except, that some of the praying, and quite a great deal of the repenting, are altogether neglected. Now, what do such views naturally end in? The Church furnishes the answer. The great mass of those who claim to be the followers of the 'meek and lowly Jesus,' *conform to the spirit of the world*, with the most utter disregard, *practically*, for the precepts and example of Christ. The Church, especially the older and corrupter branches, is, as an organized unity, the very embodiment of the spirit which animates the corrupt society of the present times. Fashion, pride, vanity, aristocracy, avarice, luxury, are the ruling tendencies. Fine houses and fine dresses to worship in are indispensable. The aristocracy of society are taken into Church, and the poor and humble shut out, or sent into the gallery. But all's right. Individual members are safe in their reliance upon the propitiation of a vicarious sacrifice, and the assurance of their ministers; and in an associated capacity they may emulate—"

"Spare the Church," said Charles, "I am fully aware of the depth of its pollution."

"I should be glad, my dear Charles," continued his friend, "to spare the Church—and *ourselves* the pain of such contemplation—but the truth must be told. I will only add, that the Church has forsaken her old bridegroom. He was too meek, humble, and severely upright, to suit the arrogance, aristocracy, and easy virtue of the modern dame, and so she left him and married 'the world.'

"But there is another class of persons, both in the Church and out of the Church, very different from those already referred to. It is composed of such as have sensitive nerves, with an undue development of caution and conscientiousness.

"The terrible God, which the *evangelicals* hold up to one of this class, and the awful hell which they open at his feet, throw him into an agony of terror. He sees the writhings and distortions of 'souls eternally damned;' and turning from this picture to one scarcely less horrible, he beholds the awful brow of his Creator lowering with infinite displeasure, and his fierce eyes flashing with 'wrath' and 'vengeance.' Trembling from head to foot, the anxious biped falls upon his knees, and, sweating at every pore, begs for mercy. But he feels himself so unworthy that no mercy comes, and thus, week after week, and year after year, are agonized away in the hell on earth, prepared by a pagan dogma for timid mortals. Such a doctrine, it is true, may make a Puritan of such an individual, but while it does so, it robs him of happiness, the consequence of all well-doing.

"This class embraces a great number, -- I have been surprised to find so many; but the unconcerned, apathetic, calculating, politic, in the Church and out of the Church, as already noticed, are by far the most numerous, and with these the horrors of an angry god and a hideous hell, are neutralized by the convenience with which, at any time, the danger is set aside.

"I will advert to but one more doctrine. Universal salvation, as taught by some, separates virtue and eternity. It does not make the practice of right in this life a condition of happiness in the next. It teaches that wrong-doing pertains to this world only, and that the most wicked and degraded will rise, after death, as holy and happy as the most righteous. It

declares that future existence is an arbitrary gift, and that all enter it upon equal terms. So far as the future is concerned, the doctrine affords no incentive to present well-doing. It breaks all connection between the habits of this sphere and the spiritual conditions of the next.

"The doctrine of moral discipline, unlike those which we have had under review, gives no encouragement to the indulgence of criminal desire and the procrastination of reform. The time given to sin is lost forever. No momentary effort of the soul, no vicarious sacrifice, no imputed righteousness, no means whatever, can redeem the loss of a single sinful act.

"The law declares that everything is lost by wrongdoing—everything gained by well-doing. And, so far as the faith has an influence, its restraints are all upon wrong, and its incentives all for the right.

"But, besides the considerations of logic, to show the superiority of the doctrine contended for, we have experience to rely upon. The knowledge of this law inspires a concern for spiritual discipline unknown to the popular notions. Its full appreciation has set many a one to the work of his own spiritual training, who manifested only unconcern and apathy under the old views.

"But, although I thus insist on the moral tendency of a knowledge of this moral law, yet it would be vain to expect it to mould perfect characters, under existing circumstances, for those who receive it. We might be able, by the inspiration of this law, to do all we know to be right, and yet fail in much, for want of a full and correct knowledge of the principles of genuine morality or spiritual culture.

"But this is not, by any means, the greatest reason why the mere knowledge of this law can not unclog the soul. A greater—the greatest, indeed, is to be

found in this mal-organization of society. Man is placed in unnatural relations to man, and, in consequence, subject to all manner of temptation to wrong. But temptation is not all. Wrong-doing is often a necessity. Private interest clashes with public interest; the individual is at war with the mass, and whilst such vicious, and even criminal conditions obtain, the magic of no faith, not even faith in the law of moral discipline, can unshackle the soul. The conditions of society must be changed and made harmonious; the principles of true morality must be known, and then will the moral effects of the law in question be entirely superceded. Man is inherently good, and when disinthrall'd will do right, and ascend by spontaneous impulse.

“But, in bringing about those conditions, the law has its part to accomplish. It teaches us by the sure methods of experience, in what way ill-doing and well-doing affect us, and thereby creates an ardent desire, an intense longing in the mind of true religious aspiration, to bring about such social conditions as will relieve the spirit from its present thralldom. Thus, the influence of the law for good, is not only direct but indirect. Under the existing falses of society, it has an immediate influence upon character, and a mediate influence upon the social conditions, or, should have; and when it shall have accomplished all it tends to in this direction, its operation will be attended with happiness only. The conditions it demands will obtain, and man will rise by a necessity of his nature.”

“This,” said Charles, “attaches much importance to the law of moral discipline, and your view seems reasonable. I plead for the Church but a moment ago, yet I must say that the indirect tendencies of the law upon society, through its direct influence upon the individual, contributes still further to deepen

the contrast between it and the dogmas, or at least the doings of the Church."

"You are quite right," replied the unknown. "The Church as an organization, cares but little about any better conditions of society. It has no faith in them. It is far more concerned about the distant heathen, while it not only connives at, but even fosters those social influences which make heathen enough at home, and that too within its own precincts,—if not heathen, at least idolators; for Juggernaut has not more devoted worshipers than have Mammon and Fashion. The eastern god is honored with human sacrifices; and ours too.

"It is notorious that the Church opposes all attempts to reorganize society, and is bitter in its opposition. To moot the question of social reform is to give conclusive proof that we are 'infidels.' The great body of the clergy are satisfied with things as they are. They keep fit enough; and then it questions their wisdom and wounds their pride to presume that they are not altogether competent to incur all the responsibilities and discharge all the duties connected with human happiness here and hereafter. They tell us, that theirs is the panacea that will heal the sin-sick soul, and transmute misery into happiness. It matters not what my condition is; I may be crushed to earth; they have only to bid me rise, and I can obey. I may be compelled to toil at an occupation wholly unsuited to my capacities and tastes; and not allowed to cease till the very soul is worn out of me, and yet they will exhort me for an hour at a time, and never utter a word of remonstrance against the wretchedness of my social fate, nor lift a hand to relieve me. They will sing about taking my feet from the mire and the clay, but when they've got done singing, I am no better off than before. I can torture, by no imagination of mine, the slough with which I am overwhelmed, into the 'rock of ages.'

"The Church claims that within itself are the appointed means whereby God confers happiness here and salvation hereafter; and so why be troubled about the conditions of society. It is as easy to save a man, or woman, or negro, in one condition as another, if he, or she, or it, is willing; and as to the *willing*, that is a matter which pertains to the individual, and if he does not *will*, it is his own fault.

"This brings us to another point: The influence of circumstances over the will and conduct of the individual. This will be our theme for the next interview."

"I see no logical objection," said Charles, "to the views you have so frankly presented, and I accept them with all my heart; but surely Christendom is not yet prepared for such teachings. Many, even of liberal tendencies, would fear that the promulgation of such views would lead to irreligion, and do more harm than good."

"Their apprehensions would be groundless," said Charles' mentor. "Those already 'religious' and unprepared for our positive views, would reject our criticisms utterly, and us too. Of those not professionally religious, some may, perchance, see the better way at our pointing, and joyfully enter therein.

"And then we must ferret out corruption and show where it is, before effective measures will be taken to cast it out. Jesus did not spare the hypocrisy of the Pharisees, nor Luther the abuses of Rome. Major Ludlow could not put down the suttee or widow burning in India, by showing the beauty of the right way, and only succeeded by attacking the institution directly and showing its want of legal validity. It is our right and duty to *contrast* consistency and inconsistency, order and disorder, truth and error, and in so doing bring out the beauty of the one and deformity of the other. Success in behalf of truth demands

this. Men will not seek their happiness and well-being in a better form of society, till they realize the falseness of the conditions to which they are now subject, and the impotence of the Church and its functionaries—the prison of the conscience and the moral police of Christendom—to accomplish for man what his highest good demands.

“Our theme for to-morrow is an old and hackneyed one, but what I shall say will have the merit of being said in my own way.”

CHAPTER VIII.

INFLUENCE OF CIRCUMSTANCES OVER THE INDIVIDUAL.

“THE circumstances of the individual may be divided into three classes: 1. The antenatal; or those which affect him before birth. 2. The infantile; or those in which he is placed from birth till the years of conscious reason. 3. The conscious; or those which surround him after reason is sufficiently developed to recognize itself and the circumstances in which it is placed.

“1. The antenatal. The first pair of human beings had a determinate organization of mind, and from this organization resulted a determinate character. The character existed in the midst of circumstances by which it was more or less affected. If the day was beautiful, the breeze balmy, the earth radiant with primeval bloom, and the groves—God’s first temples—vocal with the music of winged worshippers, the contemplator caught the spirit of Nature and a flood of happiness overwhelmed his mind. But if these soul-stirring circumstances were reversed, changed from glory to gloom, the mind would experience a corresponding change. Such would be the tendency of circumstances.

“The transmission of mental qualities from parent to child, is not a capricious or arbitrary result. By the law of hereditary descent, different characters are inherited by the offspring of the same parents, in consequence of the different phases of character

which the latter experience at different times. The character of the child at birth, is, therefore, determined by circumstances over which it has no control, acting in accordance with general law. So far, it is the creature of circumstances.

"2. During the first year of his existence, the individual has not the power, if he had the will, to create the circumstances by which he shall be affected. The infant's nurse modifies and creates those circumstances. If she provide it suitable food, make it comfortable, and exhibit in its presence an exemplary disposition, her charge will be affected for good. The contrary circumstances would affect it for evil.

"That these things influence the child no one doubts. Whether the nurse be good-humored or morose, the tendency is to inspire a corresponding disposition. When she laughs, the child laughs: when she looks sullen, and speaks with tones of voice to match, the child's countenance and voice are in a great measure but the reflection of hers. She affects it by her own magnetism through its impressibility. Its character, therefore, and its doings so far, are all the result of circumstances acting by general law;—circumstances over which the mind, affected thereby, has not the least control. They first determined the mould of the mind, and thus far they have developed it.

"3. The conscious. The child progresses, and at length arrives at that period of life when the powers of observation and reason are sufficiently developed to distinguish right from wrong, good from evil, as existent in the prevailing ethics. The mind can now *will* with a degree of intelligence, and it may be said that it is no longer the creature of circumstances. This, however, is not true; unless, first, the will is an independent power, and, secondly, can always be executed. But these propositions are false, as I shall proceed to show.

"Upon no subject does there seem to be such a general *befogment* as upon this of the will. The truth is, that the will is free, and not free; and this is the paradox that puzzles so many. No one of sane mind but feels his will free. He never acts but according to his will, and wills what he pleases. The will, therefore, is an independent, self-determining faculty. Such superficiality becomes self-evident truth to the most of persons.

"A certain stickler for such notions paid me a visit once upon a time. He had rode forty miles without anything to eat, and was very hungry. I set him a basket of fruit, and remarked that as his will was free, he could eat or not as he pleased, but that supper would soon be ready. 'I will to eat,' said he, and suiting the action to the word, went to work and did great execution. So much fruit did not do well after so long a fast, and he had a hard night of it.

"The next time he came, I proffered the same, but he replied: 'I should prefer to eat no fruit till after supper.'

"You will differently," said I, "to what you did on the occasion of your last visit."

"O yes," said he, "my will is free—I will as I please."

"But why did you will to eat fruit before?"

"I was hungry, and not being aware of the effect of so much fruit on a rather weak stomach, after so long a fast, I willed to eat."

"But why not will to eat now? you are as hungry as then."

"I remember my experince," responded he, a little irritated.

"Then," said I, as blandly as possible, "hunger, with ignorance, determined your will in the first instance;—in the second it is determined by enlight-

ened intellect. The state of your faculties in both cases determined your will. Their state in the one case was excited alimementiveness and uninformed reason; in the other, it is enlightened judgment."

"I emphasized the last two words, and as my friend seemed to be somewhat flattered, I ventured to proceed:

"By mental faculties, I mean, of course, the appetites, passions, propensities, sentiments, &c., as well as the intellectual powers. Though some of these are manifested more particularly in the body, yet they exist in the mind, and I shall speak of them as mental faculties.

"My friend saw that I was preparing for a siege, and became a little nervous. He hitched round on his chair, and looked toward the pantry in a manner altogether unanswerable, except by something more substantial than logic. He was in no mood to hear explanations, and preferred to be helped to a slice of beefsteak, rather than to conviction of error; and so I abstained for the present.

"After alimementiveness was gratified, combativeness and destructiveness became less excitable; and he seemed disposed to chat a little. He contended that the inebriate could abstain from intoxicating drinks whenever he pleased.

"Yes," said I, "while he wills to abstain, he can."

"And he can will thus," was the response, "whenever he wants to."

"Very good," I answered, "but sometimes he don't want to: why is it that he wants to sometimes and at other times not?"

"Because he don't will it so," said he.

"That is," I went on to say, "he don't abstain because he don't will to; and the reason he don't will to abstain, is because he don't will to will to abstain; and the reason he don't will to will to abstain, is because he don't will to will to will to abstain!"

"My friend began to look wild. I continued:

"A naughty boy in school pinched those next him. The teacher found it out and asked him what he did it for. 'Because,' was the reason rendered. 'But,' said the teacher, 'the reason: I want to know the reason why you did so?' 'Because,' he replied as promptly as before. That boy, continued I, if he keeps on will make a first rate free-will philosopher.

"My guest was evidently nettled, but the digestive functions had got fairly under way, and he had too copious a supply of good humor to get much out of sorts.

"When a reason is asked for, said I, a reason should be rendered. The reason why the vacillating inebriate wills to-day one way, and to-morrow another, is that the faculties of his mind are in different states. To-day alimentiveness is predominant, and determines the will in favor of drinking; to-morrow an enlightened conscience is supreme, and it determines the will against drinking.

"Now what is true of the intemperate, is also true of the despondent, choleric, licentious, &c., &c. The mind of the drunkard is a human mind. What is philosophically true in reference to the determining of his will, is true of all other classes of minds. The state of his mental faculties determines his will, and hence the state of the mental faculties of any other individual determines that individual's will.

"By this time my friend had got a cigar lit, and with his chin tilted back, and his foot against the top of the jam, he was puffing away with the greatest nonchalance imaginable.

"'Isn't that speech about through with?' he inquired, looking gravely. 'Hasn't will something to do in determining the state of the faculties? It's a poor rule that wont work both ways.'

"We shall see, said I. The melancholy man is

informed of the law of moral discipline, and at once his thoughts take a different direction. The state of his faculties change from despondence to comparative cheerfulness. Similar changes may occur with men beset with other failings. In the case supposed, there is a power exerted over the state of the faculties and it is changed. Now, is that power the mere force of will? It may do to say so in common parlance, but it is not philosophically true. Information concerning a law of mind acted on reason and conscience, and thus produced the change in question. The change was wrought, not by will self-determined, but by the circumstance of communicated knowledge acting on the faculties themselves.

“This brings us to the consideration of the influence of circumstances in determining the state of the faculties.

“I shall still use the case of the drunkard, and take as circumstances the grog-shop and temperance reform. When the first tempts, it gives supremacy to the appetite. When the lecturer persuades, predominance is given to the moral sentiments. In the one case, the state of the faculties is so determined by the circumstance that it leads to the excesses of drunkenness; in the other, the state of the faculties is so operated on by the circumstance, that it leads to the initiatory stages of reformation. Then, he willed to drink to excess; now, he wills to live a sober and worthy life. He wills in both cases as he wants to; that is, as the state of the faculties determine: and the circumstances determine the state of the faculties; therefore do circumstances control the will, through their influence on the state of the faculties.

“But let us try the case further. The inebriate has willed, whilst under the control of the moral and intellectual faculties, to drink to excess no more. He happens in the vicinity of a grog-shop, and a

struggle ensues between two classes of faculties. The higher ones endeavor to retain the supremacy; the lower to gain it. The former say to him: 'Touch not, it is poison.' The latter say: 'Partake freely, it will do you good.' The faculties are balanced in their influence, and no will at all is the result. He neither advances nor recedes. The mind is undecided.

"Along comes an old toper, pats the wavering man on the shoulder, and says with real zest: 'Come, let's have something to drink.' In the twinkling of an eye, the will is fashioned according to the influence of this circumstance, and executed to the tune of half a dozen glasses. The predetermined will not to drink, is thus superceded by the will to drink, in consequence of the operation of circumstances on the state of the faculties.

"Next week he happens at the same stand-still point, with his back against the door-cheek, and his eye on the well-stored bar,—he hesitates. Along comes a Washingtonian, and taking him by the arm, says kindly: 'Come, let us go and hear Father Matthew to-night.' This circumstance determines the will according to its legitimate tendency, and the inebriate walks off as much relieved as the victim who has just escaped the charm of a viper. Thus the will is confirmed in consequence of circumstances which brought the faculties back to that state in which they had previously determined the will. It is clear enough, from these considerations, that circumstances exercise an influence in determining the state of the faculties.

"But there is another consideration, I proceeded to say, which must not be overlooked, and that is the influence of the mental constitution in determining the state of the faculties.

"There is a vast difference between the state of

the faculties and the constitution of the mind. The latter is the relative development of the faculties, and changes only by very slow processes. The former is the relative activity of the faculties, and may change a thousand times in a day. No two men have mental constitutions precisely alike. If the constitution of the human mind were precisely the same in every individual, then would all be affected in like manner by the same circumstances. The same circumstances would universally induce the same state of the faculties. But such we know is not the case.

“Circumstances which would give a certain state of the faculties to one mind, may not be strong enough to give the same state to another. The son of inebriate parents inherits a depraved appetite for stimulants, and a little temptation will carry him into all the excesses of debauchery. The son of strictly temperate parents does not inherit the morbid taste for alcoholic drinks, and it will require circumstances of greater force to make him a drunkard. We may conceive the mind of a third, so organized as to bid defiance to all influence of this nature, and maintain its will to live soberly in spite of all circumstances to the contrary. It is, consequently, clear enough that circumstances affect differently minds of a different constitution; therefore, mental constitution has much to do in the determining of the state of the faculties.

“Other examples confirm this conclusion. Circumstances of adversity act very differently on one who is liable to despondency, and on another who is always hopeful. Circumstances of insult affect one with large self-esteem and combativeness very differently from one with these organs small; and thus to the end of the chapter.

“From what has been said, the following conclusions may be deduced :

“1. The constitution of the mind and the circum-

stances in which it is placed, determine the state of the faculties.

" 2. The state of the faculties determines the will. Therefore,

" 3. The will is determined by the mental constitution and the circumstances which affect it. Consequently,

" 4. The mind can not will independently of the circumstances which affect it, and the bent given it by its peculiar constitution. To which may be added the two following :

" 5. The character of the man—his voluntary doings, whether of good or evil—result from the nature of his will. This is a self-evident proposition, and will be gainsayed by no one. Taken in connection with the foregoing conclusions, it warrants another step :

" 6. The character is determined by the mental constitution and the circumstances which determine the will through their influence on the state of the faculties.

" By this time, my friend was bowing to me at regular intervals with peculiar grace. I fancied that I was making a deep impression on his mind, and got in great earnest, but afterward discovered that he was only in a comfortable dose, and out of the reach of my logical missiles.

" Having shown that will is not an independent power, it remains to show that it can not always be executed.

" There are two difficulties in the way of acting out the will: 1. Physical necessity. A man in a dungeon may will to get out, and try its execution, but is prevented by strong walls, massive doors, and iron bolts. 2. Moral necessity. The melancholy man in a moment of cheerfulness may will never to despond again ; but an east wind blows, or adversity

comes, and despondency is sure to follow in spite of every effort to the contrary. The irritable man in a moment of good nature wills to keep his temper for all time to come. A train of vexatious circumstances affect him, and in spite of predetermined volition, he falls into a passion. The execution of will, in these cases, depends on continuing the same state of faculties which obtained when the will was determined. But circumstances change that state, a counter will ensues, and is executed; consequently there are cases in which a particular will can not be carried into effect for the counter influence of another.

"It follows, therefore, from what has now been presented: 1. That will is not an independent, self-determining power. 2. That it cannot always be executed; consequently it is not true that the mind, after the dawn of conscious reason, is no longer the creature of circumstances. It is affected by circumstances as well after that period as before. The difference is, that *before* the dawn of reason it exercises no control at all over the circumstances which affect it, or else only an unconscious one; whereas, *afterward*, it exercise a conscious control.

"'It might seem,' interposed Charles, 'that the proposition you have assumed as self-evident, is hardly consistent with the conclusion that will can not always be carried into effect.'

"When," said the other in reply, "the will is prevented from being carried into effect by physical necessity, the character is nevertheless in harmony therewith. The will is mentally executed, even if it should not receive expression in the outward act. 'Whosoever looketh on a woman to lust after her, hath already committed an adultery in his heart.' The complexion of the will and of the character correspond.

"When deliberate or predetermined will is

thwarted in outward expression, by the intervention of an instantaneous or impulsive will, it is *will*, nevertheless, that is executed, and the character of the individual, as established by his conduct, corresponds to the vacillations of his will."

"But," said Charles, "if volition is executed mentally, whether expressed outwardly or not, why urge its limitation by physical necessity, in support of the general proposition that man is the creature of circumstances?"

"Merely," replied the other, "to show the various ways in which the circumstances affect the creature: first, as we have shown, by acting upon the will; and secondly, as in some cases, by preventing the realization of the act willed."

"One more point," remarked Charles. "You have said that the conscious individual exercises a conscious control over his circumstances; does not this invalidate your doctrine as to man's being the creature of circumstances?"

"Let us discuss this phase of the subject more fully," said Charles' mentor.

"The man who daily gets drunk amidst the temptations of a tippling-house, may take advantage of a mood of mind in which reason and conscience predominate over alimentiveness, to remove to the country out of the reach of vicious temptation. If he have not nerve enough to remain out of harm's way, the stronger control of a friend or two may support his weaker arm, and by moral combination the circumstances may be controlled. The impatient man, in a mood when enlightened conscience rules, may leave vexatious business and place himself under soothing influences. The licentious man may leave Paris, and breathe the frigid atmosphere of the Rhappists at Economy. The low-spirited man may leave the life of the hermit and seek exhilarating

society. The avaricious man may leave Wall street, retire into rural quietude, and commune with the disinterested and intellectual.

"This is the only way in which mankind can escape the tyranny of circumstances. Those circumstances amongst which the man moves, exercise a controlling influence over his mind and character. Some are bad, some good; he must seek the friendship of one class to thwart the tyranny of the other. If his judgment is enlightened and conscience strengthened, the man of easy besetting sins may take advantage of a favorable state of the faculties to will a change of circumstances, and execute the will. If he is not strong enough to execute it, he may call in the support of others with more moral energy than himself, and thus he may flee temptation. The scriptural mode of resisting Satan is to flee from him. Those devotees of the Bible who think they can will for the best and do what they will, and under this delusion go into vicious associations, too often consummate their own ruin. Instead of running after Satan or daring him, they would consult their own safety to flee from him when he pursueth. It would be well to heed what Paul says: 'For the good that I would, I do not: but the evil which I would not, that I do.' If those who really reverence Paul but understood the import of this confession, and the truth it contains, it would do them a deal of good. They would urge less the mere force of will, and try more to give a proper adjustment to the circumstances by which the members of the Church are influenced. Their religion would be a working one; it would have substantial reality in it, and less of the gossamer. They would not tell us that we can do anything we will, and will whatever they tell us:—two asseverations as false as their own Prince of Darkness.

"In this connection, we must discriminate between

settled will or purpose, and impulsive will. The first arises from deliberate action of the mind ; the second from a more impulsive emotion, passion, appetite, or desire. The latter, as we have shown, often prevents the fulfilment of the former.

“ If my judgment is enlightened, I may form the general or deliberate will to do the best for my individual happiness, and the well-being of those around me; and yet, as Paul says, ‘ the good that I would, I do not; but the evil which I would not, that I do.’

“ Now, by virtue of this general will, we may endeavor so to change our circumstances as to remove the occasions of vicious impulse, and bring the emotional will in subordination to that which is deliberate. It is thus that we may control our circumstances. But let it be understood, that in the first place the will to control them has to be formed; *and this is done through the influence of moral circumstances acting upon the mind.* As, for example, when the inebriate leaves temptation, he does so because the circumstances of knowledge and experience determine a state of the faculties which results in the will to flee the haunts of drunkenness; and this will, while the faculties are in a favorable state therefor, is carried into effect. The moral aid of others is but the addition of circumstances with the same tendency.

“ Inasmuch as circumstances acting on the mind determine the will, by virtue of which we control certain conditions; such control, therefore, does not disprove the influence of circumstances over the will, and through it over us.

“ In the briefest manner possible, I shall recapitulate the reasoning presented:

“ 1. The constitution of the mind is determined before the dawn of consciousness, by circumstances acting in accordance with hereditary and other laws.

“ 2. After this period, circumstances, acting upon

this constitution of mind, determine the state of the faculties.

“ 3. The state of the faculties determines the will.

“ 4. The will and character correspond.

“ 5. The mind can exercise a control over circumstances only in consequence of other circumstances, like those of moral enlightenment, education, experience, and such as hereditarily affect the constitution of mind. Therefore,

“ 6. Man is the creature of circumstances.”

Charles observed, that to designate man as the creature of circumstances, seems to imply that he is nothing within himself, but rather a thing, brought into being by circumstances, and fashioned thereby, in all the essentials as well as in all the accidents of character. To which his friend responded :

“ Man has an individuality, an inherent capacity, which makes him lord of earth, and is carrying him upward in the scale of being. But this ‘lordship,’ as James says, is developed by circumstances, and until it is developed man is brutish. Certain circumstances acting upon a brute would leave it a brute still ; but acting upon man would develop his capacity and make him truly himself. When the bustling clashing world is still, and the soul is calm and at one with itself and God, heaven flows in from above. The soul is then itself, and aspires to harmony and happiness. It would that the circumstances were such that it could ever actualize its idea. But, even now, it is conscious that a train of untoward events or unfavorable conditions may prevent such actualization, and even bury and benumb for seasons the aspiration and the ideal. But, true to itself, it wills a change of the conditions which beset the pathwath of its future, and strives to achieve the possibilities of its destiny. Conscious of the power of circumstances, it would make them favorable to its freedom and elevation. But the

consciousness of its own nature and capacities, is brought out by development, and development by the circumstances of education; and it is thus that man is the creature of circumstances. With this qualification, I presume you will understand what meaning I attach to the phrase."

"I think I understand you," said Charles; "but if man be thus under the control of the conditions with which he is surrounded, wherein is the consistency of praise or blame?"

"Praise and blame," replied his friend, "are necessities of our nature under existing circumstances. Like some other features of mental manifestation, they do not stop for the sanctions of philosophical consistency. It would be foolish to get angry at the maniac who strikes us, and yet this is what every irritable man with large combativeness would do. The impulse would be too quick for reason, and though a sense of propriety might prevent any outward manifestation of the feeling, it would exist within, nevertheless. The great and good Owen himself, who, upon the merits of this doctrine, discards all anger, blame, and the like, admits that he might be angry for a moment with those who should wrong him.

"If, because he is the creature of circumstances, I am to excuse my neighbor who purposely and maliciously does me mischief, then must I excuse my other neighbor who *blames* me for my errors. The one who throws down my fence to let in his cattle, and the other who blames him for doing so, and me for enduring it so patiently, are both alike the creatures of circumstances; and if I excuse wrong doing in the one, I must excuse blame in the other. We must remove the occasions and causes of anger, ill-will, censure, blame, hatred, revenge &c., if we would cleanse the human heart of these impurities.

True philosophy, acting directly upon the individual, may do something, but it is only through its action upon the conditions of society that the regeneration of the human heart is to be consummated.

"Praise, or fraternal approval, springs up in the human heart with equal spontaneity, but it is not desirable that the occasions thereof should ever pass away, and they never will. What is evil must perish, but the good will last forever."

"Another difficulty," said Charles. "If man be the creature of circumstances, what becomes of his accountability?"

"Now you have roused the 'bugaboo,'" answered the other. "This is the Martelian club with which all valiant freewillers knock the 'infidel' *necessity* in the head.

"The popular idea of accountability culminates in the popular notion of the 'general judgment.' In that 'great day,' Christ, as judge, is going to institute his court, summon all men before the august tribunal, open the books in which their deeds are duly recorded, and judge them by the record. From this decision there is no appeal, and the righteous shall go into everlasting happiness, but the unrighteous into everlasting misery,—poor souls! how we pity them! is it not sad that so good a being as the 'God of love' has not as much goodness as we 'depraved' mortals?"

"This doctrine represents God as exercising a personal and special supervision over the doings of every individual;—a heathen idea, and diametrically opposed to that view of the divine government which supposes it to be carried on by general and immutable law. Hence, accountability, under the two modes of government, would be very different.

"The doctrine of moral discipline opens up the whole mystery of human accountability. Man is amenable to the laws of his being, and whenever he

transgresses, he suffers the inevitable penalty. This is the length and breadth of human accountability, and what need of more? Its tendency is to correction, progress, happiness.

"Man is accountable to no laws but those of God, and they execute themselves without judge, jury, or sheriff. So far as the laws of society are in harmony with these, so far has society no right to inflict punishment;—God's own laws do that for themselves. Whenever society attempts such a thing, it adds pain beyond what is provided for in the divine code of Nature, and thereby sins against God and man. It is the business of society to reform, not punish; but it should seek, above all things, to remove the causes of transgression.

"So far as the laws of society are not at one with the code universal, to inflict punishment for their violation is for society to erect itself into a god, or creative power, and thus by its usurpation become satanic. In such case, it inflicts punishment contrary to the divine code, throws itself across the path of progress, wrongs the individual, dares God. Of accountability which leads to such results, there had better be none."

"Assuredly," responded Charles, "this view of human accountability has beauty, justice, and consistency to recommend it. I thank you for the pleasure and profit of this interview. I accept your reasoning and conclusions throughout; but there is one point which I feel, rather than see, that you have hardly insisted on with sufficient emphasis. That is the influence of principle, or rule of conduct received into the mind, in the determining of its volition.

"In illustration, we will suppose two minds of precisely the same constitution. One has been under the teachings of Hosea Ballou, and believes that all men will be alike happy hereafter, whatever their

conduct here. The other has been taught the true science of mind, and understands the law of moral discipline. Their minds, originally alike, now become very different by virtue of the peculiar doctrines each accepts. The latter looks upon life on earth as the rudimental school of eternity, and is careful to secure the full measure of its discipline; while the other sees no connection between the life which now is and that which is to come. With the one, life on earth is the boyhood, which, owing to the extent and quality of its culture, determines the initial character of the man; with the other, there is no necessary relation between the education of the boy and the characteristics of early manhood. Now the one, armed with the law of moral discipline, goes forth into the world, resolved to do as judgment and conscience dictate, and amidst the strongest temptations, universally triumphs as the hero of right; while the other, beset in the same way, and without the armor of correct principles, girds up his will with no stringent resolve, but abandons it, with a laxity of moral purpose, to the fascinations of sin, and he becomes steeped in sensuality. The direction given to the mind, or in other words the state into which the faculties are thrown by the power of a principle accepted, is proof with one against temptation, and he stands; while with the other, a different state of the faculties, brought about by the acceptance of a different doctrine, presents no barrier to the inroads of sin, and he falls. In this we discover the influence of faith in making the conduct good or bad. But it is certainly very clear, notwithstanding, that the faith is but a condition or circumstance which operates on the state of the faculties, and thus determines the will, and through it the conduct, or outward manifestation of character."

