

1837
Geo. G. Chapman

THEORY
OF THE
FUNCTIONS
OF THE
HUMAN PASSIONS,
FOLLOWED BY AN OUTLINE VIEW OF
THE FUNDAMENTAL PRINCIPLES
OF
FOURIER'S THEORY OF SOCIAL SCIENCE.

BY
ALBERT BRISBANE.

NEW YORK:
MILLER, ORTON, & MULLIGAN.
25 PARK ROW.
1856.

Soc 860.10.10



Dexter Fund

Entered, according to Act of Congress, in the year 1856,
By ALBERT BRISBANE,
in the Clerk's Office of the District Court of the United States in and for the
Southern District of New York.

~~~~~  
SAVAGE & M<sup>c</sup>CREA, STEREOTYPERS,  
13 Chambers Street, N. Y.  
~~~~~

CONTENTS.

THEORY OF THE FUNCTIONS OF THE HUMAN PASSIONS.

PRELIMINARY	PAGE 1
I.—GENERAL VIEW OF MAN	4
II.—FUNCTIONS OF THE FIVE SENSES	14
III.—FUNCTIONS OF THE FOUR SOCIAL PASSIONS	21
IV.—FUNCTIONS OF THE THREE INTELLECTUAL FACULTIES	30
V.—DUAL ACTION OF THE PASSIONS.—THEIR DISCORDANT AND HARMONIOUS DEVELOPMENT,—CAUSES OF MORAL EVIL IN SOCIETY	38
SYNOPTICAL TABLE OF THE FUNCTIONS OF THE HUMAN PASSIONS	<i>See Chart.</i>

FUNDAMENTAL PRINCIPLES OF FOURIER'S THEORY OF SOCIAL SCIENCE.

I.—GENERAL SURVEY OF THE SCOPE AND CHARACTER OF FOURIER'S LABORS	49
II.—FUNDAMENTAL PROPOSITIONS	61
III.—SOCIAL INFANCY OF THE RACE.—THE LAW OF CAREERS	69
IV.—THE NATURAL ORDER OF SOCIETY.—THE DIVINE SOCIAL CODE	98
V.—PASSIONAL ATTRACTION	117

GENERAL VIEW OF ASSOCIATION.

SKETCH OF ITS ORGANIZATION AND INDUSTRY	131
DOMAIN AND EDIFICE	137
SYSTEM OF PROPERTY—INDIVIDUAL RESPONSIBILITY	140
MODE OF LIVING	141
UNITARY DOMESTIC ARRANGEMENTS—KITCHENS, NURSERIES, HEATING, LIGHTING, ETC.	141
ORGANIZATION OF LABOR IN ASSOCIATION	144
INDIVIDUAL LIBERTY AND INDEPENDENCE IN ASSOCIATION	153
THE GLOBE UNDER THE COMBINED ORDER	156

THEORY

OF THE

FUNCTIONS OF THE HUMAN PASSIONS.

PRELIMINARY.

It has been recognised in all ages that the most important of studies is the **STUDY OF MAN**. In him is the **ACTIVE PRINCIPLE**, the **GENERATING POWER** in which all social phenomena have their origin. In him is the **Creative Force** which has evolved the **Arts**, the **Sciences**, **Industry**, and **Political, Social and Religious Institutions**. These are **Effects** of which he is the **Cause**. His **Ear** has given rise to the art of **Music**, his **Eye** to **Painting, Sculpture, and Architecture**; his **Intellect** has created the **Sciences**; his **social Affections** have founded **Laws and Institutions**.

It is of primary importance, then, to understand the nature of the **Active, Creative Principle** which thus originates **Art, Science, Government, and Religion**. Moreover, if we would comprehend the **social Destiny** of the **Human Race**, the end for which it was created and placed on the **Planet** it inhabits, the functions assigned to it in the **Scheme of the Universe** by that **Creative Wisdom** which called it into existence, the future social changes which are to take place on our **Globe**, we must first of all study **MAN**,—must discover and comprehend the nature of that **passional and intellectual Motor** in him, called the **SOUL**.

Metaphysicians, the class particularly occupied with the study of **Man**, have confined their attention chiefly to the study of **mental phenomena**—the nature of **Reason**, the origin of **Ideas**, and other questions of **secondary importance**. They have not gone to the bottom of the subject; they have made no study—at least no **impartial, integral, systematic study**—of those **active Forces**, those **motor Powers**, those **Springs of Action** in **Man**, of which all his acts and deeds, his works and creations are but

the *External Manifestation*, and of which the Social Movement is the *Effect*.

To know according to what "categories" the Mind thinks, whether our ideas are derived through the Senses, or whether a portion of them are intuitive, are matters of secondary interest. What we need to understand is the nature of the Passions or Motors of the Soul—of Love, of Ambition, of Friendship—so that we may comprehend their natural action, their tendencies, their requirements, the institutions which should govern them, the system of Society adapted to them. As social Order and Happiness depend on the natural development and action of these Forces, a knowledge of them is of primary importance.

Metaphysicians, seeing the Passional Forces misdirected or perverted under the influence of false Social Systems, and mistaking the effects which they produce under these systems for their true and legitimate action, have become imbued with prejudices against Human Nature, have assumed the Passions to be imperfect and vicious Motors, so that instead of making a careful and impartial study of them, they have fallen into the error of reviling and denouncing them. The Passions can be harmoniously developed, and act legitimately only on condition that they operate in a Social Order adapted to their nature and requirements.

It may be laid down as a Law, that forces can operate naturally and rightly only in mechanisms which are suited to them. This is as true of the Passions as it is of all other forces in Nature—of Steam, for example, which can not produce its legitimate effects in Mechanics, except on condition that it operates in an engine perfectly fitted to it. Metaphysicians have not understood this simple law in its application to the Forces of the Soul. They have not understood that the Social Organization—the external Mechanism of the Passions—should be conformed to them; on the contrary, they have supposed that the Passions should be conformed to the Social Organization—to its laws and institutions. But the Passions rebel against all attempts to adapt them to a Mechanism not in unity with them; in such a Mechanism, their action is misdirected or perverted, and they engender as a consequence, social discord and evil. Instead of condemning the false Social Systems which pervert and denaturalize the Pas-

sions, the world condemns the Passions themselves; hence the doctrine of the Depravity of Human Nature and its corollary, the permanent reign of Evil on Earth, have become the general belief of mankind. It has misled the metaphysicians, who have fallen into the common prejudice against human nature and have consequently failed entirely in the study of Man.

A new school of Mental Philosophy has sprung up in our day, founded by GALL, the doctrines of which are much more satisfactory than the old metaphysical theories. It does something more than treat of the origin of Ideas, the phenomena of Conscience, and the operations of Reason. It treats of the real living Springs of action in the Soul, and of their functions in the individual sphere, of their modes of operation and their uses in that sphere, and explains their nature as they manifest themselves in present Society. It does not, however, furnish an integral and systematic analysis of human nature; it does not explain the nature and essence of the Passions, nor the developments of which they are susceptible; it does not explain their relation to the terrestrial Destiny of Man, to the Globe of which he is the Overseer, nor to the Universe, in the scheme of which he has an important work to perform.

In the brief Treatise which follows, we shall endeavor to explain the functions of the Passions, both in the Individual and the Universal sphere, the Destiny to which they impel and guide Man, and their relation to Nature, to Humanity, and to the Universe. We shall present a synthetical view of their Individual and Collective action, of the objects or foci to which they tend, the ends for which they were created, so that the reader may have a general idea of the nature and destiny of the Passions of the Soul. We shall not enter into a detailed analysis of the divisions and subdivisions of the Passions, nor of the special functions which their minor ramifications fulfil, neither shall we explain the Scale and Gamut of each Passion, the degrees of development of which it is susceptible, nor the accords and dissonances it furnishes in Social Harmony. These and many other details we omit, because we are not writing a full Treatise. Our object is simply to present a general analysis of the twelve Radical Passions, and to give an idea of their functions in directing Man in the fulfilment of his Social Destiny on Earth.

I.

GENERAL VIEW OF MAN.

MAN is a COMPOUND BEING, composed of two principles—one ACTIVE, the other PASSIVE. The Active Principle is what is called the MIND, the SOUL; the Passive Principle is the BODY. The latter is the Material Instrument of the former, the means by which it inhabits the planet, acts upon matter, and arrives at a state of positive and practical existence.

The Soul, or Active Principle in Man, is a WHOLE, composed of a certain number of Forces or Motors, which we shall call the PASSIONS; by the Metaphysicians, these Forces are variously termed—sentiments, affections, feelings, faculties, impulses, instincts.

The Passions are spontaneously active and self-determining Forces; they are the thinking, feeling, creating principle in Man—the source of his acts and works in all spheres, material and spiritual. They are the agents of Supreme Wisdom, the Motors implanted in him by that Wisdom to impel him to fulfil his Destiny on Earth.

The Human Passions were not created at random, were not called into existence without functions and employments having been assigned to them; on the contrary, their functions and uses have been calculated with mathematical precision.

Misdirected, smothered, or perverted in our false Social Organizations, no correct or adequate idea can be formed of them in their present phase of development. They are in a state of conflict, confusion, and chaos, and engender the wild disorder, the universal antagonism, the vices and crimes, which now desolate Society, and lead the world to look upon Human Nature as inherently vicious and depraved. Men will not be able to understand the true nature of the Passions, the end for which they were created, until they shall see them naturally and rightly developed in a Social Order perfectly adapted to them. The Passions will then produce as much Order and Harmony as they now produce Disorder and Discord, and in fact far more, for, accord-

ing to a law in Universal Movement, the order and harmony which reign in any sphere in a state of accord, are much greater than the disorder and duplicity which reign in the same sphere in a state of discord; in Music, for example, the ratio is as seven to one.

In studying the nature and action of the Passions—their distribution, arrangement, classification, and the laws which govern them—a knowledge of the order which reigns in the Material World is an invaluable analogical guide. On the principle of Unity of System, the laws which govern the one, govern the other, and as a consequence, the order and distribution which reign in the one, reign in the other. Let us explain:—

The Universe, like Man, is composed of two principles—the one Active, the other Passive—called in common language, MIND and MATTER; the former is the creative, forming principle, the latter the plastic principle which is acted upon. The order that reigns in the Material World, and the laws which govern it, emanate from the Active Principle or Mind; as a consequence, the Material World is an image, a mirror of the Spiritual World; there is correspondence, analogy, unity, between the two; comprehending the laws which govern Matter, we can comprehend the laws which govern Mind; comprehending the order, distribution, and classification which reign in the kingdoms and creations of Nature, we can comprehend the order, distribution, and classification which reign in the Passions; the knowledge of the one is a key to the knowledge of the other. As we can study Nature more easily than we can Mind, being aided by the Senses, it is important that we should be guided in the study of Passional Phenomena by the study of Material Phenomena.

From the principle of Unity of System here laid down, we infer that the Passions are governed by the laws which we observe in the Material World, that they are distributed in Series like the kingdoms of Nature—are like them divided into classes, orders, genera, species, and varieties, and are capable of harmonies like the Planetary or Musical.

With these explanations, the reader will be able to understand many of the following statements which might otherwise appear obscure or arbitrary; he will have the clue to the analogical study of the whole subject. He has only to remember that the Laws

which govern Matter govern Mind, that they have their source in the Supreme or Divine Intelligence, and that all the effects which he sees in the Material World have their correspondence in the Spiritual or Passional World.

The Human Soul, as we stated, is a **WHOLE**, composed of a certain number of constituent parts or elements, which we call the **PASSIONS**.

The 1st division of the Soul, or its analysis in the first degree, gives three **PRIMARY PASSIONS** as follows:—

THE SOUL.	{	1. THE SENSUOUS OR MATERIAL PASSION. Attraction to Matter and its phenomena.
		2. THE SOCIAL OR PSYCHICAL PASSION. Attraction to Spirit and its phenomena.
		3. THE INTELLECTUAL OR SERIAL PASSION. Attraction to Order and its phenomena.

These three Passions place Man in relation and association with the three great departments of the Universe.

The Universe is **ONE**—a great Organic Whole, which, like the Soul, is composed in its 1st division or first degree of analysis, of three principles which are self-existent, eternal, indestructible:—

THE UNIVERSE.	{	1. THE ACTIVE PRINCIPLE. MIND.
		2. THE PASSIVE PRINCIPLE. MATTER.
		3. THE REGULATIVE PRINCIPLE. LAW.

(In general analysis, we may speak of two principles, an Active and a Passive, united by a third principle, Law.)

Man, standing at the head of the Terrestrial World which he inhabits, and having a function to perform in it analogous to that which the supreme central Mind, God, performs in the Universe—that of establishing the reign of material and spiritual Order and Harmony—is a **UNIVERSAL BEING**, is endowed with a complete Scale of Passions, and stands in relation to and is associated with the three great principles of the Universe above mentioned. The three primary Passions with which he is endowed establish this relation and association.

The first, the Sensuous or Material, places him in relation with Matter, its attributes, phenomena, and harmonies.

The second, the Social or Spiritual, places him in relation with Mind, its attributes, phenomena, and harmonies.

The third, the Intellectual or Serial, places him in relation

with the Laws of Universal Order by which the other two are regulated.

We find this threefold division in various other departments of Nature: in Sound, for example, the unity of which, in its first division, gives three sounds—Do, Mi, Sol; and in Color, the unity of which, in its first division, gives three colors—Red, Blue, and Yellow: Nature herself is a unity or whole, divided into three great departments—the Animal, Vegetable, and Mineral.

The three Primary Passions are divided into twelve SECONDARY PASSIONS, which constitute the 2d division or the analysis in the second degree of the spiritual unity in Man—the Soul.

The first Primary Passion branches out or ramifies into five Secondary Passions:—

- | | | |
|-----------------------------------------------------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1st
PRIMARY
PASSION,
divided into
five Senses:</p> | } | <ol style="list-style-type: none"> 1. THE SAPOROUS SENSE, OR TASTE—Perception of and attraction to Flavors. 2. THE ODORIFEROUS SENSE, OR SMELL—Perception of and attraction to Odors. 3. THE OPTICAL SENSE, OR SIGHT—Perception of and attraction to Forms and Colors. 4. THE AURICULAR SENSE, OR HEARING—Perception of and attraction to Sounds. 5. THE TACTILE SENSE, OR TOUCH—Perception of and attraction to Tactile qualities. |
|-----------------------------------------------------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

These Faculties place Man in relation to the five great departments of Nature on which he is to operate, attract him to and guide him in their regulation, and in establishing Order and Harmony in their domain.

The second Primary Passion branches out or ramifies into four Secondary Passions:—

- | | | |
|--------------------------------------------------------------------------|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2d
PRIMARY
PASSION,
divided into
four Affections:</p> | } | <ol style="list-style-type: none"> 1. AMICISM, OR FRIENDSHIP—the benevolent and fraternal sentiment; Sympathy for kind. 2. AMORISM, OR LOVE—the amatory sentiment; Sympathy for Sex. 3. HONORISM, OR AMBITION—the aspiring sentiment; Sympathy for Co-operators. 4. FAMILISM, OR PARENTALISM—the family sentiment; Sympathy for the Young. |
|--------------------------------------------------------------------------|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

These four Affections preside over and govern the four primary modes of Social Relations possible between human beings, and regulate their intercourse with each other. They are the Motors that guide Man in his acts and deeds as a Social Being, and establish Order and Harmony in the Social World.

The third Primary Passion branches out or ramifies into three Secondary Passions :—

3d PRIMARY PASSION, divided into three Faculties:	{	<ol style="list-style-type: none"> 1. ANALYSISISM —tending to Division, Individuality, Dissonance. 2. ALTERNATISM —tending to Change, Alternation, and Modulation. 3. SYNTHESISISM —tendency to Combination, Collectivism, Accord.
---------------------------------------------------------------	---	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

These three Faculties or Forces serialize the play and action of the other Motors of the Soul, and the elements and phenomena of the Material World over which Man presides and in which it is his function to establish Order and Harmony.

Thus the analysis of the Soul in the 2d degree furnishes 12 Secondary Passions ; these elements of the Soul, distributed in a consecutive Series, form the *Passional Scale or Gamut*.

The number 12 is that employed in all the higher harmonies of the Universe, and analogy points it out as that employed in Passional Mechanics, which is the highest of all harmonies. Observation, so far as it can be relied upon in the analysis of a sphere so intangible as that of Mind, proves this number to be correct.

It is evident, for example, that there are but five Senses ; this requires no demonstration.

A close analysis will show that but four *primary* modes of Social Relations can exist between human beings, and, as a consequence, that there can be but four Social Passions to regulate these four Cardinal modes of relations ; Nature never employs more Motors or Forces than there are effects to be produced.

In the Regulative sphere, or that of Law and Order, three *primary* processes or operations produce all the effects of distribution and classification, that is, of Serialization. Viewed in their simplest and most radical action, these are Separation or Division, Combination or Reunion, and Alternation between the two—that is, Analysis, Synthesis, and Comparison. Three Faculties correspond to and perform these three processes.

The 12 Passions of the Soul form the Passional Scale or Series, or, to borrow a technical term from the Musical System, the Passional Gamut. In the higher harmonies of the Universe, the number 12 appears to be universally employed ; the elements of each sphere of harmony are distributed in Series or Gamuts of 12.

In Music, for example, we have the Gamut of 12 Sounds—7 diatonic or full tones, and 5 semi-tones. In Color, we have the Gamut of 12 colors—7 principal colors as shown by the prism, and 5 intermediate tints, which the prism does not show, but which exist nevertheless in the White ray, though not brought out by the ordinary or prismatic mode of refraction. In the human body, which is a mechanism of high harmony, and a beautiful model of harmonic Serial Distribution, the bones are distributed in Series or Gamuts of 12.

[The system which exists in the distribution of the bones must, however, be understood. In the Series called the Skeleton, there are, as in all Series regularly constituted, *Pivotal elements*, and *Ambiguous or Transitional elements*; these are not classed among the *regular elements* of the Series or Gamut, and are not counted as such. In Color, for example, White, the pivotal or central color, is not counted as one; Instinct has governed Observation rightly in this instance. Pivots and Transitions exist throughout Creation, and in all the works of Man which are regularly organized. These, we repeat, are not to be counted among the *regular elements* of the Series; they do not belong, so to say, to the *rank and file*, but are officers and supernumeraries. A few examples will explain what we mean by Pivots. The Sun is the Pivot of the Solar System; Man is the Pivot of the Kingdoms of Nature; the Pope is the Pivot of the Catholic Hierarchy; the General is the Pivot of an army; the heart is the Pivot of the sanguiferous system; the brain is the Pivot of the nervous system; the thumb is the Pivot of the hand; the lion and the eagle are the Pivots of the feline and falcon species; the hub is the Pivot of the wheel, etc.

Mixed, Ambiguous or Transitional elements exist in like manner in all regularly constituted Series, but are not classed among the regular elements of the Series of which they possess in ~~part~~ the characteristics. The bat, for example, is an ambiguous animal, a link between the bird and the mouse; it cannot however be considered as a mouse or a bird, or classed in either species. The quince is a fruit of an ambiguous or mixed character and forms a link or transition between the two series—the apple and the pear—with neither of which it can be classed. The cat is a transition in the feline species. These transitions exist throughout Creation; there are transitional planets in the solar system, transitional bones in the skeleton, transitional sounds, colors, etc. Naturalists have not properly analyzed and classified Pivots and Transitions, and the theory of them is little understood; this gives rise to much confusion, and many mistakes in distribution and classification.]

If there is Unity of System in Nature, unity between the Material and Spiritual spheres, we are led to infer from analogy, that the Soul, divided into its constituent elements, furnishes a

Series of 12 Passions, with its Pivots and Transitions. The Sociologist, with a knowledge of this Series, and comprehending the Laws of Passional Harmony, will be able in the Future, to create Social Harmony, as the Musician, with the Gamut of Sounds, now creates Musical Harmony.

Out of the 12 Secondary Passions spring the Passions of the 3d division, which may be called the TERTIARY PASSIONS; these in turn furnish those of the 4th degree or division—and so on.

All shades of developments of the Passions—the tastes, inclinations, desires, in a word the attractions of human beings—are but divisions or subdivisions of the original 12. The perception and sensation of form and color, and secondary perceptions and sensations, like those of proportion and distance, spring, for example, from the Sense of Sight. In like manner, the perception and sensation of weight, density, heat, and the qualities of surfaces, spring from the Sense of Touch. The sentiments of benevolence, fraternity, cordiality, charitableness, etc., spring from Friendship. The sentiments of pride, self-esteem, love of approbation, love of distinction, and the sentiments of dignity and justice, spring from Ambition. All perceptions and sensations, all sentiments and feelings, are shades of development or subdivisions of the 12 Secondary or Radical Passions.

These 12 Passions form the basis of TWELVE DISTINCT CHARACTERS in men, or the great Series of Primary Human Characters. (A character is the result or effect of the predominant activity of some one of the 12 Passions, the others being developed in lesser degrees, and acting in subordination to it. In a MOZART or a BEETHOVEN, the Sense of Hearing is the predominant Passion; in a RAPHAEL or a TITIAN, the Sense of Sight; in a NEWTON or a CUVIER, Analysis and Synthesis. The Poet has combination, imagination, that is Synthesism, in predominance: his poetry receives its coloring from the sub-predominance of other Passions; if the senses are strong, it is full of material beauty and imagery; if the Affections, it is full of sentiment. The Mathematician has Analysisism predominant. Thus a Passion developed in predominance over all the others gives rise to a corresponding character which is impassioned for the function to which the Passion tends. Characters of a false or subversive type are based upon the preponderance of the same Passions in their in-

verse development. The character of the Tyrant, for example, is based upon some shade of Ambition in its inverted or thwarted action; the scheming, crafty character, upon the low action of the Regulative Faculties, governed by or ministering to selfishness or perverted ambition; the party-politician is a type of this character.)

The 12 primary Characters are divided into two classes, Male and Female, forming a Series or Gamut of 12 Masculine and 12 Feminine Characters, or the 24 radical Characters of the Human Species. To these 24 Characters, which are the *regular elements* of this Double or Compound Series, are to be added the Pivotal and Transitional Characters, making in all 32 radical Characters.

The 3d division of the Soul, or its analysis in the third degree, furnishes the 32 *Characterial* Passions, forming the basis of these 32 Characters. This is not a regular division, or a division of the 12 Secondary into shades of Passions, but a separation of the 12 Secondary Passions into two gamuts, Male and Female, in which each Passion becomes the Pivot of a Masculine or a Feminine Character.

It is at this 2d stage of Analysis, that the Passions become sufficiently individualized to attract human beings to general functions, and thus decide the predominant capacity in each individual, and his Character. The Sense of Sight, for example, when preponderant, creates the Painter; here is a general function. The sense developed in its Species and Varieties, gives rise to specific functions, and creates the Draughtsman, the Colorist, the Painter of landscapes, of marine views, of animals, of the human figure, etc.

The 24 Functional or Characterial Passions constitute the *Regular Elements* of the 3d division or analysis of the Soul—or what we may call the *Series of Passions of the 3d Power*. (The Series of the 1st Power is formed of the 3 Primary Passions; that of the 2d Power, of the 12 Secondary or Radical Passions.)

As Pivots and Transitions are not included among the Regular Elements of a division, it is the 24 Elements or Passions, and not the 32, which form the basis of the 4th division. It is the division of these 24 Passions into their constituent parts which furnishes the Passions of the 4th division; the number of these

Quaternary Passions is 96 ; adding Pivots and Transitions, 132. The 5th division of the soul, or its analysis in the fifth degree, furnishes 288 Regular Elements or Passions, and with Pivots and Transitions, 405. In the 5th degree of analysis, the constituent elements of the soul become VARIETIES of Passions, that is—tastes and inclinations, or special capacities and attractions.

The distributive system of the Human Passions into 5 degrees is analogous to the distributive system that reigns in Nature—that is, the division into Classes, Orders, Genera, Species, and Varieties.

CLASSES.	ORDERS.	GENERA.	SPECIES.	VARIETIES.
3 Primary Passions.	12 Radical Passions.	32 Characterial Passions.	132 Passions of the 4th degree.	405 Passions of the 5th degree.

These Classes, Orders, Genera, etc., are so many Series divided and subdivided into Powers, as follows :—

SERIES OF THE 1ST POWER.—	3 Passions plus the Pivot, 4
SERIES OF THE 2ND POWER.—	12 Passions plus the Pivot and Transitions,	15
SERIES OF THE 3RD POWER.—	24 Passions plus Pivots and Transitions,	32
SERIES OF THE 4TH POWER.—	96 Passions plus Pivots and Transitions,	132
SERIES OF THE 5TH POWER.—	288 Passions plus Pivots and Transitions,	405

It will be remarked that the number of Regular Elements in each Series is fixed and invariable ; the number of Pivots, and particularly of Transitions, is subject to variation, according as the Series is more or less regularly organized ; the numbers given above are those which are found in a Series with its full contingent of Elements.

The Passions of the 3d degree from the basis of the 32 Fundamental Characters ; those of the 5th degree, or Varieties of Passions, form the basis of the Complete Scale of Human Characters, and direct human beings in the performance of all the varied functions which are required in Social Harmony, and in regulating the distributive system of Order that reigns on our planet.

The 405 Characters, duplicated as Male and Female, form a total of 810 Characters, constituting the Grand Scale, masculine and feminine, of Human Characters. In this Scale or Series each Individual is a note, represents a Character, and fulfils the destiny to which his Attraction directs him. The 810 Characters, united, constitute the INTEGRAL MAN, that is, the COMPLETE SOUL, developed fully in all its degrees.

In this General View of Man,—the distributive system that reigns in Nature—that is to say, the Plan of Order and Harmony existing in the Material World—is taken as guide. We proceed from the Known to the Unknown, from the visible and tangible sphere of Matter, to the invisible and intangible sphere of Mind. We believe that this is the only method by which Reason can arrive at a true theory of the Passions. If the Laws which govern Nature or the Passive Principle, emanate from Mind, the Active Principle, it follows, as a consequence, that the order reigning in the former must be a reflex, an image of the order reigning in the latter. Proceeding on this principle of Unity between the Material and the Spiritual, we are safe in affirming that the system of distribution and classification in the Natural World is a sure analogical guide in studying the system existing in the World of the Passions.

As imperfect observations and errors of analysis are easily made, we give what is stated above on the analysis of the Passions, at least after the 2d degree, as purely conjectural; up to this point, the theory is confirmed by observation. This analogical guide is indispensable to the discovery of a natural classification of the Passions—of a Positive Science of Man.

When we consider the utter ignorance that prevails in relation to the Passions—an ignorance so complete that they are held to be inherently vicious and depraved, incapable of any Order or Harmony—we may say that a SCIENCE OF THE PASSIONS, however elementary or incomplete it may be, provided the basis on which it rests is true, would be an invaluable acquisition; it would direct the human mind rightly in the study of the most important of all problems, namely, the Nature of Man and the possibility of establishing the reign of Social Harmony on Earth.

The Table that follows presents a general outline of the subject we are treating. It gives the analysis of the Soul in its 2d degree of division, defines the twelve Radical Passions composing the Passional Gamut, explains their nature, and points out their Functions in the Great Scheme of Human Destiny.

The three articles on the Functions of the Senses, the Affections, and the Intellectual Faculties, are intended merely as explanations of the Table, and should be read in the order indicated in the central column.

II.

FUNCTIONS OF THE FIVE SENSUOUS PASSIONS.

THE PRIMARY FUNCTION of the five Senses is to establish relation and connection between the ACTIVE and PASSIVE Principles, between Mind and Matter, between Man and Nature, and to attract man to and guide him in an important work in the Economy of the Universe, namely, the Supervision of the Planet which he inhabits, and its Vegetable and Animal Kingdoms.

Man is the OVERSEER of the Globe, charged by divine Wisdom with the cultivation and embellishment of its surface, with the improvement of its animal and vegetable creations, and with the realization upon it of material beauty, order, and harmony.

The execution of this great work is of supreme importance in carrying out the Divine Plan of Harmony in Creation :—

I. Because it would place the Globe in its natural condition of Order, that is to say, of Health, and thus enable it to perform all its functions in the Sidereal System to which it belongs.

II. Because it would furnish the basis of the Social Elevation of Man ; for a harmonized Globe, on which material order, beauty, and unity reign, is the primary condition of the moral and intellectual elevation of its inhabitants.

To attract man to the cultivation and embellishment of the Earth, the five Senses, or the five modes of perceiving the attributes and relations of Matter, have been given to him by God, who distributes to all his creatures ATTRACTIONS PROPORTIONAL TO DESTINIES.

On every Globe, the supervision, the regulative action of a superior Intelligence is necessary, for Matter degenerates without the supervising and controlling influence of Mind. On the Earth, this superior Intelligence is Man. He is its OVERSEER, its intellectual Sovereign. He is the Science and Reason of Nature ; in other words, he alone possesses the knowledge necessary for the development and improvement of her creatures ; he alone can establish Order and Harmony in her Domain. The animal and vegetable creations are active, living Forces, but they do not possess the Reason necessary for regulating their development, their distribution, their relations, and for attaining to perfection. The

fruit-tree, for example, can not graft nor transplant itself, nor can the animals cross their breeds or otherwise improve their species. This must be done for them by Man; hence, as we have stated, he is the Reason, the Science of Nature—the Regulator of her Vegetative and Instinctual Forces.

The five Senses have each a special Function to perform in attracting and impelling Man to fulfil his destiny of Overseer and Harmonist of the Globe.

The SENSE OF TASTE, which finds its gratification and delight in agreeable Flavors, attracts Man to the cultivation and improvement of the fruits, grains, vegetables, spices, wines, oils, and other products which please his palate and serve him as food. He can not possess these products without cultivating them, and in cultivating them he is led of necessity to the improvement and embellishment of the Earth. Man is omnivorous; his palate harmonizes with nearly all the flavors of Nature, and not with one or two like that of the animal. This universality of Taste in Man was given him to secure the cultivation of all the various edible and condimentary products of the Earth, from the fruits and spices of the Tropics to the grains and vegetables of the Temperate Zone. Had Man been created monivorous—that is, to live like the animal, on one or two products—he would have cultivated those products only, and have covered the Earth with them. If he had attraction for bread alone, he would make of the earth one vast wheat-field; if for the potato, one great potato-patch. Without this universality in the Sense of Taste, the Globe would present in its culture one unbroken scene of monotony and uniformity; most of the creations in the vegetable and many in the animal kingdom would be neglected, and finally become extinct.

The SENSE OF SMELL, which finds its delight in agreeable perfumes, attracts Man to the cultivation of the flowers, plants, shrubs, gums, etc., which yield fragrant perfumes. Taste having no affinity for these products, another Sense intervenes to establish the relation between them and Man, and to secure at the hand of the Terrestrial Overseer, their cultivation and development.

The SENSE OF SIGHT, which finds its gratification in harmony of Form, Color, and Proportion, attracts Man to beauty of rural

scenery, and induces him to cultivate the ornamental trees, shrubs, vines, flowers, etc., necessary to the embellishment of the landscape. It attracts him to splendor and elegance in architecture, and leads him to work the marbles, woods, metals, and other materials necessary to the construction and to the beauty of his edifices. It attracts him to elegance in dress, in furniture, and in personal appearance, and leads him to grow and cultivate the silks, the fine fleeces, the rich dyes necessary to the interior decoration of his abode, and to the embellishment of his person.

The SENSE OF TOUCH finds its delight in agreeable Tactile Sensations; spread over the entire body, it places the nervous sensibility of Man in contact with Matter, and compels him for its protection and gratification to provide himself with comfortable dwellings, to invent comfortable means of locomotion, and to adapt to its requirements all material objects which come in contact with his body. The demands of this Sense impel Man to grow the cottons, the wools, the flax, etc., with which the other Senses—Taste, Sight, Smell, Hearing—have no affinity. Were it not for the Sense of Touch, a wide range of products in the three kingdoms would be neglected, leaving so many blanks in the great field of Nature. The Tactile Sense is destined also to exercise a powerful influence upon the general Cultivation of the Globe by inducing Man to improve the Climate—to temper the Atmosphere, which is the great external Dress of all animated Nature, and upon the state of which his comfort and well-being so much depend. Man can perfect the Climatic System, which is a department of Nature under his control, by an integral and scientific Cultivation of the Globe; and in future ages, this important work will enter largely into the industrial policy of nations.

The SENSE OF HEARING; this Sense exercises the least direct influence in attracting Man to Industry, and to the Cultivation of the Globe. Nevertheless, in requiring instruments of Music, concert-halls, opera-houses, etc., the construction of which involves the growing of the choicest woods, the preparation of metals and other substances, it is not without some influence in the great work of terrestrial Cultivation and Embellishment. The Sense of Hearing is the only one of the five Senses which has evolved a complete system of Art and Harmony. The four

other Senses are destined to evolve similar systems of Harmony in their respective spheres; the Sense of Sight, for example, Geometrical and Chromatic Harmony, or Harmony of Form and Color—already partially developed in Painting, Sculpture, and Architecture; the Sense of Smell, Odoriferous Harmony or Harmony of Odors; the Sense of Taste, Saporous Harmony or Harmony of Savors; the Sense of Touch, Tactile Harmony or Harmony of Sensations.

Each Sense has, like that of Hearing, its Scale or Gamut of Elements upon which to operate, and from which to evolve its corresponding Art and Harmony. As the Sense of Hearing has its Scale or Gamut of Sounds, which can be so distributed and arranged as to furnish the elements of Musical Harmony—namely, Accord, Dissonance, Measure, Rhythm, etc.—so each of the other Senses has its Scale or Gamut of Elements from which so many systems of Art and Harmony are to be evolved; Taste, its Gamut of Flavors; Sight, its Gamut of Forms and Colors; Smell, its Gamut of Odors; Touch, its Gamut of Sensations.

When each of the five Senses shall have led to the discovery and creation of its corresponding Harmony, Man will realize upon the Earth the reign of UNIVERSAL ART; he will harmonize the Globe and the Kingdoms of Nature under his supervision, elevate the Natural World to Unity with the Spiritual World, and make of this Planet a grand Concert of Material Harmonies.

Thus the Senses, which have been looked upon by Moralists and Philosophers as Passions of a low order, ministering merely to the wants of the body, engendering often sensuality, brutality, and vice, and always at war with the higher nature of Man, are in truth noble and sublime Faculties—agents employed by Supreme Wisdom in attracting Man to the cultivation and embellishment of the Material World over which he presides.

It is true that the Senses do not at present fulfil their natural or legitimate functions. Undeveloped or falsely developed, misdirected or perverted in Social Organizations unsuited to their nature and action, they perform only their lower or animal functions, ministering simply to the physical wants of the body, and leading often to selfishness, sensuality, and debauchery. It is only in a true Social Order, in which they will be fully and harmoniously developed and properly directed, that they will per-

form their higher and Artistic functions ; they will then be found to be noble Faculties, Interpreters of the designs of God in respect to Man's relations with the Material world—Harmonic Forces, attracting him to make of this Globe a terrestrial Paradise, in which to develop the higher Spiritual nature with which he is endowed, and to erect a magnificent Superstructure of Social Harmony on the Substructure of Material Harmony, prepared by the Senses.

The present neglected, uncultivated, or devastated condition of the Earth—covered as three fourths of it are with vast deserts, marshes, wastes, and wildernesses—is not its true and is not to be its permanent condition. It is a false and subversive state, the result of Man's neglect to fulfil his destiny of Overseer of the Globe. The effects of the maladministration of his Terrestrial Domain are terrible upon himself and upon all animated Nature. The Climate is everywhere deranged, as is seen by the sudden and violent fluctuations of temperature, by droughts and prolonged rains, by hurricanes and tornadoes, and other atmospheric excesses which are constantly recurring. The magnetic system of the Planet is vitiated, and the effect of this vitiation, combined with the emanations from morasses, swamps, bogs, etc., is to engender epidemic diseases—the plague, the cholera, the yellow fever, etc.—which scourge the race alternately on every part of the Globe. The Equatorial Regions are covered with great deserts and burned by intense and unnatural heats, while the vast regions of the North are chilled by perpetual frosts, and both are rendered uninhabitable to Man, and unfit for fields of Industrial activity.

These evils, the result of Man's malsupervision of the Globe, gigantic and irremediable though they appear, may be extirpated by the systematic and integral cultivation of the Earth's surface, which will be effected when the combined Labor and Talent of the Human Race, under the influence of Universal Association and Attractive Industry, shall be directed to this great end. The deserts will then be reclaimed, the marshes and morasses drained, the waste lands fertilized, the vast forests cleared, the waters diked and regulated in their course—in a word, the Earth's entire surface brought under scientific and artistic cultivation.

Having now explained the Primary Function of the five Senses, that of impelling and directing Man in the fulfilment of his Industrial Destiny of Overseer of the Globe, we will touch briefly upon some of their subordinate functions.

I. They enable the Soul to communicate with the external world; the Soul, embodied in a material frame, must have material instruments by which to hold intercourse with the world around it; the Senses—the physical faculties of the Soul—perform this function. The Ear, for example, hears sounds, caused by the human voice, the cries of animals, the vibrations of bodies, and conveys to the mind the ideas of intelligent beings and the knowledge of the motions of material objects. The Eye sees signs, gestures, written and printed characters, and the movements of bodies, and thus in another way conveys to the mind a knowledge of the phenomena of mental and physical existence; and so with the other Senses, in their respective spheres.

II. They form the basis for the development of the seven higher or Spiritual Faculties of the Soul, and strengthen and exalt their action. These faculties, the four Social and the three Intellectual, see themselves represented and mirrored in material forms, and this image of themselves impressed on Matter gives to them a full and practical consciousness of their existence.

In the Soul of the Painter float the conceptions of beauty, love, dignity, tenderness, justice, which he would represent; but it is only when these conceptions are embodied in a material shape, in a work of Art, and are presented in form and color—in tangible reality—through the eye back to the Soul, that the latter fully feels itself, fully enjoys its own ideal.

In like manner, in the Soul of the Musician exists the ideal of the harmonies he would create, but they are without form and void of reality. It is only their artistic execution on material instruments and by the human voice, which gives to him the real sentiment of his ideal, exalting the Soul by presenting to it an external image of itself. The ideal, without its external and material embodiment or correspondence, is vague, void, and unsatisfactory. The delight of God himself is to behold in the material creations of the Universe the Types and Images of the ideas and sentiments which prompted him to their creation.

III. They furnish the elements or materials for the creation of the Fine Arts. The Ear hears sounds, the Eye perceives forms and colors, which they communicate to the Mind. These elements are distributed, classified, arranged, in a word, *serialized* by the three Intellectual Faculties, and the Arts of Painting, Sculpture, Music, etc. are the result. The other three Senses—Taste, Smell, Touch—furnish the elements of three other branches of Art, not yet discovered, but which at some future day will be scientifically developed, as the Musical Art now is.

IV. They furnish Man with ideas of a Material Order. He possesses three classes of ideas—first, Material ideas, derived from the perceptions of the Senses; second, Immaterial or Spiritual Ideas, derived from the intuitions of the Social Affections; third, Abstract or Complex ideas, or ideas of Laws and Principles, derived from the reflection of the Intellectual Faculties. The Senses furnish the first of these three classes of ideas; they perceive Material facts and phenomena which they communicate to the Mind, and which, by a certain process of intellectualization that may be called analysis, synthesis, and comparison, become Ideas.

V. They form the basis of the Positive Sciences. In furnishing observations and ideas of Material things to the mind, they supply the elements with which the Intellectual Faculties create these Sciences. The Eye, for example, in observing the phenomena of the heavens, furnishes Reason with the data from which it creates the Science of Astronomy; and so with Chemistry, Physiology, and the other Physical Sciences.

The other functions of the Senses are summed up in the Table, under the proper head, and will be understood without further explanation.

III.

FUNCTIONS OF THE FOUR SOCIAL OR PSYCHICAL PASSIONS.

THESE Passions perform functions in the Social World analogous to the functions which the Senses perform in the Material World. They are the means of sympathetic or affectional communication between Souls, as the Senses are the means of communication between the Soul and Matter. They establish the Unity of Man with Man, as the Senses establish the Unity of Man with Nature. They impel him to fulfil his Social Destiny on Earth, as the Senses impel him to fulfil his Industrial Destiny.

The Social Passions constitute in their unity but one Passion or Love, namely, Love for the great Collective Being inhabiting the Planet, and variously called Mankind, Humanity, the Human Race. This Collective Love, when resolved into its constituent elements, contains in its 1st division four Primary Loves or Modes of Sympathy, imperfectly defined under the names of Friendship, Love, Ambition, and Parentalism. These four Affections govern the four primary modes of Social Relations between Human Beings, as the five Senses govern the five primary departments or spheres in the Material World.

The first of the four Psychical Passions—FRIENDSHIP—presides over and governs the Social Relations of Human Beings in their capacity as individuals of the same Species, members of the same Race, without regard to distinctions of age, sex, rank, color, or fortune, and regulates their intercourse on the basis of Equality. It associates them as friends, comrades, companions, and equals, leveling for the time ranks, grades, and other distinctions, and establishing between them the Spirit and Tone of familiarity, equality, and fraternity. It is the most general in its action of the four Social Passions, and the most independent of external distinctions; it is the benevolent, fraternizing, equalizing Sentiment of the Soul. This Passion establishes frankness, candor, sincerity, cordiality, benevolence, and charitableness in the Social relations of men.

✓ The Human Race is ONE. It is a great Collective Being, with the Globe for its field of Operations, and having certain Func-

tions to perform in the Scheme of Creation. This Collective Being is composed of innumerable Individualities, which must be associated and united in their operations, so that through perfect co-operation and unity of action, they may fulfil their Function or Destiny.

As Man is a Compound Being, composed of an Active and a Passive Principle, of Spirit and Matter, and as the former acts through the latter, each of the four Social Passions manifests itself Materially as well as Spiritually, and is excited to action by material as well as spiritual affinities.

The two affinities which call out the action of the Passion of Friendship are :—

1. SPIRITUAL—Affinity of Character.
2. MATERIAL—Affinity of Pursuits.

Thus the individual is drawn to his Race,

1. BY SYMPATHY OF SPECIES, or Identity of Nature.
2. BY UNITY OF FUNCTION, or Identity of Destiny;

and is drawn to Individuals,

1. BY SPIRITUAL AFFINITY OF CHARACTER.
- 2 BY MATERIAL AFFINITY OF INDUSTRIAL, ARTISTIC, AND SCIENTIFIC PURSUITS.

Thus is established the first link between the members of the Species—the first degree of Sociality and SOCIAL UNITY among Men.