"I am glad, friend Charles," replied the other,

“that you perceive so clearly the nature and tendency of those doctrines which form the basis of all radical and efficient social reform; and I might almost consent to become your pupil in the matter to which you refer. But there is one consideration which you have omitted, and that is that the very noblest of father Adam’s progeny have their strong besetting sins. Where the highest mountains are, there are the deepest valleys, and we often find great moral strength coupled with great moral weakness. The mind susceptible of an inspiration which astonishes the world with its unearthly brilliance, has its seasons of reaction, and then is dull and sluggish. An insidious temptation, skillfully devised, with a good position and masked battery, opened upon the weakest point at a critical moment, may overthrow a moral giant. But few men, however, are moral giants, and perhaps there is no one of all the children of humanity, but is better off for the influence of favorable circumstances, and worse off for coming in contact with the moral blight which lurks in a thousand insidious forms in society as it is. When surrounded with temptation as it now exists, the man with weak moral resolve is overcome; while the man with strong moral purpose is pained at the constant effort he is compelled to make in the keeping of his moral balance,—is pained at the triumph of sin over his weaker brother, and the moral desolation which surrounds him.

“A mere doctrine of faith received into the chambers of the mind, will not save the soul. If the faith or doctrine is good and true, it is a means of salvation, but not the only one. It may serve as a pilot to carry us through the rocks and shoals; but it is only by turning it to account in the removal of the causes of danger and disaster, that we prove our wisdom by our works and make our faith a living

reality. It is the interest of all, the highest interest of humanity, and should be its greatest endeavor, to change the social conditions—*create a favorable state of the circumstances by the reorganization of society.*

“In our first interview, we ascertained the importance to human happiness of a strict observance of the laws upon which that happiness depends as determined by the divine government. In our second, we ascertained that those dogmas which are held up to the world as talismans of salvation and happiness, are altogether inadequate to bring about such momentous results. In our third, we have ascertained that man is the creature of circumstances, and that his happiness depends on the conditions to which he has been and is subjected. It remains to show how those conditions may be brought about, which are destined to work out for man a far more exceeding weight of glory and happiness than any he has yet experienced.

“To-morrow, Charles, as usual. The morning ‘is ours’ as well as ‘the future.’ Good bye.”

NOTE.—I feel impelled to say, by way of a note, that some of my first reading was Owen and Campbell's debate. I read it at the time to satisfy myself with reference to the historical evidences of Christianity, and was abundantly pleased with the lawyer-like arguments of Alexander Campbell. I was a predestinarian at the time, and agreed with Owen on the subject of the will, but further than this, his calm, and I might say tame manner of presenting his philosophy, made no impression on my undeveloped mind. Upon completing the volume, I was deeply impressed with Campbell's own notion that he had achieved a great triumph, and so I thought no more of Owenism. Nine years afterwards, I wrote the principal part of the matter in this chapter, just as it occurs here, without knowing or suspecting that any one else had treated the subject in a similar way, or made it the

apology for social reform, and at the same time its basis. I had the term "creature of circumstances," but where it came from I did not know. That I did not reproduce the notions of Owen, I know from the fact that when I read him I did not understand, to say nothing of appreciating, his views. And besides that, in treating the subject, I viewed it from my own stand-point, and considered it in the light of Phrenological science, in connection with my own observation and consciousness. The only additions which have been made in consequence of having resketched the debate, are the paragraphs on blame, in which it will be seen I differ from Owen.

CHAPTER IX.

CAPITAL AND INTEREST MATHEMATICALLY CONSIDERED.

"Association, and that only, is the remedy for existing evils. Man is formed for co-operation and brotherhood, not for isolation and antagonism. There are two tendencies in his nature. The one pertains to self, the other to his brethren. That, when prevented, becomes cold selfishness and leads to gloomy isolation; this, unbalanced and extreme, deprives the individual of a due reliance upon self, tends to merge him into the mass, or make him the parasite of others more positive. But so strongly defined in the human character is the element of individuality, that it would be hard to conceive of any form of society which could so successfully repress it, as the fraternal element has been repressed by the present form of society and those out of which it has grown.

"Whatever may be the character of the circumstances to which man is subject, the inherent necessities of his nature will more or less manifest themselves in his life. The present state of things favors the development of the element of self-hood into a most extravagant and sordid egotism. But though there is so much now to drive men asunder and weaken the ties of fraternity, yet these ties exist, and exercise no trivial influence over the intercourse of man with man. However cramped and distorted they often are, there are, nevertheless, continual

manifestations of fraternity. No part of human nature can be annihilated, though it may be suppressed and perverted, or remain undeveloped for a season.

"The plan of society which should now be put into operation, is that which would be adapted to man as he is, and calculated, at the same time, to further the development of his whole nature in the full harmony of its constituent parts. Man's individuality must be retained, while, at the same time, his relationship of love and co-operation with his fellow-man must be fully established. True individuality can be the most surely developed when man becomes the true brother of man.

"Having felt the wrongs of prevailing social conditions, certain individuals of the race, prompted by the fraternal impulse, have, at different periods of humanitarian progress, burst through the barriers of a contracted selfishness, and entered, what seemed to them, the realms of a freer life.

"Of these social enterprises, there are two great classes. In the one, a community of goods obtain; in the other, individual possession. To the former, we may refer the Essenes, Shakers, and followers of Owen; to the latter, the followers of Fourier and of Warren.

"Of these, omitting the last, who are little known as yet, the communists, so far as the permanency of their institutions is concerned, seem to have been the most successful. But notwithstanding this compliment of experimental success to the principles of the communists, those social doctrines which disallow the community of goods, seem to be, in our times, by far the most popular. This may result from the strong hold which cupidity has upon the human heart, and in consequence of which association can only appeal as a plausible scheme to such as talk theory better

than live truth. But whether this be the case or not, we will presume that individual possession is the right mode in a true scheme of society, and proceed to consider some of the conditions of association, as they pertain to the theory and practice of the disciples of Fourier.

“Fourieristic association, in striking dividends, recognises three claimants:—Labor, Skill and Capital. To labor, the scheme gives five-twelfths, to capital four-twelfths, to skill three-twelfths. This basis of apportionment did not stand the test of experiment. Capital had undue advantages, and proved too much for labor. In attempting to escape the oppression of capital, labor but exposed itself in association to the surer domination of the same tyrant. Those practical attempts failed, and the laborer fled from the barriers they reared to the freer fields of society as it is. The abuses of capital in isolation, and the abuses of capital in association, together with the pangs which labor has suffered in consequence, have led to much inquiry as to the nature of capital, its true uses, and the place which should be assigned it in association.

“In society as it is, we are all witnesses to the mighty power which capital wields in the affairs, not of individuals only, but of states and nations. Capital commands all the sources and means of wealth, and so far as the accumulation of property is concerned, it is a god-send to him who has it, and knows how to use it.

“If an individual of wealth were to enter an association and take his capital along, it would be a means, if skilfully directed, of making the scheme successful in a money point of view. Here, then, is the query: Should this member receive any part of the income as a dividend to his capital? The plan of Fourier, as we have seen, makes this provision, and

would give to capital even more than could be rightfully due for the advantages derived therefrom. It will not do to give capital too much in association; but does it deserve anything? and if so, how much?

"But first let us inquire a little into the nature of capital, and the manner in which it becomes the instrument of property-getting.

"The earth, with its soil, forests, quarries, mines, waters, and atmosphere, is the source of all physical wealth. Food and clothing are drawn directly or indirectly from the soil, the atmosphere, and the waters; the implements of art, structures for dwelling and navigation, from the mines, quarries and forests. But all these are not spontaneously produced and fitted for man's use. The timber must be cut down and shaped into serviceable forms; the mines must be worked, and much of the material thus procured, carried through various processes of refining, before it is adapted to the uses intended. The waters will only yield up their treasures to man at his bidding. The soil must be tilled for 'the staff of life,' the raw materials of clothing, and the sustenance of animals which man uses in so many ways, laying them under tribute for labor, food and raiment.

"The animal, vegetable, and mineral kingdoms are made available to human uses by human effort. The wealth which they contain can only be realized by labor on the part of man. The earth, therefore, with its mines, quarries, soil, forests, waters, and atmosphere, is the *source* of all physical wealth, and human labor the *means*. Wealth is derived by human energy acting upon the materials which Nature affords.

"Capital has nothing to do with the *creation* of wealth. It can neither fell the forest, fish the lakes and rivers, work the mines, plow the soil, prepare the food, build the houses and ships, fashion the tool,

shear the sheep, gin the cotton, nor manufacture the clothing. The human hand, directed by the human mind, so as to take advantage of the mechanical powers through machinery and animals, creates all wealth and makes it subservient to the uses of man. Capital may be made, and is made, by skilful management, to command the labor of others, and thus appropriate the wealth they create to such as control the capital; but in this transaction the earth is the source and labor the means of all the wealth thus produced. Capital may be the means in existing chaos of combining the labor; but after that, it plays the thief, robs the producer of his own creations, takes the bread from himself and family and gives it to the capitalist, who is already surfeited, and whose hands are ever idle. Capital exercises none of the powers of production. In a scientific point of view, it is neither a source nor means of wealth, and has no share whatever in its creation.

“Suppose a colony of persons from the midst of civilization were to go to some island, yet in its primitive wilderness. When they get there they have plenty of silver, gold, and bank notes, and all these we will call capital. Beside, they have nothing in the shape of property, except their clothing, and some implements for which they may find immediate use. The island is theirs as the earth is the people's, and they must go to work and procure the means of life. There is neither labor nor commodities in the wild woods of their new home to purchase, and so they have no use for their capital. They are without food and without shelter. One can not provide these things for another, as his own destitution must be supplied. Capital, with all its vaunted potency, is evidently without any avail whatever. The island and all that pertains to it are theirs by right, and nothing but human exertion will administer to their wants.

“Where civilization has fully developed its abuses, the capital would serve to buy up the labor of such as are denied their right to the soil, and have no other means of procuring the necessities of life than by laboring for those who hold a monopoly of the natural elements, and in consequence, a monopoly of the general means of subsistence. The capitalist alone has the direction of labor; he has forestalled the avenues to its useful expenditure, and the poor laborer is glad to get the privilege of working even at the disadvantage of giving his employer the one-half or three-fourths of all that he produces. But in our new settlement this is not the case. No monopoly there of the fields of labor, and none of the means of life. Each man works directly, or by an exchange of labor, for himself; and so capital is utterly useless.

“Some engage in the chase, some go with their nets to the waters, others gather nuts and culinary vegetables, and thus they procure their food. Some provide the shelter of temporary huts, and others clear away the forest and prepare the soil for tillage.

“At the end of five years, by industry well directed, they find themselves in comfortable circumstances. They have good houses, with enough of the necessities, conveniences and comforts of life,—they have plenty to eat and wear.

“Now whence and how did all these things come? *From* the crude store-houses of nature, *by* the hand of man. Capital had no part nor lot in the matter; and thus is all wealth produced.

“But we have supposed that these people had capital. They locked it up in their chests, and at the end of five years took it out, and counted it to see what the gain was. In civilization, they had learned to consider that capital was a productive agent, or, at least, that it was self-propagating, and

would by some natural and inevitable process increase in quantity; or rather, that 'dollars and dimes' would beget dollars and dimes, upon the principle that everything brings forth after its own kind. Well, when they came to examine their stock, they found no increase. Jacob of old managed to get an increase of cattle ring-streaked, speckled, and spotted, but our friends of the island hadn't a 'red back' under five years of age; and some—mirabile dictu—were dead! But this lugubrious mishap, you will understand, Charles, is confidential, and has nothing to do with the present investigation.

"If all this capital had been put into one chest, its combined power would have been utterly impotent to add a single farthing to itself. Such being the case, Is capital scientifically entitled to interest? As we have seen capital, absolutely considered, is not a productive power, cannot create a particle of wealth, therefore, in a scientific point of view, it is not entitled to any consideration whatever, in the way of interest, dividend, privilege, or any other form of reward.

"This is conclusive, but we will look into the matter a little farther.

"What is capital? Apart from the consideration of its employment in trade, it is meant to be the representative of surplus wealth. If I 'raise' one hundred bushels of wheat more than I want, I give it to some one who needs it, and receive in return, one hundred dollars, which sum I keep as the representative of my surplus wealth. What I eat and wear perishes; what he eats and wears perishes: but all else that we have produced remains, except so far as it is perishable in itself. My family consumed one hundred bushels of wheat, and his one hundred—this was all I grew. But I have one hundred dollars, which represents my surplus production. He made

two hundred dollars worth of furniture for his neighbor, and consumed one hundred dollars worth of it in wheat, which he procured of me. He has still one hundred dollars left, and that stands for his surplus production.

"Now, is the one hundred dollars which he holds and the one hundred which I hold, entitled to interest? My one hundred dollars stands for me in place of my one hundred bushels of wheat, which would have perished in a very few years; but I saved it by finding a family in need of it. My one hundred dollars, as the representative of value, is worth more without interest at the end of five years, than my wheat would have been. In like manner, my friend's one hundred dollars stands with him for half the furniture he disposed of to his neighbor, and at the end of five years will be worth more to him without interest than the furniture would be, inasmuch as he had no use for it, and the alternations of heat and cold, damp and drought, with the accidents to which it would be subject, would injure its polish and diminish its real value. Then, why should either of us get interest for what stands to us as the representative of our surplus productions? In point of science we are entitled to none.

"The two hundred dollars worth of furniture which the neighbor got has not received anything in the shape of interest or increase any way, for it was presumed to be worth just the naked sum of two hundred dollars and no more. It is decreasing, not gaining in value, but the use of it is presumed to equal the loss of 'wear and tear.' This two hundred dollars worth of property stands against the two hundred dollars which the mechanic and myself hold; for, it was paid first to him and then half of it to me, and now we each hold one hundred dollars of it as the representative of our surplus, which has

passed directly from the mechanic, and indirectly from me into the hands of him who had originally the two hundred dollars. Now, if this furniture gains nothing in the way of interest, and it cannot, then are the one hundred dollars which I hold, and the one hundred dollars which the mechanic holds, not entitled to anything whatever in any form of increase.

"It might be objected to this reasoning that inasmuch as the two hundred dollars cash in hand involve the probabilities of interest, therefore, when my neighbor pays out for furniture he gives two hundred dollars plus the chances of future gain. This however, does not obtain in practice; it cannot. It is the capitalist that gets rich. In consumption there is no speculation. What we eat, wear, or use as furniture, perishes, and by no sort of calculation in dollars and cents, can it be made to affect its price reckoned with interest. Hear father Livewell's story:

"'Fifty years ago,' said he, 'friend Hardy and myself were out on an excursion, and had to be from home over night. I got supper, lodging and breakfast, for which I paid one dollar; but he had a lunch in his pocket which cost him next to nothing, and he lay under a big tree and saved his dollar. That he put out at interest next day, has realized ten percent per annum compound interest on it ever since, and now that we are old he taunts me with my dear night's lodging.'

"It is thus, my friend Charles, that the substantial of life, its necessities, conveniences, comforts stand at a disadvantage with the representative of surplus wealth. Scientific equality between them can only be brought about by denying interest to capital. While the means of subsistence get no interest, capital is scientifically entitled to none. This is a mathematical truth, and there is no gainsaying it.

"We have now decided that capital does not produce wealth, and is consequently entitled to no dividend. This, the grand trouble, disposed of, we may proceed to mature a plan for reorganization. It is proposed that capital shall get nothing, and labor all; that guaranties out of the general income, not exceeding one-fourth of the same, shall be provided against juvenile ignorance, casualties, sickness, old age, &c., and that the admission fee for all resident members shall be one hundred dollars. Shall this be our plan, Charles?"

And with these words the Socialist abruptly departed.

CHAPTER X.

CHARLES CONSIDERS THIS PLAN.

CHARLES thought for awhile, and then began to write: "It appears that experimental socialism has not been very generally successful, and so there must have been some wrong. If the error has been the dividend given to capital, it does not follow that we apply the remedy in giving all to labor. I admit that scientifically, abstractly, theoretically, absolutely, mathematically considered, capital is entitled to nothing in the way of gain. In a true state of society it would in no manner contribute to the accumulation of wealth, and should, therefore, get nothing. If an association embraced all the useful handicrafts and natural resources—were a little world within itself, and dependent for nothing, then would capital as an agency of gain be unknown. Mutual exchange upon a just basis would exclude it. Some representative of surplus labor would still exist, but would not be employed as at present, in buying up human toil and the natural elements, and consequently would not be capital in the technical sense of the term. Labor in that case would be properly rewarded, and the evidence, so far as required, of its surplus productions, whether in the form of metal or paper, not being used with a view to profit, would, of course, be entitled to no dividend, and could get none.

"But suppose I admit all this as demonstrated truth, does it follow that in association, which is a transition from a false to a true state, capital makes nothing, and should, therefore, get nothing? Of

course not. There is no logical connection between the premises and the conclusion. In the one case society is presumed to be in the true state; in the other, in a state of transition. The conditions are different, and, therefore, I have no logical authority to assume that money is entitled to no gain in the one case, because it is entitled to none in the other.

"There is, moreover, a difference between positive and relative right; between absolute truth and expediency. What is adapted to the condition of the race at one period of its progress may not be adapted to its condition at a subsequent period. When the adaptation between the principle and the stage of human progress is complete, the principle is relatively true; but when, by the advance of mind, that adaptation ceases, the principle becomes relatively false. To society in a false condition, principles, even true in themselves, may not be adapted, and their place have to be supplied by those absolutely false. Just so, as long as society is in an unnatural condition, as it will be till peace and happiness are the legitimate result of societary arrangements, so long will the necessity exist which alienates principles absolutely true, and adopts those which, though abstractly false, are relatively true.

"For example, to a true state of the nations, war would be utterly unknown. It is intrinsically a falsity; yet such has been, and still is the condition of the moral, social, and political world, that the truly upright must resort to this means for the vindication of the rights of man; and in this respect, even war, bloody, ghastly, cruel as it must be, is justifiable. Washington and his compatriots did right to flash their swords in the face of tyranny; and Hungary, and Rome, and France, and Germany, and the down-trodden everywhere who know their rights, but have them not, would do the bidding of humanity, to

crush their oppressors even by the bloody heel of Mars.

"What is absolutely wrong may be relatively right. Just so, dividend to capital is wrong in an abstract sense, yet might not circumstances exist of such a character in a scheme of transition, that justice would demand the dividend?

"In an association capital would be employed to buy up the material resources of the earth, which should be free, but are not, and therefore must be bought; and also to obtain the labor of those outside of association, in two ways: directly, by hiring help, and indirectly by the purchase of machinery, which labor has wrought out of the natural materials, and thus would capital contribute to the money-making operations of the community. All this could not happen in a really true state of society. The metals, 'labor notes,' or whatever else represents surplus labor, could not contribute there to the accumulation of property, and so could receive no dividend. But in an association they do contribute to the increase of wealth, and should they not, therefore, receive a certain percentage of the gain? If capital, because it does not increase, in a scientific point of view, is scientifically entitled to nothing, why, then, if it does practically increase, is it not practically entitled to reward? I do not mean to say that it is. What I would be understood to say, is, that the reasoning which proves the representative of surplus labor entitled to no increase in a true state of society, or scientifically entitled to none, does not prove that it should receive nothing in an association, a state of society which is but a harbinger of the true one.

"In Fourieristic establishments, capital got a share of the proceeds, and all of these establishments but one have gone down. Capital was a canker in the real bone, sinew, and muscle, and dissolution followed.

Is not that a reason why capital should get nothing? No. Suppose we form an association and provide that capital shall be rewarded only after labor and skill receive more in association than they can get out of it; then do we abandon the Fourier principle upon which capital in those unsuccessful establishments received its dividends. In these, capital got one-fourth; in ours it gets nothing till labor and skill are paid more than they get outside. The conditions in the two cases are totally different, and consequently it does not follow that because the Fourieristic establishment went down ours would too. That is clear enough. Ours might fail, but what I would insist on, is, that its downfall cannot be logically inferred from the downfall of the others. There is no analogy, and, therefore, if we would learn whether ours will or will not fall, we must abandon analogical inference, and resort to independent and original investigation.

“But this is not all the trouble. While the plan sketched by my friend gives no dividend to capital, it makes no provision by which more than the initiation fee of one hundred dollars is to be brought in and retained. This presumes too largely upon the disinterestedness of those who might see fit to enter association. It places no barrier in the way of the sordid selfishness of such as might be tempted to render service to Mammon.

“Men might go into such an establishment with very good intentions, but since no restraint is imposed on selfishness or speculation, the example of but one delinquent might become contagious and infect all the less scrupulous to the subversion of justice, harmony, and good feeling. And it is possible, even probable, if the history of association teaches anything, that such an arrangement would subject the more liberal, generous, and disinterested, to treat-

ment at once unfraternal and unjust, at the hands of those for whom the 'almighty dollar' has such patent charms. And as to the query whether such would or would not enter association, let Ceresio and other organizations answer by their sad fate.

"A, by his industry, has earned two thousand dollars; B, by his negligence, nothing. They go into partnership and erect a mill. This absorbs all A's capital and the labor of both for a year. They put it in operation and attend it themselves. A has the mental temperament in predominance, and to be true to his nature, works but five hours per day. B is large and muscular and endures twice as long. The mill, with their labor, clears them nine hundred dollars per annum. A gets three hundred; B six hundred. B finds this a royal business, and no better associationist than he can be found in all socialdom. *He regularly invests his income in speculation exclusively his own.* He still continues his partnership in the mill with A, and reaps twice as much from A's capital as the owner himself, while A gets not one particle of the proceeds of his. By means of the selfish use of his gains, B finds himself, at the end of five years, a wealthier man than A; and this is the reward of his former slothfulness and present selfishness.

"Now, precisely such a case of selfishness and injustice might occur under my friend's plan. There is nothing in its provisions to prevent it. The disinterested might bring in funds for the promotion of the enterprise and the good of all, while others would look exclusively to their own selfish interests without returning an equivalent to those upon whose capital they are fattening. Under such a scheme there would either not be enough capital retained in association, or if there were, the advantages of economy and the temptation to prey upon the capital of oth-

ers would attract the selfish, and thus the generous and fraternal would be victimized as effectually as they now are in isolation.

• “But there is still another trouble. It is fine to provide against juvenile ignorance, but that which attaches to a maturer age should be met as promptly. And further, such as have fairly begun the higher development of mind, should be furnished with the means of carrying it on. The mind should have a guarantee. Let a certain proportion of the income be set apart for books, papers, periodicals, apparatus, lectures, and other appliances of knowledge. It will then be a true school of humanity, and without this it can have no very great attractions for such as are intent upon the development of true self-hood.”

When the unknown Socialist came the following day, Charles produced his reflections, and they were kindly received.

“I am glad,” said the good man, “that you have been thinking. It augurs well for our progress, and I am encouraged to proceed. None but the stupid accept such things without due consideration; and none but the prejudiced reject them without consideration at all. The rational and consistent would obey Paul: ‘Prove all things; hold fast to that which is good.’ I am glad that you belong to this class.”

Charles is just one of this kind. He is an admirer of the ‘chief apostle to the Gentiles,’ and thinks that reformers now-a-days should be as bold, independent, and rational as he.

“I remember well,” said Charles in reply to his friend, “that the greatest heroism which has ever dazzled or gladdened the race has been of the humblest origin. I remember Moses amongst the rushes, Christ in the manger, Luther an obscure monk, and very many more lowly and unknown, until, through the prowess of their own great spirits, the world became conscious of the depth of the humanity within

is the generous
as effectually as

ouble. It is fine to
ance, but that which
d be met as promptly.
fairly begun the high
be furnished with the
The mind should have a
proportion of the income
pers, periodicals, apparatus.
ances of knowledge. It will
of humanity, and without the
eat attractions for such as are
opment of true self-hood."
n Socialist came the following
ed his reflections, and they were

d the good man, "that you have
augurs well for our progress, and
o proceed. None but the stout
without due consideration; and
diced reject them without consid-
e rational and consistent with
all things; hold fast to that which
d that you belong to this class."
ne of this kind. He is an admirer
e to the Gentiles,' and thinks the
ys should be as bold, independent

ll," said Charles in reply to the
reatest heroism which has ever
d the race has been of the kind
ember Moses amongst the rustics
er, Luther an obscure monk, a
vly and unknown, until, through
own great spirits, the world has
e depth of the humanity with

them and the inward force
reason I reject nothing
humble or an unknown
not, neither do I accept
high or low, well-known
whatever the character
through which it comes
accept it;—and the same
I as unhesitatingly reject

"If I have understood
stranger, in allusion to
urge three objections to
interview, for your con-

"1. That capital is
terest, is not proof that
ciation, to the wealth of
tributes.

"2. To give capital
each member but one
investment, would not
the association, or if it
terested a prey to the

"3. There are no gains
ing the highest interest
to cherish.

"I admit the validity
cede at once that this
scheme. All these dis-
due time. But with re-
say, that, although the
wealth do not obtain in
follow that capital should
come. What my view
pear at our next interview
show, as you suggest, but
what seems to me the
capital in association.

CHAPTER XI.

LABOR AND CAPITAL IN ASSOCIATION.

"I may observe, in the first place, that in the establishing of an association there are other objects to be kept in view besides that of mere perpetuity. Permanence is the one thing indispensable; but this would not be desirable, if the social good aimed at in the undertaking should fail to be realized. An association based upon much falsehood may endure, as the history of association proves. I would aim at something higher than mere perpetuity and successful money-getting. I would, if possible, establish it upon such principles as are consistent with themselves and with each other, adapted to the circumstances with which they are connected, and which would, moreover, in their practical operations, carry out the high purposes for which we enter or should enter association.

"With respect to the reasons for granting or refusing a premium to capital, there are two contingencies to be looked at. The one has reference to the dissolution of the association, and the other to its perpetuity. Demonstrate the practicability and enduring permanence of an association, and so far from wanting dividend to capital, *I would not even want capital itself*. I want property only as the means of sustaining life and providing whatever may be legitimately desirable. In the wide world there are so many uncertainties, and so much grasping and unfairness, and when charity does come, is so grudg-

ing and cold, that property, and as much as one can get by the means his conscience sanctions, is what almost every one instinctively pounces upon as the only guarantee against misery and starvation. But in a successful association, certain of perpetuity, the means of life and its comforts would be guaranteed to me and mine and theirs forever. A few hours' labor per day—as much as would retain physical vigor and give me an appetite for food—would suffice for my support, and I would be sure of the same advantages for those who come after me, and in whose welfare and happiness I should naturally feel an interest. With these advantages present, and those glorious certainties for the future, I would be content without capital—ten thousand times more content than now with it. I would say, therefore, that when fraternal co-operation is demonstrated with respect to present and perpetual success, capital cannot, upon any plea of necessity, justice, or expediency, claim anything in the shape of dividends. And I would, moreover, act upon the presumption of perpetuity until the omens of a different fate should become unmistakable.

“But in the event of a dissolution, shall capital get any increase? In such a contingency, the elements of the association would be separated to mingle again with those of ordinary society. In the affairs of isolation, capital is rewarded, and if it had never been put into association, it would have drawn interest, and should we not in the event of a dissolution, give it something to make up for the sacrifices it has made? Before answering this question, let us ask another, and see what the answer is.

“Should a woman in association receive as much for an hour's work as a man? It cannot be denied that as a general thing she would make less money per hour for the establishment than her more able

bodied companion ; should we, therefore, give her equal wages, or should we not? This question may be answered with reference to the contingencies of perpetuity or dissolution. If the association is to be perpetual, then, as in the case of capital, we can afford to do justice, as scientifically demonstrated and defined, and give equal remuneration to both kinds of labor. Scientific justice would give no increase to capital, and in an association of enduring permanency, no apology could be made for any. Just so with respect to male and female labor. Absolute justice would make no distinction in this respect between the sexes, and in an association sure of perpetuity, no sophistry could set up any plea for more reward to one than to the other. The analogy is complete.

“ But how would it be in the event of a dissolution? In that contingency, the association would be resolved into its elements, to mingle again with those of society as it is. In the prevailing social methods, a man gets more for his work than a woman, he would have got more if he had not gone into association, and now in the event of its dissolution, should we not give something extra to make up for the sacrifices he has made? It will be readily seen that we have now placed, first, *labor and capital*, and secondly, *male and female labor*, in a position in which they are perfectly parallel. If in the event of a dissolution we persist in making no amends to male labor for its relative losses, we must also persist in refusing interest or dividend to capital for the relative losses it has sustained. The parallel is complete, and, if we would be consistent, what we would do in the one case we must do in the other.

“ Suppose that by way of settling this difficult we would, in the case of dissolution, make some allowance to male labor for its relative losses. * In society

as it is, man is the stronger and gets relatively more than he deserves; woman is the weaker and gets absolutely and relatively less than she is justly entitled to. By making amends to man for his relative losses, we strengthen the stronger and weaken the weaker, and then turn them out, 'male and female,' amongst the hyenas of prevailing society; the one to triumph and oppress, the other to make herself agreeable to her lord and superior, and merge her existence into his for the sake of *protection*. Just so in the case of labor and capital. Labor, in prevailing society, is the weaker, and capital the stronger. If we make amends to the latter for its relative losses, we increase the stronger and detract from the weaker, and turn them out upon society; the one to triumph and oppress, the other to cringe and fawn upon its master for the meanest reward. I would, therefore, in the event of a dissolution, make no amends to male labor, and none to capital."

"Your analogy is certainly correct," said Charles, "but still it does not prove that capital in association should not get reward. The false relations of society outside, from which the association cannot wholly free itself, may make the endurance of certain evils a necessity. This obtains in governments. Our nation could not with safety, if it would, neglect its armory, arsenals, fortifications, army, navy, &c. Such is the state of our frontier and the political world in general, that we must keep up some of the preparations of war. So in association. The laws regulating the ownership and descent of property might conflict with the internal arrangements of the community, and compel it to endure grievances, take precautions, or establish conditions adapting it to the unavoidable circumstances. Now, might not interest or dividend to capital be one of those necessary grievances or conditions? You have not shown that it is not."

"That dividend to capital," replied the other, "is not a necessary evil, will appear more fully from what is yet to say. It will be seen that so far from being a necessary evil, it is an evil which, if done away with in association, will facilitate justice between member and member. It has already appeared that justice is subserved by refusing dividend to capital, since by such refusal we disregard that custom of false society which takes from the weaker and gives to the stronger.

"If the *necessity* of the evil should not appear in the course of our investigation, we may fairly presume that it does not exist. As I do not see it, nor know where to look after it, it would seem to behoove you, Charles, to show wherein it is. When you say that preparation for war is a necessary evil, I understand you, since I see clearly the necessity for such preparation. When you say that the laws of the state regulating property matters might impose restraints on an association, from which, under other circumstances, it would be free, I understand you; since if the internal regulations of the association are different from those of the state, such precaution must be taken as will adapt the one to the other. Now state in what way it is that the considerations and emoluments given to capital outside of association will compel us inside to do it like honor, and I will look into your arguments."

"I have no such arguments to present," replied Charles, "I anticipate the disposition you would make of the difficulties, and it was to verify my premonitions that I made the objection."

"I presume, Charles, we understand each other," said the Socialist smiling.

"If I were to say," continued Charles, "wherein dividend to capital might be a necessary evil in association, I would instance three cases: 1. Justice

between member and member. 2. To bring capital into association. 3. To retain it."