The Second Social Passion—LOVE—presides over and governs the relations between the Sexes. It attracts beings of opposite sex to each other, and associates them by Spiritual and Material ties—by the Spiritual tie of the Soul, and the Material tie of the Body—and thus establishes the unity of the Male and Female elements or principles in the Race. It inspires deference, devotion, admiration on the part of the stronger for the weaker sex, subordinates the principle of Force to that of Charm and Beauty, and thus furnishes an important element of Harmony in the Social Movement.

This Passion establishes the second degree of Sociality and SOCIAL UNITY on earth.

The Race, as we have stated, is ONE, divided into Individualities; these Individualities, again, are divided into two parts or

Sexes—the MALE and the FEMALE. The Passion of Love brings together and associates the Sexes, and establishes between them the closest, the most intimate, the most tender and romantic ties. It gives to the Social relations it forms a poetry, a charm, which exalts the beings whom it animates, idealizes them in each other's eyes, fills the Soul with enthusiasm, and thus neutralizes and absorbs the selfish tendency of the Senses and the cold calculations of Reason.

We speak, now, of the influence of Love in its Spiritual action, (which should govern the Material as the mind governs the body,) and in a Social Order adapted to its free, full, and natural development. The stimulants which excite this Passion to action are:—

1. SPIRITUAL—Affinity of Soul, or Platonic Love.
2. MATERIAL—Affinity of Sense, or Sensuous Love.

The latter is the body of the former; it gives to it individuality, intensity, and definiteness; it should, however, always be kept under the control and regulation of the former, by which it is elevated and idealized. Let us add that this Passion, enslaved, thwarted, or misdirected in the present Social Order by poverty, by defective domestic arrangements, by moral prejudices, and false Social Institutions, can neither receive its legitimate development nor fulfil its natural functions. Of all the Passions, it is the least understood and appreciated, and the one upon which the most erroneous judgments are passed.

The Third Social Passion—AMBITION—presides over and regulates the relations of men in their capacity as coöperators, colleagues, united in the prosecution of the various departments of Industry, Art, and Science—that is, of all the functions and labors of life. It draws individuals together who have a common purpose in view, a common end to attain, and unites and associates them for the realization of their plans. It arouses emulation, excites aspiration, stimulates to the execution of great works by the desire of the approval of coöperators, and assigns ranks, honors, rewards, position, according to Genius, Devotion, and Services. / It establishes rank, grade, distinction in human relations, determined by services and merit, as Friendship establishes fraternity, equality, and companionship. The action of Ambition

is consequently the inverse of that of Friendship, and it is by the operation of these contrasted influences that Harmony is established in Society.

In its individual action, it is the desire on the one hand of leadership, with the love of direction, command, and dominion, and on the other, the desire of following capable and experienced leaders, with the sentiment of deference, respect, reverence for recognised genius, capacity, and merit. In its essence, it is the aspiring, exalting Sentiment, the love of grandeur and power, the desire of accomplishing great ends, of achieving great works, — the passion for elevation and distinction. It prompts Man to acts of Devotion and Heroism, by the stimulus of these various motives.

The Individualities of which the Race is composed possess different degrees and varieties of capacity, and stand to each other in the relation of Superiors and Inferiors in genius, talent, knowledge, and skill. Ambition associates them on this basis, that is to say, as leaders and followers, instructors and instructed, directors and directed, organizers and executors, coöperating together for the accomplishment of a common work. It creates sympathies founded on admiration for genius, merit, and executive power. In its ascending scale of development, it is, as we have said, the desire of Leadership, and in its descending scale, reverence for capacity of Leadership. It ranks and classifies diversified talents and capacities, establishes hierarchy in them, and creates sympathies between individualities based on genius and merit.

Ambition thus establishes the third degree of Sociality and SOCIAL UNITY between human beings, founded on the accord of diversified capacities, necessary to each other and to the execution of works connected with Human Destiny. The two elements of this Passion are:—

1. SPIRITUAL—Love of Grandeur, Distinction, Fame.
2. MATERIAL—Love of Power and Wealth.

The Fourth Social Passion—PARENTALISM or the Family Sentiment—presides over and regulates the relations of parents and children, and, in its more general action, of the old and the young, the strong and the weak, the capable and the helpless,

exciting sympathy for childhood, and extending its action to all the weak, unprotected, and dependent members of the human family. It associates Age and Infancy, forms the tie between Generations, and governs their relations and interests; it is the protective, guardian, tutelary, providential Sentiment.

The Individualities composing the Race are divided into different ages, distributed in an ascending and descending Series, extending from infancy to old age. These individualities appear and disappear on the stage of life, and establish the succession of ages and generations. Parentalism creates sympathy between the successive generations and the different ages, associates them, and thus renders Humanity a continuous Whole, united in all its various stages of development. It excites in the older, stronger, and more experienced individualities of the Race, regard, love, and watchful supervision for the younger, weaker and less experienced, and by their protection, and education, secures first the care of the Species, and second, the intellectual progress and development of Mankind. This Passion thus establishes the fourth degree of Sociality or SOCIAL UNITY among the members of the Human Family. Its elements are:—

1. SPIRITUAL—Adoptive Paternity, from sympathy of character.
2. MATERIAL—Natural Paternity, from the tie of consanguinity.

All forms of Social Relations which can exist among human beings, all modes of intercourse between them, are but branches of some one of these four Cardinal Relations, and are presided over and regulated by the four Social Passions.

All subversive Social Relations—those of an oppressive, tyrannical, treacherous, and generally of an antagonistic character—are Inversions of some one or more natural or harmonious relations, produced by the clashing of interests, compulsory association of antipathetic characters, and conflicts of plans, thwarting the affections, and engendering antipathies, disappointment, and despair. These false relations are governed by the Social Passions in their inverted or subversive development. The Tyrant who oppresses and spoliates his subjects for his own aggrandizement, is governed by false or inverted Ambition. The Calumniator who slanders and injures his fellow-man, is governed by inverse Friendship, or Friendship perverted in its action.

All forms of hatred and cruelty are but inversions of good and noble sentiments; for example, Antipathy is the inversion of Sympathy, Misanthropy of Philanthropy, Malevolence of Benevolence, Jealousy of Confidence, Calumny of Charity, Baseness of Dignity, Cruelty of Compassion, and so on through the whole scale of the developments of the Passions, in their direct and inverse, their harmonious and discordant action.

All direct and harmonious sentiments, such as benevolence, kindness, justice, philanthropy, etc. are *spontaneously active in the Soul*—that is, act naturally and of themselves—while the same sentiments, inversely developed and engendering hatred, jealousy, revenge, malevolence, antipathy, are *not spontaneously active*; these subversive emotions are aroused by false and unnatural circumstances, thwarting and outraging the true and harmonious affections corresponding to them.

The four Social Affections, developed in their lower degrees, manifest themselves in the form of sympathy between individuals—affection for one's friends, one's children, the desire of personal elevation. Developed in their higher degrees, and transcending the sphere of individual sympathy, they manifest themselves in the form of Collective or General sentiments, such as Love of Country or Patriotism, Love of Mankind or Philanthropy. Developed in their supreme or super-terrestrial degrees, and transcending the sphere of Humanity, they generate the RELIGIOUS SENTIMENT, or Love of God.

The love of Man for Man is the same in nature and essence as the Love of Man for God; they are the two extreme links in the great chain of sympathies extending from the Finite to the Infinite—the two extremes in the grand Series of Sympathetic Accords of which the Soul is capable. Thus the Religious Sentiment is nothing but the Humanitary Sentiment universalized. The Love of Man is the basis of the Love of God, and the latter can not exist in its fullness till the former is developed and exercised in all its degrees. /

The four Social Passions, falsely or subversively developed, do not now perform their function of impelling Man to fulfil his social Destiny on Earth. The same discord which we pointed out as existing in the Material world, exists in the Social world.

Instead of the Social Unity of the Human Race, instead of the reign of Social Order and Harmony on Earth, we see Mankind divided into hostile nations, with different forms of society, religion, and government, waging wars against each other, and alienated by social, religious, and political prejudices and hatreds. We find each nation, again, divided into antagonistic sects, parties, and classes, with conflicting interests and opinions, which engender injustice, oppression, feud, and discord, throughout all ranks and among all the members of society. This state of social incoherence and discord is not the true and permanent destiny of the Human Race. It is the result of the subversive action and play of the Passions, operating in false social organizations which thwart their natural and harmonious development.

Having now explained the primary function of the four Social Passions—namely, the establishment of UNIVERSAL ASSOCIATION and SOCIAL HARMONY on Earth—let us glance briefly at some of their secondary or subordinate functions.

I. They are the means of communication between Soul and Soul, as the Senses are the means of communication between Soul and Matter. As the five senses perceive the attributes of Matter—form, color, perfume, flavor, etc.—so the four Social Passions perceive, through sympathy, the attributes of Soul, namely, benevolence, love, mercy, justice, dignity, veneration, honor, rectitude, equity, and the whole range of Spiritual attributes.

II. They are the exalting, idealizing, harmonizing Forces, which, through the industrial action of their instrument the Body, mould and fashion Matter, stamp upon it their own image, bring it into correspondence with their attributes, and elevate it to their standard of beauty and perfection. While Matter furnishes the basis for the action and development of the Soul, giving to it finite and positive existence, the Soul, on the other hand, permeates, animates, and ennobles Matter, bringing it into unity with itself. In the sphere of Sounds, for example, the four Social Affections, which form the central principle of the Soul, impart to Music their own character, stamp upon it the impress of their own harmonies; thus Music becomes the expression of the emotions of the Soul, and is made to represent the various shades of the four Cardinal Passions; hence we have the music of Love, of Ambition, of Religion, according as these emotions predomi-

nate in the soul of the Composer. The same remarks apply to the other Fine Arts—Painting, Sculpture, Architecture, etc.; all true and great creations in Art must body forth one or more of the four cardinal Loves of the Soul. Thus, we repeat, the Soul impresses its own image upon the Material World, informs it with its own innate harmonies, and elevates it, so to say to a level with itself.

III. The Social Passions furnish Man with the second class of Ideas which he possesses, namely, those of an Immaterial or Spiritual nature, as the Senses furnish him with those of a Material or Sensuous nature. Every Sentiment or Emotion of the Soul gives birth to a corresponding Idea. All our ideas of moral attributes and qualities—of right and duty, of justice, equality, dignity, in a word, of spiritual phenomena which the Senses do not perceive or take cognizance of, are derived from the four Social Passions—from their spontaneous emotions. They *first feel* these spiritual attributes or phenomena; the Feeling or Sentiment is then transmitted to and taken cognizance of by the three Intellectual Faculties, subjected to their action, compared with images or ideas furnished by the Senses, associated with them and clothed in form, so that it becomes intelligible to the Mind in its unity, and can be expressed in words: it is thus converted into what is called an Idea.

The Passion of Friendship, for example, generates among other ideas that of Equality; it first *feels* the equality, the identity of nature of Man with Man; this Feeling is then received and analyzed by the Intellectual Faculties, compared with the ideas of objects, attributes, and principles which they have previously examined, associated with the ideas already existing in the mind, and thus becomes known to the Consciousness or the Unity of the Intellect, after which it is clothed in language and expressed as an Idea.

Men in whom the Social Passions are intense and powerful, feel deeply certain emotions and the moral truths corresponding to them. CHRIST, for example, in whom the sentiment of the unity of the Human Race was so profound, so sublime, proclaims the Brotherhood, the Oneness of Mankind, the natural and inherent Equality of all men; this sentiment, grasped by the intellect and subjected to the processes of analysis, comparison, and syn-

thesis, becomes an Idea, and is expressed in words; it is thus rendered intelligible to other minds, is transmitted from man to man, from generation to generation, and becomes the common property of the Human Race. The Idea is permanent and universal, while the Feeling in which it originated is individual and transitory, and passes away with the life of him who experiences it. By means of ideas recorded and rendered permanent in language, the intuitive conceptions of the individual Soul are spread before the world, which is enlightened by the truth which they reveal. The Idea may be compared to Light, and the feeling which generates it to Heat. The light of the idea shines into the souls of men in whom the feeling corresponding to that which originally generated it, is inert and dormant. This feeling perceives the truth of the idea which it had not strength enough to generate, and is aroused and quickened by its influence into life and activity. Thus the function of ideas is to enable the great souls of Humanity to arouse the torpid masses of mankind, to instruct and enlighten them, and thus secure the progressive improvement and elevation of the race.

As the various sentiments constituting Friendship, generate the ideas of equality, fraternity, the unity of the race, so the sentiments which branch out of Ambition generate the ideas of justice, dignity, federation, hierarchy. Thus, as we said, every sentiment or emotion of the Soul gives birth to a corresponding idea. The emotion is the original active Force, the idea, the Passive resultant or Effect. Ideas are the fixed and permanent representatives of fleeting emotions.

IV. The Social Passions furnish the elements of the Moral or Ethical Sciences; they generate the ideas which enter into these Sciences, and which, analyzed, compared, and synthesized by the three Intellectual Faculties, are reduced to Moral Theories and Systems.

V. They lead to the establishment of Social Laws and Institutions, as the five Senses lead to the creation of Art and Industry.

VI. They give rise to the Art of Politeness, which may be called the Fine Art of the Social Passions, as the Senses give rise to the Material Fine Arts. The Social Passions, developed and exercised artistically and harmoniously, produce those amenities of Social life, termed urbanity, civility, courtesy, deference, kindness, etc., which are the elements of Politeness.

IV.

FUNCTIONS OF THE THREE INTELLECTUAL OR SERIAL FACULTIES.

THE Primary FUNCTION of these three Passions or Forces of the Soul is to discover the Laws of Order and Harmony by which the Universe is governed, and to apply them to the regulation of the Moral and Material phenomena connected with Humanity and the Globe—that is, to the Organization of Society and to the establishment of Order in the kingdoms of Nature.

Man must establish order,

1. IN THE SOCIAL WORLD—that is, in the play and action of the Passions in the Social Mechanism ;

2. IN THE MATERIAL WORLD—that is, in the kingdoms of Nature, of which he is the Overseer.

This he can do only by discovering and applying to these two departments the Laws of Universal Harmony.

As the five Senses perceive the attributes of Matter, and place Man in relations with the Material World ; as the four Social Affections feel the attributes of Spirit, and place him in relations with the Social World ; so the three Intellectual Faculties comprehend Laws and Principles, and place him in relation with the Divine Plan of Universal Order and Harmony. They guide him in all his works and operations which require invention, combination, classification, and arrangement—that is, in the organization of Industry and of his Social relations, and in the harmonious distribution of the creations of Nature over which he presides.

By comprehending the Laws of Universal Harmony and applying these laws to the Material World and to himself, Man enters into unity with the general Order of Creation, and conforms in his labors and social life to that Order, which is the manifestation of Divine Reason in the Universe.

This is the External or Universal function of the three Intellectual Faculties.

Their Internal or Individual function is to establish order in the action or play of the other nine Passions of the Soul ; that is, to regulate, balance, methodize, in a word *mechanize* their developments, producing as result Passional Equilibrium and Harmony in the individual.

These faculties in their Unity constitute what is called REASON, and correspond to similar Faculties or Forces in the Universe, which in their Unity constitute the REASON OF GOD.

There is thus identity of Nature between Human Reason and Divine Reason; the same Faculties exist in the one as in the other; and this explains why Man can discover the Laws and comprehend the Scheme of that Order and Harmony which reign in Creation, and which are the revelation and embodiment of Divine Wisdom.

These Forces, acting in the Divine Mind, are the source of the Order, Harmony, and Unity that reign in the Universe; they regulate the movements of Worlds and Systems of Worlds; they regulate the distribution and arrangement of all the creations on the different Planets; they regulate the distribution of the Passions; in a word, they distribute, classify, coördinate, and systematize, that is, regulate all the elements and phenomena of the Universe, from the lowest to the highest, from molecules in the mineral to Planets in the Sidereal Systems.

The same Faculties or Forces acting in the mind of Man, guide him in the performance of similar functions in the spheres in which he operates and over which he presides. In the sphere of Ideas, for example, they distribute, classify, and systematize the perceptions and observations of the Senses, and the intuitive or spontaneous conceptions of the Social Passions, and thus create the Positive and Moral Sciences. They operate on the Sensuous and Social Passions in their various shades of development as they operate on Ideas; they distribute, classify, arrange, and mechanize them, and produce as result, Social or Passional Order and Harmony.

These three Faculties or Forces of the Soul, considered in their simplest and most radical action, may be called :—

- | | |
|-------------------------------------------------|--------------|
| 1. The Separating, Analyzing, Individualizing.. | } Faculties. |
| 2. The Modulating, Alternating, Comparing..... | |
| 3. The Combining, According, Synthesizing..... | |

The First separates, divides, analyzes, and individualizes; the Second alternates, compares, modulates, and equilibrates; the Third combines, coördinates, unites, and synthesizes.

All operations of distribution, classification, combination, systematization, arrangement, and organization, from the most sim-

ple to the most complex, are the result of the action of these Forces or Faculties.

To express the joint, collective action of these three Faculties, we shall use the word *Serialize* and its derivatives; we employ this term because the most striking effect of the action of these Forces in Nature is the distribution of her Creations in SERIES.

Let us add a few words in regard to the Series and its properties, in order to convey a more complete idea of the meaning of the term.

A Series is a natural, graduated, and consecutive distribution of the elements of which any Unity or Whole is composed.

For example, the seven notes of music distributed in their natural order, as follows,

Do, Re, Mi, Fa, Sol, La, Si,

are a Series of Sounds.

The Unity of Color—White—divided into its seven elementary colors by the prism and distributed in the following order,

Violet, Blue, Azure, Green, Yellow, Orange, Red,

forms the Series of Colors.

Thus, every Unity or Whole in the Universe, divided into its constituent elements or parts, and these parts distributed in their natural order, furnishes a Series. The skeleton, for example, is a Series of bones, the body a Series of organs, the Soul a Series of Passions, the Solar System a Series of Planets.

Whenever the elements of any Whole are arranged in their natural order, in a graduated succession, that is to say, in a SERIES, we find in their distribution some or all of the following effects:—two Wings and a Centre; an Ascending and a Descending movement; a Pivot at the centre; Transitions at the extremes; Contact of extremes; Dissonance between contiguous elements, as between Do-Re in Music, Violet-Blue in Color; Accord between all non-contiguous elements; Modulation from one group of elements to another; regularly graduated Intervals between elements, etc. These are effects or results of Serial Distribution, and are necessary to the creation of Harmony in all spheres; they may be considered as the elements of Universal Order and Harmony.

Let us now state briefly the primary functions of the three Regulative or Serializing Faculties.

I. **THE SEPARATIVE FACULTY.**—This faculty divides or disintegrates any Whole upon which it operates, resolving it into its constituent parts or elements. This division gives rise to the principle of **VARIETY IN UNITY**; the principle of Variety gives rise in turn to **INDIVIDUALITY**, and Individuality to **DISSONANCE**, which latter is necessary to prevent the fusion of contiguous Individualities. It also calls out Rivalry and its various effects between these individualities. The tendency of this Faculty to division or analysis gives rise further to **CAUSALITY**, that is, to the desire of penetrating into the Unknown—into undivided, unanalyzed Unities. It performs one of the three primary processes of Classification, as it separates and brings out the elements to be classified, sees the differences between them, and assigns positions according to Dissimilarity or Difference. In its more intense action, it leads to minute subdivisions and analyses, and distinguishes the most delicate shades of difference; in this operation, it is one of the sources of universal Refinement and Perfection. In its more complex action, operating upon a variety of elements and in conjunction with other Passions—particularly with Ambition and Parentalism—it gives rise to management, planning, scheming, manœuvring, tactics, policy, diplomacy, intrigue. In Science, it originates the Deductive Method.

II. **THE ALTERNATING FACULTY.**—This Faculty produces change, alternation, and modulation in all elements and forces upon which it operates, and thus gives rise to Vibration, to Movement, which in turn gives rise to Balance or **EQUILIBRIUM** in the action of Forces. It alternates between the Combining and Separating Faculties, varying their action from Individuality to Collectivity, from Accord to Dissonance, and thus establishes the principle of **MODULATION** and **TRANSITION**. It develops in the Soul the love of Variety, Change, Novelty. The action of this faculty in producing alternation and modulation, gives rise to **COMPARISON**, that is, to the alternate perception of similarities and dissimilarities, resemblances and differences. It performs one of the three primary processes of Classification, as it perceives Relations and establishes Comparisons. In its more intense action, it leads to rapid alternation and modulation, making the nicest distinctions and establishing gradations and suc-

cessions the most exact; it thus contributes in its way toward universal Refinement and Perfection.

III. THE COMBINING FACULTY.—This Faculty operates in an inverse order to the Separative. It combines, groups, synthesizes different elements which are in affinity, uniting them in Wholes, and thus gives rise to the principle of UNITY IN VARIETY. This principle gives rise in turn to that of COLLECTIVITY, which leads to ACCORD—the basis of Harmony. It awakens in the Soul enthusiasm, and produces concord and its various effects. The tendency of this Faculty is to Combination and Synthesis; it is the basis of Constructiveness and Ideality, that is, the desire of combining, bringing together, adjusting different elements, ideas, and passions, and establishing in them concert of action. It performs one of the three primary processes of Classification, as it unites the elements to be classified, perceives the resemblances between them, and assigns position according to Similarity or Affinity. In its more intense action, it leads to ever-widening combinations and syntheses, opens a broader and broader range to the mental vision, leads to exaltation and sublimity, and thus contributes in the third way to the attainment of universal Perfection. In its more complex action, operating upon a variety of elements, it is the source of Combination and Constructiveness, and acting in conjunction with other passions—particularly with Friendship and Love—it generates Zeal, Enthusiasm, Exaltation, Ideality. In Science, it originates the Inductive Method.

A few illustrations in the Human and Divine Spheres will show the practical operation of these three Faculties or Forces. In Man, they serialize the facts and phenomena of the world in which he lives; in the Divine Mind, they serialize the facts and phenomena of the Universe.

Acting in a BEETHOVEN, a MOZART, they distribute, classify, that is, serialize Sounds, and create Musical Harmony. Acting in a CUVIER, a LINNÆUS, they discover the system of serialization in the Kingdoms of Nature; they classify the animal, vegetable, and mineral creations, reproduce the order established in them by Divine Wisdom, and evolve the Science of Natural History. Acting in a KEPLER, a NEWTON, they discover the laws which regulate the movements of the heavenly bodies, and create

the Science of Astronomy. Acting in a CÆSAR, a NAPOLEON, they combine, distribute, and marshal masses in an army, that is, they serialize the movements and operations of vast bodies of men, and create the Art of War. Acting in a HOMER, a DANTE, a SHAKESPEARE, they serialize the perceptions, ideas, and images furnished by the other Passions of the Soul, and distribute the language in which they are clothed in number, measure, and rhythm, and thus create the Poetic Art. Acting in a WATT, an ARKWRIGHT, a FULTON, they serialize mechanical elements and forces, construct machinery, and create the Mechanic Arts. Acting in FOURIER, they discover the Laws of Order and Harmony by which the Universe is governed, and by the knowledge of these Laws enable him to penetrate the mystery of the Human Passions, to see through their incoherent and subversive action, comprehend their natural mode of development, explain their nature, functions, and Destiny, and determine the Social Organization to which they are adapted.

Ascending from Man to the supreme Source of Order and Harmony, these serializing Forces in the DIVINE MIND regulate the distribution, classification, and arrangement of the elements and phenomena of the Universe. They serialize Worlds and Systems of Worlds, and create Sidereal Harmony. They serialize the Intelligences inhabiting these Worlds, and assign to them functions and Destinies, according to the part they are to take in the scheme of Universal Harmony. They serialize the Passions, assigning to them modes of development and action which in a true Social Order would produce Concord and Unity. They serialize the animal, vegetable, and mineral kingdoms on the different planets, distributing them in classes, orders, genera, species, and varieties, and establishing Order and Unity in the animate and inanimate creation.

Thus from the highest to the lowest, in the Spiritual and Material worlds, these Forces serialize all elements, phenomena, and movements, combining and uniting them in one great, harmonious, organic WHOLE, called the UNIVERSE.

The unity of system, the concert of action, the order and harmony which pervade this vast ORGANIC WHOLE, result from the fact that the laws which govern it, emanate from one Centre, from one System of Regulative Forces: the laws which govern

one department govern every other, and if we can comprehend their action and effects in one sphere, we have the key to their action and effects in all spheres.

The SUPREME HARMONIST has created for and adapted to Harmony the elements of all departments of Creation, and has left to intelligent beings to establish Harmony in those spheres over which it is their function to preside.

Man on the Earth harmonizes, for example, Sounds, Forms, Colors; he must also harmonize his own Passions and social Relations, and the Creations in the animal and vegetable kingdoms; he will thus establish ORDER IN NATURE AND IN HIMSELF.

The only complete system of Harmony which Man has as yet discovered is the Musical—the Harmony of Sounds. This Harmony, a type and measure of all others, is an invaluable guide which enables him, by going from the Known to the Unknown, to discover other and higher branches of Harmony. If he had followed this guide, if he had studied universal Analogy, he would have discovered that the Planets in the Solar System are the elements or notes of a Sidereal Harmony, as Sounds are the elements or notes of Musical Harmony; that the Passions of the Soul are the elements or notes of Social Harmony; that the bones in the skeleton are the elements or notes of an Osseal Harmony; that the colors of the Prism are the elements or notes of Chromatic Harmony; that lines and curves are the elements or notes of Geometrical Harmony; that the animal, vegetable, and mineral creations are the elements or notes of Nature's great Organic Harmony; he would have discovered that the same Laws which establish Order and Harmony in one department establish it in all others, so that if we discover these laws in one Sphere of Creation, we have the Key to their discovery in all other spheres.

Having now explained the primary functions of the three Intellectual Faculties, we will touch briefly upon some of their subordinate functions.

I. They are the means of communication of the Soul with Laws and Principles, as the Senses are the means of its communication with Matter, and the Affectional Passions with other Souls. As laws and principles can not be perceived by the Senses, nor

felt by the Affectional Passions, a third class of Faculties is necessary to their perception and comprehension. Man, who is not a *simple* being like the animal, which is guided by Instinct, but a *compound* being, whose actions and functions are varied and complex, must regulate his operations by fixed laws and principles, which it is the work of the three Intellectual Faculties to discover and apply. Man can not establish Order in his multifarious relations and labors except by the application to them of Principles which regulate, on a unitary plan, generalities the most comprehensive and details the most minute.

II. They are the source of political Laws and Institutions of a general nature, and hence of Administration or Government. Their function in this sphere is to regulate on one plan the general interests of States and Nations. In future ages, they will lead to the ADMINISTRATIVE UNITY OF THE GLOBE, or to a uniform system of government throughout the Earth. The result will be UNIVERSAL ASSOCIATION—that is to say, the harmonious combination of the labors, operations, and interests of Mankind, and universal coöperation and concert of action in executing the great Works of which this Earth is to be the theatre. The Administrative Unity of the Globe is nothing more nor less than the SERIALIZATION of the general interests, operations, and relations of the Human Race. The Intellectual Faculties in their more universal action, perform this function of Serialization as they perform the same function in the most restricted spheres.

III. They are the source of the third class of Ideas which Man possesses, namely, ideas of an abstract and complex nature, or ideas of Laws and Principles. They analyze, compare, and synthesize perceptions and intuitions, that is, the ideas furnished by the Senses and the Social Passions, and deduce from them Generalizations or complex ideas—that is, Laws and Principles. A KEPLER, for example, arrives at the discovery that the planets move in their orbits, direct as masses and inverse of the square of distances. He deduces this truth from a great variety of special observations made by the Senses—or, in other words, he resolves, by the processes of analysis, comparison and synthesis, a multitude of observations into one Generalization; this Generalization is grasped, conceived by the Intellect as an IDEA, and proclaimed as a Law. This furnishes an example of the generation of Com-

plex Ideas, or Ideas of Laws and Principles, deduced from the observation of individual facts and phenomena.

IV. They distribute, classify, and arrange—that is, serialize the ideas furnished by the Senses and the Social Passions, reduce them to a regular system, and thus create SCIENCE; the Sciences are but methodical Generalizations of special observations and ideas. They serialize, in like manner, the elements of Material Harmonies—sound, form, color, etc.—furnished by the Senses, and create the Fine Arts.

The other functions of the three Intellectual Faculties will be understood by reference to the Table.

V.

DUAL ACTION OF THE PASSIONS.—THEIR DISCORDANT AND HARMONIOUS DEVELOPMENT.—CAUSES OF MORAL EVIL IN SOCIETY.

THE PASSIONS, as we have sufficiently explained, are the Springs of Action, the Motor-Powers, the impelling and directing Forces in Man; they are the source of all his acts; they are, in fact, the Man himself; his Life with all its phenomena is but their external, concrete manifestation; they are, as a consequence, the source of all his good as of all his bad deeds, of all his virtues as of all his crimes—in a word, the source of GOOD and EVIL in his Social career. If, therefore, we would determine the CAUSES OF MORAL EVIL in Society, we must seek for them in the operation of the Passions.

The Passions are liable, like all the other Forces of Nature, to be misdirected, thwarted, or perverted in their development and action; when thus falsely developed, they produce evil effects which are the opposite of the good effects they would produce in their true, natural, and legitimate action. This law is of universal application to all active Forces.

The Passions, acting in the false Social Organizations existing on the Earth, which are wholly unsuited to their nature, are subject to four modes of imperfect or deranged development, constituting what may be called the Subversive Development of the Passions, or the state of *Passional Counter-Movement*.

I. DEVELOPMENT OF THE PASSIONS IN THEIR LOWER DEGREES.—The five Material Passions—the Senses—developed in their

lower Degrees, uncultivated and unrefined, give rise to coarseness, grossness, vulgarity, and brutality. The Sense of TASTE, for example, leads to coarseness of appetite, to gluttony, to gormandism, and is one of the causes of drunkenness. The Sense of HEARING when unrefined is pleased with noise, racket, hubbub; the Sense of SIGHT, with tawdry forms and colors. The Sense of TOUCH is indifferent to personal cleanliness, texture of clothing, etc. The same Senses developed in their higher degrees and harmoniously disciplined and refined in their action, excite in Man a love of material elegance, beauty, refinement, splendor, and harmony; they guard him against coarseness, vulgarity, slovenliness, uncleanliness, and sensual discords generally, stimulate him to refined tastes and habits, and awaken in him the sentiment of Universal Art. Thus the same Senses produce opposite effects, according as they are developed in their lower or higher Degrees.

The four SOCIAL PASSIONS developed in their lower Degrees, that is, restricted to Individual Sympathies, lead to the formation of exclusive ties, leaving no room for Collective Sympathies, for the nobler and more universal emotions, and producing indifference to the welfare of the masses, and to general interests.

✓ The Passion of PARENTALISM, for example, when restricted to an exclusive and absorbing affection for one's own offspring, begets an indifference to Collective Sympathies of the same character, and often excludes liberal and comprehensive sentiments; it leads the parent to disregard the welfare of his fellow-men, and to prey upon them in order to promote the prosperity of his own family. In like manner, the sentiment of FRIENDSHIP, when individual or exclusive in its action, leads to generosity toward the few and to indifference toward the mass. ✓ In the Passion of LOVE, what can be more exclusive or more selfish, indirectly, than the affection of two Lovers, wholly absorbed by their individual relation? ✓ Of all the Social Passions, however, AMBITION, when developed in its lower or individual Degrees, produces the worst results; it prompts to the desire of personal aggrandizement, and grasps at the possession of individual power and wealth, regardless of the rights, interests, and welfare of others.

✓ The Social Passions developed in their *higher Degrees*, extending to and embracing in their sympathetic action masses of men,

become the source of every social virtue—of benevolence, courtesy, urbanity, hospitality, chivalry, justice, honor, magnanimity, fraternity, philanthropy, etc.—The three Intellectual Faculties follow the lead of the Sensuous and Social Passions, and aid them in obtaining their ends.

Thus the first cause of Moral Evil is to be found in the development of the Passions in their *lower Degrees*.

II. MISDIRECTION OF THE PASSIONS— or their tendency toward ends divergent with the interests of the Masses and Human Destiny. A single illustration will explain this false mode of Passional action and development; we will select it from AMBITION. This Passion in a NAPOLEON, for example, is directed to Conquest and War; these are the means by which it attains its ends, namely, Glory and Power. Thus misdirected, it produces as result the slaughter of millions of men on the battle-field, and the financial exhaustion of nations. The effects of this Passion, when falsely directed, are terrible, and yet Ambition in itself is a most useful and noble Force. What would Man be without it? He would be a creature devoid of aspiration, without high or noble aims, without self-respect, dignity, or magnanimity. Had the ambition of NAPOLEON been directed to good and noble ends, to internal improvements and the industrial development of his Empire, for example, he would have covered France with splendid works and monuments of Industry, and elevated the people to a state of universal prosperity. His gigantic Ambition which, directed to War, enabled him to communicate fire and enthusiasm to the prosecution of his vast works of destruction, and to inspire the people with a passion for Military Glory, would, had it been directed to Industry, have communicated the same enthusiasm to the prosecution of great and useful enterprises, and inspired the people with a passion for Industrial Glory. Thus the *effects* of a Passion may vary, but the Passion itself remains unchanged; in studying Forces, we must distinguish between Causes and Effects, that is, between the mode of action of Forces and the Forces themselves.

III. PERVERTED OR INVERSE DEVELOPMENT OF THE PASSIONS; THEIR COUNTER-MOVEMENT.—We have given in the TABLE the Scale or Gamut of the twelve natural or Harmonic Passions which impel Man to fulfil his Functions and Destiny on Earth.

Whenever any of these Passions are thwarted in their action— are disappointed, violated, outraged, repressed— they act inversely, and engender emotions opposite in their character and effects. We may lay it down as a Law, that the SYMPATHIES of the Soul when thwarted or violated in their action, become or give rise to exactly corresponding ANTIPATHIES. Philanthropy, for example, when outraged and disappointed, and driven back upon itself, turns into its Counter-Passion, Misanthropy. In like manner, Benevolence gives rise to Malevolence, Confidence to Distrust, Kindness to Harshness, Compassion to Cruelty; these emotions belong to the Scale or Gamut of Friendship, which thus may be developed directly or inversely, harmoniously or discordantly. [Each of the twelve Passions is a Unity or Whole having its Scale or Gamut of Emotions, which are shades of the primary Passions, as the Soul itself is a Unity or Whole having its Scale or Gamut which is composed of the twelve radical Passions.]

In the present Social Order, the Passion most active is AMBITION; the emotions of which it is composed, when violated, thwarted, and outraged, produce as a consequence the greatest Passional Subversion, that is, the most intense discord and disorder, and the greatest crimes. The thwarting of the sub-passions or emotions of which Ambition is composed— such as vanity, pride, self-esteem, love of approbation— gives rise to various shades of envy, jealousy, revenge, etc., the intensity of which is in proportion to the strength of the Passion; the sentiments of dignity and honor, which generate respect and esteem, give rise, when thwarted, to contempt and scorn— and thus throughout the Gamut of the Passion; when thwarted in all its aims and aspirations, as is frequently the case, it turns to the deepest hatred— to rage, fury, frenzy, malignity, and other subversive emotions.

It may be laid down as a principle, that Man under the influence of the Passions in their inverse development or the antagonist emotions, is impelled to the commission of wrong and unjust acts, of deeds of violence— called Crimes— as under the influence of the Passions in their Natural or Harmonic development, he is impelled to the performance of deeds of kindness and justice— called Virtues. Thus we have a *dual development* of the Passions, giving rise to a dual series of effects, the one good, the

other bad, and producing the reign of Good or of Evil in the social world.

The Senses, like the Social Passions, are subject to perversion and inverse development. When repressed or outraged, they engender a multitude of eccentric, unnatural, and vicious tastes and inclinations, and lead to extravagance, sensuality, and brutality. The Sense of TASTE, for example, in certain perverted and diseased states, creates an appetite for substances wholly unsuited to the natural palate; such is the hankering for chalk, lime, charcoal, slate, and other deleterious substances repulsive to Taste in a healthy condition; we may include to a certain extent among the perversions of this Sense, the chewing of tobacco, flag-root, camomile, etc. The Sense of SIGHT when perverted takes delight in uncouth and hideous objects; the Sense of HEARING, in discordant noises, such as the shrieks and yells so often heard at brutal carousings and assemblies of desperadoes. As regards the Intellectual Faculties and Social Passions, their perverted action consists in devising ways and means to enable the latter to attain their subversive ends.

When we consider the infinite variety of false and unnatural circumstances in present Society which thwart and outrage the Passions, developing them in *Counter-march* to their true nature and destiny, we ought not to be surprised at the multitude and variety of passional eccentricities and excesses, of depraved tastes and inclinations, of antipathies and hatreds which we see around us, nor at the vices and crimes to which they give rise. The Social World is a great *Passional Charivari*, and the only wonder is that the discord and confusion are not greater; we want no better proof of the inherent goodness of Human Nature, than that it resists to the extent it does the continual pressure of so many perverting influences. To condemn the Passions as vicious and depraved because, when perverted or misdirected, they produce evil effects, is as absurd as it would be to condemn steam, fire, and other Forces, because under bad regulation they produce so many accidents and disasters.

An important principle which we have before stated, and which we here repeat, is that the antagonist Passions or subversive Emotions *are not spontaneously active*—that is, do not act of themselves or without external provocation; it is only when the

natural or harmonic Passions are thwarted and outraged, and thrust inwardly upon themselves, that the corresponding subversive Passions appear; the latter are dormant, passive, latent, incapable of self-action, while the former are spontaneously active, self-determining, positive, requiring no external stimulants to call them out. Thus man is naturally, positively GOOD—artificially, negatively BAD; he tends to Good *spontaneously*; he is impelled to Evil *circumstantially*. In a Social Order perfectly adapted to Human Nature, and giving free scope to the natural action and development of the Passions, the subversive Emotions would remain quiescent, and we should then behold the reign of Good—of PASSIONAL HARMONY on Earth.

IV. THE CONFLICT OF THE PASSIONS WITH EACH OTHER AND THEIR UNBALANCED DEVELOPMENT. — The Passions are distinct individualities in the Soul, as Men are distinct individualities in Society, and Nations in the Race. Each Passion has its attractions, and seeks to satisfy them as best it can. In the present Social Order, in which the Passions are without harmonious development and discipline, and unbalanced in their action, they are *in conflict*, like the greater individualities above mentioned. The Sense of TASTE, for example, seeks the pleasures of the table, and impels the individual in whom it dominates to extravagance in order to secure its gratification; this does not suit the sentiments of Economy or Avarice (shades of Ambition); they accordingly wage a war upon it, and thus is established the Conflict, the Battle of the Passions in the Soul. The same Sense may violate health by its excesses, and in so doing rouse the ire of the other Passions which require for their action a sound physical organization. It may prompt also to drunkenness, and by causing the individual to lose the esteem of his fellow-men, his social position, his respectability, outrage the sentiments of pride, of self-esteem, of dignity; this occasions conflicts often so terrible that the Soul, torn by them and rendered desperate, turns upon itself and breaks violently the thread of its finite existence. How often do we find men committing suicide because they can not resist the action of some dominant Passion which hurries them into vices and excesses! The passion for Gambling, a branch of Ambition and Intrigue, furnishes perhaps the most frequent example of this.

Thus is established the Conflict of the Passions, which places Man in a state of warfare with himself.

To sum up; the Passions are subject to the four following modes of imperfect or false development:—

1. Development in their Lower Degrees;
2. Misdirection;
3. Inverse or Counter-Development;
4. Conflict and Unbalanced Action.

These are the four CAUSES of Moral Evil—the causes of the discords, vices, and crimes which we see in Society, out of which has sprung the doctrine of Human Depravity, a doctrine based on a profound ignorance of the nature of Man, and essentially Atheistic.

The Passions being Forces can not *remain at rest*, but *must act*; acting, they must act either truly or falsely, directly or inversely, naturally or subversively, harmoniously or discordantly. In their false, subversive, or discordant action, they engender EVIL and give rise to the reign of SOCIAL DISCORD; in their natural, direct, or harmonious action, they engender GOOD and give rise to the reign of SOCIAL HARMONY.

There is one more explanation to be given on the subject of Human Depravity and Moral Evil, which we believe will cover the whole ground, and furnish a solution of the *direct* or *immediate* cause of these phenomena; the *indirect* cause is to be found in the false Organization of Society—in the conflict of all interests, in the poverty and ignorance which reign, in the imperfect systems of Education, in the false system of Industry, etc., which pervert or derange the action of the Passions, and also in Natural circumstances, such as climatic excesses, resulting from the absence of a scientific and integral cultivation of the Globe.

The additional cause of Moral Evil which we will proceed to explain, will be found in the unbalanced or excessive development of the Senses, and their preponderance over the Social Affections.

These two classes of Passions tend in two opposite directions; their action is the inverse of each other. The Senses tend *inwardly*—to Self; they consequently give rise to SELFISHNESS, SELFISM. The Social Affections tend *outwardly*—to Others; they generate the LOVE OF MAN, SELF-DENIAL, SELF-SACRIFICE.

The Senses minister to the body—to its growth, health, wants, and comforts; they are *introactive*; the individual impelled or attracted by them to act, does so for his own interest or pleasure—to attain ends which come home to himself alone. The pleasure they procure can not be felt or shared by others. If he enjoys the pleasures of the table, the gratification which his palate experiences, he alone can feel. If he sees beautiful sights, no one can feel with him the sensations which his visual organs experience, that is, no one can share the visual pleasure which he enjoys. The pleasures of the Senses are thus restricted to the individual—are exclusive, that is, selfish.

The Social Affections, on the other hand, tend to Others; they minister to the wants, comforts, and happiness of those whom we love; their action is *outward* (except in the case of Ambition, developed in its lower degrees). Acting under their impulse, we must act for the good of others; they find their gratification only in promoting the welfare and happiness of the objects of their sympathy; they can not be enjoyed alone, in isolation like the Senses, but only in the society of other beings. To enjoy Friendship, Love, Parentalism, Ambition, we must have friends, lovers, children, colleagues; and we can gratify these sentiments or affections toward them only by acts of kindness, benevolence, generosity, devotion, loyalty, justice, etc.

Thus the action of these two classes of Passions is the inverse of each other. The first tends *inwardly*, to Self—and takes care of the Individual; the second tends *outwardly*, to Others—and takes care of the Masses. These two tendencies or modes of action of the Sensuous and Social Passions are equally necessary and important, for it is as indispensable to take care of the Individual as of the Mass, and of the Mass as of the Individual.

When the Senses are developed in predominance over the Social Affections, they lead to Selfishness and its effects—to indifference to the interests and rights of others, to cold-heartedness, etc. When the Social Affections are developed in preponderance over the Senses, they lead to Love of the Neighbor—to devotion to others, to disinterestedness, self-denial, self-sacrifice, etc.