"Charles, you are bringing it to the points now, and I am glad of it," responded his friend. "It will appear in the course of this investigation, that to establish justice and to bring in and retain capital, it is utterly unnecessary to introduce the falsehood of granting considerations to an agent absolutely non-productive.

"Since consistency requires it, since justice is promoted thereby, and since no necessity prevents it, capital in association should obtain no dividend.

"Now, does it follow from this doctrine that labor should get all? Certainly not. If there were no recipients but these two, labor and capital, then indeed would it follow, that if the latter be allowed no share of the income and increase of wealth in an association, labor must get all: but such are not the conditions. There is another party besides labor and capital, to which a portion of the increase of wealth may be given.

"First, let us attend to what labor should get, and how it should get it. I would give to labor all that it makes by its own energies, and by the use of the capital it employs, but I would give it no more.

"It would be proper here to discriminate between two kinds of capital and two kinds of labor. Capital may consist of labor invested directly by the hand of the workman; or labor invested indirectly in the shape of coin, paper, or whatever else may be the representative of labor. The first kind may be called labor-capital; the other money-capital.

"Labor consists of one kind, which brings its reward annually or oftener; and also of another, employed upon fixtures and the like, which does not remunerate itself at all. The first may be called remunerative labor, and the other non-remunerative:

Labor-capital, therefore, and non-remunerative labor are identical—precisely one and the same thing.

“When, therefore, I speak of capital, I mean the two kinds, money and labor-capital; and when I speak of labor with reference to its share of gain, I mean remunerative labor only.

“In ascertaining what labor makes by its own energies and the capital it uses, let us begin with the year. The first step would be for the association to keep an account of all the time spent in farming, gardening, and whatever else is remunerative, whether the remuneration comes in the shape of productions for domestic use, or money for productions sold. In this account of time make no difference between sex, speed of working, or quality, but count an hour an hour. Then as the products are gathered, or made available, either by use or sale, make an account of their value. Out of this sum deduct the wear and tear of machinery, implements, &c., the expense of getting to market, of keeping up teams and the like; and the remainder will be the net proceeds of such labor, assisted by the capital it employs. Divide this result by the number of hours labored, and we get the amount earned per hour. Having now both the number of hours and the net income per hour of all, we can easily reckon what each shall receive for that year’s labor.”

“All that is clear enough,” said Charles, “but what will we do with the workman who has spent all his time upon non-remunerative labor?”

“I would say,” replied the Socialist, “give him just as much per hour as remunerative labor earns in that time, during any particular year for which the reckoning is made. Deduct from his year’s earnings, thus ascertained, what he is charged with for board, clothing, &c., and the result will show the amount of labor-capital he has invested for that year.”

"But," interposed Charles, "suppose I work at non-remunerative labor the year round, and then want available funds for my education or a visit to my friends, how am I to get them?"

"There will be no difficulty about that," replied his friend. "The two kinds of labor for any year are in a sense the common possession of all. In making a dividend of the same, no regard whatever will be had to what kind of labor any particular person worked at. If my labor has been of the remunerative kind, and yours not—if I want to invest and you not, I am credited with so much stock, and you take the ready money. The exchange will be mutual, and so far as any individual is concerned it makes no sort of difference what may have been the kind of his labor."

"Again," observed Charles; "is it just to give two workmen the same wages per hour, when one does twice as much as the other in the same time?"

"It certainly is just," was the prompt reply, "provided the slow workman is engaged at that business in the association for which he is best fitted by nature and practice. If nature has given him an unfortunate temperament and mental organization, he may, nevertheless, require as much of this world's good for the sustenance of himself and family, as the one who can do twice as much labor in the same time. It would, therefore, be unjust to put him off with reduced wages. But if he does bad work, while there are other occupations in which he may do better, then if he persist in following a business foreign to his capacity, his wages must be relatively reduced. But such cases would seldom happen;—never, except when ambition, pride, or vanity outruns common sense; for people generally like that business best, for which their talents fit them."

"But," said Charles, "there is another probable

source of wealth to the association, besides the earnings of labor. The property may increase in value in consequence of the general improvement of the country around. To whom shall this increase be given?"

"Well, Charles, that is a matter of some difficulty," replied his friend, "it is important, too, and deserves attention.

"With regard to this subject, we may name two conditions: 1. When the property has diminished in value, and the question is: Who shall suffer the loss? 2. When it has increased in value, and the question is: Who shall receive the gain?"

"Now we must find some rule existing in the nature of things, by which to adjust both the loss and gain. If we dispose of the loss according to one principle and the gain according to another, we adopt a kind of partyism, involving inconsistency and injustice.

"Well, lay it down as a rule, that capital is merely an engine in the hands of labor, and that when there is gain, labor should get it. It follows, that when there is loss, labor must endure it. But how will this work? One thousand dollars is invested in a domain for an association, and in consequence of some unforeseen calamity, it is reduced in value one-half the first year. Labor can't sustain this loss. It takes all, perhaps or nearly all the labor to feed and clothe the laborers and their families, and there is little or none left to meet the loss, and it will not do to hang an incubus upon the future of labor to weigh down the soul and unnerve the arm of the toiler. Labor results in the production of wealth, and this is either needed for present uses or it is not. What is required for food and raiment cannot be taken to meet pecuniary losses, and what is not thus required is surplus wealth, and is reckoned as capital within less than a

-year. Indeed, as soon as there is any reckoning made, it is deemed capital as much as that which was originally invested. Unless, therefore, we 'run up scores' for future labor to 'wipe out,' we cannot 'saddle' it with the loss. Our rule is manifestly at fault, and we must look for another. Since labor cannot be supposed, upon any reasonable grounds, to suffer the loss, we are not authorized, by any principle of logic or justice, to give it the gain in case of increase, unless some other element enter into our rule and determine such a distribution. But such an element does not appear.

"Capital, as we have seen, must, from a necessity of the case, have to suffer the loss.* Shall we, therefore, give capital the gain? Capital did not make the gain, any more than labor did, and besides that, we have decided that capital shall not, under any circumstances, receive increase. We cannot, therefore, give the gain to capital.

"Suppose, then, we make our rule such that all the inmates of the association, without distinction of age, sex, or condition shall get this gain. Now, this would work very well while the property increases in value and there is gain to distribute; but it would not work well when there is decrease in value and loss to endure. A family with many small children could not very well endure such a divide of misfortune. That rule, therefore, which would give the

* This loss would, of course, only be allotted to individuals in the contingency of a dissolution, or the withdrawal of members. But if the enterprise should go on, labor would actually suffer the loss. This would be the case, since, under our plan, capital is made an instrumentality in the hands of labor to the acquisition of wealth. If the loss should be eventually retrieved, capital would never know anything of its former depreciation. This would be true of all losses, whether resulting from supercedure by inventions and improvements, or from ravages by fire, wind, wave, or war.

changes of loss and gain to the inmates of an association, indiscriminately, is not to be relied on.

"We have now tried these three rules: 1. The increase to labor; 2. To capital; 3. To the inmates indiscriminately; and these three rules have been found wanting. What then is the true one?

"Let us lay down certain principles which are generally admitted as true:

"1. It is the highest interest of the individual to act upon those principles which develop the most fully and freely the harmonies of his God-given nature; or, to suit a different style of thinking, we may say that the great object of man's probation in this sphere of existence, is to develop the higher qualities of his nature, and fit himself for the enjoyment of happiness here and hereafter.

"2. It is impossible to use the means of such exalting culture, unless the individual is relieved from all drudgery of toil more than nature requires for health and a lively flow of spirits.

"3. So far as relief from drudgery is concerned, there should be no distinction made between individuals on account of age, sex, or occupation.

"4. Lastly, if association would carry out the highest purposes within its reach, it must not only give relief from brute toil, but also procure the means of high development, and secure the equality of all with respect thereto, in proportion to their needs: and herein would I look for the rule by which to dispose of the gain and loss now under consideration.

"Let us understand, therefore, that the grand object of association is the greatest good to all, in proportion to their needs, and we have the rule. In the case of loss, we apportion it to capital, for capital can bear it best; and by this course we promote rather than destroy the equality of advantages to

the participants. *In the case of gain we apportion it to every individual in the association.* Our rule would require that we give to each in proportion to his needs; but it would be impossible, in an initiatory step, to reach this in a practical way, and so we divide equally to all, old and young, rich and poor.

"This increase could only be realized in case of dissolution, or of a sale, or sales, for the purpose of removal, or the bringing in of uninvested funds, and for this reason we may be less scrupulous about attaining to a precise practical application of the rule. The management of all that pertains to the distribution of proceeds and the means of life in association, should be adjusted, as nearly as can well be, upon the principle herein laid down; and since there will be available funds, it is to the apportionment of these, more particularly, that we are to look for a stricter application of the rule, and the attainment thereby of the real aims and ends of association. The principle embodied in the rule and the means of giving it practical life, will engage our attention more fully hereafter."

"But what," interposed Charles, "if some one should deny your four propositions, or some one, two, or three of them?"

"Well," responded his friend, "I should not try to convince him—it would be useless; and we could exchange sentiments on this theme with mutual benefit only after he had advanced so far, morally and spiritually, as to appreciate the truth of those propositions, in all that the principle of the rule in question demands."

"Again," observed Charles; "after you have obtained the principle, you do not fully recognize it in the first attempt at application. What is a rule worth, if it is not to be applied strictly to practice?"

"This, Charles," said the other in answer, "is one

of the necessities to which you but lately alluded. It is out of the question to make a strict application, in a transition scheme, of all the principles we may accept as absolutely true. The falses or deficiencies which *necessarily obtain* prevent the full realization of every absolute truth. The adjustment of the conditions of association, is, to a great extent, a matter of policy rather than of absolute science. The latter can obtain only when the necessities of undeveloped humanity shall be so far removed as to give a freer scope than now to aspiring man for the actualization of his ideal. More of this will appear hereafter."

"I apprehend," said Charles, "that there is to be a further discussion of our theme for this interview, and I would respectfully ask: If capital is to get nothing, why lay it liable to suffer a loss? Has this difficulty been fully set aside? Capital is the representative of labor, and should it not be preserved intact? Would it not be as wrongful to detract from the value of whatever represents surplus labor as to defraud labor itself?"

"An affirmative answer to this query might seem to be very plausible," said the other; "but still, I do not hesitate to say that it would be erroneous. There is one condition, indeed, upon which the claim of truthfulness could, with more propriety, be made for such an answer. If the individual who has capital has earned it all by his own labor, then would it be as unjust, in the commercial sense of the word, to depreciate it as to reduce the reward of his present labor. But such would not always be the case. The scheming of ancestors, the labor of others, the unjust arrangements of society, are the sources of much wealth in the hands of individuals who have not bowed themselves to Mammon. But no great deal of such wealth, however, would go into association."

Charles observed, that "many who enter association will have no capital which their own hands have not earned. Shall that suffer loss?"

To which the other replied: "If we could ascertain just what amount of capital has not been earned by the holder's own labor, we might adjust the matter by apportioning the loss to the ill-gotten gains. But this could not be ascertained.

"By recollecting that those who hold the largest amounts of capital are the most likely to have that not strictly their own, we may approach equity by assigning the loss to capital. By such an adjustment those who have the most capital will lose the most, and those who have least, will lose the least. This might not be absolute justice, but it approaches as near it as anything practical of which I can conceive.

"This difficulty shows how hard it is to form rules which will secure 'to all equal and exact justice.' The faults of existing society will affect the regulations of an association, and there is no avoiding it. We can only turn these ugly necessities to the best possible account."

"There is another phase to this affair," remarked Charles. "Suppose that only such persons enter association as have no capital but what they have fairly earned by their own labor; the property diminishes in value;—now who, or what shall bear the loss?"

"There are but two things to bear it," was the response, "capital and labor. Even in this case, I would mete the loss to capital, was much as it is of less consequence than labor to the existing necessities of life.

"But I should say here, that the contingency of loss has been discussed more for the sake of giving system and completeness to the investigation and its results, than from any apprehension that such a thing as loss would be likely to occur. The possibility of the

thing is not denied, but its probability in an association judiciously managed, would be one of the remotest things conceivable in this young and thriving country of ours."

"But with respect to increase," said Charles, "there is a view of the subject which you seem to have overlooked. The increase of value in the real estate of an association, is the result in part of labor outside, and since the labor in association tends in the same manner to enhance the value of property outside, it might be said that the exchange is mutual, and that, consequently, labor within is entitled to all the gain resulting from labor without."

"We will suppose that it is," replied his friend, "and since we wish to do justice, we will give labor all the gain without any reserve. Now let us see how the plan will work."

"A is a delicately formed man, with nervous temperament and predominant intellect. B is a six-footer, strongly built, with firm muscles, and not overdone with nerves. More than four hours' physical labor becomes repulsive to A; while B is not satisfied with less than twelve. A, having a higher order of mind than B, has *more legitimate wants*; and yet, since labor gets everything, he gets only one-third as much means wherewith to gratify them. B loves pelf, and gets it; A loves to cultivate his better nature, and have his family do likewise, but cannot get the means without imbruting himself by laboring more than is consistent with his constitution; and then he is unfitted for any noble effort of mind. Would all this be right? Would it not be setting a premium on mere physical energy at the expense of what is intellectually and morally nobler? Is it not possible that after we have escaped from the jaws of capital, we may incur similar danger from mere animal force, nerved and animated by the love of gold? Since

humanity has been crushed by not giving enough to labor, will it be lifted up by giving labor too much?"

"Might not this difficulty be obviated," said Charles, "by furnishing A with light, easy work, so that he might endure his dozen of hours with B?"

"That, indeed," responded the other, "would provide A with an amount of means equal to B's, but he has more wants, and still is at a disadvantage. But the great objection to this subterfuge would be, that it disregards A's legitimate attractions, takes him out of his proper sphere, and so damns him. Having a head, he might escape the penury and crushing toil of isolation, but with us, unless our association be in a very flourishing condition, he is inevitably doomed.

"But suppose, after all, that we are not to judge by effects—that the code of justice has no higher meaning than to give labor all it creates—does it follow that labor is to have all this gain? Is it true that the increase of value in the property of an association is the result of a virtual exchange of labor? or does it not depend upon something entirely different? Does it not arise from an unnatural state of society, which enables capital to monopolize the natural elements, and buy up the labor of the needy? It will not do to say that we socialists have no more land than we need for our own use, and that we never oppress labor. Those outside of association do monopolize the soil and oppress labor; the increase of value results in part from the increasing facilities for such oppression and such monopoly; this unnatural and vicious state of things in close proximity to the association, imparts thereto their fictitious values. And does labor ask to gorge down all that? As a laborer, I would spurn such wealth. Labor could have no sort of tittle to values resting on such a basis; but since it is gain to the association, I would distribute it with a reference to the great purpose,

end, and aim of association, and of life itself, as already specified.

"Not only would I reject such gains as a laborer, but also as a holder of capital. I would accept them only upon the grounds of my individuality."

"I quite agree with you," said Charles, "and perhaps enough has been said at this interview, but there is one consideration which I cannot well forbear to mention. It is presumed that labor will be made attractive to some extent, at least, under the regulations of an association. Individuals are differently organized, mentally and physically. One may enjoy three times as much physical labor as another. Now, if we give labor all, we pay the members of an association in proportion to the amount of their physical enjoyment, so far as industry is attractive and a source of pleasure. Such a distribution of wealth would hardly be in accordance with correct principle. Should I, for playing at work nine hours, get three times as much for my hand in the game as you, who enjoy but three hours of the sport? This may be an extreme statement, but it shows the principle.

"There is another consideration. The reward for this physical enjoyment is the means which enables us to administer to all our wants, physical, organic, moral, intellectual, spiritual. Now, it would hardly seem right for the man who *enjoys*, or let us say *endures*, three times as much work as another can, to obtain three times as great an abundance of these means of life. The injustice in this case appears more fully when we consider the fact, as you have already stated, that the individual who is attracted the fewer number of hours to physical industry is the more likely to have higher aspirations and require a greater supply of means for the satisfaction of his wants. And if, in addition to this, we add the probability

that his family may, from number, youth, and feebleness, be more expensive to maintain, the injustice becomes more manifest still."

"These considerations, Charles," said his friend, "are to the point. As I conceive, they bear in the right direction. There seems to be a growing conviction amongst socialists, that capital should get nothing, and that, *therefore*, labor, after meeting slender guarantees, should get all. This is one extreme, as formerly the dividend of one-fourth to capital was the other. Injustice to humanity is wrought out at either extreme. I know well that the whole sum of productions is claimed to be due labor, upon the ground that labor is the only active agent in the creation of wealth. Admit the principle, resolve society into its individuals, and what becomes of infancy and childhood, of old age and infirmity, without means? They earn nothing, and so get nothing, according to the principle, and would that be the dispensing of an immutable and eternal law of justice? But suppose that this difficulty can be explained away by reference to family and the affections, still there are others which do not admit of such an explanation.

"The fast worker creates more wealth than the slow worker, and even if he have a smaller family to support, and fewer legitimate wants to gratify, still, according to the principle we must give him *more*. Able-bodied and skilful workmen, effect more than the feeble and unskilful; would it be justice to give them more? I repeat, has justice no higher meaning? Is there no principle more equitable in its operations, upon which to base the distribution of proceeds in an association?

"We have already said that there is, said what it is, and yourself willing, friend Charles, we will devote our next interview to a further discussion of the same."

CHAPTER XII.

THE FORMULA OF PARAMOUNT JUSTICE.

"In the first place, let us define that basis of justice upon which associations, for the most part, have been heretofore organized. There is a principle called justice, which has pervaded the whole range of social philosophy in times past, and derogated from its character. I do not, by any means, deny that equity may pertain to the operations of the principle in question; it doubtless may and does. The error has been, not in mistaking the particular rule of justice, but in taking it out of its proper sphere, attempting to apply it where it does not belong, and thus doing violence to the best interests of humanity.

"The style of justice which prevails in society may be defined, 'The exchange of equivalents.' This principle, under existing conditions, has its appropriate sphere, and it is well that we understand its laws and obey them, too; but to make it the cardinal element of association is to take it out of its legitimate orbit and derange the harmonies of justice. There is a principle of equity which has a higher meaning, and upon this should association base its government in all that pertains to the substantials of life.

"This lower principle, to which allusion is had, may, for the sake of distinction, be called *commercial justice*. It is to the definition and illustration of this, that Andrews' work on the 'cost principle' is devoted. Upon this principle, as discovered and explained by himself, and further illustrated by Andrews, has Warren founded his 'equitable villages.' He

and his school give a new version of the 'exchange of equivalents,' and claim that theirs is the key to all social reform and true happiness; and to demonstrate this is the grand object of their writings and practical efforts. So far from recognizing the higher order of justice, Andrews, in the illustration of his views respecting objects of charity, emphatically denies it.

"Fourier and his disciples, so far as I know, have taken no higher stand in this respect than Andrews and Warren, and have not succeeded so well, inasmuch as they have not had a definite idea of this kind of justice, while the latter have, or at least seem to have. Fourier, as we have seen, would reward skill and capital as well as labor. A 'raw hand' entering a group is not allowed to draw wages, till he has proved himself able to do his part, no matter how hard he works, how many wants he has which ought to be gratified, or how many are dependent on him for the means of keeping soul and body together. The principle recognized in such an arrangement is this: 'So far as you give to an association, so far will it give to you—quid pro quo—the mutual exchange of equivalents, *value* being the rule of measurement. This would not be justice in the sense of Warren and Andrews. They have a supreme faith in the exchange of equivalents, but they make *cost* and not *value* the measure of price.

"It is very true that the unskillful or slow worker creates less wealth than the more fortunate brother;—his labor is less valuable, and so we will say that it should receive less. Now, this sounds for all the world like a veritable note from the trumpet of justice;—trumpet, I say, for there has been so much noise made in the sacred name of justice, that it is doubtful whether she ever had *scales* worth the name. Andrews and Warren would reward labor according to the repugnance overcome. Under such an arrangement an awkward workman would fare better. But

neither the principle which recognizes skill, nor that which recognizes repugnance, approaches, as I conceive, the true principle to be kept in view, in making a distribution of the proceeds or incomes of an association."

Charles inquired: "You recognize the exchange of equivalents between man and man as a rule of justice founded in the nature of things?"

"Yes, I recognize it as being such under certain circumstances."

"You claim that there is a higher principle of justice which is outraged, by carrying the lower rule into all the business relations of life?"

"Precisely so."

"What, then, becomes of the unity and harmony of the moral world? Two moral laws exist, which, under some circumstances, are antagonistic."

"I might reply in two ways: 1. Metaphysically. 2. By analogy.

- "1. Unity is not destroyed, because there are circumstances under which the higher law of justice cannot be made to apply. This results from human ignorance and selfishness, and hence commercial justice becomes a necessity, under certain stages of progress, to the original oneness of design.

"Absolute harmony is not disturbed, since discord can only result from the misguided doings of man by which the inferior law is applied in cases to which it does not properly belong; and this obtains only in undeveloped society, in which the supremacy of the higher law is not recognized. Harmony is a necessary result of the reign of the higher law.

"2. The physical universe is full, as every intelligent person knows, of examples in which one law supercedes another. Thus the attraction of gravitation is one law and a universal one; the attraction of the magnet is another, and yet the latter may overcome the former. The galvanic current, as shown by

the recent experiments of Prof. Page, may suspend a heavy bar of iron in mid-air—thus overcoming the attraction of gravitation. Again, this same law, so universal in its effects, is overcome by the organic powers of the living vegetable. The sap goes upward, though the attraction of gravitation would draw it downward. Now in these examples there is not so much as subservience of one law to another, but actual antagonism of effects; yet, through the supremacy of the higher law, unity and harmony remain intact, and the great ends of creation are subserved.

“But further: The laws of the animal organism are higher than the laws of chemical action. Whilst the latter act in subordination to the requirements of the organism, they promote its well-being and subserve the organic design. It is thus that the chemical changes which oxygen, hydrogen, and carbon undergo in the organs of respiration and circulation, administer to the necessary conditions of the organism. They subserve the organic design so long as they act within their proper bounds, but if from any cause they should transcend these, they become destructive of the very organism itself. Give the lungs pure oxygen to breathe, and this effect would be produced. The chemical laws would still act; but the action, though unexceptionably chemical, would result in violence to the higher designs of the organic structure. Just so, the law of commercial justice, within its proper sphere, subserves the general and pervading design of progress; but if, like Fourier and Warren, we attempt to remove it from that sphere and take it into a higher, its action becomes subversive of the higher design, and discord and defeat are sure to follow. The subservience under the right conditions of the chemical to the organic forces do no violence to unity and harmony, but really promote them; just so, the subservience of commercial

justice to the higher principle of progress, so far from militating against unity and harmony, is a step to their ultimate realization in the social and moral world.

“ But there is a moral phase to this analogy. There is a law which gives to the individual the right to life, and by virtue of the same law, he must respect the same right in others. He may, nevertheless, take life in self-defence, and thus violate a lower requirement of the law to vindicate a higher. One law gives to my neighbor the right to life, and another the right to property. But, if good Samaritan like, I should find a brother by the wayside, weak from bruises and hunger, and I have neither oil nor bread of my own, I must take from the plentiful cupboard of another, even without leave, if by so doing I can save the life of a fellow-being. The law which gives to one neighbor the right to life, is higher than that which gives to the other the right to property. I can obey the higher only by disobeying the lower, and I do so without violence, so far as the laws and rights are concerned, either to unity or to harmony.

“ But owing to the difficulty of giving a precise expression, by means of human language, to every idea, it is not correct to speak of my taking oil and bread from my neighbor's cupboard in the case supposed, as a violation of his right to property. He has the right to property, it is true, but when his neighbor is on the point of starvation, he has no right to as much of his abundant means as will be required to save the famishing man. His neighbor's right to life being higher than his right to property, supercedes it, so far as its title to the necessary amount of oil and bread is concerned, and in taking them from his cupboard, even by force, I do no violence to his right of property. Just so with respect to taking life in self-defence. If the murderer attacks

me under such circumstances that I cannot save my life but by taking his, he forgets his own right to life, and in taking it, therefore, I violate no right of his.

"In the moral world, philosophically considered, there is absolute unity and harmony. The moral laws cannot ideally conflict with each other. It is only practically and necessarily that they do so. In all cases of seeming antagonism the higher law ideally supercedes the lower, and thereby subserves, under the grand scheme of progress, the very purposes of unity and harmony. But, practically, if a man misapprehend the divine decrees, mistake the lower for the higher law, and attempt to enforce it where it does not legitimately apply, discord and misery follow. What we have to effect in this matter is to ascertain the grade of the various laws, the stage in progress they apply to, and then if we retain each in its proper sphere, harmony and happiness will result. The ideal will be actualized; the absolute made practical.

"Justice requires that we respect the right to property, but as many rights as there are higher than this, just so many have a higher claim to satisfaction; and until this satisfaction is given, the right to property, in all cases of seeming antagonism, must give way;—it has no claims—*does not exist*. The right to life, as has been stated, is a higher one, and against the satisfaction of this right that to property has no existence whatever. But besides this, are there no other rights which an association should place above the right to property? This is a question of vital importance, and, as it seems to me, deserves to be well considered.

"Suppose, for example, I find a family in need, morally and intellectually—famishing, in fact, for want of good, wholesome, spiritual food—would I not be under obligations to contribute of my own unused

abundance to the supply of so urgent a need? Is my right to superabundant property a higher one than my brother's right to moral and intellectual improvement? Do God and nature give me the right to surfeit in the midst of luxury, and to him the necessity of starving to death the highest wants which pertain to the human soul? If I have not the right to superabundant means which another needs, has he not the right in an organized capacity with others to take them? State governments act upon this principle, and it would not become a community, aiming at the highest good of humanity, to take a lower stand.

"Our state abstracts from the wealth of the rich, for the benefit of those destitute of property and the means of education. The wealthiest man of your township has no children to send to school, and never received the benefit in his own family of a school-tax, yet he pays more than any of his neighbors for school purposes, and they receive the immediate benefits. Some who know of no higher form of justice than that which pertains to trade and commerce, regard school-taxes as most abominably unjust, but it would hardly become socialists to do so. The education of our youth is a demand of their highest nature, and that law which makes provision therefor carries out the highest intentions of moral justice. I know very well that the friends of public schools justify them to the people upon the grounds of the necessary relation which education bears to the perpetuity of our free institutions and the *security of property*. But this only means that education draws out the noblest powers of the human soul, and, in so doing, recommends itself as the best guarantee of property and republicanism.

"It will not explain away this analogy to say that in society as it is, the man of money accumulates

property by the power which his capital gives him to monopolize labor and the soil, and that he is thus enabled to pay his taxes, not by his own industry, but by that of others. This principle is not recognized by our state policy. It accords to the individual the right to all the property he can get by such means as obtains the general sanction of society. It recognizes the right of the speculator to all his property, but it also claims for itself a right which supercedes this, and by virtue thereof it takes of the rich man's funds and appropriates them to the education of the poor man's children.

"Since governments—even despotisms—are recognizing the highest wants of the human soul and contributing to their culture and gratification, to the evident discomfiture of that selfishness which knows nothing nobler than the possession of property, should not socialists, who have means beyond their own needs, contribute freely and willingly of their superabundance, to the moral and intellectual culture of their less favored brethren? Should they not grant these bounties for so noble a purpose, not as a charity, but as a satisfaction to justice? In an organized capacity; should not provision be made in the shape of guarantees for the highest wants of all? There are bounds, of course, to human effort, but the extent of such provision in association, until the maximum be attained, should most assuredly be limited only by pecuniary necessity and the demands of humanity outside.

"I do not pretend to ask that isolated socialists in the midst of the selfish, grasping world, shall come forward and be thus liberal. Under such circumstances the most generous and benevolent must see to their own safety first, and then, if they can, may contribute as prudence dictates, to the wants of others. But what I would insist on is, that, in associa-

tion, with the means of life guaranteed to them and theirs, socialists should practically recognize that principle which demands the highest culture of all.

"The highest form of justice demands for each individual of the race, those conditions, means, and opportunities which contribute most to his happiness."

"This I regard as the highest plane of moral and distributive justice. I hold that an association, to do the most good possible, must regard it as such and strive to ascend. I would make the principle embodied in the formula, paramount, constitute it the soul of socialism, and have it infuse life and vigor into every nerve, limb and organ of the social body. And I maintain that in order to this all secondary principles of justice must yield to the supremacy of this one. If we drive the smaller satellites into contact with the central sun, we turn them from their proper orbits as the fact of collision proves.

"Fourier and his disciples did violence to this central principle of justice, by the very means they instituted to promote it. They did well in their attempts at transition to recognize individuality in property matters, to merge property interests, and destroy competition, but they erred in the measures of justice they adopted. In holding it just to reward capital and skill, they adopted the principle without providing against the legitimate issue of such an abuse of absolute justice. The fact of granting such a reward, unbalanced by counteracting provisions, shows either that the highest form of justice was not in view when such measures of recognition were taken, or else that the discrepancy between this high order of justice and the policy adopted, was not discerned. Later socialists of this school would give all gains to labor, and by thus setting a premium on animal force, outrage the same cardinal principle, and promote sensuousness rather than the harmonious

development of the whole man. Warren and Andrews recognize individual possession, but would retain competition and establish a system of commercial justice, make it paramount, and carry it into all the relations of life to which justice is to have access, so as to defeat, as I conceive, the highest purposes of our being.

"Schemes like these, and such as the later Fourierites would set on foot, may make very successful money-getting establishments, but if they ever effect anything of consequence for the ennobling of man, it will not be because such a result is a necessary part of the systems, but because elevated and elevating minds have exerted an influence and produced an effect not provided for in the scheme. Nothing, it seems to me, could be better calculated to foster the property-getting propensity already too strong,—to foster it at the expense of what is nobler, and develop the selfishness, envy and hate consequent upon the individualization and competition of property interests, than the strife for the possession of labor notes on others, as provided for in the economy of Warren's equitable villages. If anything higher than earth-prone instinct is developed under such social regulations, it will be when a Christ has risen in Nazareth. It must be developed by an independent energy contrary to the legitimate tendencies of the system. Since I feel it with all the energies of my nature, I must say that so long as associations continue to be organized as heretofore, upon such narrow principles, they must continue to bring odium even upon what is good in socialism. Commercial justice, in whatever way defined, will not carry men, nor enable them to go into the higher regions of moral, intellectual, and spiritual development.

"It seems to be a general notion amongst social reformers of the present time, that if we can only get

labor well rewarded, humanity will right itself, and the highest happiness dawn upon the world. This may be a very natural conclusion. The world is cursed now because labor is wronged of its just dues. Labor is the only productive agency. Give labor, therefore, all gains, and justice being thereby done, misery will flee from earth. But will it be so? Speculative cunning and artistic skill absorb nearly all of the world's wealth now; under the proposed arrangements animal energy will absorb it all. In escaping the tyranny of capital, we submit to the tyranny of physical force exerted in the production of wealth. The highest attributes of mind are slaves in either case, to a master which can have no appreciation of their claims. If I am to be a slave in either condition, let me serve under the dominion of capital. I would as lief take my chance in the mental conflicts for wealth, as in those of mere animal force. I would as soon trust to the generosity of the man who gets property by his wits, for the means of elevating humanity, as to another, who, under a different arrangement of society, gets it by virtue of muscular endurance. It is true, that in the latter case there could not be such depravity in the wealth of individuals, but mind would stand no better chance for elevation. And so far as general enterprise and public improvements are concerned, there would be little or no chance at all.”*

* “Providence overrules evil for good.” Crushing evil obtains in society as it is, but this very evil is developing good, and will do so more and more until the evil itself shall pass away. The existing social conditions throw the surplus wealth into the hands of the few. Enterprise gets it; and this same enterprise improves the harbors, extends the telegraph, makes the railroad, opens the mine and builds the manufactory. It does so, the more effectually to make labor the more subservient to itself, but it will defeat its own purposes;—labor will triumph, and then will all these grand works of physical improvement fall into the hands of the people.