From what precedes, we deduce the conclusion that Selfishness, which is looked upon as an insuperable obstacle to the establishment of Social Harmony on Earth. to the reign of Justice

and Philanthropy among men, is simply the result of *the excessive or unbalanced development of the Senses—their predominance over the Social Affections.*

Now the mind that penetrates below the surface of things will see that Selfishness is not inherent to Human Nature, not a positive attribute of Man and therefore irremediable, incurable; he will see that it is not *essential* but *accidental*—the result of the over-action or the unbalanced action of one class of Passions, and that it can be remedied by fully developing another class of Passions—the Social Affections—and thus establishing balance, equilibrium in the Forces of the Soul. As this end can be easily attained in a true order of Society, in which unity of interests and general prosperity and refinement reign, the obstacle to social improvement and human elevation which Selfishness presents, is not so terrible, so insurmountable, as superficial thinkers represent.

In conclusion, we would call the attention of impartial and sincere minds to one more fact, namely, the Social Condition of Man in present Society. When we consider that Poverty is almost universal, that the immense majority of men find the greatest difficulty in satisfying their physical wants—that is, in meeting the demands of the Senses, which must first be gratified, or the individual perishes—that they are harassed by cares and anxieties, obliged to undergo hard and continuous toil to obtain food, raiment, and shelter—that even the Rich are steeped in Relative Poverty as the Poor are steeped in Positive Poverty, finding the greatest difficulty in maintaining their position and satisfying their more complex wants—should we be surprised that the Senses are developed in preponderance, in excess, that they sink the Social Affections under the weight of their imperative demands, and that they reign supreme in the Soul?

We here close this brief treatise on the Human Passions. In the Table, and in the accompanying articles, we have explained the natural or legitimate action of the Motor-forces of the Soul, the functions they have to perform in a true Social Order, and the Destiny which they impel man to fulfil on Earth. Our aim has been to show what Man is in essence and nature—what he will be in the Future when all the forces and faculties of the Soul

are fully and harmoniously developed. He is now but a chrysalis, in a state of torpor and non-development in the night and winter of a false Social atmosphere ; we have endeavored to describe the magnificent Being which is to be born from this chrysalis under the influence of the genial light and warmth of Social Harmony.

In the short article on the Dual Development of the Passions, we have pointed out the different modes in which these Forces may be deranged, thwarted, and perverted in their action ; how they give rise under such circumstances to the excesses, vices and crimes, which we behold in the Social World, and thus make Man appear a depraved and vicious Being.

Our object has been to vindicate Human Nature, to show the fitness of Man for Social Harmony and for fulfilling a noble Destiny on Earth. If we have proved this point, our faith in the Future, our hope in the Elevation of Man and his social Redemption from the Evils which scourge and degrade his terrestrial existence, are based on a sure and solid foundation.

FUNDAMENTAL PRINCIPLES
OF
FOURIER'S SYSTEM OF SOCIAL ORGANIZATION.

I.

GENERAL SURVEY OF THE SCOPE AND CHARACTER OF FOURIER'S
LABORS.

It is supposed by those who have but a superficial idea of FOURIER'S Theory, that he did nothing more than elaborate a plan of Social Organization, more or less arbitrary and imaginative in its character, like the Republic of Plato or the Utopia of Sir THOMAS MORE, and that he was visionary enough to propose this plan—the creation of his own fancy—in the place of the present system of Society, which appears to the world as the fixed, immutable, and natural order of things.

To correct these and other erroneous ideas which prevail in respect to the great Pioneer in Social Science, we will point out briefly the real nature and scope of his labors, and the vast problems which he solved.

FOURIER was eminently qualified by Nature for the great work which he undertook; he was impelled to it by the very character of his genius; it was consequently no impulse of vanity, no influence of other minds, that led him to grapple with the new and intricate problem of social Organization and the social Destiny of Man.

With a high-toned nervous organization, joined to great capacity of endurance, which formed the basis of his mental constitution, he possessed the keenest observation, and immense powers of analysis and synthesis; he could with equal facility descend to the minutest details and dissections, or rise to the broadest and most complex generalizations; his intellectual capacity in

this respect may be compared to the physical capacity of the trunk of the elephant, which, while it can pick up the lightest straw, can wield the most ponderous beam. The social Affections of FOURIER were equally strong; he combined a profound sentiment of justice with a wise and comprehensive benevolence; this gave to his intellect a high humanitarian direction, and determined the character of his scientific career. The admirable balance of his Faculties and Affections, and the lucidity which resulted from a finely-organized nervous system, gave to him a natural instinct of Truth, an intuitive perception of the Relation and Fitness of things, which constituted in him, as it were, a sublime Common Sense, that may be called the balance and equilibrium of Genius.

As he appeared to us in our personal intercourse with him, he seemed like a being endowed with an extraordinary, almost superhuman *power of mental Vision*. He seemed to penetrate by means of some internal faculty into and through those intricate and complex problems—such as that of the Human Passions, of the terrestrial Destiny of man, of the Order of Creation—which have baffled the human mind for so many ages.

FOURIER, beholding the discord, disorder, and misery, prevailing on the Earth, witnessing the terrible scenes of the French Revolution, and seeing, engaged as he was in commercial pursuits, the reign of fraud, selfishness, and duplicity in the details of everyday life, came early to the conclusion that there was something artificial, false, unnatural, in the general Order of things on our globe—that there was some derangement or perversion of Nature's plan, that Man was out of the path, off of the track of his Destiny.

Pursued by this idea, he undertook, unaided and alone, to penetrate and solve the mystery of this Disorder—of the reign of EVIL on the Earth. While occupied with this general investigation, his commercial pursuits gave a practical direction to his mind; they led him to a careful study of mercantile abuses and corruptions, and to speculate upon the possibility of a commercial Reform which would relieve productive Industry from the frauds, extortions, and spoliations of Commerce. By the joint influence of these circumstances, he was led on gradually to conceive the possibility of an INTEGRAL SOCIAL REFORM—the possibility of es-

tablishing an entirely new Order of things, which would do away with the reign of Discord and Misery on the Earth. His instinct of Order and Unity led him to believe that our Globe and Humanity upon it were created for Harmony, that some method existed for establishing its reign in Nature and in Man—in the Material and in the Social world. His strong and methodical mind could not long remain in a vague middle state of apathy and doubt—in a state of indifference to the reign of Good or Evil. He was forced to believe, either that Order and Harmony could be established on the Earth, or that it was created and presided over by some malignant and diabolical power. He did not long hesitate between these two alternatives, but decided that the reign of EVIL was to be supplanted by the reign of GOOD, and that our Globe was destined to become a scene of Social Unity, Harmony, and Happiness.

When FOURIER had conceived and become convinced of the possibility of a new state of things on the Earth, he saw that the primary condition necessary for its realization, was the discovery and establishment of a NEW ORDER OF SOCIETY, in which the labors of mankind would be properly, wisely directed, their social relations harmoniously regulated, and UNITY established in all the great interests and affairs of the Race.

FOURIER saw that the human mind, in order to solve the intricate and complex problem of a true Social Order, must possess *Positive Laws, Fixed Principles*, to guide it in its researches; that it was impossible for human Reason, by its own theorizing, its own speculations, to construct so complicated a mechanism as that of Society; he felt that there must be Natural Laws for the organization of Society as there are for all other organizations in the Universe, and that the same Laws which produce order and harmony in Creation generally, would, if discovered and applied to Society, produce order and harmony in the Social World.

Proceeding on this basis, and speculating on the principles of Universal Harmony in Creation, FOURIER arrived at the conclusion:—

I. That the Universe is governed by **FIXED AND MATHEMATICAL LAWS**, which distribute, coördinate, classify, in a word, regulate its phenomena, and establish in it the reign of Unity and Order.

II. That by discovering these laws, he would have an *infallible Guide* to direct him in the construction of a true Social Mechanism; for he believed that these Laws would reveal the means of regulating harmoniously human relations and the human passions, as they regulate harmoniously the other elements of Creation.

The first study, therefore, upon which FOURIER entered, was the discovery of the Laws of Order and Harmony by which the Universe is governed; he devoted the first years of his investigations to this great and important work, which he successfully achieved. Had he done nothing more, had he stopped here and simply announced the following propositions, he would have been entitled to the admiration and gratitude of posterity:—

1. That the reign of Order, Harmony, and Happiness can be established on this Earth;
2. That to attain this great end, a true System of Society must be discovered and organized in the place of the present false and incoherent systems;
3. That this true System must be based upon the Laws which govern Creation, and which produce Order and Harmony in its various departments.

This general conception was but the initial idea of FOURIER, the starting point of his labors. The first work he accomplished, as we said, was the discovery of the principles of Distribution, Classification, and Organization in the Universe—that is to say, the Laws of universal Order and Harmony, which in their unity, he calls in his works the **LAW OF THE SERIES**.

Possessing a knowledge of this Law, it opened to him branches of Science which had remained unexplored, and ushered him into regions of thought which the human mind had never penetrated.

Having now explained the basis upon which FOURIER proceeded, the means he employed in his explorations, we will point out the nature of his labors and the results to which he arrived.

The most important of these results was the discovery and elaboration of the Plan of Social Organization which he has given to the world; he devoted the main part of his life to this great work, as he believed it to be the first in importance and neces-

sity—the only means of eradicating the social evils which afflict Humanity. This plan of Social Organization he deduced in all its parts from the Laws of Universal Order which he had discovered. The various branches of which it is composed—such as its System of Industry, of Education, of Social Relations, of Government, and even its Architectural arrangements, are rigorous deductions from, or applications of these Laws. He has not, therefore, brought forward a Social System of his own devising—a mere creation of his own fancy. “I do not propose,” he says in a hundred places, “any plan or system of my own; I give the System of Nature, that is, the **NATURAL ORDER OF HUMAN SOCIETY**, based on the Laws of Universal Order and Harmony; if my plan is defective or false, in details or as a whole, let those interested in the welfare of mankind correct it by studying Nature’s Laws, and deducing from them the true plan of Social Organization.”

This is a sufficient answer to the multitude of superficial or prejudiced minds, who suppose that **FOURIER** has merely wrought out of his imagination a system of Society, which is arbitrary, impracticable, immoral, etc., etc. So far from this, he has solved the greatest problem which can engage the attention of the human mind, namely, the discovery of the **NATURAL ORDER OF SOCIETY**, which is destined to replace the incoherent and absurd Social Systems existing on the Earth, and to extirpate the evils which they entail upon the human race.

If we examine **FOURIER**’s Plan of Social Organization in detail, we shall find parts of it, which are in themselves wonders of analysis and construction, creations which alone would immortalize a man. Among these, for example, is his System of **ATTRACTIVE INDUSTRY**. He elaborated a plan for the Organization of Industry, based on the Law of the Series—a plan by which Agriculture and other productive pursuits will be conducted with so much elegance and refinement, in so artistic and scientific a manner, with so many accompaniments of material beauty and even splendor, will afford scope and delight to so many of the passions of the Soul, that Labor will be prosecuted with energy and enthusiasm, will be dignified and rendered honorable and Attractive, and will lead all mankind to engage

voluntarily in its pursuits and thus create the two great elements of Human Happiness,

UNIVERSAL WEALTH, UNIVERSAL HEALTH.

Another magnificent creation of FOURIER'S genius is his system of NATURAL EDUCATION. It is a system which is at the same time practical and theoretical—that is, INDUSTRIAL and SCIENTIFIC—developing and forming conjointly the body and the mind; it is based, like all natural or harmonious systems, on ATTRACTION, and will lead the child, by the various inducements it holds out, to take as much delight in industrial and scientific exercises, as it now takes in infantile sports.

Another important problem, and one of a most abstruse nature, which FOURIER solved, was the discovery of a system of PASSIONAL EQUILIBRIA AND RALLIANCES—a system by which the Passions will be harmoniously balanced and equilibrated, in their play and action, and will produce, as result PASSIONAL UNITY.

Even the system of ARCHITECTURE which FOURIER proposes, and which he deduces from the same Laws, is equally remarkable in its way; it is not of artistic details that we speak, but of its general plans and arrangements; he traced out the plan of an integral, unitary Habitation for Man, a habitation that would be the external or architectural expression of all his wants, material and moral. Nature's plan of UNITARY ARCHITECTURE remained to be discovered, and FOURIER accomplished the task.

The discovery of the Laws of Universal Order furnished FOURIER, as we have stated, with the guide by which to penetrate new regions of thought. He explored these regions, discovered several new Sciences, and pointed out a new basis for others which had been imperfectly developed.

The most general and comprehensive problem which FOURIER solved, and the one which we will mention first in order, was THE UNITY OF THE UNIVERSE, or UNITY OF SYSTEM IN CREATION. As ONE system of Laws governs universal Creation, these laws must produce as a consequence ONE system of Effects—that is, ONE system of Distribution, Classification, and Organization in all the departments and details of the Universe, and ONE system of Order and Harmony in all the spheres of Life and Movement.

On this basis, FOURIER establishes THE UNITY OF MAN WITH THE UNIVERSE. This Unity he divides into three

Primary UNITIES, each composed of an internal and an external branch—in all, six UNITIES.

TABLE OF THE SIX BRANCHES OF UNIVERSAL UNITY.

1. INTERNAL UNITY OF MAN WITH HIMSELF in true Society, by the Unity of the Passions with each other in the Individual, and by the unity of the Individual with the Race, extending to unity between Communities, Peoples, and Nations.—Social and Political Unity of Mankind.
2. EXTERNAL UNITY OF MAN WITH HIMSELF in Creative Art and Industry, by the unitary cultivation and artistic embellishment of the Globe, securing the unity of the Soul with Nature, which is its great external body, the individual body being merely the medium of sensation.—Unity of Humanity with the Planet.
3. INTERNAL UNITY OF MAN WITH GOD, by the full development of Passional Attraction, which is the Interpreter to Man of the Divine Will.
4. EXTERNAL UNITY OF MAN WITH GOD, by the Immortality of the Soul.
5. INTERNAL UNITY OF MAN WITH THE UNIVERSE, by the analogy existing between the phenomena of the Mind, or ideas and sentiments—and the phenomena of Matter, or the creations in the animal, vegetable, and mineral kingdoms.
6. EXTERNAL UNITY OF MAN WITH THE UNIVERSE, by the influence which the scientific and integral cultivation of the Globe would exert upon the athermal or magnetic communications and relations between our Globe and the other Planets.

The Destiny of the Human Race is to establish Unity with itself, with God, and with the Universe under these six forms. The Sciences which FOURIER discovered or to which he gave a new basis, have for their object the explanation or realization of these Unities. We will now point out the principal sciences which he has indicated or developed in his works.

I. SCIENCE OF MAN, OR THEORY OF THE HUMAN PASSIONS. This Science he developed with more detail than any other, as it was the basis of his SCIENCE OF SOCIETY. It is one of the most important and valuable branches of FOURIER'S discoveries, for in

furnishing a true theory of Human Nature, that is, in explaining the functions and destiny of the Passions, the ends for which they were created, their uses in Social mechanics, he has explained MAN; and in so doing he has exploded the old, absurd, and degrading doctrine of Human Depravity, of the unfitness of the Passions for Social Order and Harmony, and the corollary of this doctrine, that the Earth must forever remain an abode of misery, a scene of discord, vice, and crime. FOURIER has demonstrated that the Soul is a beautiful and perfect Mechanism, the crowning work of Supreme Wisdom, and that the elements or parts of which it is composed—the twelve Passions and the Scale of Characters—are, in his own language, “the springs and levers of a brilliant system of Social Harmony and Universal Unity.” The Science of Man and the Science of Society explain the means of realizing the first two branches of UNIVERSAL UNITY.

II. SCIENCE OF PASSIONAL ATTRACTION, or Theory of the Laws which govern the Moral World and its Phenomena.—This Science FOURIER discovered and elaborated quite fully; it is the continuation and counterpart of KEPLER'S AND NEWTON'S theory of Material Attraction, or theory of the Laws which govern the material Universe and its phenomena. As the latter explains the Laws which regulate the movements of the Heavenly Bodies and of Matter generally, so the former explains the Laws which regulate the movements of the Soul, and of the moral or spiritual universe of which the Soul forms a part. This new Science which FOURIER discovered is as deeply interesting as it is original. It throws a flood of light on a multitude of problems which the Moralists and Philosophers have never been able to solve, and their ignorance of which has led them to put forth superficial and absurd doctrines on the necessity of “*repressing, compressing, and suppressing*” the Passions, in order to adapt them to our incoherent Social Systems and their arbitrary and capricious laws and institutions. In deducing their moral theories of Man from the study of Human Nature, perverted in its development by our false social institutions, and without any true Science of the Passions to guide them, they have committed as many absurd errors as the Physiologists would have committed, had they formed their physical theories of Man from the study of deformed

and diseased bodies, without being guided by a knowledge of the natural functions and structure of the human frame.—The Science of Passional Attraction explains the third branch of UNIVERSAL UNITY.

III. IMMORTALITY OF THE SOUL.—FOURIER undertakes to demonstrate scientifically the truth of this great problem by proofs and analogies deduced from his general principles. He treats the subject, however, too briefly for us to pronounce upon the validity of his deductions. We think that he has demonstrated the fact of the continued existence of the Soul, but his views and explanations of the future world we consider as hypothetical, and class them among his poetic creations. He is however the only man who has written anything satisfactory upon the subject, and his treatise will be read with profound interest. He gives it in his works as the explanation of the fourth branch of UNIVERSAL UNITY.

IV. COMPARATIVE PSYCHOLOGY AND UNIVERSAL ANALOGY.—FOURIER has sketched out the principles of this new Science, and made some practical deductions from them; it explains the relations between Mind and Matter, or the analogy, the correspondence existing between the phenomena of Mind—that is, ideas and sentiments—and the phenomena of Matter, or the creations in the animal, vegetable, and mineral kingdoms. Many of the applications which he makes of these principles, that is, many of the analogies which he institutes between the material and spiritual worlds, appear to us arbitrary and defective, while there are others which seem to us as true and beautiful as they are poetic. In any case, the principles upon which his Science of Analogy is based, are true beyond all question.—This Science explains the fifth branch of UNIVERSAL UNITY.

V. COSMOLOGY, OR THE SCIENCE OF THE UNIVERSE, that is, of the relations, distribution, classification, functions, origin, etc., of the planetary bodies in the Universe. The same laws that govern these great bodies and the phenomena connected with them, govern the creations on our own planet, so that by discovering the order that reigns in the latter—which are visible and tangible to us—we have the Key to the order that reigns in the former which are beyond the reach of practical study and observation. This is the basis upon which FOURIER builds his Cosmi-

cal Theory. He proceeds from the *known* to the *unknown*, having implicit faith that as there is UNITY OF SYSTEM in the Universe, a knowledge of the distribution and order which exist in one sphere, reveals the order and distribution which exist in all other spheres.—The Cosmical Theory explains the sixth branch of UNIVERSAL UNITY.

FOURIER'S Cosmogony is one of the most curious and original of his productions. It is characterized by the boldest and most wonderful speculation, and considered merely as a poetic, imaginative creation, it excels in magnificence of conception any poem ever written by man. In this Science as in all others which FOURIER has treated, the basis upon which he proceeds, the principles which guide him, are unquestionably true; the deductions which he makes from these principles, the conclusions at which he arrives, being the result of his own reasoning, may be defective or erroneous. We must therefore distinguish between the former and the latter, that is, between the *basis on which he builds*, and his *inferences and deductions*. In justice to the great Pioneer in these new regions of thought, the intelligent reader will make this distinction, and not condemn the theory of UNIVERSAL UNITY because some details may appear to him erroneous or absurd.

In connection with this subject we may remark that a knowledge of the Laws of Nature is to Reason what the possession of tools and implements is to the hand, furnishing it with aids which immeasurably increase its power and efficiency in the exploration and study of truth. BACON, in his *Novum Organum*, treating of the value and importance of Method to the mind in its scientific investigations, and of the necessity of not leaving it to itself, unassisted as it were by mechanical aid, says :—

“If men, for instance, had attempted mechanical labors with their hands alone, and without the power and aid of instruments, as they have not hesitated to carry on the labors of their understanding with the unaided efforts of their mind, they would have been able to move and overcome but little, though they had exerted their utmost and united powers. And just to pause a while on this comparison, and look into it as a mirror; let us ask, if any obelisk of a remarkable size were perchance required to be removed, for the purpose of gracing a triumph or

“ any similar pageant, and men were to attempt it with their bare
 “ hands, would not any sober spectator avow it to be an act of
 “ the greatest madness? And if they should increase the num-
 “ ber of workmen, and imagine that they could thus succeed,
 “ would he not think so still more? Nay, if not content with
 “ this, they were to determine on consulting the athletic art, and
 “ were to give orders for all to appear with their hands, arms,
 “ and muscles, regularly oiled and prepared, would he not ex-
 “ claim that they were taking pains to rave by method and de-
 “ sign? Yet men are hurried on with the same senseless energy
 “ and useless combination in intellectual matters, as long as they
 “ expect great results either from the number and agreement, or
 “ the excellence and acuteness of their wits; or even strengthen
 “ their minds with logic, which may be considered as an athletic
 “ preparation, but yet do not desist (if we rightly consider the
 “ matter) from applying their own understandings merely with
 “ all this zeal and effort. Whilst nothing is more clear, than
 “ that in every great work executed by the hand of Man without
 “ machines or implements, it is impossible for the strength of indi-
 “ viduals to be increased, or for that of the multitude to combine.”

BACON hoped by his Inductive Method to be able to furnish the
 mind with the tools and implements necessary to work out all the
 intricate problems of Science. He was right as far as he went;
 but his method is only a part, a branch of the integral method;
 it is but a single tool or instrument, competent only to a specific
 work, that of assisting and guiding the mind in the systematic
 observation and classification of facts and phenomena. The Laws
 of Order and Harmony are the complete tools and implements,
 the great machinery necessary to Reason—the complementary
 means and powers requisite for the successful investigation of the
 System of Nature, or of Universal Truth. With the aid of this
 intellectual machinery, it can work out problems which would
 appal the Mind left to its unaided powers; we repeat, then, that
 Laws and Principles are to the Mind what implements and
 machinery are to the Hand, increasing its power a hundred, a
 thousand fold. The advantage which FOURIER possessed over
 preceding explorers in the labyrinthine regions of the Passions
 and of Social Organization, was that at the commencement of his
 labors, *he created the tools and implements with which he was*

to work; that is to say, he discovered the laws and principles of universal distribution and organization. *He did not trust to the researches and speculations of his own Reason; he did not undertake to build up the Edifice of Universal Unity with his unaided Intellect.* He first secured the necessary implements and machinery, and with their aid accomplished the Herculean labor which he undertook. In all his discoveries and plans of organization, from the simplest to the most complex, from the details of his architectural arrangements and his system of Education, to the grandest generalizations in his Cosmical Theory, he uses the same instrumentalities, he follows and applies the same Laws and Principles, makes all his deductions from them, and takes them exclusively as his Guide.

If many of his discoveries appear grand and magnificent, almost beyond the power of the human intellect, it is because he employed means which are new and unknown. If by a careful study of the laws and principles with which he worked, we obtain the Key to his method of exploration, everything will then appear easy and natural, and the mystery of his great discoveries will be explained.

We will close this general Survey of the scope and character of FOURIER'S labors with the following brief recapitulation of what he has accomplished:—

1. Discovery of Nature's Laws of Distribution, Classification, and Organization—that is, the LAWS OF UNIVERSAL ORDER AND HARMONY.
2. Discovery of the THEORY OF UNIVERSAL UNITY, or determination of the General Plan of Creation.
3. Discovery of the NATURAL ORDER OF HUMAN SOCIETY, deduced from the Laws of Universal Harmony; that is, determination of the SCIENCE OF SOCIETY, necessary to guide Man in his Social Career.
4. Discovery of the SCIENCE OF MAN, or THEORY OF THE HUMAN PASSIONS; determination of the terrestrial Destiny of the Human Race.
5. Discovery of the SCIENCE OF PASSIONAL ATTRACTION, or Theory of the Laws which govern the Moral Universe.
6. Treatise on the IMMORTALITY OF THE SOUL.
7. Treatise on UNIVERSAL ANALOGY AND COMPARATIVE PSY-

CHOLOGY; determination of the principles which lie at the basis of this Science.

8. Treatise on COSMOLOGY; determination of the guide which the Human Mind is to follow in studying the great phenomena of the Universe lying beyond the scope of observation.

II.

FUNDAMENTAL PROPOSITIONS.

LET us now state more categorically the fundamental propositions upon which FOURIER bases his System.

The first Proposition is:—

That the Universe is governed by LAWS; that these LAWS, fixed and immutable in their action, are the source of Order and Harmony in Creation; that it is according to them that all the elements and phenomena of the Universe, from the highest to the lowest, from worlds and systems of worlds to plants and insects, are distributed, classified, and regulated; and that wherever Harmony reigns, it is the result of the application of these LAWS.

The second Proposition is:—

That MAN, endowed with Reason, can discover these LAWS, which may be called the LAWS OF UNIVERSAL ORDER AND HARMONY; that it is his function as an intelligent being to discover them, and to apply them to those spheres over which he presides, and which it devolves upon him to organize and regulate.

The third Proposition is:—

That when Man has discovered these LAWS and applied them to the ORGANIZATION OF SOCIETY—that is, to the regulation of his Passions and of his Social Relations—he will establish the reign of SOCIAL HARMONY on Earth, and realize upon it an order of things in unity with the DIVINE PLAN OF ORDER which reigns throughout Creation.

FOURIER claims to have discovered the LAWS of Universal Order and Harmony, which he calls, in their unity, the LAW OF THE SERIES. He also claims to have deduced from these LAWS a Plan of Social Organization, which he affirms to be the NATURAL OR DIVINE ORDER OF HUMAN SOCIETY.

MAN, endowed with the power of discovering and applying **Laws and Principles**, has a function to perform on Earth of the highest importance. This function is to establish **Order and Harmony** in the **Terrestrial Sphere** at the head of which he is placed and over which he presides ; this he can do only by discovering the **Laws of Divine Order**, and applying them to the regulation of its elements and phenomena.

Among the departments over which **Man** presides and the control of which is delegated to him, are :—

1. The regulation of the development and action of his **Passions** ;
2. The creation of the **Arts and Sciences**, and the organization of **Industry** ;
3. The establishment of **social and political Laws and Institutions** ;
4. The development and perfection of the creations in the **animal and vegetable kingdoms**, their proper regulation and distribution, and the establishment of order in the material world.

The supervision and control of these and other departments are left to **MAN**, and he can establish **Order and Unity** in them only by taking as his guide those principles which are the basis of **Order and Unity** throughout **Creation**.

God has created all the elements of the **Universe** with the capacity of **Harmony** ; he has left to **Man** the task of establishing harmony in those which are within his domain and come under his control. **HE HAS CREATED MAN THE HARMONIST ON THIS PLANET, AS HE HIMSELF IS THE HARMONIST OF THE UNIVERSE.**

Let us illustrate this by a few examples. **God** has so created **Sounds** that they are susceptible of **Harmony**, and has delegated to **Man** the function of harmonizing them ; this man has done by applying to them a branch of the laws of **Universal Order**. **FOURIER** affirms that the **Human Passions** have also been created with the capacity of **Harmony**, and that the function of regulating harmoniously their play and action is left to **Man**, as in the case of **Sounds**, so that he can establish **PASSIONAL HARMONY** as he has established **Musical Harmony**. In like manner, **God** has created forms and colors with the capacity of harmonic arrangement, and has delegated to **Man** the function of establishing harmony in them, as in the other spheres we have mentioned. In

fact, the Earth and all the creations in its animal and vegetable kingdoms are destined by God for a vast Concert of Material Harmonies, and he has assigned to Man their harmonic regulation, distribution, and arrangement. So far as Man has established Order and Harmony in any sphere upon which he operates—in Art, Science, Industry—he has done so by applying to it those regulative Principles which govern the Universe.

This truth can not be too often repeated; Man must learn that his province as an inventor, a regulator, an organizer in every sphere of Art, Science, and Industry, is not to devise Laws and Principles, but to discover and apply them; not to create arbitrary theories and systems, but to study and follow the Laws of Nature; this is his great function on Earth.

In higher spheres, order and harmony are established by a Power superior to Man; in some of these spheres order now reigns, as, for instance, in the Solar System and in the physical organization of the planet and its creations. The human body, for example, is a perfect and harmonious organism; the same is true of the plants and animals; they may be improved by human skill, but without changing their organic structure, which remains the same.

Man, we insist, must discover the Laws of Nature and apply them progressively to the departments within his province, and which he is delegated to organize. He has discovered and applied the Laws which govern Sounds, and created the Art of Music; he has partially discovered those which regulate the Solar System, and created the Science of Astronomy; he has also arrived at a knowledge of a portion of those which form the basis of Geology, Chemistry, and some other sciences. It remains for him to discover the Laws of Universal Order in their integrality, and to apply them to all the spheres or departments which he has to organize—the passional, social, political, artistic, scientific, industrial, etc. In respect to the Passional or Social, we may affirm that unless the Human Passions are out of the pale of Universal Order, are incapable of harmonious development and action, are, in a word, exceptions to the divine Scheme of Harmony, and inherently discordant, it is evident that they must have been created according to and must be regulated by the eternal laws and principles which govern the Universe.

The basis on which FOURIER proceeds is beyond all question true. That the Universe is governed by fixed Laws and Principles is a truth not only confirmed by the spontaneous intuitions of the human Soul, but demonstrated by Science and accepted at the present day by all scientific men. In fact, no progress is made in any department of knowledge or in any sphere of organization, except by proceeding on this basis. These Laws and Principles explain to us the Plan of the distribution and organization of the Universe, for it is according to them that all its details are ordered and arranged, and that all created things are made.

Now is it not self-evident that if Human Reason can discover the system of Laws and Principles by which Creation is governed, that it will have the Key, the guide to the establishment of absolute Order and perfect Organization in every sphere the ordering and organization of which devolve upon Man?

If the plan of Social Organization discovered by FOURIER, or any of its details, be found erroneous, it can only be shown at most that he has made wrong deductions from his premises, for the basis upon which he builds is positive and absolute.

Let moralists, theologians, political economists, and all others who condemn FOURIER, if they take any real interest in the welfare and elevation of mankind, adopt this basis and deduce from it a Social Order which shall supplant the present absurd and incoherent system of Society, and deliver the Human Race from the horrible discord and misery which now reign upon the Earth.

We shall enter into no details respecting the Laws of Universal Order; this is a subject which would require an elaborate treatise by itself. Our object in the preceding remarks has been simply to state the following propositions:—

1. That the Universe is governed by a system of Laws which are mathematical and invariable in their operation.
2. That human reason can and must discover these Laws and apply them to the Organization of Society.
3. That FOURIER claims to have discovered, and we believe has discovered them.
4. That the Plan of Social Organization which FOURIER proposes is a deduction from these Laws, and is not therefore an ar-

bitrary, capricious creation of his intellect, but a scientific theory based upon the principles which govern the Universe.

The Laws by which the various departments and phenomena of Creation are distributed and regulated, we have called the Laws of *Order and Harmony*, because they produce these effects in the Universe.

FOURIER, considering these Laws in their unity or as one supreme Law, calls them, as we have before stated, the LAW OF THE SERIES; he does this because the distribution in Series is the basis of Order and Harmony in Creation. We will now make a short extract or two from his writings, which will present a general view of the subject:—

“The Series of Groups is the order adopted by God in the distribution of the Kingdoms of Nature and of all created things. The Naturalists in their theories and classifications have unani-
“mously adopted this mode of distribution; they could not have
“departed from it without placing themselves in contradiction with
“Nature, and falling into confusion. The three Kingdoms—
“animal, vegetable, and mineral—present to us only Series of
“Groups. The Planets themselves are distributed in Series, but
“of a higher and more perfect order than the Kingdoms; the
“latter are distributed in *simple* or *free* Series; (the term sim-
“ple or free signifies that the number of groups is not fixed,
“but may vary;) the former are distributed in *compound* or
“*measured* Series; this order, more perfect than the simple,
“is unknown to the astronomers and geometers; it is for this
“reason that they can not explain the cause of the distributive
“system existing in the planetary worlds—explain why God has
“given a greater or less number of satellites to certain planets,
“why a ring to one and not to another, and other similar prob-
“lems.

“If the Human Passions and Characters were not subject
“to distribution in Series, like the material kingdoms and
“the planetary worlds, Man would be out of Unity with the
“Universe; there would be duplicity of system and incohe-
“rence between its Material and Passional elements. If Man
“would attain to Social Unity, he should seek for the means in
“this Serial order which God has established throughout Crea-
“tion.

“The Series is the Lever which regulates the whole Movement of Social harmony ; the discovery of this process is the means by which Man is to attain to his social Destiny ; the knowledge of it is the condition of Harmony on all globes. The Social world can not on any Planet attain to Unity, nor rise to a happy destiny, till it has discovered the mechanism of the PASSIONAL SERIES, the discovery of which is the essential task of genius.”

FOURIER divides the Series into three kinds.

1. *The Simple or Free Series.*—The number of component parts or elements in this Series is not fixed but may vary. The Kingdoms of Nature are distributed according to this order ; hence we find in one genus or family of animals or plants, ten species ; in another, fifteen ; another, twenty—and so on.

2. *The Compound or Measured Series.*—In this Series, the number of component parts or elements is fixed and invariable. In Music, for example, which is of the Measured Order, the number of notes in the Gamut—which are the parts or elements of the Series—is fixed and unchangeable ; in the Diatonic gamut, they are seven—in the Chromatic, twelve. In like manner, measure, rhythm, etc. in this Harmony are regulated by fixed numbers.

3. *The Mixed Series.*—This Series is a compound of, or a cross between the Free and the Measured Series.

A good illustration of this subject is found in literary composition ; Prose represents the Simple or Free Series, Poetry the Measured Series, and Blank-verse the Mixed Series.

The Passions of the Soul with their effects—the characters, tastes, and inclinations of men—are, like all the higher creations of God, distributed in Measured Series, and are regulated in their play and action by this order ; hence they tend instinctively to the Measured Order in the external world, as it corresponds to their natural mode of activity, to their wants and attractions. “The Passional System is an echo of all the accords established in Nature ; or, rather, Nature is the echo and emblem of the Passions, for God, in order to create the Universe according to the laws of eternal justice, must have depicted Himself in Creation, and consequently have depicted in it the twelve Passions,

“ which are his essence, and the play of those Passions in all their possible developments.”

We quote in this connection the following striking passage from FOURIER in which he shows the intuitive tendency of the Soul to Measured Harmonies, and the employment of the Measured Order in the government of the Universe.

“ Whence comes the universal taste in all nations and among all races for whatever is regulated by the Measured Series— for poetry, for music, for the dance—which are measured harmonies applied to language, to sound, and to movement? These measured harmonies are found even among the most savage tribes; they spring up as by instinct in regions where the inclemency of the climate would seem calculated to destroy all the illusions of art. Among the ices of the North, we find the native bards cultivating poetry, music, and the dance, and in our own time the Ossianic Muse still gives delight to the most polished nations. The rude Savages of Northern Siberia, people more like brutes than men, have also their imperfect verse, their coarse music, and their grotesque dances; the art of measured harmonies is on a level with their Social condition, but it still exists, and is everywhere an accompaniment and support of religion. Among Savages, the rude tribute of measured art is offered in homage to the Divinity, while in Civilized nations, harmonies, poetic, vocal, and instrumental, contribute to the lustre of all religious solemnities. The dance, which was formerly admitted among the rites of Religion, figures among them no longer. Is not this omission the effect of corruption rather than of reverence? The Psalmist danced before the Ark of the Covenant; DAVID, then, thought the dance an homage worthy of the Creator. If DAVID was deceived as to the honors which should be rendered to the Deity, how is it that our modern religions address to God no other praises than those which come from the muse of this Poet-King, who thought that, in the offerings of holy joy and pious fervor, the dance should be united before the altar with music and poetry. Everything connected with measured harmony becomes worthy of our respect as an act of union with Divinity. It is already said that poetry is the language of the gods; this is a truth of sentiment as well as of reason. The

“ Lyric bard is looked upon by us as a being in communion with
 “ Divinity ; we would have him address the gods as one with
 “ them—would have him act upon and move the most inflexible
 “ of deities, as we read in the following noble strophe of the
 “ French Pindar :—

“ C'est ainsi qu' au-delà de la fatale barque
 Ma voix adoucira de l'orgueilleuse parque
 L'impitoyable loi ;
 Lachésis apprendrait à devenir sensible,
 Et le double ciseau de sa sœur inflexible
 Tomberait devant moi.”

“ This privilege of the Divine language, this power of commu-
 “ nion with the gods which is given to us by Poetry and Music,
 “ a power which belongs to all measured harmonies, is truly an
 “ inspiration of God, who manifests himself especially in meas-
 “ ured harmonies, in which he delights—as we see in his most
 “ sublime work, in the harmony of the planets, which despite the
 “ inconceivable rapidity of their movement, are so regular in their
 “ gravitation that our globe traverses every year more than two
 “ hundred millions of leagues within a given minute.

“ The principal measured harmonies known to man are the
 “ Mathematical and the Musical. Hence these are preëminently
 “ the Divine language ; Mathematics, by exactness, Music by
 “ harmony. Now if the Human Passions were excluded from
 “ this system of measured harmony, which in our eyes is the seal
 “ of Divine Order in the material world, where would be the
 “ Unity of system in the Universe ? So long as we fail to recog-
 “ nise the spirit of God in Material harmonies, we are unworthy
 “ of knowing his designs in respect to Passional harmonies, in
 “ which the Measured Order should especially reign since the Pas-
 “ sions are the portion of the Universe most identified with God.

“ We should have foreseen the destiny of the Passional World
 “ from observing the rigorous exactitude which God observes in
 “ all measured movements. Measure must have been of great
 “ value in his eyes for him to have restricted the planets to rota-
 “ tions and orbits so exact that they traverse thousands of mil-
 “ lions of leagues within a given minute. And from this regu-
 “ larity in the sidereal system we may judge how impassioned
 “ God must be for precision of movement and for the general

“ combination of motors and their effects. We have scarcely a finer example of this, after the harmony of the Planets, than is found in the harmony of Sounds.

“ Music is for Man an abridgment of the system of Universal Harmony, a faithful picture of the play of the Measured Series, which operate only by masses of groups, arranged in octaves, like musical sounds. Men should have perceived long ago, that there was some divine revelation, some speaking analogy in Music—the true language of collective harmony in the material world—and that if Man is destined to discover the laws of Passional Harmony, he should seek its emblems and rules in the harmonies of music, which must coincide with all the harmonies, Material and Passional, of the Universe; if this were not so, we could not conceive unity of system in the Universe, or in the designs of God.”

III.

SOCIAL INFANCY OF THE RACE.—THE LAW OF CAREERS.

EVERY created thing in the Universe, from the least to the greatest, from the plant or insect to worlds or systems of worlds, passes through a CAREER—that is to say, through certain stages of existence, which constitute the course of its finite life. This is a self-evident proposition, requiring no demonstration; for a *created* thing is necessarily a *finite* thing, and that which is finite must have a beginning, a middle, and an end, and these imply necessarily a *Career*, with an ascending and a descending movement, or ascending and descending phases of life.

The three great stages of a Career, namely, the

BEGINNING, MIDDLE, END,

are analogous in living organisms to

BIRTH AND INFANCY, MATURITY, DECLINE AND DEATH.

This Law of Careers is of universal application. It is true, in the first place, of all the creations we see around us on the planet—mineral, vegetable, and animal. Geology shows that it must also be true of the Globe itself, demonstrating that it has gone through a great epoch of primitive formation, and that it must consequently have had a Beginning; having had a begin-

ning, it must have an End, for a beginning implies finiteness, and finiteness implies termination. The observations of astronomy indicate that certain stars have disappeared—that is, have had an end—that different nebulæ are in different stages of development or formation, and that comets are probably embryonic stellar bodies; all these facts go to the support of the proposition that every created, Finite Thing goes through a Career, and passes successively—unless some accident interrupts its course—through the phases of infancy, growth, maturity, decline, and dissolution.

Life is Movement and Development. Every created thing is endowed with a spark of the universal active Principle, called Life; even the mineral exists by virtue of some magnetic force which binds its particles together. Life, engendering movement, gives rise to Careers, and in passing through careers develops itself in the concrete, that is to say, unfolds or manifests its qualities, attributes, and phenomena, in positive existence.

As it is important that the reader should have a clear idea of what constitutes a Career, and of the phases of life which enter into it, we will take the career of some one finite creation as a pattern or model of careers in general, for according to the law of Unity of System in the Universe, the same principles lie at the basis of all organizations. As the Career of Man is the most familiar to us, we will take that as our model.

CAREER OF MAN.

	Primitive or Embryonic Development	Formation in the Womb.	
ASCENDING MOVEMENT.	1st or Ascending Transition	Birth and Infancy.	
	1st Phase of Life . . . Growth	Childhood and Youth.	
DESCENDING MOVEMENT.	2d Transition	Puberty.	
	2d Phase of Life . . . Development	Adolescence.	
	APOGEE OF LIFE—Full Development		MANHOOD.
	3d Phase of Life . . . Decline	Mature Age.	
	3d Transition	Loss of Virility.	
	4th Phase of Life . . . Decrepitude	Senility.	
	4th or Descending Transition	Decay and Death.	
	Decomposition of the Body	Dissolution.	

By studying these Phases in the Career of Man, the reader will have a type or model of all careers in the Universe; they may vary somewhat in their characteristics, as, for example, in the

number and duration of phases and transitions, but the principles on which they are based are the same, as are also the principal stages of development which are, 1st, Embryonic Formation; 2d, Infancy; 3d, Maturity; 4th, Decline and Decay; 5th, Death and Dissolution. An example or two will illustrate the analogy existing between the above Model and other careers. The formation of the chicken in the egg, requiring twenty-one days, is the period of embryonic development; the breaking of the egg and the appearance of the chicken are the first Transition—birth. For the plant or tree, the sprouting of the seed in the earth and the formation of the root, constitute the period of its embryonic development; the shooting of the sprout above ground into the air, is the first Transition or birth; the epoch at which it first begins to flower or bear fruit is the period of its second ascending Transition, corresponding to puberty in man; that at which it ceases to flower or bear fruit corresponds to the third Transition in his career.

Proceeding from the known to the unknown, from that which lies within the scope of our observation to that which lies beyond it, let us apply the Law of Careers to our Globe. We shall find in so doing that the great geological period which preceded the creation of the species now inhabiting the Earth, was the period of embryonic formation and development; the epoch at which the present creation took place marked a Transition for the Globe corresponding to birth in man, while the period that has elapsed since this creation, is the period of Infancy and Childhood.

This Law of Careers applies to collective Beings like the Human Race, as to single Beings like the individual Man.