As dry as all this may seem, Charles had not fallen asleep, but observed that "even in the production of physical wealth, the work of the hands is not the only thing concerned. Labor is productive in proportion to the skill which directs it. Then if we reward labor, why not skill?" To which the other replied:

"I might answer, by saying that the skill which is necessary to the direction of labor in some department or other of human industry, is the common gift of all who are not idiotic; consequently to reward labor is at the same time to reward skill. But if by skill we mean some practical quality, which all have not got, why, then, to reward it would be a species of favoritism in the distribution of wealth which should not be admitted into association. It would be granting a class-remuneration, which certain individuals, less gifted by nature, could not hope to receive. It would be recognizing an aristocracy of skill in utter disregard of the principle of paramount justice. Such would be the case, inasmuch as the compensation thus given, could not be presumed to correspond, as a general thing, to the legitimate wants of the individual.

"The highest justice in this matter is approximated by rewarding neither skill nor labor, properly speaking, but the *time spent in production*, as already contended for. But although this obviates the difficulty with reference to the respective claims of labor and skill, inasmuch as mind and muscle, or in other words, skill and labor require *time* for their exertion; yet it can only be considered an approximation to true justice, for there are classes of persons with equal or fewer wants than others, and yet who really require more physical exertion for the organic enjoyment of life and health, and in consequence, possess a greater degree of muscular endurance, and of all the stamina

upon which long-continued and successful labor depends. To reward time spent in production gives these the advantage, but we must be content with an approximation to practical truth, and endeavor to guard against this phase of injustice by other arrangements in our social organization,—by liberal guarantees to mind.

“The due reward of labor is one thing to be reached, but not the only one;—it is a *means*, but not *the end*. We must widen the field of our vision, and enlarge our sympathies.

“Man has an intellect, which corresponds to the wisdom displayed in every field of creation. He has a faculty of benevolence which corresponds to the goodness which is manifest in every department of nature. He has a sense of right, and this corresponds to that eternal and immutable justice which pervades the universe. Whatever moral principle obtains in the structure, relations, and operations of nature, has its correspondent in the mind of man. But there are, in the universe, governing principles, and others which are subordinate. Thus we find the principles from which result destruction and death, but these are not ruling principles; whereas, wisdom, goodness, and justice are. Just so in man, we find principles which should be subordinate, and others which should be supreme. Thus man’s propensity to violence, a *universal impulse* in the human heart, and which corresponds to the violence in nature, may be exercised too far;—it must be held in check, if the individual would consult his own good and the happiness of those around him. On the contrary, man cannot be too wise, too just, or too kind. These are ruling principles of the human soul, and their legitimate sphere of action is unbounded. Man’s spiritual nature is supreme. All the faculties must be exercised in such a manner as to give no offence to the

moral and intellectual nature. Man's happiness is best subserved by the regular exercise of all his powers within their proper sphere of action, and these spheres are indicated by the relations of corresponding powers or principles in the structure and phenomena of the universe. Man's faculties are adapted to his natural circumstances; but the works of creation are formed in accordance with the supremacy of intellectual and moral power; therefore, he too, if he would promote his greatest happiness, must develop his moral and intellectual nature, give it supremacy, and act accordingly.

"This is not original doctrine, nor very new; but it is certainly none the less true, nor the less important, for all that. Combe and Spurzheim first gave system to these views, and the world owes them a debt of gratitude as benefactors to their race.

"An association, to be organized upon the highest principles of justice, must provide for the exercise of all our faculties and the development of our higher nature. It must keep in view the supremacy of the moral and intellectual man—the sacredness of spiritual aspiration.

"Life is the first thing indispensable. Without it there is, of course, no moral and intellectual enjoyment—no happiness. An association should, therefore, first make provision for the necessities of a comfortable physical existence, for without these there can be no moral elevation. Every individual is born with the inalienable right to life and its comforts. Such being his right, imperious justice demands that an association shall guarantee the means of sustenance to all its inmates. Be they aged and penniless, maimed or infirm, or by whatever means rendered unable to support themselves, it matters not, the association is bound, not by the capricious promptings of charity or benevolence, but by the

stern, immutable decrees of justice, to maintain them. The needy demand the means of physical support as a right; and those who can do so, should furnish them upon the same principle.

"After having provided for man's physical sustenance, the association should look to the higher means of his happiness. It should furnish music, sports of various kinds, and arrange its grounds and edifices with a view to the esthetic culture of all. But especially should it furnish what is more properly moral and intellectual stimulus. Music, proper sports, beautiful groves, gardens and edifices, all contribute more or less to this high end, but they furnish more immediate gratification and culture to the senses. Newspapers, periodicals, books, conversations, lectures, essays, specimens in natural history, scientific apparatus; all these, together with the social meetings necessary to realize and enjoy the advantages thereof, administer more particularly to the intellectual and moral being. Some of these the association should invariably provide; others it should procure if able, as members become qualified to use them and profit by their use. The wealth of the establishment should be used in such a way as to develop the noblest energies of the soul, and contribute to the gratification of its noblest aspirations.

"It is in this way that we would make amends to the more intellectual and spiritual, for the advantages which the muscular man has over them in the distribution of the yearly proceeds. It is thus that we would make our policy subservient to the demands of paramount justice. This end would not be attained by giving all wealth to labor. The greatest toiler in the creation of products, and therefore the wealthiest man, is, by a necessity in the nature of things, more alive to the sensuous and less to the intellectual and spiritual, than his brother who expends less of his

vital energies in physical toil, and more in the development of his real manhood. This necessarily results from a law of our being, as every student of himself knows, and I cannot think myself culpable for insisting on it in this connection. If, therefore, we give labor all, we furnish the means of the highest improvement to those who will use them least. Such a course would not be recognizing the principle of paramount justice; but this must be done, and so we demand of labor the requisite guarantees of mind.

"These guarantees, you will observe, Charles, supply a deficiency of which you complained in the scheme I provisionally drew up for your consideration.

"Capital may be possessed in the greatest abundance by those who are deficient in their moral appreciation, and consequently are not strongly attracted by anything intellectual which has a spiritualizing tendency. To reward capital, therefore, would be to disregard the highest demands of justice.

"Reward to capital would be the violation of a scientific truth; a violation which, so far as mind could in any way be concerned, the guarantees render wholly unnecessary; and thus, Charles, you may perceive readily enough that the highest justice between member and member does not demand that capital shall receive dividend, but rather, as I promised to show, that justice is better subserved without any practical recognition of the untruth. Reward to capital, though an evil, is not a *necessary* one so far as practical justice in association is concerned, and so it may be utterly cast out.

"Skill may be joined with a high appreciation of moral and intellectual things, but inasmuch as such an appreciation may belong to an individual almost wholly destitute of skill in the handicrafts, it would not be a recognition of the highest plane of justice to reward skill.

“To give all to repugnance overcome, according to Warren’s scheme, in which each one is allowed to estimate the cost for himself, is to give the advantage to those who can manage to feel the least repugnance. Competition is permitted, and the coarsely organized individual, who chooses to spend ten or twelve hours per day in physical labor, can afford to rate his repugnance at a comparatively low cost, and yet obtain an abundance of all that he needs; while the individual, with a high wrought temperament and intellectual attractions, is obliged to put his estimate of repugnance at the same low rate, perhaps even lower, or else get no employment. The consequence is, that the latter is compelled to toil as long or longer than his more muscular brother, for the same amount of wealth; whereas he may require several times as much to supply all his proper wants. To give all, therefore, to repugnance overcome, is to overlook the principle of paramount justice, and disregard the true interests of the human soul.

“It will not do to say, as Andrews does, that there will be an abundance for all, and that consequently the most highly organized have no reason to complain. This expositor admits that the coarsely organized individual will get more means while he needs less, and the highly organized one less, while he needs more. This is not a true condition of things, but the reverse; and yet it is the legitimate result of a system which claims to be true science. The wrong conditions, as I conceive, result from wrong principles. If any scheme of society do not result *theoretically* in true conditions, it is not a true scheme.

“In ascertaining the true science of society, or more correctly, the true social policy, what we have to do is, first, to ascertain what are the true conditions to be brought about, and then trace the operation of our principles. If they result in those con-

ditions, or tend to an approximation, they may be trusted,—if not, they are false and must be abandoned.

“It seems to me that, scientifically considered, the principle of justice for which we contend, would require that—what shall I say? I want to get at the *scientific distribution of wealth*. I am well assured that there is no mistake about the principle of paramount justice; but, what does it lead to? to Communism? If so, I shall not shrink from Communism. But more of this at our next interview. Now let us try that sentence again:

“Scientifically considered, paramount justice requires that wealth be so distributed as to give to each in proportion to his physical, mental and spiritual needs.”

“Is not that it? If such is not God’s truth, I am deeply in error, that is all.”

“Then,” said Charles, “you do not recognize the right of property, as based upon the right of the individual to the proceeds of his own labor?”

“As pertaining to the true order of society, I recognize no right of property at all,” said his friend. “I recognize, under such circumstances, the right to property, and that, as based upon the right to life and happiness.”

“With respect to your formula for the distribution of wealth,” inquired Charles, “would it be applicable to the government of an association?”

“Not at the present time,” was the response. “Man is not prepared for this yet. There are two reasons why he is not: 1. He is too low in spiritual development. 2. Wealth is not sufficiently abundant; nor the means of producing it sufficiently matured. Until these two conditions obtain, *the science of society* can never be realized. But if we cannot reach the ultimate of truth, we will not quarrel with ne-

cessity, but strive to approximate the ideal as nearly as possible. At such approximation should the policy of association aim. This is a work for practical skill. Others have failed and so may we, but let us hope.

"If I were to write a formal constitution as the basis of agreement between the members of association, I would, in view of the considerations presented at this interview, begin it somewhat in this wise.

"Being well convinced that the highest demands of justice require the distribution of wealth to be made in such a way as to administer, as far as possible, to the greatest happiness of all, according to their physical, mental and spiritual needs, do we the undersigned hereby pledge ourselves to the good of humanity, by uniting in a social compact, which has for its object the practice and exemplification of this great principle or law of our being; therefore, do we adopt the following constitution, and mutually agree to a fraternal league of energy and effort, to carry it into execution with a hearty good will."

Having thus concluded, the social brother bade Charles a kind and fraternal good bye.

CHAPTER XIII.

THE PROPERTY INSTINCT.

"BROTHER CHARLES;—Now that we have neared the head of the rapids, our little bark will sweep along more glibly.

"It does seem to me, that there is much error even among the most advanced reformers, in regard to the functions of the property instinct. It is very certain that as existing society trains its victims, the propensity now is one of property-getting and property-keeping for one's own selfish purposes. This is almost universally the case; the contrary is the exception. There is one eternal grasping for more, more, more, and the craving is insatiable. Each individual wants property, not so much for *use* as for *possession*, and if he has it not for this base end, to the exclusion of all his brethren, he can hardly feel that he is a man among men. This propensity is so universal, and the power of the instinct found so generally to correspond with the development of a certain portion of the brain, that some of our philosophers teach that property-getting and property-keeping, pretty much as it is carried on in civilization, is ordained of God, perfectly legitimate, and that man in all his efforts, whether for self or humanity, must pay it due respect and heed its demands and obligations. Society as it is, provides for such exercise, and according to the thinking of some, this is one of its truths, whatever may be its falses. If social reformers would destroy the falses of society, they must beware, lest at the

same time they mar some of its existing truths; and hence there are social regenerators who would have us understand, that as all the faculties of the human mind must be provided for in the true state of society, consequently those schemes which disregard the cravings of the property appetite, as generally experienced, are false, not adapted to the wants of human nature, and must fail. Hence it is a great point with the paper builders of society and their reviewers, to make a distinction between association and communism, and then inform their readers that the difference is heaven-wide, and themselves opposed to the latter. This, it is very certain, is an effectual reach for more consideration from the mass of readers, and those who are yet chained to the car of Mammon, but it surely is not the true propounding of social science. Something may be done in this manner, by way of transition, but I hold that if man would realize all that is now within his reach, he must rise above the low, sensuous, earth-prone spirit which now too generally pervades society, and cleanse it with the wrongs of a most unwarrantable selfishness.

“But must we not take man as we find him?” Most assuredly. And if we find him unfit for a higher state of society, we must leave him in the lower, promote universal education, diffuse universal science, and await the future for the general realization of peace, harmony, and happiness. But if there are those who have really advanced beyond the sordid selfishness of the times, and are prepared to enter the beautiful and well-proportioned social temple, wherein they may unite as they would with true brethren upon brotherly terms, then should we expect to witness the actualization of all that dwells in the ideal, and is longed for, and hoped for, and to which the movements of the age are inevitably tending.

“Our problem is now stated. The propensity for the accumulation of property with a view to individual and selfish possession, rather than use, does exist in the human heart, is almost universal, and hence, it is concluded, that the true state of society must provide for its gratification. I deny that this is a correct view of the case, and must endeavor to show wherein I deem myself to escape the seeming absurdities of my position. I certainly do maintain, that the faculties which men really have, must, under the proper circumstances, each and every one without exception, be used; and so far as happiness depends upon their action, must be provided for in every scheme of society which is designed to be of permanent and practical benefit to the race. But I deny that this getting of individual property by isolated effort, for selfish possession and emolument, is a normal and legitimate propensity of the human mind. I admit its legitimacy in one sense, and I would be sadly at fault as to the requisitions of true philosophy, if I did not admit that as society exists, this propensity is justifiable, because adapted to the circumstances in which man is placed. Whoever does not attend to the acquisition of the means of life as best he can, even with all the world against him, fails in his duty to himself and to such as depend upon him for support and comfort. But change these conditions, and then will the necessity which they create, be obviated, and man may be better and happier. ‘What! better and happier without the isolated ownership of lands and chattels, and all the goods of life?’ Well, if human nature is truly exalted under the changed conditions of which I speak, then must we concede that he will be happier; and what is more, if this exaltation take place the more readily, truly, and naturally, without isolated property-getting and possessing, then must we admit that he is better off

without such incumbrances. But I am upon the border of 'cantankerous heresy,' and must not anticipate my subject.

"Now, why is it that every individual feels that he must gather as much unto himself as possible? The answer is simple. Society is so arranged that it is a necessity thus to do, or at least he feels it such; and this state of things has so long obtained that the feeling has become habitual, a second nature. The man must starve if he do not provide well. He may be laid upon the sick couch, and if he has not 'laid up' for such a contingency, there is danger that others will supply his needs with too scanty a hand, or not till it is too late. Thus it is that such as are not really improvident, must not only supply their present wants, but lay in store for the contingencies of the future. Considering the circumstances, this is all right. I have not a word of fault to find with it. What I do fault, is the circumstances, that the individual must do all by isolated effort, as though he were alone in the world, without a friend among his own kind. The individuals of his own race are in fact his enemies, so far as the acquisition of wealth is concerned. Each is grasping for himself, and the more any one gets the less can others obtain. If one gets any particular article of property, no one else can. It is his to the exclusion of all others, and with reference to prospective use, they can take no interest therein. This struggle for the exclusive ownership of the most property possible, is unqualified antagonism, and only so far as overruled by the better instincts of our own nature, is it not downright enmity.

"That instinct of our nature which induces us to provide for the wants of our nature, is a legitimate one. This proposition I do not dispute. The instinct is God-given, and right in its nature, but society

has perverted it. The interest of the selfish and sordid individualism which has heretofore prevailed, and which still prevails, has given an improper direction to the wealth-creating faculties. Under the influence of that improper direction, society now groans, and it will groan till men are developed beyond the sphere of sordid selfishness into a higher and purer atmosphere.

"I have said that the instinct, faculty, or sense of property, is a natural and legitimate one. Now, what is its true purpose, end, aim, or function? The answer is easily given, because involved in the definition of the faculty. *To procure for the individual the means of gratifying his legitimate wants;—* that is it.

"But, if these wants pertain to the individual, should not the individual provide for them in his own case, upon his own responsibility, and by his own unaided efforts? Nay. And I answer thus because man is a social being. Man is social, and the interchange of kind offices and mutual aid with friends is a source of happiness; and with the many his joys are increased and troubles diminished. An individual all alone could have but little to become joyous over, and would be 'full of trouble.' In the strife for property, he is essentially alone. There are none to rejoice with him when he is successful, and when he fails, he must meet the dragon of adversity single-handed. This I hold to be unnatural and degrading. It is felt even now. The more advanced are unhappy that this isolation and antagonism prevails, whether they are conscious of the source of their unhappiness or not. If enlightened as to this point, they long for the property interests of themselves and others to be one; to labor with them as brothers for the means of life, and enjoy with them in the same fraternal spirit. Those who are not thus advanced,

I must think are yet hobbling over the quag and gutter of a damp and chilling *memetism*. Such must be content with the rewards of a lower sphere until they reach a higher; nor presume to judge what they cannot comprehend, or dictate to such as have passed beyond them.

“Property-getting, as at present carried on, will not be readily abandoned, for this very good reason, that the race is still so low in development that there is but little outlet for its aspirations and energies but in the qualification of the property-getting propensity, either as an end or the means to other ends equally as base.

“Man, in his present stage of progress, has developed but the presage of his nobility, and his aspirations are yet grovelling; hence, if we place him in easy circumstances, and relieve him from the care of providing for his daily wants, he would be unhappy. He must be engaged, and as the acquisition of property by individual effort constitutes the length and breadth of his aspirations—they have but little *height*—it is into this channel that he directs his energies. However vulgar his ideal, and base his actual, he seems content with himself; and looking from his own plane, would despise us for attempting to ameliorate his condition. He feels that our means for making him happier, are not adapted to his wants, and would only derogate from what he already enjoys, without adding anything in a different direction as a recompense for the loss. He would prefer to work out his own salvation in his own way.

“We hear people say that they are not as happy since placed in circumstances of ease and plenty, as when driven by necessity to greater exertion for the supply of natural wants. Such are minds of a low order spiritually, whatever they may be intellectual. Their aspirations are earthly, and beings thus bowed

down cannot appreciate the aims and motives of such as would relieve man of imbruting care, anxiety, and toil, that his spirit may rise.

“And herein may we detect an error in the policy of a numerous class of socialists. They would have government attempt the reorganization of society—thus beginning at the wrong end. Government may remove obstacles, and smooth the path for the oppressed worker to flee the bondage of his industrial Egypt. It may contribute to his mental culture, and must do so that he may enter into a freer and fuller communion with himself, understand his own real wants, and appreciate his true relationship with others. This done, he will be prepared for something better in the form of reorganization, and will effect it for himself, without the interposition of arbitrary law.

“The man must be moved by a nobler aspiration, and feel his needs, before the reorganization of society will greatly benefit him. On account of the unnatural restraints of brute force, and conventional usage, society may lay behind to some extent, but its spontaneous tendencies are to be in the aggregate what its members are in their individual capacity. Thus it is that as man progresses he will form society congenial to his wants. And hence it is that one class of social reformers should not assume to prescribe terms for another. Each class knows its own wants best, and should be allowed to do the business of their gratification.

“Human nature is not a mathematical truth, which is the same everywhere and forever. It is progressive, at least changeable, and, at different times and places, presents different phases for our study, and modified conditions unto which society must be adapted.

“Now, if there be some who have no pleasure in isolated possession, nor in the control of surplus

means, but to whom, on the contrary, these things are absolutely repulsive, then most assuredly is the present state of society, which is but the aggregation of isolation and antagonism, wholly unadapted to the moral condition of such. And that there are such I aver, and when I do so I speak from my own consciousness; and upon contrasting what I am now with what I have been, I conclude that I am no monster. And further than this, whether I would or not, I am driven to the conclusion, that the race must be developed far beyond the grovelling pleasures of selfish acquisition and selfish possession, before it can hope to realize the reign of love, and peace, and harmony. When such unjustifiable selfishness shall have become repulsive rather than otherwise, then will man enjoy a far greater sum of happiness, far purer and more exalted than now. His psychological state will be higher, and when society shall be adapted thereto, that the fruitage of a higher culture may be realized, then, according to the promise, will there be new heavens and a new earth wherein dwelleth righteousness.

"That form of society which advanced socialists must soon recognize, at least in theory, and thence shortly in practice—that form which would result from the adaptation of society to the actual needs of true men, is this:

"Association will be entered into, labor will be made as attractive as possible, economies secured as far as practicable, and each will labor as much as his physical wants require. The conditions of health demand of each that he labor a certain proportion of the time—one more, another less, according to the peculiarities of his constitution. This amount of labor under such circumstances, will procure an abundance of the necessities and admissible luxuries of life, and eventually all that is required to administer to the

highest good of the spiritual man. The individual will have a rightful claim upon just so much of the common property as will be required for the satisfaction of his legitimate needs,—just this, and nothing more. He will want nothing more, and can be content with nothing less. He will not scramble after property for his own exclusive possession, without regard to use, for property then becomes pelf. He will labor conjointly with his brethren as his individuality prompts, and he will enjoy in the same social capacity by the same individual promptings. These are the conditions into which society must eventually result.* This is the *science of society*, and until it is realized, all else is policy, either true or false. Whatever purports to be science, must be consistent within itself, and when made practical, must end in a true result, or it is not science.

"But it may be urged that I am mixing combination and individuality so far as to produce a social incongruity, which must work mischief and eventuate in an explosion; that men cannot thus labor together for the means of life, and then enjoy them without misgivings, heart-burnings, contentions; that they never have done so and never can. Now I must think that such objectors are trying this matter by

* The doctrines of this chapter were conceived by the author in the summer of 1851, and originally written in the fall of 1852. The doctrines of the preceding chapter, were conceived early in 1852, and originally written at the same time. Not having heretofore had any acquaintance with the views, in this particular, of M. Cabet, I this day, March 9, 1853, read in a pamphlet history of the Icarian Colony as follows:

"We believe that this better social organization should be based upon principles contrary to those which are the cause of the evil; that is, upon Fraternity, Equality, Solidarity, the suppression of misery and of individual property."

And again: "All should be associates, citizens, equal in rights and duties, without any kind of privilege for any one; all should partake equally of the toils of association, each according to his strength, and of the benefits, each according to his wants."

their own selfish standard, and I must protest against their applying such a rule to others, or attempting to measure the future of the race thereby.

"But still I am answered that such projects have heretofore failed;—to which I reply,—not all, as some yet stand upon firm bases, as witnesses to the latent truth in the human soul, as landmarks upon the field of progress, and sure indications of what humanity yet will be. Schemes of this kind *have* fallen, and no wonder. Those entered association who should not have done so; those attempted to unite who were *not fit to associate together*; they built their structure upon an uncertain base, out of incongruous materials, and though the winds might not blow nor the rains descend, yet the elements of destruction were within, and the house fell.

"If you were to tell me, Charles, that I have failed to present any conclusive proof that the individual control of property in isolation is not a legitimate exercise of the property instinct, I should proceed with an attempt to give full satisfaction. I decide that this selfish acquisition for selfish possession is not an exercise of the faculty in question, adapted to an exalted state of intellectual, moral, and spiritual being. I decide thus in view of the absurd and unnatural result to which such exercise of the faculty leads, and of which I have already spoken. There is no system of apportionment based upon independent ownership, which does not lead to an unscientific and manifestly unjust distribution of wealth; and this consideration alone is conclusive with me against arbitrary distribution upon *inferior* principles. We see how this works in society as it is. The misery among the unfortunate and the low, and the equal misery among such as are deemed the fortunate and the high, are at the same time the evidences and fruits of an unnatural and unjust distribution of

wealth. And I care not upon what plan individual, isolated property-getting and owning is carried out, so long as socialists demand these conditions just so long will the propensity which demands, and the conditions demanded, arouse, under practical operation, a self-getting ambition, sordid strife, and petty envy. That practical solecism, 'competition without antagonism,' will not remove the difficulty, and I know of no better plan proposed or existing. Men are brethren by nature, and their true interests naturally harmonious. Each should receive according to his legitimate needs and enjoy according to his capacity; and since the isolated acquisition and exclusive control of property is incompatible with these results, I hold that such an exercise of human energy is a perversion. The man who is best at getting property in the wide world or in an 'equitable village,' is not by any means the man who really needs the most.

"But this view of the case may satisfy me and not others. While men feel the power of this propensity as it is, and see it operating so strongly in others, they may assure themselves that the evidence is conclusive against me. But I certainly shall not shrink from meeting the selfish views of human nature upon these grounds.

"All men in civilization, with few exceptions, desire to obtain property and hold it in exclusive possession. I deny that this is a normal exercise, under true conditions, of the property instinct. If I cannot prove it abnormal, I can at least present such considerations as go to establish a strong probability that it is so.

"Ask the slaveholder whether the right of property in the negro is a natural and just one, and be not surprised if you incur his displeasure for presuming to raise a doubt upon a question he deems so well

settled. He has been educated to believe that the ownership has indubitable existence by virtue of divine right; his friends and neighbors are educated in the same faith, the spirit or atmosphere of society is infused with the peculiar notion, and no one thinks of anything else. They are all as sure that it is right to own slaves, as the anti-communists are that the true scheme of society must provide for individual and exclusive ownership.

"Again. The land speculator who holds thousands of acres, and is keeping hundreds of people out of their just inheritance, feels that he actually does own all this property. The law guarantees it to him, and when he consults his own instincts, he knows that the law is right. Education, habit, and prevailing opinion do the work. The mind is perverted, till its cravings are no longer indicative of its normal character.

"The same considerations hold true of the individual who has otherwise fattened upon the spoils of other people's labor. Society honors him for the acquisition, and he feels that all he has thus acquired is absolutely and justly his. The sense of property is perverted and no longer confined to its normal use.

"It is just so with regard to the feeling of exclusive possession under other circumstances. If a stout skilful six-footer work by the side of a feeble unskilful brother, he feels that he has a perfect right to all he can produce. He may produce three times as much as his neighbor, and need three times less, and yet he deems that justice gives him this advantage of nine to one over his fellow laborer. And as if his feelings were not sufficient to this end, the philosophers will tell him that his individual sovereignty gives it to him, and that his right to pocket all is perfectly philosophical.

"The skilful workman, or lucky gold digger, feels

no more certain that all he can produce, or happen on, is his, than the slave owner and land monopolist feel that the slaves and the land, with all the proceeds, are theirs. Education and general opinion are adequate in the one case, to create and sustain the feeling of ownership, and it is altogether adequate in the other to produce exactly the same result. The feeling of possession, therefore, cannot be urged in testimony of the rightfulness of ownership in any given object. The feeling is no indication of its just limit. It is omniverous, and appropriates anything. Is this not conclusive, brother Charles?"

"It is conclusive to me," replied Charles, "but it certainly would not be to the speculator in slaves or lands, or in the labor of men reputedly bond, or nominally free."

"It is for yourself, and those like you, willing to see the truth, that I reason," said the good brother, "and not for such as you name. The spoiler of human industry and liberty, however insidious, plausible, and pious his policy, would be convinced by an appeal to the pockets far more readily than by any appeal to the judgment and conscience. It is difficult to convince men of error whilst it is their selfish interest to evade the truth. How few are there engaged in vicious occupations, who ever get to see the evil, and to feel it so far as to abandon it! Of such as have done so, though I have heard of others, I know only of a few distillers, rumsellers, and preachers.* That such cases are rare, is only so much sad evidence of the still undeveloped condition of the race.

* By "preachers," it is to be presumed the text means the regular starched up breed. Quite a number of preachers have excellent traits as men, and some are advocates of total abstinence as the only sure guarantee against the witchery of the cup; but many are not. I have seen quite a volume written by a minister

"But it does seem to me that such as deny the 'right of property' in our fellow-man, in whole townships of God's earth, will find it difficult to prove the right of an individual to all he can produce, regardless of the wants of others and their ability to labor with success. If they accomplish this feat, they must seek to do it by some other mode than an appeal to the sense of possession. To say that individual sovereignty gives me the right to appropriate all the proceeds of my industry, however superabundant, is to give undue latitude to that prerogative. No man's individualism gives him license to do what is not right in itself; and it is clear enough to me that it is not right for men to appropriate property to themselves in proportion to their capacity for production or luck in acquisition, since their doing so leads to such a distribution of wealth as defeats the aim of paramount justice and the equal good of all. No man, however sovereign or skilful in production, has the right to squander upon his own extravagancies

of the gospel, against temperance pledges and total abstinence. He contends that it is perfectly right and scriptural, to take a little occasionally, provided the occasionally does not come too often, and the little is adhered to. Lyman Beecher, however, had a better philosophy, though perhaps less scripture, and he and all like him deserve the thanks of all good people. All classes and professions have their redeeming qualities, and the same class and the same individual often combine great error with much truth. We find two classes of preachers who are perhaps doing as much good as evil. The first of these are intellectual giants, reside in cities for the most part, and are mixing in with the old error a great deal of newly-apprehended truth. The other is to be found chiefly in the country, are meek, unassuming men, who have much of the spirit of the gospel in their souls and much of its practice in their lives. But the individuals composing these two classes are not numerous by any means, and for the exemplification of the spirit of Christ I would as lief, if not rather, trust some of the plain, unassuming, meek, and lowly Christians to be found in country congregations, than any of their pastors. There is, however, one respect in which the preaching fraternity is doing a general good service, and that has reference to the fact, that all undeveloped people must have their hell and their priesthood.

what others need for better ends. Since, therefore, the function of the acquiring faculty is not to get as much property as possible, with or without violating the principles of commercial justice however interpreted, what is its true function?

“Let the individual be one who has arrived at that stage of mental growth wherein he is prepared for a truer life; place him in such social relations as will enable him by the true companionship of his brethren to acquire all and use all that his legitimate wants demand; and then, beyond this, he will desire no such thing as exclusive ownership. He wants property for use, but farther than this, not for possession. He desires it as a means, he acquires it by attractive industry, and such are his just relations to property. In him the function of the property instinct is practically defined, and has its true expression.

“The human mind furnishes a parallel which may help us in this investigation. What I would illustrate by it is, that in the true scheme of society the acquiring faculty need not be provided for any further than, as I hold, is already plainly indicated by the principles involved in the formula of paramount justice.

“Man has within him a feeling of violence, and this has its purpose, just as he has within him the feeling of ‘acquisitiveness,’ which has also its purposes. Now, what are the ends to be subserved by this faculty of violence? It is in man, and we must concede that it is God-given, and, when the proper occasions exist, that it is right to use it. There is violence in nature, and this faculty in the human mind corresponds thereto. Man would be wholly unfit to grapple with the warring and destructive elements, were it not for the propensity of violence and destruction within himself. The extreme exercise of this faculty obtains in the destroying of property and the taking of life. Without this man

could not have gone into the wilderness amidst the haunts of ferocious beasts, and established there a home for himself and those who came after him. He would have been fearful, weak, inefficient, and wholly unfit for that adventure from which so much good has resulted to the race. But in this matter there has been no choice; the adventure is a necessity, and the good indispensable. External wilderness and war are phenomena which pertain to undeveloped nature. Mental rudeness and violence, in like manner pertain to the undeveloped mind. The stage of progress in nature, corresponds to the stage of progress in man. The necessary violence of the one calls into action the fitting violence of the other. But development in nature, as Geology and Astronomy prove, is mitigating the violence of action in the natural forces, and this, together with man's conquest of the earth, is mitigating the necessity for violence in human action. Now, we can imagine of a time, and that time will most assuredly come, when there will be no call for the violent exercise of this faculty, in the thousands of ways in which it is needed now. There are, indeed, at present, some conditions of life in which it is not required much, and I might say not any, and yet those who are placed in such conditions are indeed men as others and full as happy as they. The faculty is almost latent, and its energies are of a quiet and subdued character. There being no occasion for the extreme phasis of action, there is none; but the influence of the faculty is nevertheless felt, and that influence is as legitimate when quiet and subdued as when more active and violent.