Now the important points we wish to establish are:—

1. *That the Human Race must pass through a Social Career corresponding to the Organic career of the Individual, and that it has its Social infancy, growth, maturity, decline, and old age, corresponding to these periods in the life of Man; and*

2. *That the Human Race is now in the phase of its Social Infancy and Childhood.*

The Human Race is a collective, continuous, progressive WHOLE, multiplying from a few couples, spreading over the Globe, developing its powers, and acquiring and accumulating knowledge,

experience, and resources, from generation to generation, as it progresses in time and expands in space.

That the Race is a Collective Being, is ONE, is proved by the fact that the association of all the members composing it, that their united intelligence and power, their coöperation and concert of action, are necessary to the fulfilment of the functions which it has to perform on the Earth. That it is a Progressive Being is proved by the fact that the inventions, discoveries, creations and experience of one age or epoch are transmitted to succeeding ages or epochs, that the Race thus grows in knowledge and power, and that the knowledge and experience it possesses at any one period are the fruit of all its past labors.

The individuals composing the Race appear and disappear by birth and death on the scene of life, but the Race remains and advances in its unity through successive ages; its onward movement gives rise to the great Humanitary Career of which we are speaking.

Let us now point out some of the analogies existing between the Career of the Individual and that of the Race, and deduce from them the present stage or phase of development of the latter, or the part of its career through which it is now passing. (The reader will observe that in the above Table we have given the physical career of the Individual, and it is with that that we compare the Social Career of the Race.) The career of the Individual is one of Organic growth and development; that of the Race is one of Social growth and development; the former consists in creating, developing and perfecting a Physical organization; the latter, in creating, developing, and perfecting a Social organization. This consists in creating the elements of Society—that is to say, in discovering and perfecting the processes of Industry and the Arts and Sciences, which are necessary to the material power and the enlightenment of the Race—and in organizing social, political, and religious institutions, which are necessary to the regulation of its collective interests, labors, and social life.

We make our comparison between the Career of the Race in developing and perfecting a Social Organization and the Career of the Individual in developing and perfecting a Physical Organization, because there is analogy or unity of process between the discovery and establishment of true institutions—industrial, edu-

cational, political, social, religious, etc.—and the formation and development of the various parts of the body; social institutions are the instrumentalities, the means of the Social development of the Race, as physical organs are the instrumentalities, the means of the mental development of the Individual. The Intellect and Passion of the Race invent and create Industry, Art, Science, Laws and Institutions, which are parts of the Social Machine, as the vital force of the Individual, or the principle of life, forms organs, members, etc., which are parts of the physical machine.

Let us now proceed to point out the indications we have of the Social Infancy and Childhood of the Race; they are,

1. The condition of Industry and Science.
2. Reign of Social Incoherence.
3. Reign of Evil on Earth.
4. Development of the Passions in their lower Degrees.
5. Absence of historical records and monuments of great antiquity.

I. CONDITION OF INDUSTRY AND SCIENCE.—Before entering upon this subject, a few preliminary explanations are necessary.

Two characteristics of the phase of Infancy and Childhood in the career of all beings, individual and collective, are WEAKNESS and IGNORANCE. In the career of the individual Man, the *Weakness* attendant upon this phase is a consequence of the undeveloped condition of the body and the inability of the will to manage and control it; in the career of the collective being called the Human Race, it is a consequence of the undeveloped condition of Industry, that is to say, of the non-possession of tools, implements, and machinery, and a knowledge of the processes of agriculture, manufactures, etc. A fully-developed and well-organized system of Industry is to the Human Race what a fully-developed and well-organized physical frame is to the Individual Soul; when the Race has a complete and perfect Industrial Organization through which to operate on Nature and create material wealth, it will be in the same position as the Soul which has a complete and perfect Physical Organization through which to act and fulfil its material destiny; the absence of such an organization in either case indicates that the being is in the phase of Childhood, in the early period of its Career.

The *Ignorance* of the Race results from its not having discovered the Sciences, which are necessary to guide and enlighten it in its Social Career and to explain to it the plans and phenomena of Creation. Science constitutes the intelligence and wisdom of the Race as Industrial Machinery constitutes its physical power and efficiency; the former is for it, so to say, a Second Reason, created by the combined intellectual labor of all the members of the Race, and multiplying immensely the powers of the Individual Reason, as the latter, in the same sense, is a Second Physical Organization, multiplying indefinitely the powers of the Individual Organization.

It follows from the above that by studying and determining the degree of development which Industry and Science have attained, we can determine the phase of the Social Career of the Race.

Four different Societies, so far as History preserves the record, have been established on our Globe, namely, the Nomadic or Savage, the Patriarchal, the Barbaric, and the Civilized. The advanced Nations of the Earth are now living in the fourth Society, called Civilization. These four Social Periods enter into and form a part of the Social Infancy and Childhood of the Race, as a glance at the State of Industry and Science in each will show.

STATE OF INDUSTRY AND SCIENCE IN THE FOUR SOCIAL PERIODS.

1. **NOMADIC OR SAVAGE.**—Inertia, Repugnance to Labor and Mental Exertion. Refusal to engage in Industry and Science; non-development of both. Hunting and Fishing the only means of livelihood. Reign of Poverty and Ignorance. Complete Intellectual Night.

2. **THE PATRIARCHAL.**—Dawn of Industry and of Mental Activity. Exercise of Pastoral Industry; raising of flocks and herds. Prosecution of a few elementary branches of mechanics, without machinery. Reign of Poverty and Superstition.

3. **THE BARBARIC.**—Primary development of Agriculture and Manufactures. Dawn of Science. General prosecution of Industry by the masses, and their initiation into Labor through physical coercion, that is, Slavery. Commencement of the use of tools, implements, and machinery. First exercise of the Reason-

ing Faculties. Study of some of the phenomena of Nature, and of a few of the elementary Sciences. Reign of Poverty, Superstition, Fanaticism, and Brutality.

4. THE CIVILIZED.—Development of Industry on a large scale; its prosecution through Poverty or indirect Coercion. Invention of machinery and its application to Manufactures. Employment of one of the forces of Nature—Steam—in Industry. Discovery of the Art of Navigation; creation of the means of rapid transportation. Commencement of analytical thought and observation. Empirical development of the Physical Sciences. Reign of Poverty and Ignorance among the masses. Tolerance in Religious and Scientific matters.

Leaving aside the first three Societies, let us examine the condition of Industry and Science in the present Social Order, called Civilization, which is the most advanced. The majority of men in this Order, struck with the inventions and discoveries that have been made in Mechanics, the means of Locomotion, and the Sciences, and dazzled by comparing the progress of Civilization with the stagnation existing in the other Societies, imagine that the Human Race has arrived at a high degree of perfection in all departments, has reached all but the climax of Industrial and Scientific perfection, and that it is consequently in its maturity or period of full development. This superficial idea is not peculiar to the present epoch, but has been entertained in every age. The great majority of men have always supposed that the degree of perfection attained was the highest degree of perfection possible. This prejudice was as prevalent before the great improvements in Industry and Science had been made, before the invention of machinery, of printing; before the application of steam; before railroads, telegraphs, etc., and before the discoveries in Astronomy, Chemistry, and other sciences, as it is at the present day.

Having made these preliminary explanations, let us now point out the present imperfect condition of Industry and Science as a proof that the Race is in the early phase of its Social Career.

I. INDUSTRY.—It is but a century since the really great improvements which now exist in machinery began to be made, and it is only to Manufactures that mechanical power has been applied to any extent. In Agriculture—the basis of the whole

Industrial System—it is almost unknown, and this primary branch of Human Industry is prosecuted in nearly as rude and imperfect a manner as it was ages since. In Locomotion, the steamboat and railroad are inventions of our own day, showing that up to a very recent date this department was in a state of complete infancy.

A peremptory proof that Industry is in an imperfect and undeveloped state, is that it does not produce enough to secure the physical well-being of all the members of Society. The masses are poor, are badly housed, badly clothed, and badly fed. It can not be replied to this, that the rich absorb so large a portion of the wealth created by Industry that there is very little left for the masses, for if the total product of the three most advanced Civilized Nations—France, England, and the United States—were divided equally among the population of these countries, it would average for each individual, in the first-named country but about thirteen cents a day; in the second, eighteen; and in the third, twenty-five. This shows the meagre results of Industry in the present Social Order; production should be increased at least tenfold to secure a degree of prosperity proportional to the legitimate wants of Man.

Ascending to considerations of a more comprehensive character, we find that *Industry is not organized*; that is to say, that no general order and method, no general unity of plan exist in its prosecution; there is no concerted action, no association (with the exception of a few Joint-Stock Companies), no direct communication, no unity of interest between its different branches—Agriculture, Manufacturers, Commerce, and Banking; on the contrary, opposition of interests and general antagonism exist between them, and they wage against each other a war of speculation, spoliation, and fraud, giving rise to the reign of universal anarchy in the great field of Industrial activity. The various departments of Labor, and business operations generally, are prosecuted incoherently, fragmentarily, wastefully, and often ignorantly and blindly by individuals, while selfishness, distrust, and duplicity of action animate all parties and add to the general confusion. These facts, which are notorious, demonstrate that Industry is in an incoherent, unorganized state, and that the productive powers of the Race are not directed with wisdom, order,

•

and unity of purpose to their legitimate ends, namely the creation of the means of its collective prosperity, its material happiness and grandeur, and to the execution of the great works which devolve upon Man as Overseer of the Globe. This imperfect and incoherent state of Industry furnishes us with the first proof that the Human Race is in the Phase of its Social Childhood.

SCIENCE.—Science, still more than Industry, is in an imperfect, undeveloped state. The branches most advanced—the Positive or Physical Sciences—are, with the exception to a certain extent of Mathematics and Astronomy, in the purely empirical phase—that is, are but collections of facts, observations, experiments, and special analyses, presenting mere systems of external classification, without any theory of general laws and principles; in a word, they explain *Effects* without giving any theory of *Causes*. On the other hand, the abstract and ethical Sciences, those relating to the Universe, to Man, to Society—such as Cosmogony, Theology, Anthropology, Moral Philosophy—are mere speculative, arbitrary theories, that is, mere generalizations, evolved for the most part by the Imagination, and unsupported by any positive data, by any careful observation or close analysis. They are in a vague and purely speculative state, and are characterized by puerile and infantine conceptions which bring them into discredit among scientific men.

There are many new Sciences that remain to be discovered, and the existence of which is hardly suspected. The Science most important to Man—namely, SOCIOLOGY or the Science of Society—has been mooted only in the present century; it is consequently in its early stage of development, and it has been associated with so many absurd schemes and visionary plans that it is looked upon with distrust by all classes.

There is no UNITY in the Sciences; the chain that binds them together, the common basis upon which they all rest, is unknown to the scientific world. This basis is to be found in the laws of Universal Order, which underlie the varied phenomena of Creation—laws which, in distributing, coördinating, classifying these phenomena, and regulating their movement, succession, and development, explain the UNITY OF THE UNIVERSE, and as a consequence the Unity of the Sciences which treat of its various departments or branches.

Not only the Sciences themselves, but the methods by which they are prosecuted, are in an imperfect and infantine state ; for when we observe the mode of action of the mind in studying the Positive or Physical Sciences on the one hand, and the Abstract or Speculative Sciences on the other, we find that it operates in two opposite directions, that it is engaged in two one-sided and exclusive processes of thought. In the first case, it occupies itself exclusively with minute analyses and the observation of material facts and phenomena, aiming at nothing but an experimental knowledge of the subject of which it treats, and leaving aside Laws and Principles: in the second case, it engages in mere generalizations, in systematizing imperfect observations, and in speculating on vague ideas and intuitions. Thus we have empirical observation and minute analysis of facts on the one hand, and vague generalizations without facts or analytic observation on the other.

The imperfect state of the known Sciences, the absence of Unity in them, the number of sciences still undiscovered, and the one-sided development and activity of the human mind, furnish another demonstration of the Social Childhood of the Race.

II. REIGN OF SOCIAL INCOHERENCE ON THE EARTH, or existence of different systems of Society, with conflicting customs, laws, and institutions, giving rise to national antipathies, jealousies, enmities, and wars. This Incoherence is the result of the Social Ignorance and Inexperience of the Race, and as Ignorance and Inexperience are accompaniments of Infancy and Childhood, they furnish another proof that Mankind is in the early phase of its Social Career. If this be not so, if Social discord and incoherence are the natural and permanent state of Mankind, are to last through all time, what idea must we form of the wisdom of the Author of this world, and of the order of things that he has established in it? We can find no satisfactory explanation of the cause of the Social Evils that exist on our Globe except in the fact that the Human Race is in the early period of its Social Career—that it is, like all beings in the state of Infancy and Childhood, without knowledge and experience, and *that it is subject in consequence to Error*;—the poverty, ignorance, discord, and war, which now fill the Earth are the fruits of this Error.

The Human Race can not establish a true Social Order on Earth, securing the reign of political, social, and religious Unity, except on condition—

1. OF CREATING THE ELEMENTS OF SOCIETY ; these elements are Industry, the Arts and Sciences : Humanity can no more construct a true Social Order without these elements than the individual Man can construct an edifice without the requisite building materials.

2. OF DISCOVERING THE SCIENCE OF SOCIETY ; this science is necessary to guide Humanity in the complex work of Social Organization, and in fulfilling the important functions which devolve upon it on the Earth. On every Globe, as on ours, Social discord and incoherence must necessarily reign until these two conditions are fulfilled, that is to say until the elements of the Social Organization are created, and the Science of that Organization is discovered.

The different systems of Society which the Human Race has established on Earth—the Nomadic or Savage, the Patriarchal, the Barbaric, and the Civilized—are so many experiments which it has made in Social Organization, so many steps in the path of Social progress. Notwithstanding the rise and fall of Nations, which appear to the world like so many advance and retrograde movements in the Social Career, so many temporary successes and failures—leading to the belief that the Race is to move forever in a Circle—there has been a continued and unbroken progress from the earliest period down to the present day. Even the Middle Ages, which appear dark and confused in comparison with the period of Greek and Roman Civilization, adorned by Art and Literature, were in advance of that period by a higher development of the sentiments of justice and philanthropy, and by the transformation of Slavery into the more lenient and humane system of Serfdom.

Thus the Human Race, continually progressing, advances through the ages toward a state of social Unity, Order, and Harmony ; but to arrive at this state, it must pass through certain periods of social experiment, apprenticeship, and initiation ; it must study and learn, as the individual Man must study and learn, and acquire knowledge and experience as he must acquire knowledge and experience. The history of the past is the his-

tory of the social initiation and apprenticeship of the Race. When it has acquired the necessary resources and experience, it will establish a true and unitary system of Society on the globe, and inaugurate the reign of Social Order and Harmony; this will mark the transition of the Race from the period of Social Childhood to that of Social Adolescence.

The Social Mechanism being a Whole, composed of parts or branches—the Industrial, the Administrative, the Religious, etc.—if incoherence reigns in the whole, it must reign as a consequence in the parts; having spoken of the incoherence which prevails in two of the branches, we will add a few remarks upon the incoherence which reigns in the third branch—Religion.

Leaving aside the rude religions of the Savage, Patriarchal, and Barbaric Societies, which require no criticism, is it not evident that the multitude of Sects into which the most advanced religion, Christianity, is divided, with their incoherent and antagonist doctrines and dogmas, is a demonstration that no Criterion of Certainty, no Standard of absolute Truth in religious matters exists—that is, no POSITIVE SCIENCE OF GOD and of his scheme of Providence? Had the Human Mind discovered the laws and principles which govern Creation and, by their aid, penetrated the theory of Universal Unity and the Plan of Divine Providence, it would have arrived at a SCIENCE OF THE ABSOLUTE, at a POSITIVE THEOLOGY. As a consequence, all incoherent, conflicting, and antagonist theories and opinions in the domain of Religion would have disappeared, as they have in the sciences which have arrived at a Positive state, such as Mathematics and Astronomy. In these Sciences—which are called Positive, because they are based on certain branches of the Laws of Universal Order—we do not find opposite opinions and theories upheld by different learned bodies—one, for example, maintaining the theory of the rotation of the Sun round the Earth, and another that of the rotation of the Earth round the Sun, as was the case within less than three centuries, when men like Galileo and Bacon held opposite opinions on this subject. There is absolute unity of opinion on the fundamental problems of these two sciences; Catholic and Protestant, and the Pagan with them, believe alike in the sphericity of the Earth and its rotation round the sun; they accept with the same unanimity the theorems of

Mathematics; two and two make four, the world over. When Human Reason more advanced, shall have discovered a Positive Theology, based like the Positive Sciences on the laws of Universal Order, the Human Race will accept it unanimously as they now accept the fundamental principles of Mathematics and Astronomy; it will then establish on the Earth ONE RELIGION, with the reign of Religious Unity, as, by the discovery of a POSITIVE SOCIAL SCIENCE, it will establish ONE SOCIAL SYSTEM with the reign of Social Unity.

III. REIGN OF EVIL ON EARTH.—In offering this third proof of the Social Childhood of the Race, we shall enter at the same time upon an examination of the CAUSE OF EVIL, and explain the reason of its existence on earth.

This important and intricate problem is one which has occupied and bewildered the human mind for ages, and has given rise to endless controversies and to the most contradictory theories and opinions. The problem is as far from being solved as ever, for men are still discussing it—still seeking new theories for its solution.

The main reason why the human mind has been so much misled on this question, is that it has committed the error of supposing that the past and present false state of things on the Earth is the true, natural, and permanent condition of the Race; that Poverty, Ignorance, Oppression, War, are to be forever the lot of Man; holding this belief, men have been obliged logically to seek for some explanation that would reconcile the reign of Order, of Good in the general scheme of Creation, with the reign of Disorder, of Evil on our globe—reconcile the goodness and wisdom of God, of the Creative Power which called Man and the Planet into existence, with the reign of social misery and discord on Earth. Had Human Reason discovered and applied the Law of Careers, had it risen to the conception that the past few thousand years of human existence on the Planet form but a part, a fragment of the great Social Career of Mankind—a conception not so very difficult—it would have been led to study and determine through what portion of its Social Career the Human Race has been passing up to the present time; and would have discovered that it was the initial or transitional Phase, and that

the Evil which has existed during this Phase is a natural and unavoidable result of the social imperfection and non-development attendant upon it.

Among the theories of the cause of Evil which have been put forth, the one most commonly accepted is that of the primitive Disobedience and Fall of Man. Man, this theory assumes, was created *Good*, but using his free will, he disobeyed the commands of God, fell from his original state, incurred the Divine wrath, entailed upon his Race imperfection and sin, and thus ushered into the world the reign of Evil. With this doctrine is coupled the idea that this Earth is a place of trial and probation, and that the final solution of the mystery of the present life with all its sufferings, is adjourned to another world.

On the other hand, the Skeptic, who believes that the Universe is governed by Chance, holds that Man is an essentially imperfect creation (as well might be the case with so complex a being if he were created without system) and that the cause of Evil is to be found in the inherent imperfection of Human Nature.

Others, again, of a stern and ascetic character, believe that life is a combat, that Man is to be developed and disciplined only in the battle of life, that his greatness and dignity consist in achieving victories over adverse circumstances, that without the existence of Evil, Man would have no opportunity to develop his powers or to exercise his virtues.

A fourth party hold that Evil is Perversion—that Man is depraved but not inherently, that he is progressing through trials and experiments to a higher and better state. This opinion prevails among the more liberal religious sects, and is an approximation to the truth.

Various other theories of a similar character exist, but it is unnecessary to describe them, as our object is simply to present to the mind of the reader the most current opinions, that he may compare them with the solution which we shall offer of this great problem.

In studying the Laws of Nature, and particularly the Law of Careers—the Law which governs the course and development of the Life and Movement of finite creations—we arrive at once at a simple, natural, conclusive explanation of the great problem of evil; this explanation is:—

That Evil is inherent and unavoidable in the two transitional Phases which exist at the Beginning and End of Careers, and that it is an effect of the incomplete and imperfect development attendant upon the First of these two Phases, and of the decay and dissolution attendant upon the Second.

These two Phases are in a state of Divergence with the great Central or Organic Period, which occupies the main portion of the Career; Evil is natural, is essential to these transitional stages, and as a general rule is restricted to them.

During the course of the transitional Phases at the Beginning and End of every created thing, the natural Organism not being formed on the one hand, or being in the course of decay and dissolution on the other, the Law which governs the Organism, and which is the Source of Order, of Good, is in the one case not yet in force, and in the other interrupted or suspended.

Let us illustrate this by a practical example drawn from the Career of the Individual Man.

In the Career of Man, Infancy and Childhood constitute the first or ascending transitional Phase of life—the period of formation and early development. Old age and decrepitude constitute the last or descending transitional Phase—the period of decay and dissolution. It is in these two phases or periods that we find, as a necessary consequence of the imperfect condition of the organism, physical and mental debility, helplessness, disease, suffering, etc., which constitute for the Individual a state of evil. In the first transitional phase, he is subject to many physical derangements and maladies—such as teething, hooping-cough, and other infantile diseases—from which mature age is exempt; he is also weak, helpless, ignorant, and subject to accidents and errors of all kinds.

As the individual grows up, the body and mind are developed, and he acquires strength and intelligence; his body becomes accustomed to the elements of Nature around it, to the air which it is to breathe, the food on which it is to live, the climate which it is to inhabit, etc.; he outgrows the diseases of Infancy, and acquires a vigor which enables him to resist the antagonist influences of the outward world; his will drills the physical organism and renders it the pliant and obedient instrument of the mind; the intellect is developed, and he enters upon a career of

health, strength, and knowledge, which is the true and natural state of Man—the state of GOOD. The physical and mental development thus acquired renders him an independent, self-acting, self-determining being, capable of fulfilling his function and destiny on the Earth.