"Now it seems to me that what is true of this tendency to violence, is equally true of the tendency to acquisition. The extreme or violent action of the latter now pervades society, and the circumstances justify it, and even demand it to some extent. The

nucleus of this extreme action is individual acquisition by isolated effort for selfish possession. Around this, cluster all the abuses which are now bearing down upon society in all the relations of life and property. The legitimate function of this mental power, under the circumstances of a more advanced condition of society, will consist in the individual's providing in association with his brethren for the true wants of his nature. The means thus acquired, he will use as indicated by the law of paramount justice. This is the true extent and character under advanced conditions of individual acquisition, individual possession, and individual appropriation; and they are essentially individual, though social.

"Under the existing conditions of society the action of the property-getting faculty is necessarily, to a great extent, of the more violent or selfishly isolated character. Each must plan, labor, strive for his own exclusively selfish ends, not *with* his fellow-man, but *against* them. The circumstances are imperious, and inexorably demand the more violent manifestations of the acquiring faculty. But place man in true social relations, put him at ease as to all the means of life, upon the condition that he labor as much as his physical constitution requires for health and vigor, and there is no longer need for the monster shapes of 'acquisitiveness.' Change the controlling circumstances, and we change the manifestations of the faculty. From being extreme or violent, they become latent or subdued, just as already predicated of the faculty of violence or destructiveness.

"Now, if, as we are told, any scheme of society, to be adapted to man's true wants, must provide for exclusive acquisition and possession, then does it inevitable follow from the condition of the analogy that we must provide also for the exercise of destructiveness. If acquisitiveness, in its unsubdued and ex-

treme action, must be provided for, then must we provide for all the forces of our nature in the extremes of their action. But in the true relations of society, those faculties which under other circumstances tend to destruction, will have all the occasions of a just and pleasurable exercise, and so will the faculty which now tends to selfish acquisition and possession. Those which lead to violence and bloodshed will become energy and force of character, to be exercised in carrying forward the noble aims of humanity; that which leads to exclusive ownership will become a peaceful and fraternal acquisition of the means of life.

"I am aware that there is a philosophy, or what purports to be a science of mind, which asserts that there is a faculty of murder, and others of a similarly criminal character. Now, if this be true, and I do not pretend by any means to say that it is not, our reasoning is not in the least affected thereby. The extreme action of the faculty of 'destructiveness' is murder; the legitimate action of a certain faculty as defined by neurological science is murder, and the reasoning which applies to that, applies to this. Moreover, if we have a faculty, the normal exercise of which is the shedding of blood, then does it follow that to secure our greatest happiness, all our faculties need not be gratified, for no one would deny our being happier to suppress such use of the faculty than to indulge it. Now it is equally true, that if we have a faculty, the extreme or abnormal exercise of which is the shedding of blood, it follows that to secure our greatest happiness, we need not provide for such exercise. The reasoning which applies in the one case, applies in the other.

"Grant that there are faculties, or the abnormal action of faculties, by the suppression of which, as in manslaughter, the true ends of happiness are subserved;—grant the existence of such a class of faculties or species of action, then, if I can show that the

faculty, or the abnormal action of a faculty, which leads to the extreme of exclusive acquisition and possession is referable to such class or species, I prove that the plan of society, which makes no provision for selfish acquisition and ownership, subserves, so far as this feature is concerned, the true ends of human happiness. If I cannot prove that exclusiveness in property relations, like the taking of life, detracts from the sum of human happiness, I can at least establish the presumption that such is the case; and hence the presumption follows that the true conditions of society would not provide for exclusiveness in property-getting and property-owning. Some of the considerations which bear upon this point have already appeared. These I shall briefly repeat, and present such others as seem to apply.

"1. The personal and isolated acquisition of wealth leads to a distribution in which those with the greatest wants may have the scantiest means for their gratification, and vice versa.

"2. When this propensity is indulged in an isolated capacity, men cannot be truly brethren. Neither the surface of the earth, nor any source of natural wealth, is laid off by natural boundaries for isolated possession; nor is there any position for property-producing better adapted to one individual than to any one of thousands of others who are engaged in the same occupation; so that isolated effort must result in strife, competition, antagonism, with a strong probability of the whole compound being tinctured with a large infusion of envy and bitterness. These two ingredients may be generally concealed near the bottom of the vessel, and even there the practiced eye may detect them; but then when they bubble to the surface, right in the broad daylight of the world, as they often do, anybody can see them. Such must be the result of disconnection and isolation where God designed association and fraternity.

And this design, as an ultimate, is manifest in the unitary character of man's dwelling-place, the necessarily fraternal character of his pursuits, and the social character of his instincts.

“3. No one can suffer without others being affected more or less disagreeably; and no one can be happy with legitimate fruition, without others being affected more or less agreeably. The solidarity of the race is an undeniable truth, and hence disconnection is practically impossible; and therefore the isolated and exclusive acquisition and possession of wealth is, with reference to higher conditions, unnatural, and so long as continued, under whatever form, must lead to absurd results, confusion, unhappiness.

“4. In regard to this matter my own consciousness is sufficient for me. I feel out of place and unhappy in the disconnected exercise of the faculty in question, and although I desire to accumulate property, I can only enjoy doing it in a combined and fraternal effort with kindred spirits, or those to whom I am attached by the ties of love and friendship. I wish others to feel a personal and immediate interest in that to the production of which I contribute. Hence it is very natural for me to refer selfish acquisition and the taking of life, both to that class of faculties, the exercise of which militates against human happiness. To all minds of my own class, the reasons which I have given will be satisfactory, but to others not. It is thus that what is truth to one mind is not truth to another. To one who accepts my formula of paramount justice, the consideration first given is conclusive; while another would shelter under some subterfuge to explain away the absurd distribution of wealth.

“From the considerations now given at this interview, I conclude that it is not necessary to the hap-

piness of individuals of a certain cast or development of mind, that they exercise independent and isolated possession, and consequently, that the form of society into which they enter need not make any provision for such exercise of selfish energy. I conclude further, that such exercise, so far from being necessary to happiness, is absolutely opposed thereto, and consequently that isolated acquisition and possession will be utterly expunged from the advanced order of society."

"I think your conclusion entirely correct," observed Charles, "but here is a difficulty. It might be urged that such action of the acquiring instinct as you object to, is that which gives to the most of men their seemingly chief enjoyment. Their thoughts, and reveries, and dreams, are all about property-getting; and to urge your philosophy upon such in a practical way, would be to paralyze their energies and make them miserable."

"Precisely so," responded the good friend; "the love of gain seems to be their chief affection, just as with the wild Indian the love of the bloody adventure of war and the chase is his. Take from the latter his bow and arrow, tomahawk and warclub, and you might as well tear out his vitals, for you have despoiled him of what is dearest to his heart, and without which his forest home would be as dreary, cold, and comfortless as an Alpine glacier. He must have the spoils of war and of the chase; he loves the stirring adventure, and takes a savage delight in the infliction of blows, the flow of blood, and the writhing of his captured game or vanquished enemy. He is undeveloped, and his ruling pleasure is connected with the lower tendencies of our common nature. It is just so with the property-monger, as you have stated, and I have a short way with him. He must remain in that social state for which his

nature fits him; but if he should become developed above such a sordid condition of mind, then will he long for better conditions of society, and be prepared to enter them.

"I insist that unfraternal acquisition and ownership, which arouse so much energy and give so much pleasure, are not attended with true happiness, any more than the mad ambition of Napoleon, or the unhallowed lusts of Aaron Burr, which aroused so much energy and gave so much guilty pleasure to them. We must not forget the pain in this reckoning; and there is pain as closely allied with the unbrotherly struggle for property as with the illicit struggle for beauty or power."

"But here is another trouble," observed Charles: "It is said that if men do not engage in production from selfish motives, they will not engage in it at all."

"This," replied his friend, "is a libel upon human nature. I cannot permit any other person to answer in this matter for me, and further than that, I know that I have brethren."

"And sisters too," added Charles.

"Then," said the other, "I presume we need go no further to answer this objection, since each will refute it or confirm it for himself, out of the fullness or emptiness of his own heart."

"Another objection," said Charles; "is, that to deny distinct acquisition and ownership, swamps the sovereignty of the individual."

"Aye," replied the other, "it does, if individual sovereignty have no higher meaning than the getting and owning of property according to the morbid cravings of a diseased instinct. But while I hold that true individual sovereignty consists in the unlimited control of whatever conduces to the development of our true selfhood in accordance with true spiritual aspiration, I am not alarmed at the paper!

scarecrows fluttered before us to save the supremacy of the individual. This, again, is a point which each will settle for himself according to the degree of his development."

"We will adjust it for ourselves," said Charles, "and in doing so, will remember that under the strictest rule in the highest dominion of truth, there is the largest liberty."

"Well said, Charles," responded his friend, "and now we will close the interview. To-morrow we will discuss some of the practical details of association, and therein will appear more fully the solution of those difficulties you urged against the occasional scheme presented at a former interview. Good Bye."

CHAPTER XIV.

DISPOSITION OF MEMBERS' CAPITAL.

"An important consideration as to the best means of carrying into effect the highest humanitarian law, has reference to the amount of capital which each shall have in the association. Shall it be a certain proportion of his means, as one-fourth, one-third, one-half, or any other aliquot part? or shall it be all? If we demand all the property of members, or any percentage, we proportion our demand somewhat in accordance with the ability of each to comply, and this is a consideration of some importance. But suppose that instead of either of these conditions, which are substantially the same so far as the investment is concerned, we demand a stated sum, as, say one hundred dollars, or one thousand dollars, do we not virtually ask the rich man to do less than the poor man? Would this be right?

"'All right,' I am told, 'because, since capital contributes to make labor in association more profitable, all should contribute equally, and then would all be benefited equally. The poor man, if he works as long as the rich one, gets just as much good of the capital, whatever sum be invested, as the owner himself. He should, therefore, work more than present need demands, deposit his surplus gains, and thus continue until he has as much invested as his wealthier brother. This may not be exact justice, since the poor man has been receiving benefits from the greater amount of another's capital, and now his is only

equal, so that he makes no return for past advantages, but he deserves this much favor, and we will accord it.'

"There is just one grand objection to the whole of this, and that is, that such an arrangement would recognize no higher principle than a phase of commercial justice, and that it would carry it into relations where it should not go. And further, if we aim at this sort of justice in the case, we must demand that he who works longest per day shall have the greatest amount of stock in the business, or else we must give a share to capital; for it is clear that when the hours of labor get all, he who counts the greatest number will get the largest benefit from the capital invested.

"How does the demand of a stated sum accord with the principle embodied in the preamble, and which, I contend, should be the standard by which to make all adjustments of the kind? Let us state a case.

"A young man wishes to go into association, but has no funds. He is admitted, however, and works five years with his mind as well as his body; for, being intellectual, he wishes to develop the germ of his manhood and be true to his destiny. At the end of the period he has accumulated five hundred dollars, obtained a good discipline of mind and a reasonable stock of knowledge. But having been cooped up within the limits of an association, it has been impossible for him to learn some things, and obtain some mental discipline which he would deem desirable, and which can be had only in the wide world. In short he wants to travel. He has five hundred dollars justly his, but that sum the association demands as a permanent investment, and by necessity he must stay at home. Would that be justice? Would it not be crushing the noblest aspirations of our being?—

What young man, with a real soul in him, would not rather take his chances in the wide world than in such an organization?

"If I interpret it correctly, true justice requires that he be allowed to take the whole sum of five hundred dollars, if he desire it. His highest nature demands the right, and it would be unjust to defraud that nature of its dues. And the same principle demands that when he has earned five hundred dollars more and wants it for noble uses, he may take that also.

"As to whether the objects to which the money is appropriated be really good or not, this should be left for the individual himself to decide. But if his brethren should differ from him in this matter, and the breach become intolerable, the copartnership should be dissolved. The very fact of such a difference would be the strongest evidence that the parties were antagonistic in thought and feeling, not adapted to each other, and that, therefore, the connection should be broken.

"There is another consideration—one of an unmixed moral character, and entitled to a hearing. There may be some in association who would find it difficult to obtain anything but what merely sustains them. These may have a nice sense of honor and keen sensibilities, and inasmuch as the organization which requires a stated sum, would in this particular be based on the principle of commercial justice, they would know it and feel it in every nerve, that the spirit of the association upbraids them with reaping benefits not justly theirs. And even if they were gradually depositing the amount required, still the feeling would haunt them till they had paid the last farthing. If I were without means, and especially, if, in addition, I had many small children to support, I would not think of entering an institution or-

ganized upon such principles, and by necessity possessing a spirit in harmony with its organization—unless I could do no better elsewhere. I would be unhappy to breathe its atmosphere, and should only do so as the least evil of many. But recognize the highest form of justice, and then, if I should never get capital, I should not feel that the spirit of the institution was reproaching me.

“The requisition of a stated sum is, in my opinion, incompatible with the law of paramount justice, and should not be embodied in the rules and regulations of any social body.”

Charles observed here, that “during the first years of an association it might not have achieved that degree of pecuniary success which would enable it to favor any of its members with the personal use of all their earnings. And besides this, every individual must have shelter, and tools moreover to work with. How would you manage these things?”

“Well,” replied his friend, “as to the tools, that has already been settled. In making good, out of the general proceeds of each year, the ‘wear and tear’ of the machinery it uses, labor furnishes its own implements and mechanical forces. This is clear enough, since by the time the machinery and tools are all worn out, the capital invested therein is all replaced.

“As to the obligations for shelter, there has been nothing said. The unmarried man or woman who rooms with a family is one of its members, and so far as house rent is concerned none could be demanded. But with the family which requires a separate house or part of a house, the case would be different. If it occupy the building twenty years, the roof would have to be renewed and other repairing done.—Rooms and buildings used for general purposes, all would have an interest in, and might be considered

under obligations for the cost of repairing. A yearly rent, equal to the yearly cost of repairing any class of buildings, might be exacted of such as are benefited by the room accommodations. This would preserve the capital invested in the edifices intact, and it might be proper to go this far, but anything further I should not be willing to adopt as a permanent measure.

"In an association having limited means, as perhaps all must have at first, it might be considered expedient to require of each family, besides the yearly rent already stated, an additional sum equal to one tenth of the first cost of the room or building which it occupies. This rent would of course continue but ten years, for in that time each family would have a share in the general stock, equal to the cost of its own apartments. The occasion for the demand having passed away, the annuity would cease.

"But this is a provision for which I have no fancy, and could tolerate it only as a necessity. I should prefer to trust this matter to the generosity of members. None should enter association but those who know each other well, and under circumstances at least which involve no considerable risk; it would be but natural that such repose a generous and fraternal confidence in each other. In my own case I should prefer to have this matter left to myself. The conditions then would be such that I could show myself generous enough to do my part according to the extent of my abilities; and then, if I were not able to furnish as much as a provision of this kind might require, I should not feel reproached. But if the constitution demand it, I would have no choice in the matter, and could not prove myself worthy. I attach much importance to these considerations.

"If any one should gain admission, so small in soul as to become a voluntary charge to the institution,

when its means would not justify such an outlay, or at any time, without the assurance of worth and promise in the recipient, the association would have a remedy;—it could expel the delinquent. Such a remedy would be efficient, and since the member would have no invested funds it would be easily applied. In view of such a remedy there could be no risk, and hence the provision under consideration would not be a necessity.

The doctrines of the Fourier school require that all should be maintained, whether they work or not. This would doubtless be right, for as it has been said, and truly, none but idiotic persons would accept of such a gratuity;—the sociability and attractiveness of labor would be such that all would do their part. But the maintenance of persons of this kind could only be guaranteed in such establishments as may have become wealthy enough to take a practical stand upon higher principles.

Expulsion for slothfulness would in all probability never have to be resorted to, as previous acquaintance would be a sufficient guarantee against deception in the character of the individual, but if it should become necessary, the protection it affords would be efficient, and hence I should object to the adoption at any time of such a measure as the one under contemplation. But if adopted as a protection to the infancy of the enterprise, I should be entirely opposed to its continuance after the association should have procured ample means and become able to live up more closely to the requisitions of true justice. And as to demanding more than this of moneyless persons as a yearly and permanent investment, I should be altogether unwilling to do so under any circumstances. While an association should not, in its zeal to actualize its ideal, forget the necessities which compel it to look to the conditions of its own permanence and pe-

cuniary success, it should nevertheless aim at the realization of true justice as an ultimate, and approach it practically as fast as its available means enable it to do so.

"In proceeding with the business of this interview, I may ask: What would be the practical result, if we demand a certain percentage of capital as a permanent investment in the association, and permit members to do what they please with the rest? So far as the demand of an aliquot part of the capital of each is concerned, I see no error abstract or practical, but I certainly do see an error in the *permission*.

"It is true that we cannot deny to the individual the privilege of such use of his own funds as he may wish for the gratification of his own personal tastes. If we deny this privilege, we blot out the individual so far as he is an individual distinct from all others. Now, since this life owes a great share of its loveliness and attraction to personal diversity, an association must not deny it to the individual, for the same diversity has its charms and uses there. But this privilege to obey the behests of the inner man rests upon higher grounds than these:—It is a *right*, and must be respected.

"Let it be understood at the outset, that there is a great difference between the right of the individual to use or expend property for the legitimate gratification of his own peculiar tastes, and the privilege of the individual to control his uninvested funds with a view to pecuniary profit. The former is consistent with association and the true interests of all; the latter may or may not be, depending entirely upon the latitude claimed for the privilege. It is with this we have now to do.

"If the individual be allowed to control a certain portion of his own funds, say the one half, what shall be the limit of that control? If he wish to specu-

late for his own benefit, shall he be allowed the privilege? I should answer decidedly, no. He might fail in his adventures, and would thus injure the association itself. But, if successful, how then?

"Speculation does not come within the range of the social design, and his brethren remonstrate. He answers, that wishing to do as much good as possible, he can only gratify his benevolence to the full extent by getting more abundant means, and that when his speculation has brought him a handsome return, he will close it up, and use his means for the general good. That adventure turns out well, and he sees other good chances. Having a better eye for speculations than 'good works,' he ventures again. The association interferes, but he meets his censors with a ready excuse, and begs a little longer indulgence. What's to be done? His soul becomes absorbed in his own business, and he cares nothing for the association, except as far as it enables him to save more money than he otherwise could. Is such an individual a true social brother for those who are devoted to the interests of the association and the promotion of its grand objects? *Their* sympathies are with truth and humanity, and their treasures are used accordingly. *His* sympathies are in his own pockets, and there are his most beloved treasures. There is no high order of sympathy between them, and any association which tolerates selfish speculation, or any unfraternal use of capital in its members, is in a sure way to defeat the best purposes for which association may be formed. Not one alone, but many might set up on their own account, and carry emulation into the mania itself of speculation, and then, wo to all that is good and true in socialism!

But could we not easily prevent mischief of this kind? If the association has one half of his original capital, let it now demand one half of his gains as

permanent stock. Even upon this plan the association would recognize the individual's permanent right to all he can make by speculation, and in taking one-half it would only deprive him of the benefit of that much in trade; so that he is still interested in carrying on his schemes of self-aggrandizement, to the detriment of true fraternity, his own good, and the well-being of all.

"To secure to the individual that true liberty which is consistent with his highest happiness, and to guard against those abuses in the name of liberty, which are at once a sin against himself and his fellow-man, I would suggest the following provisions:

"1. If the association require it for business uses, let every member be obliged, by the constitution, to bring in all his capital. 2. If it be not all needed, let a certain proportion be given up, and in this respect, place all upon the same footing, no one being compelled to give a larger percentage of his capital than another. 3. But in order to preserve to the individual the privilege of satisfying his own tastes, in accordance with the spirit of the institution, let him retain whatever sum he wants for immediate use. 4. And, moreover, even after he has deposited all his capital, he should be allowed to call out at any time, for the same purpose of individual gratification, a sum not exceeding one-tenth per annum of all his capital. And when all his funds are not invested, if he and the association, the parties in this matter, require it, he shall so draw upon his means both within and without the institution, so as to retain the proportion which the present policy requires, and not destroy the equality in this respect, between other members and himself.

"But this does not still provide against the abuses of speculation. It does not say how the uninvested funds, in case the association requires only a part,

shall be controlled, or who shall control them. Now, the individual may either surrender the management of his uninvested funds to the association and abide the result, or else retain the control of them himself, giving a monthly, quarterly, or yearly account to the association, as the character of the business may require, of his management of the same. He should give notice of any change or investment he purposes making, so that the association may be at all times apprized of his business policy. If he should contemplate imprudent ventures, or wish to adopt, unjustifiable measures for pecuniary success, the association may then interpose its authority to change, modify, or estop the proceedings; or if it see proper to do so, take the management wholly into its own hands. But by whomsoever managed, let the increase in value be divided to all the members equally as with the increase in association, and let all the other gains be divided to labor. The benefits of capital in association go to labor, and let the benefits of capital not invested be apportioned in the same manner by such a distribution of the increase of value, and the other gains arising from property outside of the institution, all would fare alike, and such distribution would correspond precisely with the distribution of light profits within the establishment. Perfect equality being secured by such an arrangement, there would be no grounds for complaint by any one; no mischief could be apprehended from failures in the speculating schemes of members, and no violence could be done to fraternity, by permitting the development of selfishness and misanthropy in members, through the unfraternal scheming of individual speculation.

“But since, under such an arrangement, the proceeds of property invested, is disposed of in a manner nowise different from that of uninvested property, the owner would not be induced by motives of selfish

gain, to undertake the management himself. As to pecuniary advantages, it would be all one to him whether his property be in association or out, partly or wholly, and doubtless the most of members would prefer to have all their means in the business proper of the association. If, however, any one take pleasure in managing a part of his property, in the true spirit of a son or daughter of humanity, for the good of all, he should be allowed to do so. I would go even further;—if the immediate business dispenses with a part of the funds of members, and there be some who prefer to take their capital into association, and submit the business management of it to the establishment, and others who should prefer to retain the business control of theirs for the common good, in the manner already mentioned, each class should be allowed the gratification of its peculiar tastes. All the difference which could result to individuals from such an arrangement, would be, that some indulge business propensities, and others avoid business cares. As to pecuniary emoluments, all would stand upon the same footing, whether all the capital be in the immediate business of the association, a certain percentage of that belonging to each, or a larger proportion of one member's capital than of another's. The equality is secured by the equitable distribution of the proceeds of all grades of property, and, while it is maintained, no mischief can be done by granting to the individual the privilege of managing his own property affairs, in the way already pointed out.

“If the capital is not needed for the business of the association, several may combine their surplus means, and place it under the control of a brother who might be disposed to undertake its management for the good of all.

“I might here observe, Charles, that in this discussion I have spoken of property as ‘invested’ and ‘uninvested,’ while in fact, under the arrangement

proposed, all property is invested in the association, though some of it might not be in its *immediate business*. The terms, though not strictly correct, I have used, for the sake of brevity, presuming that there would be no misapprehension."

"There has been none," said Charles.

The good brother, resuming, said: "The business management of my own property affairs is really repulsive to me, so that it can readily be imagined to what class I would belong. My property would be in the association for the good of every other one, as well as of myself, and no one could envy me what little I possess. Another does not invest his in the immediate business of the association, but controls it for the good of others as well as of himself, and no one could envy him. He is getting good of mine and I of his, and we are brothers. I gratify my taste in giving up the business control of my property, and he in retaining the business control of his, but still we are brothers.

"Suppose, on the other hand, that he is permitted to manage his property for his own selfish benefit. We may have equal portions in association, it matters not; he is elsewhere pursuing a selfish end, an end in which I am his enemy, in which all men are by necessity his enemies—I see it, and deplore, with the deepest energies of my nature, the perversions of a soul like his—and we are no longer truly brethren."

Charles interposed with the remark, that "surely no one with any thought of trying to realize the practical truth of association would pretend to claim the privilege of procuring gain in any way with a view to exclusive possession."

"Such should not be the case," replied the other, "but it has been, and we must guard against it."

"Under the plan you propose," added Charles, "I think no one would covet the management of his

own funds. Those who long for better social conditions are apt to be such as are weary of the multiplied business cares and distractions of isolation, and if they are attracted to business, I should suppose they would prefer a management in the association."

"You may be entirely right, Charles," was the response, "but we cannot judge of others' peculiarities by our own; and it is well enough, in an investigation like this, to ascertain, as far as possible, the latitude which may be safely given in the policy of transition. It is most likely that in any enterprise of the kind, all the funds of members will be needed as fast as they can be made available, so that business capacities would find their appropriate sphere in managing the affairs of the institution."

Charles remarked again: "You allow of the gratification of individual tastes, and would permit members to draw out funds, and appropriate them for such a purpose; now, why not allow the gratification of individual tastes in the matter of speculating or managing property for one's own benefit? Some would seek to know why you permit the one and forbid the other."

"I would answer thus: Association is set on foot for a certain purpose. That purpose is the realization of fraternity for the highest good of all, individually and collectively. If a member wish to qualify himself for service to truth and humanity, to instruct and amuse himself by travel, to relieve the criminal and insane, to reclaim the inebriate, to promote educational reform, to assist the oppressed, to help needy but worthy friends, or in any way contribute to the good of man individually or collectively, he is acting out the intention of the association upon his own responsibility, through the genial impulses of his own nature, and should be allowed to do so. But in speculating, does he not turn his hand against every man, and dispose every man's hand to be turned against

himself? Is not the act a poisoned dagger in the soul of fraternity, and of all that is noble and good in our common nature? It does not even benefit himself. Every use of property, which has pecuniary gain for exclusive possession for its object, inasmuch as such gain is drawn from the toil of others, and from sources as justly theirs as his, cultivates, so far as the act goes, unmixed selfishness in the heart of the man. Speculation, therefore, or any control of property which has selfish gain for its object, since it militates against the very spirit of socialism, must be forbidden to the members of an association. Hence, it is manifest why individual tastes are tolerated in one direction and forbidden in the other. In the one direction God moves; in the other, Mammon.

"Again, the solidarity of the race is such that no individual can improve his own mind without at the same time benefiting others. If he use funds for this purpose, he benefits himself directly and others indirectly. This form of good to others is felt in every word and act. The higher may attract the lower and draw it upward. On the other hand, the individual in speculating degrades himself, and so, in a moral sense, draws others downward. He may hoard ever so much treasure, and yet do neither himself nor anybody else any good. True discipline of mind cannot be selfish; riches may be. The acquisition of the one expands the soul; the acquisition of the other contracts it. Here, then, is another reason why I would permit the individual use of property for the gratification of legitimate tastes, and forbid it for all purposes of sordid gain and self-aggrandizement."

"If you were to proclaim such views to a promiscuous audience," interposed Charles, "the general wonder would be: could anybody be so foolish as to enter such an organization as that fellow contemplates. What! voluntarily surrender one's liberty

to become a slave for nothing! Why, who would give away his right of making a good bargain for himself whenever he has a chance? Nobody, of course, but some stupid fellow that has'n't sense enough to go to market or trade a horse.' Thus," continued Charles, "it is that to take away the privilege of pursuing the crooked by-ways of self-emolument, would be to invade the very sanctum sanctorum of individual liberty, and tear away the shrine to hide it under the bog and fog of socialism."

"I am at no pains," replied the other, "to concoct a system of reorganization that will suit such as you speak of. Those who set a value on the privileges of the jockey, or, which is the same thing, make exclusive self the great end of life-long endeavor, cannot prize the loftier purposes of their being, and for such, socialism is not. They must rise through a rudimental education into the regions of a more advanced development, and then will the good dame socialism take them by the hand and lead them higher. Men and women, true to their destiny, *will* enter such an organization as I propose, and it is such we want. Those who do not feel the want of social *system* will not enter into the enjoyment of better conditions, even if provided. They cannot, indeed. There is a necessity in the case. As some of our preachers tell us, Satan, a Universalist, or a bad man could not enjoy heaven if permitted to enter. Now there is a great deal of philosophy in this not so generally *understood*, however well it may be *felt*. The conditions of congeniality and sympathy must exist or there is no bond of union.

"We provide for the gratification of individual tastes in accordance with the spirit which pervades the association. If there are any who have tastes contrary to this spirit, they should not come; they would not be happy if they did. There can be no

true fraternity where there is not kindredness of thought and feeling. Let the association insist upon its spirit. Let it modify, transmute, or repel all that is contrary thereto, and harmony will result. This enforcement of certain cardinal principles, and rejection of all opposed thereto, puts no restraint upon a just individual liberty. It does not lay down a specific character for personal taste, but a general rule embracing the largest compass of the good and true, and shutting out the evil only. This rule is the expression of the convictions of the whole social body, and by enforcing it the kindred will be attracted, and the antagonistic expelled. Such a result is essential to the highest success of an association. As soon as it undertakes to reconcile conflicting tastes and interests, it abandons the high ground of principle, and endangers its success. Compromise may answer in politics, but it will not do in socialism.

“Conflicting interests may be held together in political governments by the power of a strong executive. Owing to the false conditions of society, there is such a complication and antagonism of interests in every political organization, that without the central force acting upon the union, it would soon be shattered to pieces. An efficient executive, is, in all existing governments, a *necessary tyranny*. The more antagonism of interest any nation is cursed with, the more tyranny will be necessary to enforce the compromises. Let us, therefore, have no antagonism in association, and thereby avoid the tyranny. An association embodying harmonic elements only, will need no central power of an arbitrary character to bind it together. The integrity of the union will be maintained by the magic influence of one grand principle, which pervades every limb and fibre of the whole body; is its animating spirit, and acknowledged to be such in the feelings, sentiments, and lives of

all the members. Diversity may exist in a social community, but antagonism never. The one is a necessity; the other not. That contributes to happiness; this to ruin.

"If persons wishing to enter association are so endowed that the restrictions hereby defined would be objectionable, they have the wide world to seek congeniality in. If those commercial combinations which have money-getting for their exclusive object, do not meet their ideas of association, they must originate such forms as correspond to their conscious needs. Let each class be at liberty, so far as the necessities permit, to project the external from the internal, the actual from the ideal, and the true manhood, with its corresponding form, will develop gradually into larger and more beautiful proportions.

"But why should any one object to the arrangements proposed? Either the objector has doubts about the safety of the investment, or else he is too selfish to share with others. If he doubt the security of the investment, he either lacks confidence in the integrity and wisdom of the association to execute its business with honesty and success, or else has apprehensions with respect to the validity of titles to property in such an institution. If he cannot satisfy his mind on these points, he cannot be at ease, nor enter into unreserved fellowship with his brethren, and should not unite himself with them. If he is too selfish to share all his incomes with others upon the same conditions that they share with him, he would not be fit to be their brother, and should not expect such a recognition.

"'Where a man's treasures are, there is his heart also.' If I associate with a band of social brethren for our mutual good and the good of mankind, I would want to meet them as brothers in all matters of pecuniary interest. I would take no delight in such interests

of my own, and if I saw another absorbed in purely selfish pursuits, a sight so shocking would sever the tie of a close and congenial brotherhood between him and me. To make money outside of association, is to take advantage of the falses of society *on one's individual account*; and so far as any one does this, so far is *he personally interested in maintaining these falses*. This spirit is, consequently, as already shown, antagonistic to that of association, which aims at the eradication of these false conditions. It, therefore, seems to me, that to claim the fraternity of an association, and at the same time the privilege of pursuing separate sordid interests, is to carry truth in one hand and falsehood in the other; and that any one who cannot enter into full fraternity with his brethren in the matter of pecuniary interest *without considering it a sacrifice*, is not prepared for anything but a lower form of association. Such an one may rise above the church organizations of our times, whose abettors worship a false god and call it religion—live a life of [practical] falsehood, and call it righteousness; but, most assuredly, he is not quite ready yet to enter that higher form of association which I verily believe many in the world are at this moment prepared to realize.

“One observation more, and we will close the present interview. The plan for social organization which refuses dividend to capital, and exacts nothing of members but an initiation fee, you weighed in the balances and found wanting in three particulars: 1. It would work injustice, by leaving the disinterested a prey to the selfish. 2. It makes no provision for bringing into the institution a sufficiency of capital for business purposes; nor, 3. For retaining the surplus earnings of members. I gave you my word that the solution of these difficulties would appear in the course of this investigation, and is not the

promise redeemed? If the members have capital enough, there can be no deficiency. It is all brought in and retained in. There is no capital used for purposes which do not come within the range of the social design. One member cannot take improper advantages of others; the disinterested will be secure from the wiles of the selfish; the circumstances will be adjusted upon terms of unexceptionable equity; and absolute truth, with respect to dividend on stock, would become practical right. None with capital would enter association but the true; all would be treated as nearly just as practicable; discord and selfishness would remain undeveloped, and success in all that is noble would crown the effort.

"Hence it is manifest that one provision of a social constitution will depend on another, and that no dividend to capital, though one thing to be attained, is not the only one. The refusal of dividend, as we have seen, involves much practical difficulty, but this may be met in other provisions, and the policy made consistent and harmonious. If the avenues to speculation are closed up and the property of all placed in relations of perfect equality, then there would be no call whatever for any consideration to capital. On the one hand, if speculation is not vented, a complication of vicious circumstances renders absolute truth in respect to dividend on stock a practical falsehood; while on the other, if it is pre-vented, a just, natural, and fraternal adjustment of conditions brings the same absolute truth within the range of a beautiful and consistent realization."

"I understand you," said Charles, "and should think that the same holds true of the principle of paramount justice. Owing to scarcity of wealth and lack of spirituality amongst men, insuperable difficulties prevent the strict application of the principle in social reorganization. But though the dis-

tribution of proceeds is based on *time*, yet the true principle of distribution is subserved through the guarantees to mind. It is thus, I perceive, that necessary defects in one quarter may be supplied by practicable remedies in another; and that although *science* is not practicable at the present juncture, a good and efficient *transition policy may be*."

"We see eye to eye," replied the good brother, "and God be thanked for that."

"I know another," said Charles, "who will be at one with us."

"I am personally acquainted with a number," answered the good man, "who are in the same ideal brotherhood with ourselves."

"Would to Heaven that ideal were actualized," responded Charles, earnestly.

"*Heaven* has vouchsafed the boon, my brother; but the work as well as the fruition is ours. Let us labor, but be patient, for as the poets say, 'the day is near.'"

And having thus assured his brother Charles, the noble teacher departed with a promise for the morrow.

CHAPTER XV.

VARIOUS DETAILS OF TRANSITION POLICY.

"The preamble of a social constitution such as I would form, has already been given. Some of the measures of a transition policy have been discussed, and now we will attend to some additional matters, not of less importance to an enterprise of the kind, but so connected with what has gone before, or of such a character that they may be briefly disposed of.

"According to Warren's system, men, women and children are rewarded for their labor upon the same principle; that of repugnance overcome. There is much justness in the practical equality thus established between these three classes; though children who have just begun to labor do not require as much for their needs as older persons. There should be little done in the book education of the young till they approach their 'teens.' Until this time, and indeed for years after, the main object should be to perfect the physical constitution, and develop the mental energies by other means than close application to books.— But, further, under our plan, education is guaranteed, and I should, therefore, make a dividing point at the age of fifteen or sixteen years. All above this age, male and female, I would remunerate equally, according to the time spent in labor. In the case of younger persons, I would grade the remuneration according to age as well as time.

Those engaged in teaching and nursing should receive pay as other laborers. This would make the education of the youth, and the care of infancy, so far as

carried on in the school-room and nursery, the business of the institution, and in this way would they be guaranteed. Counting the industrial hours of the nurse and teacher along with other laborers would bring their allowance out of the general proceeds.— Productive industry would thus guarantee the general education of youth and the cooperative attentions to infancy.*

Besides these we should guarantee the means and appurtenances of mental improvement ; and also relief for personal casualties, sickness, infirmity, old age and the like. Labor gets the use of all the capital, and I would take these guarantees out of the net yearly income, before distributing it in the manner already prescribed. A yearly allowance of not less than one sixth, nor more than one third, might be set apart for this purpose.

The constitution need not make provision for any but resident members. True fraternity is the aim, and this can only be brought about by establishing like conditions for all.

No one should be received into membership whose admission any member persists in opposing.

A vote of one third of all the members, given against any one on three several trials at intervals of not less than two weeks, should be sufficient for his expulsion. A vote of one half, twice given, against him at an interval of not less than two weeks ; or a vote of two thirds without being repeated, should in like manner deprive him of the rights and immunities of membership.

Discordant elements must not be retained in the

* The effect of reckoning the time of professional teaching and nursing along with that of remunerative labor, would be to diminish slightly the allowance to all kinds of labor, and in consequence to increase in a corresponding ratio the amount of common property, or that which is subject to a final distribution to all the inmates as individuals.

brotherhood : and the repetition of the trials will guard against permanent results to any one from hasty and ill-considered action.

It would be impossible for all members, when wishing to enter an association, to be able to realize the ready money for their real estate, and hence it would be appraised at its cash value at the time of their becoming members, and the proceeds would be divided to labor-time as already specified. But upon selling this property, if it had gained in value, there would be an excess over and above the appraisement, of which no account should be made upon investing it in the business of the community ; for like the increase of value on the estate within, it would be common property, subject to an equal distribution to all the inmates, and should remain as a permanent investment, contributing thus to the general prosperity. Loss in such a case would be offset by the increase of value on property invested. Losses by winds, floods, fire, or other casualties upon any property belonging to the association, would be met in the same way. This would be the working of the system until the loss should overbalance all previous gains, and then the original capital would be diminished and of course have to suffer the loss, in case any distribution of the same should be made to members.

Since no one would have an interest in the increase of value, but for the period of his membership, there should be a yearly valuation of the real estate, so that if it should come to the dividing of such increase, the share of each may be known.

Those who are ejected from the association, or who voluntarily leave it to return to isolation, should forfeit their right to any share in the increase of value.

Upon the decease of any inmate, his share of such increase will, of course, fall to the general inheritance

of all. This is essentially common property, subject however, in certain contingencies, to an equal distribution to individuality. It should remain as permanent stock under all circumstances, except in the event of a dissolution, or the withdrawal of members to enter some other association organized upon like principles. It should never be allowed to offset charges for maintainance, or to supply the place of any investment required of members.

Any one who wishes to withdraw should be permitted to do so. Retiring members, whether expelled or leaving voluntarily, should receive, during the next ten years, all their stock in equal annual payments without interest.

All who have more than one hundred dollars to invest, should, upon entering the brotherhood, make a will regulating the descent of such property as they now own, together with all that may hereafter come into their hands as subject to their disposal by the terms of the compact. This 'will' should be approved of by the appointed authority, before such individual be admitted into full membership. And any one admitted with less than one hundred dollars, who shall afterwards obtain the amount, and also any member coming of age by the laws of the state, and having property at his disposal, should in like manner settle its descent, whenever officially called upon to do so. This may be a necessary, but easy and convenient precaution, against troubles from heirs outside the brotherhood, as well as from certain members of families within, as may have an undue proclivity for the selfish charms of isolation.

"The officers of the association should be a president, secretary, treasurer, a general business director, superintendent of education, a council of justice, consisting of seven members, three trustees, industrial chiefs.

"The president, secretary, treasurer, director, superintendent of education, and council of justice, should be elected annually, and serve until their successors are duly installed.

"The president should exercise a general superintendence, preside at the general meetings, conduct the general correspondence, and such prudential affairs as he may deem beneficial to the general progress and government of the institution.

"The secretary should record the official proceedings and such other transactions as he shall deem worthy of note—keeping a general history of the society.

"The treasurer should superintend all that pertains to the finances, and keep a book for the daily entry of the time each one labors, which, together with all records that pertain to the business or other transactions of the establishment, should at all times be open for inspection.

"The director should superintend the general business affairs of the community, so as to provide all with employment, and make such an adjustment of the industrial operations as will secure harmony and co-operation in the various branches. To this end he would have to consult general meetings, other officers, and especially the industrial chiefs.

The superintendent of education would oversee all that pertains to mental training, whether of old or young. He would have charge of the papers, periodicals, books, apparatus, and the like; also, of school-rooms, reading-rooms, library-rooms, lecture-rooms, &c.

"To appoint a board of education and a business directory, to attend to education and business, instead of the one superintendent and one director, as has been specified, would be to weaken and retard such management, by dividing the responsibility. If

the business director wants assistance he can appeal to the industrial chiefs or others. In like manner the superintendent may authorize agents of his own choosing:—but let the management be a unity as far as practicable.

“The council of justice would settle disputes and all questions of right between member and member. Such decision might be appealed from to a general vote, which should be final.

“The trustees should consist of the three individuals who have the largest amount of property invested in the immediate business of the association. They should hold the real estate in behalf of their brethren. This trust should be so arranged according to the experience of others and the advice of legal friends, as to give perfect security and satisfaction to all.

“Each industrial department should appoint its own chief in its own way.

“All will be reckoned inmates of the community who are within its precincts as regular residents, whatever their age.

“All over sixteen years of age who have subscribed to the constitution, should be reckoned as members.

“The right of proposing measures, the right of speech and of suffrage, should in all cases be accorded to all members without distinction of sex; and any member, male or female, should be eligible to any office.

“Annual meetings should be held, and others, deemed regular, of which due notice may have been given. No policy of a permanent character should be adopted at any but the annual meetings, unless previous notice may have been given of the nature of the measure contemplated.

“In the election of officers, a plurality of the votes

given should constitute a choice. In the adoption of laws, majorities should be decisive.

"Those present at any meeting should be a quorum for business, unless sickness or other necessity should prevent the attendance of one-third of the members. A majority of all the members should be necessary to make any change in the constitution.

"No member should ever indulge in private electioneering, or resort to any indirect method of affecting the election or defeat of any one, or of securing the adoption or repeal of any measure whatever. Such things should be done openly, directly, fairly. When voting is done by ballot, each voter should write his or her name on the back of the ticket in such a way that the judges may see whose it is before depositing it in the ballot-box. This would tend to guard against scheming, underhanded processes, and promote independence and self-reliance; while the advantages of concealing the result, as the voting proceeds, would still be retained by the folded ballot.

"Charles, if you are not getting weary of details, I am. I shall only say in addition, that, as a matter of course, the association would purchase a tract of land, locate thereon, and develop its resources; that as soon as the finances warrant it, there should be a phalanstery or phalansteries erected for the domestic accommodation of all as a true brotherhood; that each family should have its separate apartment or apartments, but that all should, as a general thing, eat at the same table; that an association should, as far as practicable, directly supply its own wants with its own productions; that purchases of clothing, groceries, &c., should be made at wholesale, and members charged no more than cost; that the use of tea, coffee, tobacco, drugs and animal food, especially swine's flesh, should be discouraged; and lastly, that

all intoxicating beverages should be excluded from the premises by an unalterable decree.

"It is needless to go further with these practical matters. The object of an investigation like ours, should be a definitive settlement of cardinal principles, and this in our humble but earnest way we have tried to do. It is general rules only, in accordance with fundamental principles, that the organic law of a transitional community can establish. The details must be reserved for by-laws. Much as to the minutiae of business matters will have to be learned by actual trial. Each will live and labor for all, and all for each, and they will adopt practical details from the wants and experiences of one another. For this reason and others, those who unite in an effort of the kind should be in spirit a true fraternity. Then, with a full understanding of primary principles, and the satisfactory adjustment of the question of labor and capital, there will be no danger of a rupture. Order will be brought out of chaos, harmony out of discord, peace out of war, happiness out of misery; love will pervade, and wisdom direct the creative effort.

"I repeat, that those who associate must be one in spirit, and to this end they must know each other well. But I am told that "we may live for years with some persons and know but little about them. They are actors in the drama of life, do not show their real character, and you cannot detect it." There might be cases of this kind, I admit, but they would be rare. And then, in such, we would be pretty certain to *feel* that there was something which we could not rightly understand, and this would be an omen of evil.—When an individual is single-minded and whole-souled, he is apt to show his quality, and we feel the truth that is in him, and know that we are not mistaken.

"We must know who our brethren are, and for

this purpose our constitution should require of every applicant a probationary residence of several months, before admitting him as a member.

"According to the views heretofore prevalent, social science has been deemed altogether competent to take hold of men, whatever their development, and mould them into a scientific community or association, as the case may be. Owen erred thus, and the school of Fourier has erred in the same way. We have put in our disclaimer against such a mode of proceeding, and as for myself I shall never expend endeavors of my own upon an enterprize of the kind. First of all I demand a development of the individual which brings him up to that condition in which he feels the tortures of the social hell which rages around him, and outrages humanity, searing soul and conscience. Next I demand that he feel an intense longing for truer conditions. Then, that he have sufficient confidence in himself and others to believe that these conditions may be triumphantly established. Lastly, I demand that those who unite be one in spirit as to the great principles of humanitarian progress. There may be *diversity* of faith, but *not antagonism*.

"Such a brotherhood, with sufficient business capital, and efficient business talent, must assuredly triumph. But why urge this? Association, and especially community, has already triumphed, but the world is still incredulous. Those who want not to believe, will not, though one rise from the dead;—and what if a little brotherhood here and there brave the perils of the social sea and hail humanity from its secure and sacred haven! Why men point their fingers, wag their heads, and affect to laugh. They don't believe;—worse! they deny that there is any thing to believe in. It is not humanity that does thus, but men. Humanity is a noble thing, and it goes steadily forward in the pathway of its destiny,

triumphant. It will still go upward and carry men with it, and when the day comes that answers the prayer, "Thy will be done on earth as it is in heaven," then will the scornful pointing of the finger be changed into the joyful clapping of hands, and earth and heaven will be vocal with the jubilee! Every where will the silent, deep, seraphic rapture be the music of harmonial victory.

"This, brother Charles, is our last interview for investigation, and our work is now done. I shall detain you no longer than to say that I am ready for the enterprize. I would show my faith by my works; and I am not alone in this, as I have already intimated. There are others as eager as myself to try the conditions of a truer life. They will adventure whether others do or not, but they want co-workers if the kindred can be found, and that yourself is one, Charles, I am convinced. My social brethren number nearly a score, young and old. If they had the ready money for their property, they would have about one thousand dollars apiece; that is nearly twenty thousand dollars in all, for the enterprize. But I will not urge the matter at this moment. We part, but to meet again;—so, my brother, I bid you good bye."

CHAPTER XVI.

FLAGELLATIONS.

After the close of these interviews, Charles was anxious, as might be supposed, to see his sister Mary, and accordingly, in less than a week, he started on a visit to the Union School. He found Mary pleasantly enough engaged, and happy in the consciousness of doing good. Charles had a copy of all that had been said and written at the different interviews, and this he gave to Mary, with a history of all that had happened. He gave a description of the unknown visitor, and at this Mary betrayed some nervous agitation, and a blush came to her cheek. Innocence is never too pure to be modest, and whilst it is inevitably allied with the grosser necessities of a rudimental existence like ours, it must ever blush. Mary knew full as much of the stranger as Charles did, and, in fact, rather more. Visions of what would be, had passed before her, and Mary's visions always have a meaning. And I should have said, though the reader may hardly think it credible, that the unknown teacher was only a year or two older than Charles.

Having impressed Mary to consider well the social doctrines and the plan for social elevation which they accompanied, Charles, after a stay of two or three days, returned to his little home in the country, to await the coming of Mary at the close of the term.

Accordingly she came—a day sooner, however,

than Charles expected, and he was away from home. But Mary was entertained, nevertheless. The old lady who lived in Charles' cottage and did all the cooking and housekeeping for her husband, family, and Charles; had wonderful stories to tell of what had been going on in that very house only a month or two before.

The tenant on Charles' farm was a very good sort of man. One great virtue of his was, that he minded his own business and let other people's alone. Another genial feature of his character was, that what he did not understand he was not disposed to judge uncharitably; so that there were many things not accounted for in his philosophy, which he did not, like the most of his neighbors, consider necessarily bad. He was not a member of any Church, but largely gifted, nevertheless, with what might be called Christian charity. So far as he had mental development, he was, as I said, about the right sort of man.

His wife, however, was different. She had an abundance of what was technically called "grace," and this gave her a degree of pragmatical latitude, commensurate with her vast abilities for anything like attending to other people's business and keeping them just where they ought to be. She knew what was exactly right in all things, from the make of a sermon and the cut of a dress, down to all the unmentionable minutiae of walking into church or eating a dinner. She was always posted up in the affairs of her neighborhood, and had a special nich in the temple of standard respectability for every one she knew, and could tell, on a very short acquaintance, just where to place anybody. She also entered into an elaborate and detailed investigation of such matters as the settlement of estates, the misunderstanding between old Mr. Crusty and his neighbor Hobbins,

the ailments of Mrs. Fretful, determining, with much care and precision, the exact location of the pains and aches, the squabbles between Mr. Swigson and his wife, the last wedding and the next one, the naming of everybody's baby, and all the important gossip of the town-ship-world she lived in. She prided herself on the variety of subjects she could handle with ability, and if the question at issue had two sides or more, she invariably took one, and pronounced her decision with much emphasis. It is odd that such a personage should be the wife of a renter, but such things happensometimes. Her parents were wealthy, and she was sure that she had a *high* spirit of her own; but not content with knowing it herself, she made it a point to convince others that although her husband was a poor man, he had a wife that ought to be rich.

During the interviews between Charles and his friend, the good lady would listen. There was only a partition between Charles' studio and the room she did her knitting and spinning in, and she sat near the door. She was generally on the look out for symptoms of secrecy, and if she detected them, she was bound to know what on earth was going on. Well, she was convinced that Charles and his friend were holding secret meetings in the next room, and she thought it no more than right that she should hear as much as possible. In fact, she was coming to the conclusion that Charles was not altogether capable of attending to the important matter of his own reputation, and she felt by a kind of instinct, that it was her duty to overhear, so that if anything out of place should be said or determined on, she would know it. And if you could have seen her when she thought she had got something good, you would have been amused at the arch look she would assume.

Aunt Nancy, as Charles called her, was always glad to see company, and when Mary came she was delighted as usual. She had something remarkable to tell, and was anxious for an opportunity to commence.

"Which way is Charles?" inquired Mary.

"O, he's away somewhere. He's gone nearly every day. I can't tell you where he is or where he goes, unless it is to see that stranger that's been comin' here."

"What?" asked Mary, "have there been strangers about?"

"O, yes, it's been a month or more since one quit comin'. He was here every day for two weeks. Where he's gone to now I don't know, and I'm sure I don't care, for I don't think he's just the sort of a man he ought to be. He's bein' telling Charles most abominable things, and I would n't be surprised if they'd both be lost forever, for all the bad things they've said."

"Why, what did they say?"

"Say? why a good deal more than I'd like to tell you. They talked about everything good, bad, and nonsensical."

"Then they did say something good?"

"Not a bit of a good word did I hear. They talked about good things and good people in such a way as no sinners ought. Their talk was trashy stuff, and the best of it might 'a been better 'on't was. But I must say for Charles that he didn't talk as much nor as wicked as the feller that was with 'im."

"I should be glad to know," said Mary, "some things that they did say."

"Well, if you must know, I'll tell you. Perty soon after he first come, he spoke to Charles some-thin', I could n't tell exactly what, about red backs, and he's such a queer, mistified lookin' man, that, if I

believed in witches, I'd expect somethin' to git the matter with *our* old Redback, for, as he said, she's more than five years old; but Mr. Coldines says how that there's no sich things now-a-days as spirits and witches, and may be the old cow 'll git livin' her days out."

"Was that the worst they said?" asked Mary.

"The worst? no; I should think it wasn't. They talked ever so much against the preachers, and don't I know very well that if it wasn't for them the world would all go to the bad place, Miss Hopewell, and so do you. And then he told Charles 'at if he was to find some feller on the big road with 'is bones bruised, he had a right to go into somebody's elses pantry and take out as much bread and honey as he wanted to. I tell you what, it would'nt do for him to make so free about my house. If I didn't scald 'im it would be because there was no hot water, or no broomstick to hit 'im with."

"You wouldn't scald him with a broomstick?"

"Hit 'm, I said," retorted Nancy, a little disdainfully for Mary's want of understanding.

"If a troop of mendicants, or penniless refugees from the despotisms of the old world, or fugitives from Southern bondage, were to come along way-worn and hungry, I should be apt to find the way into your pantry," said Mary, looking mischievously.

To this the good woman gave no reply, except a hard look, for she had a dreadful suspicion that Mary had used bad words. And then the idea of there being an old world, puzzled her; for, as she said afterwards, "Genesis doesn't tell us of any older world than this." She took a fancy that Mary was too much inclined to sympathize with those she was telling on, and that the disclosures were not so welcome as they would be to a young lady of the right sort, and so she took it pettishly into her head, not to tell

another word about it. But, after a slight pause, Mary inquired if that was all the stranger had said. This was too much of a temptation, and the gossip again flowed forth as freely as ever:

"Ah? Well, I should think it was n't all. There was more said than I'll tell *you*, Miss Hopewell."

"I should like to hear more of it."

"Well, there's one thing yit you ought to know, an' it's a thing we all ought to know, for whoever heerd before that if I worked a day, or my husband, or yourself, Miss Hopewell, that we havn't a perfect right to all we can airn. Now, this very thing that strange man told Charles, and I'll declare if it didn't make me a little spunky when I heerd it, for I jest thought if I havn't a right to all I can make, who has? and if David hasn't a right to the corn and potatoes he raises, what would become of our dear children? Why, they'd haf to starve. As soon as David came in from work I told him about it, and how do you s'pose the simple man answered me?" inquired Nancy, pausing for a reply.

"Indeed I don't know; how did he?"

"Why, all he could say was, 'Hut tut, Nancy, don't bother yourself about things that you don't understand. Charles knows what he is at, and that stranger is not as bad as you think he is. Isn't dinner perty near ready, Nancy.' And I tell you, if it was my old man, I felt a little roily. He thought I didn't understand when I know'd that I did, an' I jest told 'im 'at if we didn't all look sharp these infidel fellers would soon turn the world so up side down 'at we'd soon have no dinners to get in a hurry about. The first chance I had I told brother Coldines, an' if you could only hear'n 'im explain these yer things to Mr. Lawcase and Mr. Preachman, that was along with 'im, you'd a been astonished. He could see into it better nor David could."

"I presume so," said Mary, "he sees into, or at least looks into civil as well as divine law."

"I don't know what sort of laws them are, but I do know that brother Coldipes's the best lawyer in town, and that he understands what *reason and common sense* is, for, havn't you heer'n 'im preach about them things; and if any man can tell you what's right, he ken. An' while I think of it, I'll just tell you that he preaches next Sabbath at the meetin' house, and you ought to go and hear 'im."

"I certainly shall," said Mary; and the good woman was visibly elated.

"But you have not told me all that the talkative stranger divulged to Charles."

"All? No, and I don't intend to, but I'll just tell you one more thing. He had sich words over and over, as 'development,' 'association,' and a whole passel more sich like, an' if he chaws his tobacker as much as he did them, I'd hate to buy it fur 'im. But what I was goin' to say was, 'at there's a place he called *association*, which he talked so much about goin' into; I don't know what for a place it is, only I know it isn't a good place, and nobody ought to go into it. I know, too, as how it must be dangerous, for he said all sich as go there would have to make their wills first. Now, Miss Hopewell, wouldn't that look nice? a young lady like you makin' your will, as if you was about to die, or a-goin' to war."

"All associationists are engaged in a holy warfare, they are leaving the beggarly elements of the world, to enlist under the banner of king Immanuel, and bravely fight the battles of the captain of their salvation," replied Mary, with a queenly look and a strong effort of the will, but kindly directed to silence Nancy, and Nancy accordingly quailed before Mary's magnetism and was silent.

Charles soon came, and Mary met him as an affec-

tionate sister would a true brother. She had just been making the acquaintance of rather a low specimen of humanity, found it by no means edifying, and so was glad to experience the bracing magnetism of one whom she knew, and knew to be noble. They spent the balance of the afternoon in Charles studio, mingling spirit with spirit. In the evening their provident friend Nancy, who understood cooking as well as other things, and always meant the best she knew, whatever she did, called them out to a smoking supper. Charles would always have his Graham bread, but Nancy had warm biscuit this time, of the finest flour, expressly for Mary, and was chagrined that she preferred the brown bread.

"Do you take sugar and cream in your tea, Miss Hopewell," inquired Nancy.

"I would prefer a cup of cold water, if you please," replied Mary.

"O, if I'd a know'd that, Miss Hopewell, I'd a made coffee."

"O, no, I use no coffee either; water is my favorite beverage, I sometimes drink milk."

"O, well then, you shall have milk," and aunt Nancy bustled off to the springhouse forthwith, to get some milk. But while she was gone you might almost have heard her thinking:

"That Miss Hopewell's no great scratch—I know'd that though by 'ur dress—it's too short by a foot, and she lacks more 'an that of bein' a lady;" and as she thought this, she reached down for the crock.

At the supper table, the brother and sister gave their chat a greater latitude, and Charles observed that in his rambles last week he learned more of himself than he had ever known before.

"Amongst other things," continued he, "I learned that I am about to turn Shaker; and some of my good friends are distressed about it. Others say that

I am going to join the Mormons. - They declare that a Mormon elder has been lecturing me until I am fairly converted, and that in the fall of this year, eighteen hundred and fifty-three, I am going out to Nauvoo."

At the idea of joining the Mormons at Nauvoo, Mary and Charles and David laughed, but Aunt Nancy, who understood these things, or thought she did, looked very demure, as much as to say, "My good friends, it's only too true, and no laughin' matter."

"And besides that," continued Charles, "there is a pretty general impression, I find, that if I'm not already considerably crazy, I soon will be. They say that I read and study so much, and have such odd notions, that there must be something wrong."

"That," replied Mary, "was something like the conversation I overheard coming home. There were four fellows of them who came into the road just before me, and continued within hearing for more than a mile. I was compelled to remain in their company, for when I tried to pass them they spurred up, and when I tried to fall behind, they took it as leisurely as myself. They doubtless thought they were entertaining me greatly. I soon discovered that they were discussing the probabilities of Charles Hopewell's sanity, and the general opinion was that he would be crazy soon, if not so now."

The details of this edifying conversation, which Mary did not then give, ran as follows;—omitting, however, certain embellishments, which would be too flashy for these unpretending pages:

Says Jim, "I'll betchu twenty dollars 'at Charley Hopewell 'ill be crazy in less 'an two years."

"Well," said Tom, "if he's not crazy in that time, he'll be's crazy 's a 'loon, in ten."

"I'll betchu what you dare," said the third—they called him Jake,—“I'll betchu what you dare that

he's a little crazy now. He reads, writes, and studies nearly all the time. He don't work half the day. I'll tell you what 'tis, gentlemen, he reads at least one book clair through, every month of his life, and I s'pose he must write letters to everybody."

"Well, I never got any uv 'em, an' I'm dam' glad uv it," said Ike.

"How many books was that you said he reads through?" inquired Jim.

"Why, one every month, as big as Coldines' testament, or one uv 'is lawbooks," answered Jake.

"Goshins," exclaimed the other, "wouldn't that much readin' set my head to whirlin'? It makes it whirl just to think of it. When we git to Rude's I'm bound to have some more of that old rye. I'll tell you, gentlemen, if I was to read much, I'd haf to have plenty to drink to make steady with, and keep my sperits up." To this they all gave a hearty assent.

"I'll tell you what it is," continued Jim, "I've been to school but three months in all my life, an' I larnt more then 'an I've ever know'd what to do with since."

"Well," said Tom, "I've been to school more 'an that. I larnt to read, write and cypher as far as to the single *rule*;"—and here he gave a dignified and learned look—"and if any feller ken beat me calculatin' what a load of corn, or a side of meat, or a barrel of whisky comes to, I'd just like to see 'im at it."

"Well, as to that kind of calc'latin'," said Jake, "I don't know nuthin' about it, but I do calc'late that I'm a good hand at a side of bacon, or a barrel uv whisky." And at this stroke of wit they did some big laughing.

"Jake," asked one of his cronies, "they say you're goin' to git marrid, is't a fact?"

"Dam' stubborn fact," replied Jake, "but that's not what we was talkin' about." They had got to Rude's by this time, and all stopped. Mary mused to herself as she rode along:

"That gross being, in the form of a man, is going to get married to a wife nearly as gross, perhaps, as himself. It is sad for the race that such things must be; but they will be till the State advances education, and puts a stop to the manufacture and sale of intoxicating drinks. I am for the Maine law. It is disagreeable to have to live and mingle with such fellows, and be made the subject of their coarse remarks and vulgar criticisms. And whilst human beings are permitted to remain so undeveloped, and to make themselves so beastly, how much better it would be for the kindred to group together, and with mutual appreciation, enjoy each other. This is one consideration with me why the advanced should seek congeniality in association. And another is, that since in association there is economy, and in union strength, such as combine their means and efforts for their own, and the general good, would be enabled to operate more successfully upon the undeveloped classes."

But we must return to the supper-table. Mary thought the apple-pies and Graham bread excellent, and in saying what she thought, put Nancy into such an excellent humor with herself and her Bloomer guest, that she entertained sanguine hopes as to Mary's ladyship, and the good Coldines' sermon the next Sunday would do.

Early on Sunday morn'g there was a man seen riding along with a Buena Vista hat on, and rather countrified habiliments in every respect, as much as to say, "I'm the people's man." It was Coldines, on his way to the old log meeting-house; and the people saw him, and were on the *qui vive*, for they knew at once that Charles Hopewell would 'tech it,' as

they said. The word went forth, and the people came, and the good old house was full.

The sermon was a feast, as usual—a feast for reformers as well as for anti-reformers, and it would be a dull soul, whatever his faith, that could not find entertainment in the variety, and I might say, diversity and mixture of such a discourse. I need scarcely say what the text was, for, as a general thing, the preacher is not apt to stick to the text; but still, as this was a short one, I will read it: “Evil communication corrupts good manners.”

He gave, in a very satisfactory and conclusive way, the philosophy of association as it respects the relation of ideas and the influence of mind over mind. He then went on, as the manner of preachers is, to make the application. He urged upon his hearers the great necessity of seeking such association as would enable them the more fully and successfully to adorn their lives with a beautiful garland of Christian graces. This part of the discourse Charles and Mary were delighted with.

“Good association,” said Coldines, “is what we should all seek after. Secure this, and it will strengthen us in virtue, enable us to grow in grace, and speed us onward in the path to glory. But,” continued he, and his countenance began to lower, “there is another kind of association talked about now-a-days, and that sort I would advise you to beware of. There are, in fact, two kinds: the association *with* infidels and the association *of* infidels. As to the association which scheming men are dressing up in ribbons and roses to fascinate the lovers of novelty, and lead them on to ruin, it is, I need not stop to tell, a machination of the devil to extend and fortify the realms of his diabolical reign. “St. Simon and Fourier, a couple of crazy Frenchmen,”* began

* Finley's Prison Life, ch. 13.

the nefarious work of making bad association for men. 'Their disciples, Considerant and Louis Blanc, and others of equal infamy, have kept up the vitality of their doctrines in France, while a few renegades from Christianity, such as Robert Owen, Robert Dale Owen, George Ripley, and many more of the same clique, have contaminated the popular mind of this country ;'* and lastly, I understand that some of our *Western* infidels are aspiring to this highest pinnacle of human folly. Such association as this would destroy property, law, order, morality, break the marriage contract, annihilate the family ;—in short, pull up the very pillars of society, and erect upon the ruins of the once noble structure the palace of the devil, and gilded mansions for all his high priests ! Such schemes and such men, if we are not on our guard, may become as pestiferous to Christian society as were the frogs and lice to Egypt. They stink with the pestilential atmosphere of radicalism and the vileness of infidelity ; and as evil communication corrupts good manners, and as wrong is infectious, I warn you all to beware. Keep afar off yourselves, with your children and your friends. Shun such prowlers as you would the roaring lion, their master, for like him they are going about seeking whom they may devour. Then I exhort you not only to beware of the association of such men, but to beware of the association *with* such men. When I meet with such dangerous characters in the every day affairs of life, I recognize them so far as business requires, but no further. I shun them from a sense of duty, and entreat you all to do likewise. It will not do to encourage such fellows. You must put a mark on them, as the Lord did upon Cain of old, and treat them as outcasts. You must put them under the ban of a righteous indignation, treat them with a just

* Finley's *Prison Life*, ch. 13.

and christian contempt, and frown them down as pests of community."

And to give this Coldine bull of excommunication due force, he struck the board in front of the rude pulpit such a blow, that it danced the bible and pitcher both off on to the floor;—

"There," said he, "that Book—that good old Book—that Book of Books—that only Book, sound and whole as it is, after centuries of disaster which have overwhelmed all profane works in eternal oblivion, is a fit type of the soundness and integrity of the truth, as it is in Christ Jesus, and as I have this day declared it unto you; while that earthen pitcher, born of clay as it were but yesterday, broken as it now is, into a thousand fragments, is a fair omen of the fate which threatens all infidelity, and especially all schemes of association! Just in this way have they all gone to atoms, and always will! Let us accept the omen, my friends; it is but *reason and common sense* that we should!"

And here he gave a look of self-complacent triumph, as much as to say: "It was Coldines did it;" and there was unusual sensation for a country audience in the West; and all the people looked at Charles in such a way as to say, they would about as lief be the pitcher as him. But Charles, though almost alone so far as numbers were concerned, faced the staring bravely, and after the sermon was ended, he rose and stated that if the people would tarry for half an hour, he would bring the discourse they had just heard, under a careful review, and, perhaps, they would be able to detect some sophistry, inconsistency, and fallacy of statement therein. Charles insisted that but one half hour would be sufficient for this purpose. To all of which, Coldines promptly replied:

"The people wish to retire; they came to hear

preaching, and have no desire to hear anything else. It does not do to mix truth and faith with falsehood and infidelity. What they have already heard, will, by the blessing God, do them good ; but to poison it with an infusion of scepticism, would stupefy the intellect, irritate the passion, neutralize the blessing, grieve away the spirit, displease our heavenly Father, and do harm."

At the close of this eloquent sentence there were several groans of assent, and Coldines proceeded:—

"Besides all this, we must consider that this is Sunday, and infidels should not speak on the Lord's Day." And another volley of groans confirmed what the speaker said.

"Let us pray," said the preacher ; and all the faithful kneeled, and Coldines prayed, and prayed vehemently that the Lord would deliver his people from the wiles of Satan and the snares of the infidel.

Next they sung a hymn, and then followed the benediction, after which the people seemed entranced, and stood gazing at Charles ; but Coldines waved his hand toward the door, and the people retired, and many that day saw the hand of the Lord in the discomfiture of Charles and infidelity.

CHAPTER XVII.

MARY AND HER AUNT RUTH.

At Church that day, Mary met with a good old aunt of hers, and the greeting was warm and cordial. Aunt Ruth had never been so fortunate as to meet with her other self, and scarcely hoped to now, that twenty years or more had come and gone and left her still alone. Her face was plain, but her soul was pure, and her heart as warm as ever throbbed in woman's breast. She had a liberal education and considerable of native intellect, thought some, and was disposed to be liberal in her views. But her mind had been shaped in the conservative mould, and though she accepted some of the reform doctrines, there were others she deemed hideous. If the recently developed principle was not too unpopular and not too glaringly at variance with her early opinions, but such as could be coupled with what was to her "sound doctrine," she was pretty sure to take it into favor. But if it flatly and plainly contradicted the "evangelical faith," she did not hesitate to reject it;—for she was proud of her orthodoxy and her reputation.

She went home with Mary and Charles, and being warmly attached to them, older than they, and sure she could not be much wrong in her views, took the aunt-like liberty of telling them that she thought them deeply in error; she urged more particularly that they should have some care for their reputation. "You are losing all respect in the eyes of the peo-

ple," said she. "They say that you are wild, visionary, unbalanced; and some even of the better sort of people declare that you are getting crazy. You ought to have some regard for public opinion, more respect for the society in which you live, comply more fully and cordially with its requirements, be more like other people, and then you will be honored and respected, and loved. Otherwise you cannot be at peace, and without the kind regards of those around you, you cannot be happy. You ought to have more respect for your immediate friends and relatives. They have kind regards for you, and would be glad to see you stand high in the esteem of your neighbors; and more than this, they are involved in your social behavior. I can assure you, my children, that in bringing disgrace upon yourselves you grieve all of us. You should have a care for the feelings of your friends."

Charles and Mary listened with exemplary respect to all of this friendly counsel; and in reply Mary said:

"If the spirit of society were right—what it ought to be—then, indeed, should we be careful to stand in good repute; but, believing as we do, that society is corrupt, and its spirit false, we have but little regard for its censures. If society were to censure only the wrong, and approve the right, then to be unpopular in that society would be to wear the badge of error—the mark of Cain, as Coldine says; but while society, as at present, so often approves the wrong and condemns the right, we hold that to be true to ourselves as individuals of a race destined to become more and more exalted, we must often do that for which society will blame us. You know yourself, my dear aunt, how the idolatry of Fashion and Mammon prevails, with all the deceit, insincerity, pride, vanity, and calculating selfishness which attends the

sacrifice of humanity to these idols. No, we will not bow to these ugly images ourselves, and if we do not, the idolaters will throw stones at us.

"But beside this, there is another idolatry, and you must not, my kind aunt, think hard of me if I implicate you a little here. The sects, and those of old in whose footsteps the sects follow, have magnified an undeveloped man into the immense proportions of a god, and him they fear, cringe to, and affect to worship. They tremble at the ideal monster themselves have created, as though he were an actual being. With this idolatry we are not in sympathy, and would develop our fellow men into a sphere which does not demand the sacrifice of true manhood to save the soul. Society is in disorder; the relations of man to man are vicious; and these false relations of man to man and man to God we must strive to correct. Our efforts in this direction necessarily make us unpopular, but we shall be content to bear the rudeness of those we would fain relieve from the slavery of which they are not conscious. We must strive to awake them to a sense of their bondage, and then point out the mode of deliverance. It has ever been the fortune of the pioneers of human progress, to meet with resistance from the tardy, and suffer persecution from the stupid and interested. It was so with Christ himself, with Luther, and others in religion; it was so with Galileo and his successors in science; with Jenner, Fulton, Fitch, and a host of others in art. These have been called blasphemers, heretics, madmen, fools, and all because they were 'wiser than their times.' We are content to have such exemplars, and like them we will try to deserve all the opprobrium which mistaken conservatism can heap upon us."

"But still," said aunt Ruth, entreatingly, "you know the world will have its own way. It is no use

for two or three people to set themselves against every body else;—they only give themselves trouble and do no good.”

“We think,” replied Mary, “that the history of the world teaches us a different lesson. Every individual has his sphere of influence, be it great or small, and he should act in that sphere to the full extent of his energies. But further than this: if nothing is effected for the present, something may be for the future. The next generation may become better prepared for the reception of truth, and it is but meet that we apply the filter, and, as far as we can, separate the clean from the unclean,—and ask our brethren to do the same.”

“You talk of going to association, and that surely would be folly,” replied the good aunt. “People are too selfish to carry out such a scheme of society, and you will find it so. They will quarrel with each other, some will leave, the rest lose their enthusiasm, and the project will be abandoned.”

“I agree with you, aunt,” replied Mary; “there are few who are not too selfish to realize association, but we must not judge all by the great mass; or if the many are not ready for a high career, we must not rein back the few. Those only should attempt an enterprise of the kind, who find themselves utterly out of place in the general warfare, individual conflict, and spiritual degradation which abound in society as it is. None should pledge themselves to each other as brethren for so noble an end as that which association proposes, except such as feel that they are kindred, and have confidence in each other. In such a brotherhood no lasting or dangerous discord can ever spring up. In fact, although associations have for the most part heretofore failed, there has been far less quarrelling than is generally supposed. In the Wisconsin Phalanx there was little regard had for the quality of the social material of which it was

composed, and yet we are officially told that there never was a quarrel amongst the members up to the time that dissolution had become evident. Whether there was afterward I do not know;—the Phalanx dissolved, but *speculation* was the solvent. Other associations have fallen, and the cause of failure is to be found in the bringing together of discordant elements, and the baiting of capital.

“It is a common remark, I am aware, that the women will quarrel in the kitchen. If this is necessarily so, woman should blush. In our large hotels the boarding of hundreds is a unitary affair, and yet whatever quarrelling may be done in the kitchen department does not prevent the extensive and commodious arrangements there made for prompt and economical operations. In Paris it is a common thing for the elite and noble to quarter upon some hotel as a place of residence; and here again there is unity in all that pertains to procuring and preparing the food;—it is there as it should be in association. Now it would be a sad thing if an association could not do what is done every day in the hotels of Paris and New York. I sometimes fear that women are not as well prepared as men for fraternal association, but if a unitary domestic department in a community could not be conducted for women’s quarreling propensities, I should not recede from the field of reform, but, if possible, redouble my efforts for the elevation of woman.”

“Well,” said aunt Ruth, “even if you get along with your unitary kitchen, still do I think that it would be wrong to adopt such a domestic policy. Each family is a whole, is an orb in the humanitarian firmament, and should not blend with others in the social system. In your association the family will be destroyed, and I should think that there could be no sadder catastrophe than this.”

“Oh no,” replied Mary, “you misapprehend the

nature of association. You urge the sovereignty of the family against our social plan, as some others urge the sovereignty of the individual. Now, so far as the individuality of the one man or of the one woman, or the individuality of the one family is concerned, the social conditions which we propose are far superior to those which now exist. My true individuality can only be maintained when I have within my control such means as are essential to the development of my true womanhood. Without the free use of such means, my individual sovereignty is a mere name. To surround me with such social conditions as make the choice of evils a necessity, and then tell me that I am self-sovereign, because I am at liberty to choose, is to insult me in the utterance of a palpable falsehood. Now, in existing society, I cannot,—at least the great mass of my sisters cannot, obtain such control of the means of life and development, and hence they are not individual sovereigns, but an aggregate of slaves. It is just so, too, with the great mass of men. They cannot obtain wherewithal to develop their manhood without first making a sacrifice of manhood itself.

“What is true of the individual is true of that little coterie of individuals which constitute the family. Without the control of ample means for the enjoyment of happiness, the true end and aim of familism cannot be attained. Take a family, noble in spirit but poor in purse, make it dependant upon the caprice of a selfish employer, as employers generally and necessarily are, and the very nobility is wrung from its spirit, till the soul is as shrunken as its purse. The spirit of the family is gone, and there is nothing left but the toil-worn body. Now, we intend that the very contrary of this shall obtain in association. We design that the individual shall have a soul, and that the family shall have a soul.

“We hold that the union of one man with one wo-

man for life, is the eternal and immutable decree of Nature. We would maintain this twain made one, and their offspring, a family individuality distinct from the balance of the race. They would have their own separate apartments, and furnish them at their own expense in their own way. They would have their own fireside, their own family communings, and thus, my dear aunt, you see we would not annihilate the family nor take down its altar. What we ask is, that individuals observe the requisitions of family and that the family observe the requisitions of *fraternity*. I almost fear, aunt Ruth, that you leave the element of fraternity out of your social calculations. This is the great error of society as it is. True fraternity is disregarded as far as possible; and so far as it is necessarily recognized, it is greatly perverted.

"I am a member of a family, and have brothers and sisters; but I find kindred spirits elsewhere, and these, too, are my brethren; I find these and am attracted to them by the fraternal impulse, and it is but proper that I should obey the law. We may labor for the means of life as well with our brethren of the community as with the brethren of the family. Why should we not? We might habitually partake of the bounties of the table with one class of brethren as well as with the other. Why not? Clothing is necessarily individual even in families. The act of purchasing or producing the material therefor in an association should be fraternal; making for minors and parents and supplying their share of the purchase money would be a family affair; the paying and making for others and all the wearing would be individual.

"I need say no more. I trust it is plain enough that we aim to give the fraternal element its natural and proper place; and in doing this, we do not necessarily subvert individuality either in the person or the family, but, on the other hand, assign them

their true place. The individuality of the person has its proper orbit to move in, and to go beyond which detracts from its own integrity. The family has an individuality, peculiar to itself and its province should be sacred. Fraternity has a sphere of its own, and if permitted freedom of action therein, its integrity will be in perfect harmony with the integrity of the family and of the individual.

"That there may be such a thing as discord in the brotherhood of an association, is no reason whatever that fraternity should not be promoted otherwise than by the selfish and half way modes of existing society. There is discord in families, and yet the family must be maintained intact. A true family would not quarrel, neither would a true brotherhood, and we should aim at truth in these things as far as practicable. The dissevering of the race into its individual elements, as contemplated by some of our brother socialists, is nothing but a chimera. It necessarily overthrows the family and the brotherhood. The solidarity of the race is undeniable. Individual is linked with individual, and family with family. A magnetic chain binds one to all and all to one, and there can be no such thing as practical disconnection. The family must exist and also the fraternity, and in no wise does the latter conflict with the former."

"Well," observed aunt Ruth, "even if it should be as you say, about this, I don't see what you want with anything better than the Gospel. If you would only live up to that, you would be happy enough without association. If your new plan of life is not as good as the one laid down in the Gospel, you would not gain but lose in adopting it. If it is better, you cannot carry it out, for it seems that Christians cannot or will not live up to the gospel precepts. But I am sure you will get nothing better; and I am sure, too, that you can do no better than just to take this book"—pulling the Testament out

of her pocket—"and let these associations alone,"—looking towards Charles' manuscripts.

"As we interpret the Gospel," replied Mary, "we claim to have nothing better. The spirit of love and fraternity therein inculcated is what we desire to realize. The Church falls far short of this, and why? Have you ever looked into this, my dear aunt? You admit that the gossellers do not exemplify the Gospel, and yet may be sincere in their professions, and strive to do the best. They fail, and there is a cause for that failure. Now, what is it? If it is to be found in innate depravity, Christ was foolish for giving laws and precepts which the very constitution of his subjects prevent them from obeying. These precepts of Jesus may be carried into practice, and that this is not done in the Church, is because the members are subject in every day life to the vicious influence of corrupt social conditions. The chief wrong in these conditions is individuality and isolation in connection with the acquisition and ownership of property. Out of this isolation and exclusiveness grows antagonism, and out of antagonism amongst mankind, who should be brethren, proceeds all manner of viciousness and corruption to develop diabolism and drag down the spirit.

"In society as it is, the main sweep of individual endeavor is to the gathering of pelf. Whatever does not contribute to what is called 'getting along in the world,' is regarded by the great mass as not worth caring for. I have noticed this sordid spirit particularly in the patrons of our common schools. The great majority have no higher ideal of education than its practical uses in the fashionable and business affairs of life. There is a difference in this respect in different districts of the country. One wants his son to learn arithmetic, so that the storekeeper can't cheat him; and if his daughter is to study the same branch there is no other conceivable reason than this

mercenary one, why she should. But others, with more of vanity and less of mammon in them, prefer the showy accomplishments of fashion to the business substantial of mental acquisition.

"One has no higher idea of life than 'getting a living,' and getting a living has no higher meaning than getting plenty to eat and wear. It is true that some think about salvation, but this is more particularly a matter for Sunday; for if attended to through the week, it is put in between times; and when business is pressing prayers are cut short, and grace said in a hurry—by some. There is a catechism which some such have committed to memory 'in the days of their youth,' and now look back to the drudgery of the task, that it is all over, with a great deal of satisfaction, and that catechism asks: 'What is the chief end of man?' and answers: 'Man's chief end is to glorify God, and to enjoy him forever.' It would suit the practice of many better to read thus: 'What is the chief end of man?' 'Man's chief end is to make sure of enough to eat and wear, and to enjoy it as well as he can.'"

"This reminds me," interposed Charles, "of a striking illustration I had the other Sunday, of the grovelling spirit which pervades society. As I was coming from the late funeral, I heard a friend of the deceased say: 'It's a pity Pauris died, he was gotten rich as fast as a feller could.'"

Mary resumed: "The circumstances of life unnaturally, but legitimately, lead men into this base estimate of the true aims of life, and impel them onward but downward in the general current of unmanly endeavor. This is a social and moral necessity of things as they now exist.

"Amongst such as have a plenty for their natural wants, and those who affect to have, there obtains what seems to them a higher ideal, and they pompously strut out its actualization. Their catechism should

read: 'What is the chief end of man?' 'Man's chief end is to dash through the world with a great deal of rattle and show, and to enjoy respectability forever.' This, too, is in the Church. It grows out of ignorance and the false relations which obtain between man and man, and can only be remedied by true education and the establishment of true social conditions. These evils we see and deplore. We will not do as the Church,—court them for self-preservation and personal ease and comfort. We will not attempt the remedy by trifling with the twigs and branches of the wrong; we will go to the base and tear up the tree of evil by its roots. Remove the cause of wrong and wrong will cease. That is our aim. Create the circumstances of fraternity and fraternity will be a spontaneous production. Create the conditions of love for the true, and love will gush forth a perennial spring of present and lasting happiness. In this way only can true Christianity, or as I should prefer to say, a life of truth and love be realized.

"Enlighten the intellect, burn selfishness out of the soul, and men would not be content to remain in isolation. They would not, as now, think of carrying the Gospel in one hand, and the instrumentalities of exclusive wealth in the other. They would not only *know* but *feel*, that the two were at variance, and in acting up to the aspirations of a regenerated and sanctified nature, they would—well, aunt, what would they do?" "Well," continued Mary, "we can only decide this by ascertaining what, as history informs us, such have already done. We all know of a little band of socialists that lived about eighteen hundred years ago. They sold all their possessions, brought the money and laid it at the apostles' feet. When people got religion in those days it had some effect; there was warmth in it, and it made the soul burn with love, and so sold a thing

as selfishness had no abiding place in the heart of him that was 'born again.' Faith, too, had power in those days, for *'all that believed* were together and had *all things common*. They sold their possession and goods and parted them to *all as each had need*.'

"It is something like this we are aiming at; and you must not blame us, my dear aunt, for trying to *live*, rather than merely *profess* the truths of your favorite book. This example was given,—it took form spontaneously as a foreshadowing of what the whole race would realize in the far off future. Our exemplars are worthy of imitation, and we are not ashamed to follow as nearly as we can in their footsteps. They fell into communism because their manhood was developed by the operations of the spirit, and selfishness eliminated in the development. The reason the existing Church prefers isolation and antagonism, to fraternity and harmony, is because the spirit no longer operates. Manhood remains undeveloped and selfishness prevails in the counsel of the soul. In the mention of *soul*, I speak of the individual, for the Church is a body without soul; and so sure as dead bodies decay, so sure will the cold and lifeless Church crumble to dust and drift away before the sweeping winds of heaven."

Disconcerted either by Mary's arguments or her calm, quiet, but triumphant manner, the kind old aunt made no further objections, but only expressed her regret to Mary and Charles, that their case seemed so hopeless.

"It is not hopeless," replied Mary; "we are Hopewells; and I trust that for your own happiness, my dear aunt, you will not indulge uneasiness or concern on account of our opinions and purposes. You think us in error, but I know that you believe us honest in what we believe and intend. Why not consider that inasmuch as our minds are differently constituted, and education unlike in many respects,

we may all look at the highest subjects to which we can address ourselves, and see them altogether in a different light, and that one is as likely to be wrong as another? We cannot all be right, and there is no one of us, doubtless, but entertains much error. But while we are thus fallible, we should endeavor to be sincere and candid; and one may effect good in one way and another in a different way. We do think, that under such considerations, all our friends who differ in opinion from us could afford to be charitable. As to Charles and myself, dear aunt, we are bound to you by the ties of blood relationship,—there is, indeed, an affinity in the native quality of your mind and ours, and we have mutually loved, and for what we deem errors of opinion, we should not condemn but pity rather, and still love.”

“O, I did not mean to blame you,” said aunt Ruth, earnestly but affectionately, as a tear started to her eye.

“O no, I know aunt, that you are indulgent; but how hard it is that such differences of opinion must keep our souls asunder!”

“There is by no means, a full gush of sympathy,” said Charles, “but there is attachment still, and the bond of union is early affection, earnestness and sincerity of purpose, and a broad scriptural mantle of charity.”

And though there was diversity of opinion there was some real communion of soul with soul, and the womanly hearts of Mary and her aunt throbbed with mutual kindness. It was now time to retire, and the devotional aunt Ruth did not fail to offer up a silent but fervent prayer for the deliverance of those she almost deemed her own children; and Mary and Charles in mental response, unconsciously invoked by an impulse of their inmost nature, a blessing upon the declining years of their kind and affectionate aunt Ruth.

CHAPTER XVIII.

CHARLES AND THE WARRENITE.

The next day Charles was visited by a friend who claimed to belong to the school of Warren. Socialism was of course the theme. The visitor objected to Charles' idea of association, on the ground that a constitution and by-laws would be necessary.

"Language," said he, "is such an imperfect medium of thought, that one of your people will interpret the constitution one way, and another in a different way; you will soon get at loggerheads about what your laws mean, and your fanciful ideal of brotherhood, will be sadly marred in the actualization."

"As to that," replied Charles, "we are both indebted to the English language. You take *five* sentences of it with which to announce your general principles; I detail more, and take *fifty*. Now I should prefer the fifty, since they would make my plan of society more definite and understandable than the five would yours.

"Your school," continued Charles, "certainly gains nothing by narrowing down its basis of operations to five written propositions. One of your expositors after having written seventy pages on one of these propositions, and over two hundred on another in connection with the first, has charged as misapprehension, an understanding of the limit of individual sovereignty, as inferred from his language by several

of his readers to my certain knowledge, and two of his critics. Now if it be so easy to misapprehend the principles which lie at the basis of this plan, after volumes have been written in exposition of the same, why object to a constitution upon the ground that it may be differently interpreted? You recognize certain principles, without which you say your plan cannot be realized. If the doctrine of individual sovereignty, which you claim to be, if possible, the most important, is so difficult to be understood; and if individual sovereignty, as you say, cannot be fully installed without a practical recognition of the cost principle, why then it is a radical necessity that these principles be understood—announced and explained as they are in English. If an article of ten sections in a social constitution should define each of these principles, and as many by-laws point out the method of their practical workings, I do not know why such constitution and by-laws would not answer the purpose as well as the several volumes which seem so necessary, and then fail to give clear and definite ideas of what is meant by the five propositions of the ‘Science of Society.’

“I must think that your school is, in this respect, a little like two or three of our modern sects. They deny creeds and declare that they are not sects, and yet they have actually as definite a system of believing as those which have written creeds; and what is worthy of note is that these same no-sects, taking the Scriptures only for their guide, differ as to what the Scriptures mean, and are as hostile to each other as if they had written declarations of faith. We all learn pretty definitely what their several notions are; and how? simply from their writings and preachings. Although the creeds are not formally written, they have them, notwithstanding, virtually and practically. It is just so with your ‘equitable villages.’ They

have no constitution formally written, but they have one practically, nevertheless;—and if we have a creed, I don't know but we may as well write it out by articles and sections.

“We have our principles, without which we think true association cannot be realized, and we only ask to express them more definitely by greater amplification than five short sentences would be. We would prefer ten or twenty times five. This might enable us to dispense with a volume or two on the practical details and philosophy of our scheme. A true constitution would be an expression of the unanimous voice of all; and the by-laws would be a guide to the efficient and orderly transaction of business, and in all this there would be no sacrifice of real liberty.”

“Your close combination,” replied the other, “will not work. To be perfectly harmonious, all interests must be perfectly individual.”

“That is impossible,” responded Charles; “there can be no such thing as perfect individuality in human interests. If you and I instead of owning in partnership a horse which both of us want to use, you own him entirely, and I use him half the time, paying half the expenses, as Warren has it, our interests are not perfectly individual, unless you can manage so that the horse will be one thing for you and another for me. Evidently if I overwork the animal, or founder him, I unfit him for your service and throw you behind hand in your work. I must say, my friend, that this notion of a disconnection and perfect individualism of interest is all nonsense. There can be no such thing except in the imaginations of men. The solidarity of the race is God-made, and no man, men, nor school of socialists can set it aside. Individuals have connection with each other in their business relations, and always will have, and it is for us not to

dissever interests and promote selfishness at the expense of fraternity, but to determine how this business relationship shall be one of harmony, and not as it is now, one of discord."

"Well," said Charles' friend, "we have at least this advantage over you:—we have the management of our own property affairs, and no unworthy business agent can run off with our money, or in any way embezzle the funds of the association."

"I may not be as well informed," replied Charles, "as I should be in the history of the various associations which have sprung up since the general agitation of the social question, but in these I have not heard of any losses whatever by the dishonesty of business agents. There have been losses by imprudent management, but none by dishonest management. I have never heard of any losses of the kind in any of the communities, except in the Union Villages of the Shakers near Lebanon, Ohio. A vulgar unprincipled man by the name of Sharpe defrauded them of a considerable sum, and almost everybody knows of Sharpe and his swindle. Some of my more intelligent neighbors assure me that there is great danger of fraudulent operations of this kind in association, and to prove it they tell me of Sharpe. Not confounded by this, I give them a list of associations and communities, many of which have long been in operation, and ask them to instance another example of fraud, and I have not found any one who could do so. Now, all this bugaboo about losing property in association by fraudulent management, arises from an intimate practical acquaintance with the dishonesty which prevails in existing society, and without making an allowance either for men or conditions; the shaving and cheating propensities which at present prevail, are transferred by the uninformed mind to the men and management of association. But his-

tory is on our side here, and more potent with the most of persons than logic, and to that do we appeal.

"Men are losing every day by the mismanagement and dishonesty of partners, and yet men are entering daily into commercial firms and other partnership establishments. Yet if we talk of association, our kind friends, concerned for our welfare, tell us that somebody will run away with our money. It is, however, but natural that those who are opposed to the movement should make some sort of objection, and this is as convenient a one as could be used."

"I do not approve of these commercial combinations," replied the other, "any more than I do of association."

"I am aware of that, but the very fact, notwithstanding the disadvantages and losses incident thereto, that men will fraternize in commercial and industrial affairs, charitable institutions, public improvements, &c., &c., should, I think, be taken as evidence of the associative tendency. This instinct of our nature may lead either to evil or good, and it is but wise that we study it, find its proper sphere, give it full freedom therein, and then will good only attend its manifestations.

"You spoke of the advantage of having the business control of your own property. In this I think we have an advantage over you—that of consistency. We acknowledge connection in the business affairs of men, and we live up to our faith; you declare for disconnection, and yet there is in all property interests an inter-relationship which you are compelled to recognize in practice. You must put your neighbor under surveillance to satisfy yourself that he is prudent and honest in business. You must examine Mr. Storekeeper's books, and see that brother Shee-

maker and his neighbor Joe Blacksmith are not too profuse in the issue of labor-notes. If my individual sovereignty is to be outraged by meddling with my business that brethren may visit the penalty of wrong doing in one way, might it not answer quite as well to modify a little the plan of meddling, and also the mode of visiting the penalty or applying the remedy. There is one thing I am sure we would gain, and that is consistency;—the practice would correspond to the theory."

After some further discussion and friendly conversation, the visitor left, well satisfied that his own scheme is actually the "science of society."

CHAPTER XIX.

THE PROMISES OF ASSOCIATION.

Shortly after Charles' Warrenistie friend had departed, Amelia, a friend of Mary's, came in, and as the discussion of social doctrines had been fairly begun, Mary, Amelia, and Charles continued it. Amelia was a married woman, with three children pretty well grown. She deplored isolation and its evils, and was a socialist by a necessity of her nature. She had studied the subject, formed her ideal, and was eager to attempt its actualization. She and her husband were ready for association.

Mary observed that the social scheme had solved for her the problem of woman's rights. "In the order of society which social enterprise would establish," said Mary, "there may be perfect freedom, and woman may sustain her true relationship to man. This is what it seems to me never can be in existing society, lumbered as it is with the awkward and unwieldy machinery of political organization. 'The world is governed too much,' and as it advances, should be, and will be governed less and less, until statutory law is practically unknown. Then will the social body have a living soul to which the members will be obedient and the movements harmonious. Political government is phenomenal; it pertains only to a certain stage of humanitarian development; it is destined to pass away, and until it does so, there

will be wrong in the premises, and woman must be content to suffer her share. It is a necessity. Delicate and refined woman does not choose the sphere of politics, and she never will do so. She may, however, be driven into it by the ambition and masculine aspiration of a few of the sex, together with the drill and despotism of party. In association it will be different. In the social community there is no violence in anything that pertains to suffrage or legislation,—there is no coming in contact with vile characters as there would be in State or national politics. Hence perfect freedom in association, in all that belongs to the administration of its government, may be accorded to woman without fear of necessitating her precipitation, by the force of false circumstances, into a sphere of action for which she has no taste or attraction, and in which she must peril her purity and innocence. She will be enfranchised by the common consent of all, and there will be no misgiving on the part of her brethren or herself as to the consequences.

“It may be long before the political accidents of undeveloped society will pass away, that woman may find relief from the wrongs which pertain thereto, and enter into a full fruition of a just and reasonable liberty; but even now, with the rights of conscience guaranteed and guarded as they are, it is in woman's power to release herself from the thralldom of existing institutions, social and political. This is true at least so far as such thralldom is peculiar to the present condition of her sex. She is shut out from employment in society as it is; in association the fields of labor will be free. If woman does find labor in isolation, she is compensated with a sparing hand; but in the labors of the community her remuneration will be the same as man's. Kept out of employment, or driven into the drudgery of the worst paid toil;

woman is made dependent on man for the means of a comfortable living, and then she falls a victim to his licentiousness. If she escapes as lover she is sacrificed as wife. She has no power to remonstrate; but open up the channels of labor, compensate her equally with man, and she is in circumstances of independence which will enable her more efficiently to protect her own chastity and demand a decent regard for purity in the habits of men. Woman will not be bound up in a true association as now, by the formalities of fashionable society, and may exercise greater freedom, as is her right, in matters of courtship. And lastly, in all that pertains to education woman will be the rightful peer of man. With these advantages in association the taxation of her property by the State, without representation, will work no practical wrong to her, and thus, as I said, by resorting to association she redeems herself from the slavery of society as it is. Association is her refuge and her hope. When I look at the advantages of such an enterprise, I do deplore the ignorance and selfishness which stands in the way of its realization. Woman seems to be tardy and backward here, but she is waking up, and must yet see the true mode of her emancipation."

"I have seen it for years," said Amelia, "and the contemplation has pained me, for I saw no chance for its practical adoption. There has been so much ignorance, unconcern, apathy; but now that an opportunity has offered and I am able to give my little aid, I would gladly see the enterprise go on. I am eager to realize something better than is to be found amidst the wrongs of isolation. I have been weighed down with care, anxiety, and drudgery, till I am not what I once was. My ruling affection is intellectual; my aspirations, I think I may say, have always been worthy of a human being, and my hopes were once

sanguine, but fell experience has at times almost made me despair. Without much property and unable to hire help, I have had to support the drudgery of the kitchen, and the care-taking of my children. Instead of living up to the aspirations of a human being, I have had to be a work-brute; and when one is exhausted, body and soul, in menial service, the tendency is toward beastliness, and nothing else can be made of it. Association will relieve this care and anxiety, and drudgery, and these brute-tendencies. It will enable us, by sisterly helpfulness, to live worthy of ourselves and the ideal of true womanhood. And in this tendering mutual assistance and laboring with each other in fraternal interest, we will develop a spiritual sympathy which under circumstances of isolation can never obtain. Our interests being harmonious the conditions of fraternal sympathy are established, and happiness such as earth has seldom known, will bless us all. Love will be a spontaneous offering to fraternity.

"The drudgery, exposure, and mental inquietude of life in isolation are fruitful sources of physical depression and ill-health. Association will remove these causes of disease, and the physical vigor and general good health of the inmates will be greatly promoted. We might have a 'Water-Cure' and our physician near. By these means we might attract sojourners among us who should come with ill-health and go away restored;—taking home with them a better idea of humanity than they brought.

"The industrial arrangements of association will relieve us from the tortures of crushing toil and harassing care, and the economies will give us time and means to qualify ourselves with mental culture and the acquisition of knowledge, to enjoy communion with God and ourselves. We may aim at the highest spiritual development, and adopt such means as

seem to us calculated best to promote the end in view. There we may cultivate the whole mind, adopt the principles of true education, and bring up the young in the way they should go. Education, as thorough as it can be made, may begin in youth, and be carried on through life so as to develop manhood and womanhood into the beauty and nobility of their native proportions. We may cultivate whatever in science, art, or literature we feel attracted to; and when the pecuniary basis is well established, we have only to consult our own legitimate tastes, and turn to the means of their gratification."

"We must not be too sanguine in our anticipations," said Mary, "but still, what you have said is true, and all that is required is *prudence*, to consummate it all. One thing I should rejoice to see in an association, would be an observatory with a good telescope and astronomical instruments. It would be so grand and elevating to look away into the starry heavens, and contemplate the Creator through the immensity of his wonderful works! Some might qualify themselves for service to the science, but I should value an acquisition of the kind more for its moral and spiritual influences.

"We might make geological tours, and in this way form a practical acquaintance with that wonderful book in which God has written the natural history of the earth. We might collect the fossil relics of those ancient beings which had our world all to themselves so long before man made his advent as the subduer of earth. Such a collection of specimens, as the result of our own energies, would be a treasure with the values attached thereto, not only of science but of fraternity.

"We might occasionally call to our aid other priests of nature than our own, and learn from them

the revelations of the spirit. Science, shorn of its moral teachings, would have no great charms for me, but in flashing upon the soul the grandeur of our God, it becomes enchanting.

“Healthful and nourishing food would be provided for the social, moral, and intellectual cravings of the mind, and it would ‘grow in grace,’ and attain to the ‘full stature of a man.’ Acquisitiveness, deprived of its morbid aliment, would dwindle from a monster to a natural being, and no longer curse the earth with its merciless extortion.

“The benign influence of true association would not be confined to the inmates, but would pervade society without. It would be a light kindled on the hill-tops, sending its gleams into the darkness around.

It would teach by example and also by precept. It would establish a press, and according to the measure of its capacity freight its messages to the people with wisdom and love. It would be a home for the missionaries of reform. Their families would have an abiding place in the association, with opportunities for labor and with a fair compensation, and thus the self-sacrificing reformer would be free from anxiety as it concerns either present or future wants. Reform-teaching should be made free to the people, and this can be done as a general thing only by association. Charging so much per head for a lecture is abominable, although at present often a necessity without which the lecture could not be given. The commercial spirit of the times should be taken into the reformatory movement as little as possible, and without fraternity of effort, so much money will have to be demanded for so much talk. The truthful who have truth to give rejoice to tender it ‘without money and without price,’ and circumstances should be such that they may do so. Association for noble purposes will consummate this. It may go further, and

take worthy young persons of both sexes, qualify them for usefulness, and send them into the world as apostles of truth. Much of all this, however, could only be done when the association is placed on a firm pecuniary basis. I am sure that the nineteenth century will witness the fulfilment of this day-dream. But we must not be in haste. We must fix our eye upon the *end*, and move forward steadily and surely toward it, turning neither to the right nor to the left."

"I am convinced of the correctness of your remarks," replied Amelia, "and shall be as patient as any one through all the intermediate stages of the enterprise. I look at it in this light, that I may as well be calm and deliberate, for unwise haste in too many of us, might defeat the end so eagerly sought, and isolation still would scourge us. I long for association for my own sake and my children's, but more particularly for theirs. The worst season in the rearing of my family is over; our property affairs are now in a prosperous condition, and so far as my husband and self are concerned we could get along the way the world goes, but we want advantages for ourselves which association will furnish, but which we can not have in isolation. We might be content, however, with our present lot, were it not for the future uncertainties which we know to be in reserve for our children. We may have plenty to eat and wear, and procure it with reasonable effort, but the case may be different with them. But if they should not fail in obtaining a sufficiency, they may have to purchase it at the expense of their noblest aspirations. This is a thought which I cannot bear. That my children and the rising generation may live true to themselves is the great reason why I long for the adoption of better social conditions. I would have such conditions as

would insure success to virtue, and not to the want of it as now. It is for this reason, and with this view, that, if I had thousands of dollars, I would still be as anxious as at present to participate in the social movement. I should wish to assist in the enterprises, and would be glad to use all my means to insure its immediate success and establish it on a firm basis. I see how transitory riches are. The same family seldom retains great wealth through many generations;—rarely more than three or four. The beginning of a wealthy family is only too apt to be niggardliness, and the end of it dissipation. Reaction must follow unnatural action, and meanness at one end corresponds to meanness at the other. A superabundance of wealth without the moral principle to use it, but hastens the fall of pride as it did the overthrow of Rome. Those who are gathering wealth for their children, or already have it, and think that all is well, are deceiving themselves. Unless they can succeed in infusing into their offspring equal or greater greed than their own, they run the risk of furnishing the means and occasions of dissipation and idleness. If they inspire the devotion of Mammon, they furnish in their bequeathed wealth, not the means of happiness, but of harassing care and soulless money-making. But since it is so often the case that the indigent child, by industry and tact, appropriates to himself the wealth which falls to the rich one, and becomes a man of influence and honor, while the other becomes beggared and worthless,—it is no surety against the evils of poverty and want to heap up wealth for our children. In society as it is, the getting of property is a game, and the craftiest and most unprincipled player gets the most. Such wrongs should be done away with. All good people should labor for their extirpation. If I cannot contribute to their destruction, I wish at least to see

my children placed as far as possible beyond the reach of these influences."

"Your remarks," observed Charles, "remind me of certain objections which are made to our social policy. Some say that to give capital no interest will keep monied men from entering, while it will entice the penniless merely to prey upon the benefits of other people's capital. I answer them by saying that such as are too selfish to share with their brethren, would be too selfish to be my fraternal peers under any circumstances, and that I do not wish to offer inducements to such to enter into a social enterprise with me. And as to the intrusions of such as would enter only to reap the advantages of other's capital, I answer that as *'guilt will out,'* so will *motives*, and that it is no very difficult matter to understand the symptoms."

"I am acquainted," replied Amelia, "with six or eight persons, each of whom is worth *thousands*,—not many thousands, of course, and yet they all desire association upon the principle of no interest to capital, and will enter the first opportunity. A part of these will do so for their own immediate good and the exemplary influence which such an institution would have upon the social tendencies of the age. The others are actuated by the double motive of good to themselves and the rising generation. Besides these, I am acquainted with others without funds, whom their brethren with capital would take into cordial fellowship upon equal terms with themselves. They are well assured that their moneyless friends have the right spirit, and are aiming at the true ends of humanitarian being. The selfish, judging by their own standard, would of course impute selfish motives, for such cannot conceive that men may be disinterested. But it is, nevertheless, possible for us to ascertain what the essential germ of any one's

nature is, and if this gives promise, as it may, of a gradual development into the fair proportions of manhood or womanhood, we may cultivate it for the beauty of the flower, and the richness of the fruitage. An institution of the kind could not undertake the cultivation of any kind of a germ, for that would be to throw away its energies, and defeat the end of its existence.

"But," continued Amelia, "to return to the reasons for wishing to see the success of association, I would instance the better facilities it would afford for congenial marriages. In society as it is, this is almost wholly a matter of chance, and but few are happy in their connubial relations. Nothing pains my soul more than to reflect how many chances there are against my own children, should they remain subject to the uncertainties of existing society. My daughter, impelled by the warmth of her affections, links her being with that of another, who for the time reciprocates her attachment, and they are partially happy. But they are essentially unlike; a year or two serves to develop this; the sanctifying influences of innate congeniality never were there, but affection itself is now gone, and shall the daughter I love be compelled to live in habitual prostitution with one whom society and the law call her husband? Must she pollute the temple of her soul, and under such circumstances borthen herself and the race with inferior offspring, and all because the moral sense of society is too gross and besotted to perceive the soul-destroying wrong? If I could curse the wrongs of society and of the law for anything, it would be for this. But as you said, Mary, I will be patient. I will not revile, but labor to remedy. My hope is in association. There will be more congeniality there than the advanced generally find in isolation. If the association should become a

numerous one, or if such institutions should multiply, and the unmarried generally form an acquaintance with their peers in other associations, there would be every opportunity for the suitable mating of such as would live up to their destiny.

"There will not only be better opportunities for proper matrimonial alliances, but for better conditions under which to fulfil the duties of maternity. Under existing conditions, the rich mother is debilitated amidst idleness and dissipation, and is unfit to become a parent. The poor one is worked into a brute; and though the circumstances of the 'middle classes' are better, yet even here the mother has her distracting cares, feverish apprehensions, and often oppressive toils. In association the distraction of care will be gone, as well as the jading influence of labor. There will be no apprehensions about the bread and clothing of the future. The mind of the prospective mother, surrounded by harmonious circumstances, will be calm and quiet. Her conditions will be those of unmixed hopefulness. She will have the means and opportunities of a high spiritual culture, and while she develops her own womanhood, and out of the benignity of her nature dispenses happiness upon those around her, she may usher into being a humanitarian germ as a promise of the future, and a blessing to herself and to the race. The laws of hereditary descent are well known to exist, and we should be diligent to study, and careful to observe them.

"I may be an enthusiast, but I regard socialism as the converging point of all true reform. Of the present humanitarian efforts, *education* is, however, the greatest. The field of its operations has greater breadth than any other. The youth must first be disciplined;—this lies at the basis of all—is the most momentous in its consequences. Until this is achieved

there is no chance for improvement; but discipline well the mental powers, and then may theological reform remove the shackles of the old theologies, and leave the intellect at liberty to search out the true conditions of mental freedom and spiritual progress. But practical socialism alone can achieve this freedom and open up the pathway of progress. Social reform, in all its various branches, is the means of human redemption. The bird that is tethered cannot soar toward heaven, nor can the soul that is fettered. To the advanced, association is full of promise. Fraternity and harmony must triumph. Just so sure as men are noble in their native aspirations, just so sure must isolation and its scourges be abandoned for the truth and beauty and harmony of fraternal union. Much that I say may seem visionary, but you know, my friends, that great realities are generally visions first."

Charles and Mary fully responded to all that Amelia had said, and they all three sat for awhile in silent communion of soul, and then Amelia returned to her family.

CHAPTER XX.

CHARLES' MISSION.

DURING Mary's stay the mysterious socialist made herself and Charles a visit. How well he conducted himself, how manly was his bearing, and how lovely and intellectual were Mary's manner and conversation, I do not design to tell, for which I trust the reader will pardon me as well as for the concealment of the visitor's name.

After the enjoyment of a "feast of reason and flow of soul," in a conversational prelibation of the "good time coming," they all three went on a visit to the little coterie of socialists of whom the visitor had already made honorable mention to Charles. Having arrived, they received a warm welcome and an abundance of sympathy. Charles, who had been lonely so much and so long, found congenial repose to his inner self and the sympathy of fraternal spirits. One, especially, who was there—a sister-spirit pure and kindred, made glad his heart.

There was a friend of Mary's in the vicinity, who had been in the habit of meeting with the socialists of the place, but learning that practical things were intended, she had made up her mind to be absent. She was all in love with the theory of socialism, but doubted its practicability. She was anxious, however, for others to make the experiment, but preferred not to help any herself. Mary accordingly called, and when she did so, told Delia what the friends were intending.

"Why," said Delia, "you would not go into such an enterprise—at first, anyhow, would you?"

"I think I should," replied Mary.

"Not right along with the pioneers?"

"Yes, right along with the pioneers."

"Well, I would want, before starting, to have a room to go into."

"So would I," answered Mary, "but as soon as there is work there for my head, heart, or hands, I shall go."

"You may, but I cannot leave my present home to go anywhere."

"Yes, but, Delia, you would leave it to get married, would you not?"

Delia blushed an unmistakable affirmative, and Mary continued:

"Now, your friends by spiritual sympathy will, it is probable, all leave you for community life somewhere in the West;—if you were to go along, you would be there to assist in the new enterprise by the very fact of your presence as well as by your sisterly council and the labor of your hands. And yet you would not leave home for all these considerations, while you would do so to get married?"

Delia blushed again, and Mary proceeded:

"I know that marrying is considerable of a business with us girls, and marrying right should be paramount, but still as going into association would not interfere to the disadvantage of this matter, I should prefer to assist in the enterprise."

"Well, to tell the truth," replied Delia, "I would rather not enter association for a few years yet—as long as I have as good a home as I have now. I feel freer, and can have more time for self-culture. It is between ourselves, Mary, and I will tell you, that if I ever do get married, I would prefer to have a socialist, and then I want to go into association."

I could not endure all the cares of domestic life in isolation."

"Why, Delia, I fear you are selfish. As to you feeling freer here than in the community, I am sure that it would be just the reverse. And as to time for self-culture, you are always complaining of the great quantity of work you have to do. I have thought, in reading your letters and hearing you talk, that you were drudgery's very slave. Now so great would be the economies in the community that we would have more time than in isolation. I am surely not mistaken about this. What I have feared most in association, is, that women will not find labor enough to keep them properly and remuneratingly employed, but our sister Helen Marie Weber has obviated this difficulty in showing by precept and practice, that the tilling of the soil is well adapted to female industry. But none need labor in this field but such as feel attracted to it.

"But you say you will enter association because you could not endure the harrassing service of domestic life in isolation. Now, if you should marry a rich man who could afford to relieve you of this service, you would not be particular whether he were a socialist or not. I should not think, either, that isolation is the best place to find a socialistic suitor. But, my friend Delia, I must not be too hard with you. I will not think that you are calculating too coolly for self. You are only under the influence of the popular magnetism without knowing it. The opinion of society accords to the ceremony of a priest or squire, the magical power to cut us loose from the affections of home and kindred, and start us off with one who may love us for several months; but it would not, on any conditions, grant us justification for leaving one home to find a more permanent one in a community of friends, however much we might

serve ourselves and humanity by doing so. I apprehend that you are quailing before this spirit. And not only so, I fear that you betray that womanish want of enterprize, which I have so much deplored in our sex. Our want of independence and enterprize makes men sneer when we talk of woman's rights. I think, Delia, it should be an object with every one of us to show an individuality of character which must challenge the respect of men, and prove us worthy of all we ask.

"For my own part, I feel too much enraptured with the cheering promises of social reform to absent myself from the beginnings of an association when it most needs help. I am comfortably situated where I am, but as I expect to find more desirable conditions eventually in the community, I must assist, when I may, to build up my own home. I am doing good also as teacher, but I think that I can do more good in assisting to exemplify a better mode of life; and I must abandon one field of labor for what seems to me a better."

"But, Mary, you are like nobody else, you are always sacrificing your own comfort for other people's good. I don't believe in doing so much without knowing what I am to get for it."

"You must excuse me, friend Delia, if I tell you that that is worldly wisdom, but spiritual foolishness. We only promote our own true interests by being more disinterested. We can only be truly happy by loving our neighbor as ourselves and doing unto others as we would have them do to us."

Such is Mary's spirit. She is a true daughter of humanity, with a soul that yearns for the happiness of the race, and would be willing, if necessary, to taste the cup of vinegar and gall, and bear the crown of thorns. Jesus is her great exemplar. But when she looks into her own heart, she finds much that is

wrong there, and regrets that she falls so far below her own ideal; but when she sees her friends deliberately adopting a course of conduct which she could not think of, she is sorely grieved. But she never indulges in blame. She has a depth of philosophy and a breadth of soul which makes her kind and tolerant to all.

That evening Mary and Charles attended a meeting of the practical socialists, at which all were present, including Amelia and her husband. The new social scheme and the principles upon which it is based, were made the subject of a free interchange of thought. The plan was agreed upon by all as one altogether worthy of acceptance. They admitted, and the originator himself amongst the rest, that there might be parts thereof which a practical test would enable them greatly to improve. This, however, according to the plan itself, would be easily done, if found necessary or expedient; and as they found themselves to be of one mind in the acceptance of the general spirit and principles as true, and animated by a oneness of purpose, they anticipated no difficulty in a practical way from taking the plan as a basis of practical operations.

Having thus decided, they ascertained what amount of available funds they could all furnish with which to procure suitable lands for the enterprise. Charles and Mary gave their little, and in all they made up a sum of about two thousand dollars. After this, each in turn, commencing with the youngest, gave his or her idea of what would constitute a good location for the social experiment. This done they authorized Charles and another of the brethren, to take the ready means of the fraternity, and go westward to look out, and if possible locate, a suitable place for their future home.

The next day Charles and Mary set out for their little farm; and as the vacation had nearly expired,

she returned to the school to discharge her duties there, and await the issue of Charles' mission.

NOTE.—If the reader is dissatisfied with this denouement, I humbly confess myself unable to help it. If he wants a better, he will be so kind and patient as to await, with myself, the next volume—a volume which is not to be written in words, but wrought out in deeds.

THE PURPOSE.

IN parting with the reader, I will just say, *persona propria*, that what is contained in the last few chapters is not all fiction. One purpose of this book is, of course, to propagate the doctrines which it contains; but the principal and immediate object is to make known the views of a little brotherhood of socialists, and ascertain whether there be others who sympathize with our spirit and accept our principles. The initiatory steps are being taken for a practical attempt to be based upon the plan herein laid down. In the present crisis of things, it will avail but little to talk about radical social reform. We must act, and prove our faith by our works. The people want more evidence of the practicability of association, and will not exercise faith until the demonstration is made;—and the brave must make it.

If any one should detect that our social policy is inconsistent or impracticable, he might confer a favor upon a few of us by pointing out the mischief. The *reasons*, however, must be given, or the warning will not be heeded. We have no oracles and accept nothing upon *authority*. Anything like an argument will be well considered, but ridicule or declamation will be taken as evidence of the want of argument.

If handled at all by Fourierists and Warrenists, this little volume expects no handling with gloves on, nor does it ask it. The book may be easily killed, but if so, the author is willing that it shall die. But whatever may be its fate, there are a few of us who design that its doctrines shall live, and clothe themselves in an external form less dependent upon popular favor for existence than this book is. We will carry out this design for ourselves, but we wish the co-operation of others. It need hardly be mentioned here, that in adding to our number we shall be cautious; but, if we can find true brethren, we shall be very glad to take them into fellowship.

List of Publications,

Published & Sold by Longley & Brother, Cin'tl., O.

In order to accommodate "The People," residing in all parts of the United States, the undersigned Publishers will forward by return of **FIRST MAIL**, any books named in the following List. The postage will be pre-paid by them at the Cincinnati Office. By this arrangement of paying postage in advance, fifty per cent is saved to the purchaser. The price of each work, including postage, is given, so that the exact amount may be remitted. All letters containing orders, should be post-paid, and directed as follows:

LONGLEY & BROTHER,
Cincinnati, Ohio.

☞ A Liberal Discount made when purchased by the quantity. ☞

THE SPELLING REFORM—Instituted to make the education of the poor possible, by rendering the arts of Reading and Writing pleasant and easy to acquire. **PHONOTYPY** is a rational system of spelling words as they are pronounced, by employing an enlarged alphabet containing a separate letter for each sound, by which means the drudgery of learning to spell is entirely dispensed with, and learning to read is accomplished in one fourth of the time required in the old way. **PHONOGRAPHY** is a truly philosophical method of writing the English Language, by an alphabet composed of the simplest geometrical signs, which accurately represent the sounds of spoken words. It may be written six times as fast as ordinary longhand, and is equally legible; and such is the simplicity of the art that its principles may be easily mastered, even without the aid of a teacher.

In Phonetic Spelling.

Twelve Sheet Lessons, in large type,	Price 30
First Phonetic Reader, (Excelsior Series,) containing the primer and reading lessons, 72 pages,.....	10
Second Phonetic Reader,	20
Phonetic Longhand Writer: Exhibiting various styles of penmanship,.....	10
Pope's Essay on man. Neatly bound in cloth, and gilt lettered,.....	20
Conversations between a Mother and her Child, .	5
Phonetic Singer, (numeral notation,)	15
Bath Fables on Manners, Morals, and Faith, . .	50
Gems of Thought on moral and religious subjects,	50
The Unbalanced, an original story by L. A. Hine,	25
Phonetic Almanac and Register of the Spelling and Writing Reform, for 1852.....	10
Ditto, ditto, 1853, .	10

LIST OF PUBLICATIONS.

In Phonetic Shorthand.

First Lesson in Phonography,	5
Manual of Phonography; being a complete exposition of Phonetic Shorthand, especially adapted so as to give the fullest instruction to those who have not the benefit of an oral teacher.	
☐ This instruction book is just published, and differs from any other work of the kind in this important particular: It thoroughly explains the Phonotypic or new printing alphabet, and its Exercises for writing are printed phonetically, which enables the pupil to progress more correctly and rapidly than if printed in the ordinary orthography. Price, in paper, 40c; cloth,	50
Essay on the best method of teaching Phonography,	30
Declaration of Independence,	10
Chart of the Shorthand alphabet, for teaching, . .	40

In the Common Orthography.

Orthographic Facts and Fancies,	5
Report on Phonetic Teaching,	3
Lecture on the Spelling Reform, by L. A. Hine, . .	3
Introduction to Phonography,	2
Tracts on the Reform, per 100 pages,	5
Hine's Progress Pamphlets. These pamphlets have been published in monthly numbers and stitched together, forming two books of about 200 pages each. They treat of the Laborer, the Landlord, the Tenant, the Employer, the Employee, Land Freedom, Man, the School, the Educator, the Administrator, the Redeemer, the Socialist,	1.00
Human Rights, and their Political Guarantees. By Judge Hurlbut. An important work,	62
Gold Pens, that cannot be excelled anywhere, Manufactured for Longley and Brother. Cincinnati, who pledge themselves to suit customers; if a pen bought of them is too hard or too soft, if returned immediately, it will be exchanged for one of a different flexibility. Price, without holder, \$1.50, ditto, warranted, \$1.75. (By warranting a pen we mean, that if the point comes off by fair usage, within a year, by returning the pen a new one will be supplied. The manufacturer never repoints pens.) Long holder with pencil apparatus, 75cts, sliding or extension holder, ditto, \$1.25: sent by mail free of postage.	
☐ Persons sending for pens should state whether to fit a large or small holder	

LIST OF PUBLICATIONS.

A LIST OF WORKS ON SALE.

On Phrenology.

Constitution of Man. By Geo. Combe. Authorized edition,.....	60
Constitution of Man. School Edition. Arranged with questions.....	30
Defence of Phrenology, with Arguments and Testimony. By Dr. Boardman,.....	60
Education, Founded on the Nature of Man. Dr. Spurzheim,.....	60
Familiar Lessons on Phrenology and Physiology. Muslin, in one volume,.....	\$1,25
Love and Parentage: applied to the Improvement of offspring,.....	30
• Marriage: Its History and Philosophy, with directions for Happy Marriages,.....	50
Memory and Intellectual Improvement: Applied to Self-Education. By O. S. Fowler,.....	60
Mental Science, Lectures on, According to the Philosophy of Phrenology. By Rev. G. S. Weaver,.....	60
Matrimony: or, Phrenology and Physiology applied to the selection of congenial companions for life,.....	30
Phrenology Proved, Illustrated, and Applied. Thirty-seventh edition. A standard work on the science,...	1,25
Phrenology and the Scriptures. By Rev. John Pierpont,.....	15
Phrenological Guide: Designed for the use of Students,.....	15
Religion, Natural and Revealed, or the Natural Theology and Moral bearings of Phrenology,.....	60
Self-Culture and Perfection of Character,	60
Self-Instructor in Phrenology and Physiology, Illustrated with one hundred engravings,.....	30
Temperance and Tight-Lacing. On the Laws of Life. By O. S. Fowler,.....	15

On Physiology.

Amativeness: or, Evils and Remedies of Excessive and Perverted Sexuality, with Advice to the Married and Single,.....	15
Combe on Infancy; or, the Physiological and Moral Management of Children. Illustrated,.....	62
Combe's Physiology, Applied to the Improvement of Mental and Physical Education. Notes by Fowler,...	60

LIST OF PUBLICATIONS.

Chronic Diseases, Especially Nervous Diseases of Women. Important work.....	30
Digestion, Physiology of. The Principle of Dietetics. By Andrew Combe.....	30
Food and Diet; Containing an Analysis of every kind of Food and Drink. By Pereira.....	60
Generation, Philosophy of: Its Abuses, Causes, Prevention and Cure.....	30
Hereditary Descent: Its Laws and Facts applied to Human Improvement. O. S. F., new edition.....	60
Maternity: or the Bearing and Nursing of Children, including Female Education. O. S. Fowler.....	60
Natural Laws of Man. By Dr. Spurzheim. A good work.....	30
Natural History of Man. By Dr. Newman. Illustrated.....	60
Physiology, Animal and Mental: Applied to Health of Body and Power of Mind. By O. S. Fowler.....	60
Reproductive Organs; Their Diseases, Causes, and Cure, Hydropathically.....	15
Sober and Temperate Life: with Notes and Illustrations, by Louis Cornaro.....	30
Tobacco: Its Effect on the Body and Mind. By Dr. Shew.....	30
Teeth: Their Structure, Disease, and Management, with many engravings.....	15
Tea and Coffee: Their Physical, Intellectual and Moral Effects By Alcott.....	15
Vegetable Diet, as Sanctioned by Medical men, and Experience in all ages. By Dr. Alcott.....	60
<i>On Hydropathy, or Water-Cure.</i>	
Accidents and Emergencies. By Alfred Smee, Notes by Trall. Illustrated.....	15
Cook-Book, Hydropathic. With new Recipes. By R. T. Trall, M. D.....	60
Children: Their Hydropathic Management in Health and Disease. By Dr. Shew.....	1,25
Consumption: Its Causes, Prevention and Cure, .	60
Experience in Water-Cure, in Acute and other Diseases. By Mrs. Nichols.....	30
Hydropathic Encyclopedia. A complete system of Hydropathy and Hygiene. Illustrated. By R. T. Trall, M. D. Two volumes, with nearly One Thousand pages.....	3,00

LIST OF PUBLICATIONS.

Hydropathy for the People. Notes by Dr. Trall.	62
Home Treatment for Sexual Abuses, with Hydropathic Management. A Practical Treatise for both Sexes. By Dr. Trall,.....	30
Introduction to the Water-Cure, with First Principles,.....	15
Midwifery and the Diseases of Women. A Practical work. By Dr. Shew.....	1,25
Parent's Guide and Childbirth made Easy. By Mrs. H. Pendleton.....	60
Philosophy of Water-Cure. By John Balbirnie, M. D. A work for Beginners,.....	30
Pregnancy and Childbirth, Water-Cure for Women, with cases,.....	36
Water-Cure Manual; A Popular work on Hydropathy.....	62

Reformatory and Miscellaneous.

Cost the Limit of Price: A Scientific Measure of honesty in trade, as one of the fundamental principles in the solution of the Social Problems. By S. P. Andrews.....	60
Fillmore's Universal Musician: A New Collection of Secular and Sacred Music, designed for Schools, Musical Associations, and Parties; with a New and Comprehensive plan of Instruction, embracing the various Systems of Notation. Price, 87cts, retail: per dozen.....	\$6,00
Hints toward Reforms, in Lectures, Addresses, and other Writings. By H. Greeley. Second edition enlarged, with Crystal Palace.....	1,25
Hopes and Helps for the Young of Both Sexes. By Rev. G. S. Weaver. An excellent work,.....	60
Innovation Entitled to a Full and Candid Hearing. By John Patterson,.....	15
Labor: Its History and Prospects. Use and Abuse of Wealth. By Owen,.....	70
Power of Kindness; Inculcating the Christian Principles of Love over Physical Force,.....	30
The True Constitution of Government in the Sovereignty of the Individual, as the Final Development of Protestantism, Democracy and Socialism. By S. P. Andrews,.....	20
Woman: Her Education and Influence. With an Introduction by Mrs. C. M. Kirkland,.....	62
Woman, in all Ages and Nations. An Authentic History, from the Earliest Ages,.....	

WEEKLY PHONETIC ADVOCATE.

A Journal of News, Education, Miscellany and Reform.

Printed on an Imperial Sheet of Good White Paper.

LONGLEY & BROTHER, EDITORS AND PUBLISHERS.

Terms, \$2.00, in Advance.

CINCINNATI.

A new volume, (the sixth) of this widely circulated and popular journal, will commence in January, 1853. It will then be printed on entirely NEW TYPE, of the most beautiful pattern; and in every particular the paper will be done up in the best style of the printing art.

ITS PHONETIC CHARACTER.

The orthography of the *ADVOCATE* will not conform to that of Webster nor Walker; but it will be so much more simple and consistent that no one will find any difficulty in reading it. As heretofore, its object will be to advocate the adoption of the improved or Phonetic Alphabet,—primarily, as an aid to the pupil in learning to read the common spelling, and ultimately, as an entire substitute for the present inconsistent and cumbersome orthography.

The advantages of a *Phonetic Family Paper* are numerous, among which are, 1—One-eighth more reading matter is printed on the same sized sheet, in consequence of the omission of silent letters, double letters, etc.; 2—Poor readers, and children just learning will rapidly improve under Phonetic training; 3—The *hard words* of our own language, and the foreign names now constantly recurring in the news of the day, will in Phonetic print become as easy of pronunciation as those most familiar; 4—Phonetic reading will soon correct the improper and *slang* pronunciations that one may have carelessly acquired.

ITS EDUCATIONAL AND MISCELLANEOUS CHARACTER.

In the Scientific and Literary departments, the *ADVOCATE* can be excelled by but very few weeklies in the United States. It has a numerous list of talented contributors, who keep its columns well filled with original *ESSAYS, DISCUSSIONS, BIOGRAPHIES, STORIES, POETRY, &c.*

COMMERCIAL AND AGRICULTURAL.

The interests of the Merchant and the Farmer are attended to carefully each week, by giving the state of the Market, and carefully corrected lists of the Prices Current.

SUPPLEMENT (to the *Advocate*); a neatly Lithographed Shorthand Magazine. 75 cents a year; those who take the *Advocate* receive the Supplement for 50 cents.

THE YOUTH'S FRIEND, is an elegant monthly paper devoted to the PHYSICAL, MORAL, and INTELLECTUAL IMPROVEMENT of the Young. Embellished with Portraits and Historical Illustrations, partly in the Phonetic orthography. 50cts. a year, 3 copies, \$1; 10 copies, \$3; 20 copies, \$5.

For either of the above publications, address, post paid, Longley & Brother, Cincinnati O.