The first transitional phase—that of Infancy—passed through, the Individual enters upon a relatively long career of existence, extending from Childhood to Old Age, which is a period of full and harmonious development—of complete organization; he passes through this period possessing health, vigor, and intelligence (provided he does not violate the laws of his nature) until he reaches old age, when the physical frame worn out by long exercise, begins to decay; it then loses its power, its vital force of reaction, and becomes liable again, at the close of the career, to debility, disease and suffering; the mind, also exhausted, loses its vigor and its capacity of consecutive reasoning. This last stage of life, which is one of decrepitude and decay, forms the descending Transitional Phase in the career of the Individual.

Now, in studying the question of GOOD and EVIL in the Career of Man—who is a little world within himself, to which the laws of Nature apply as to the great Universe of which he is a part—we shall find that Evil—that is weakness, ignorance, incapacity, disease, pain, suffering—reigns during the two transitional Phases of life, is a consequence of and natural and essential to them, while Good—that is, health, vigor, intelligence, capacity—reigns during the long intermediate or middle period of life. This intermediate period, provided life has its natural course, occupies from seven-eighths to fifteen-sixteenths of the Career. If Evil is found in this long period, in the natural, harmonic phase of the Career, it is accidental, unnatural, unessential, and therefore avoidable; it is a result either of the violation of the laws of his being, or of his living in a social world which is in a transitional state, and which reacts upon him, deranges the course of his organic career, and as a consequence involves him in its disorders and evils.

Now if God would do away with Evil, he would have to do away with Transitions—that is, with the Phases of Formation and Dissolution; he would have to do away in the Career of Man with Infancy and Old Age—would have to abolish Birth and

Death. To save Man from the imperfection and suffering attendant upon the first and last periods of life, he would have to create him fully developed, in a state of maturity, with a complete physical and mental organization, possessing vigor and intelligence, and maintain him forever in that state. To abolish Evil *universally*, the same course would have to be pursued with all finite creations; the consequence would be that Change, Variety, Movement, and as a consequence the Process of Creation would have to cease—that in fact Life in the Universe would become fixed and stationary, and the Universe itself a great petrification.

Let us now state the principle in its abstract form, after which we will examine it in its application to the Race.

Every Created thing being Finite, living in time and space, must have a Beginning, a Middle, and an End; having a Beginning, a Middle, and an End, it must go through a Career. At the Beginning of the Career there must be a period of formation and primary development; at the End there must be a period of decay and dissolution. The central portion of the Career is one of full development and organization; this we will call the natural, organic, or harmonic phase of the Career—the true and natural state of the finite Creation. The process of formation and early development precedes the Organic Phase; the period of decay and dissolution follows it. The two transitional epochs of formation and dissolution, differing from and being in opposition, in many respects, to the Organic Period, it follows that if Good—that is perfection, order, harmony—reigns in the one, Evil—that is, imperfection, disorder, discord—must reign to a greater or less extent in the other. God admits of no contradictions in his system—no violation of mathematical laws. If he has connected health, strength, and happiness with the state of full development and complete organization, he could not, according to inviolable mathematical laws, connect the same phenomena with the opposite state of decay and dissolution. He could no more do this than he could reconcile absolute contradictions—no more than he could make two and two four and at the same time five: he could not do it without violating all his laws of order, falling into duplicity of system, and establishing incoherence in his own action and in the universe.

Evil, in some mode, is connected directly or indirectly, posi-

tively or relatively, with all finite creations. Those below Man—the animal, vegetable, and mineral—are to be judged of according to their usefulness or perniciousness to Man, and their good or evil character are to be determined by this standard. The tiger, the rattlesnake, the scorpion, are evils in Nature because they are at war with man and injurious to him, although their existence may be very agreeable to themselves. So also, though in a different way, the young fruit-tree, not bearing fruit, is relatively in a state of Evil, for it requires labor at the hand of Man without requiting him for it. It enters upon its career of Good only when it bears fruit, and rewards him for his care and attention. The green and unripe fruit is also, relatively, in a state of Evil; its acrid or sour juices render it unfit for food and injurious to the health. This stage of greenness, however, is temporary, as the fruit is destined to ripen and furnish a delicious and healthy nutriment.

Life and Movement repeat themselves in all spheres. Let us pause a moment and compare this fruit in its unripe state with a Globe during its period of Social Infancy. Let us suppose the fruit to be an apple, and that it is the world of some little ephemera, living upon it but for a day, and obliged to suck its acrid or sour juices, which excoriate and derange its tiny stomach, and entail upon it great suffering. Would not our little insect exclaim: "What an imperfect world I live in! Misery and Evil are certainly the Destiny, the law of my race. What terrible sin have we committed to be placed on such a Globe?" The poor insect does not know that its little world is in its Transitional Phase, that the fruit is to ripen, to lose all its imperfect and disagreeable qualities, and become a delightful abode, a happy world, on a summer's day for future ephemera. Its existence is too short for it to discover and determine this fact; it believes that it lives in a world of Evil, and would, had it intelligence, compose theories on the cause of Evil, similar to those which men now compose who live, without knowing it, in a world which is in the stage of Social Infancy—in a *green and unripe state*.

Let us now pass to the consideration of the question of Evil and its causes in the career of the Human Race. The same law that applies to the individual Man or to any other Finite crea-

tion applies to this great Collective Being; and the same cause that produces evil in the career of the one, produces evil in the career of the other.

The Collective being, Humanity, must pass through a Career, as we have explained, like the Individual being, Man, and is subject to the same law of progressive development. The former must evolve, create a Social Organism, with all the elements which enter into it—the Arts, Sciences, Industry, Laws, and Institutions—as the latter must develop a Physical Organism, with elements of another character which enter into that; the former must acquire knowledge and experience, and obtain dominion over Nature, as the latter must develop its intellect and acquire skill and capacity in the more restricted sphere in which it lives and operates.

Now the Human Race can no more accomplish this great work, no more create the various elements of society and attain to a true Social Order, at once, at a single bound so to say, than the infant can spring in an instant into a state of manhood. The Race must pass through a transitional phase of social initiation before it can attain its destiny, as the individual must pass through a transitional phase of growth and development before it can attain to adolescence.

The Human Race begins its Career on earth at 0; it is created naked and ignorant, without Industry, Art, or Science, without laws and institutions, without a knowledge of its Destiny. Commencing at this point, it must discover the processes of Industry; it must invent and create tools, implements, and machinery, discover the sciences and the laws of social organization, and establish a true Social Order for the regulation of its life and Career. This is a great and complex work, requiring a succession of ages with their accumulated and transmitted labors, discoveries, and knowledge. (We estimate that on our Earth a period of somewhere between five and ten thousand years is necessary for the accomplishment of this work.) This great period of Initiation, during which the Social Mechanism is in process of formation, constitutes the Social Infancy and Childhood of the Race—the ascending transitional Phase of its social development; it is the Period when Poverty, Ignorance, Discord, and Social Incoherence reign on the Globe.

As it is important to convey a clear idea of the extent of the labors, mental and physical, which the Race must accomplish before it can arrive at a true Social State, and of the time which is required for their execution, let us glance briefly at the wants, moral and material, of Man. Man is not a *simple* being, like the animal, satisfied with simple Nature, and with the resources she spontaneously offers him; he is a *compound* being who has compound wants that can be satisfied only by all the creations and resources which a fully developed system of Industry, Art, and Science offers him, and whose complex social relations and life require to be regulated, like all complex movements, by universal Laws.

He is not supplied like the animal with natural clothing, but is born naked, and must clothe himself by artificial means; this renders it necessary for him to rear flocks and herds, to cultivate flax, cotton, and other products, to invent mechanical processes, and to manufacture the covering which he requires for the protection of his body. He is not supplied with a natural abode; he can not live in the open fields or forests, in the trunks of trees, or burrow in the ground, but must dwell in houses; to construct these, he must understand the mechanic arts, some branches of the sciences, the use of metals, etc. His stomach is not adapted to raw or unprepared food—to grains, vegetables, etc., as they come from Nature; he must prepare his nutriment by artificial means, and this requires the knowledge of various mechanical and scientific processes. He is a social being and must live in Society; he requires in consequence laws and institutions to regulate his social relations, which are too varied and complex to be regulated by instinct alone, like the simple relations of the animal. His mind requires knowledge, and aspires and craves to comprehend the mystery of Creation around him; he must discover the Sciences to satisfy this want of his mental nature, and to guide him in his Career. His Senses and Imagination require beauty and harmony, and he must create the Fine Arts. He is a universal and migratory being, a citizen of the Globe, and requires means of rapid locomotion; he must invent the carriage, the railroad, the steamboat, to meet this want.

Without all these means and resources, which Industry, Art, and Science alone can furnish him, he can not lead what is to

him a true and natural life : he can not develop his physical, moral, and intellectual nature ; he can not fulfil his function on earth ; he can not attain his Destiny. More than this, without these resources, he suffers privations of all kinds, which degrade his moral and physical nature, and sink him into compound poverty, ignorance, and error—into a condition below that of the animal, which is a *simple* being and is satisfied with the simple resources of Nature.

Now, is it not a self-evident truth, as obvious as any axiom in mathematics, that the Human Race can not discover, develop, and perfect the means and instrumentalities above described—industrial, scientific, artistic, and social—*at once* ; that it must do so by degrees and progressively ; that it requires the labors of a series of Generations to accomplish this work, transmitting their knowledge and experience from age to age ? During the period while the Race is thus employed in creating the elements of a true Social Order, it must of necessity be deprived of all the benefits, of all the good, which such an Order would confer, and suffer as a consequence all the corresponding privations and evils ; it must suffer physical privation from the want of good houses, good food and clothing ; be exposed to ignorance and error from the want of the sciences and of proper intellectual development ; it must undergo severe toil and drudgery from the want of proper machinery, and a proper organization of Industry ; it must be deprived of the refining and elevating influences of beauty and harmony from the want of the Fine Arts ; it must live in unnatural and uncongenial social relations from the want of true and natural Social Laws and Institutions.

This being the case, being a consequence of INVIOABLE LAW, it explains the reason why the Human Race must undergo the privations and sufferings to which it is now subjected, and furnishes us with a simple, natural solution of the CAUSE OF EVIL on Earth.

If God would abolish Evil, he would have to resort to one of the three following alternatives ; he would have :—

1. To create the Race with the capacity and power necessary to discover and perfect, *at once*, Machinery, the processes of Industry, the Arts and Sciences, and to establish at the very outset of its Career, a true Social Order on Earth ;

2. To do all this for Man—furnish him with dwellings, clothing, implements, and machinery, communicate to him by instinct or revelation a knowledge of the Arts and Sciences, and place him in a State of Society every way prepared for his reception, and thus leave him nothing to do ;

3. Or to Create Man a *simple* being, without complex wants, without independent, self-determining, intelligent action, without free-will, and without being subject to the necessity of progressive development—which would be equivalent to the suppression of the creation of intelligent beings.

Neither of these alternatives is admissible. Supreme Wisdom, as is evident by the fact, has deemed it best that the Race should pass through a transitional phase of Social Infancy, and endure the sufferings consequent thereupon, as the Individual must endure the sufferings, for example, of teething and other physical derangements during the infantile period of his career. The temporary suffering attendant upon the imperfect development of the transitional phase of Infancy, is compensated for a thousand-fold by the long period of Happiness which follows. Besides, if man had not himself to execute the great works we have pointed out, if he were not to be the author of his own Destiny, he would possess no independent action, no individuality, no merit, no dignity, no grandeur, in a word no attributes of an intelligent being.

Let us now point out some of the principal evils which exist in Society, and indicate the special reason of each, so that the reader may trace the connection between the Cause and the Effect ; we speak of collective or generic evils which extend to the whole Race.

I. POVERTY—caused by the imperfect development of Industry and its processes, and the false Economical laws that regulate the distribution of its products.

II. IGNORANCE—caused by the imperfect development of the Sciences which are collective Reason of the Race.

III. EXCESSIVE AND BRUTALIZING TOIL—caused by the non-organization of Industry, and the want of labor-saving machinery.

IV. WAR AND SOCIAL DISCORD—caused by false political and social institutions and the perversion of the human Passions through their influence.

V. GENERAL CONFLICT OF INTERESTS, with the reign of fraud, falsehood, deception, and universal duplicity of action—caused by the false system of Industrial and Commercial Relations.

VI. SLAVERY AND SERVITUDE—caused by a repulsive System of Industry, which impels man to avoid productive labor.

VII. DISEASE—caused by privation, ignorance, over-work, false habits and customs, etc., and by the imperfect state of the climate and atmosphere of the Globe, which is a result of the incoherent and fragmentary cultivation of its surface.

VIII. PASSIONAL SUBVERSION in the four modes described in the Treatise—caused by the above false conditions combined, and leading to the reign of Social Discord and Incoherence on Earth.

All these EVILS will disappear in a true Order of society and give place to their opposite GOODS; in the future ages of Social Harmony we shall see the reign of:—

1. Universal Wealth and Prosperity.
2. Universal Knowledge and Intelligence.
3. Attractive Industry.
4. Permanent Peace and Social Concord.
5. Unity of all Interests and Universal Coöperation and Association.
6. Practical Liberty in all relations, and Social Equality of the Race.
7. Universal Health and Vigor.
8. Passional Harmony and Social Unity.

After the preceding explanations, we may lay down the following Law which will now be understood:—

That there is *Duality in the Social Movement*; that two great Orders of Society must exist in turn on the Globe, the one Discordant and Incoherent, the other Harmonious and Unitary; the first exists at the commencement and close of the Career of the Race, the second during the long intermediate or central portion. The former we may term technically the Subversive Order, as in it there is a subversion or inversion of the principles of Order and Harmony; the latter, the Harmonic Order, in which these principles receive their natural or legitimate development: the Subversive Order gives rise to the reign of EVIL, the Harmonic to the reign of GOOD.

This dual development—Subversive and Harmonic—in the movement of Society is analogous to the dual action or development of the Passions, which we have explained; Social Subver-

sion and Passional Subversion accompany each other and act and react upon each other, though the former is primary and determines to a great extent the latter.

FOURIER, in his *Theory of Universal Unity*, admirably sums up and contrasts in two Tables the permanent EVILS which characterize the course of the Subversive Societies, and the opposite GOODS which accompany the Harmonic Societies ; we give these two tables :—

TABLE OF THE SEVEN PERMANENT EVILS OF THE SUBVERSIVE SOCIETIES.

1. Poverty.
 2. Fraud.
 3. Oppression.
 4. Carnage.
 5. Climatic and atmospheric derangement.
 6. Epidemic and factitious diseases.
 7. Circle of Error, with the reign of Prejudice and Intolerance.
- PIVOTAL EVILS. { *Collective and Individual selfishness.*
Conflict of the Individual with the Collective Interest.

TABLE OF THE SEVEN PERMANENT GOODS OF THE HARMONIC SOCIETIES.

1. General and graduated Wealth.
 2. Practical Truth in all relations.
 3. Reign of Justice, and real Liberty.
 4. Permanent Peace.
 5. Equilibrium of climate and purity of atmosphere.
 6. Reign of Universal Health and Vigor.
 7. Opening for all Improvements, with the reign of Universal Tolerance.
- PIVOTAL GOODS. { *Collective and Individual Philanthropy.*
Unity of the Individual with the Collective Interest.

In a later work, FOURIER gives the following more complete Table of the Evils of the Subversive Societies :—

CONFLICT OF MAN WITH NATURE, WITH GOD, AND WITH HIMSELF, DURING THE REIGN OF SOCIAL SUBVERSION.

- Combat of Reason with the Passions.
- War of Violence, Murder, and Pillage.
- War of Craft and Cunning — one half of the world cheating the other.
- War of the Poor against the Rich.
- War of Commerce against Productive Industry.
- Schism with God by doubt of the Universality of his Providence.

- Compulsory exposure to unhealthy labors.
- Population exceeding the product.
- Anarchical and fraudulent Competition.
- Circle of Error in theory and practice.
- Compound misfortune for the multitude
- Strife of Instinct against Industry.
- Immense majority of Poor and Non-producers.

- Political Partisans and Non-producers contending for the spoils of Industry.
- A minority of armed Slaves repressing the majority of unarmed Slaves.

Incompatibility between the four Subversive Societies.
 Heterogeneous and incongruous, languages, customs, and religions.
 Incompatible castes, classes, and morals.
 Unjust and antagonist relations between Labor and Capital.
 Contradictory Laws and Conflicting Administrative Powers.

Progress of Contagious diseases — cholera, yellow-fever, etc.
 Derangement of the Climate by fragmentary cultivation.
 Inverse distribution of Health and Vigor.
 Fragmentary, partial, and illusive Reforms.
 Repressive Laws and imaginary remedies, aggravating Social disorders.
 Indirect Slavery from the want of fortune.
 Slavery spreading by the slave-trade and its increase on the new continents.

It follows from the arguments which we have presented in the course of this Article, that the reign of Evil in the existence of all created things, is confined to the two extremes—that is, to the ascending and descending transitional phases —of the Career; this Law applies to great Collective Beings like the Human Race as well as to Individual Beings.

As Evil in all the various forms above described now reigns on earth, it follows, according to the Law of Transitions, that the Human Race must be either in its Social Childhood, in the ascending transitional Phase of its Social Career, or in its Old Age, the descending transitional Phase; and as we have no historical records, no knowledge of a long period of Harmony, of Happiness, through which the Race has passed, it follows that it must be in the first Transitional Phase, or the Infantile Period of its social existence on the Planet.

The reign of Evil on Earth is the third demonstration, then, of the Social Childhood of the Race.

If we go back of the explanation of the Cause of Evil which we have given in the preceding pages, and seek for a more radical solution, we may state, generally:—

I. That Matter being FINITE, it exists in TIME and SPACE; all material Creations must, as a consequence, take place in Time and Space, which renders the creative process, that is, the process of formation and development, and the phenomena attendant upon it, perceptible and measurable. Among these phenomena are imperfection, incompleteness, incoherence, disorder, etc., which must exist *for a Time*, and this Time constitutes the period of the reign of Evil.

II. That Matter being PASSIVE, and offering the resistance of inertia to the Forces which operate upon it, these Forces, or the Active Principle which moulds, forms, and fashions Matter, can not perfect and develop *instantaneously* the organizations it creates out of it; a transitional process of formation and development is therefore necessary—is inherent in and determined by the passive, inert nature of Matter.

The Active Principle is the source of all Order and Harmony in the Universe; it can not, however, when connected with Matter, produce this Order and Harmony until it has perfected the material Organism through which it is to act and operate. The period during which it is forming a material Organism or Instrument for its manifestation and action, is one during which its natural or harmonic action is thwarted; this period is consequently to a greater or less extent a period of incoherent and discordant action—a period of Evil. Let us illustrate this principle by an example.

The Sense of Hearing is the Source of Harmony in the sphere of Sound; it is the Active Principle in this Sphere, but it can not produce Sonorous or Musical Harmony until it has:—

1. A Physical Organism, a Body, sufficiently developed to serve as the instrument or medium of its action.

2. A drilled, disciplined, and educated voice or hand, which are its immediate instruments in producing Harmony, and which must be accustomed to obey the most delicate promptings of its will.

3. Instruments properly constructed and adapted to the requirements of the Musical Art.

Until these conditions are fulfilled, the Musical Sense produces discords or at least very imperfect music; the Active Principle can not control and bring into unity with itself the material elements on which it operates. The same is true of all the other Forces in the Soul, and of the Active Principle in the Universe generally.

To sum up: When Matter—the Inert, Passive Principle—is not under the control and regulation of the Active, Creative Principle and the Laws of Order and Harmony inherent in it, it is in an incoherent, discordant, and chaotic state. When in this state, it is in antagonism to the Active Principle, which tends

naturally, spontaneously to Order and Harmony—that is to say, it is in a state of EVIL.

Evil, then, is the negation of Order and Harmony; it exists during the period of the formation and early development of material Creations or Organisms, and during their period of decay and dissolution. In these two periods, the Material Principle is not under the control and regulation of the Active Principle and its Laws; in the one case, it is not yet brought under its control and fully organized and disciplined by it, and in the other, it is escaping from its control and falling into disorder, incoherence, and chaos.

Good is an attendant upon, is a consequence of mature Organization, of the reign of Law, of the subjection of the Passive to the Active Principle.

EVIL is an attendant upon, is a consequence of Non-organization and Dissolution, of the violation of Law, of the non-subjection of the Passive to the Active Principle.

In closing, let us lay down a principle which will furnish a standard by which to judge the degree of Harmony, of Good, possible in any department, sphere, or system, by studying *inversely* the Discord or EVIL we find existing in it: this principle may be called the *Law of Inversion*. It demonstrates that Good and Evil are not two essentially distinct things—that the latter is the inversion of the former, and is an effect attendant upon the play and action of elements in a false or inverted state of development, as Good is an effect of the same elements in their true and harmonic state of development.

The greater the number and variety of elements which enter into any organism, department, or sphere, the greater the Disorder and Discord which may be produced in it on the one hand, and the greater the Order and Harmony on the other. A hundred instruments produce more discord when unskilfully played upon than a single instrument; on the other hand if skilfully played upon, they produce a much higher degree of harmony.

A highly organized body like that of a man or an animal, gives rise in a state of decay to a much fouler degree of corruption than a simply organized body, like a tree or a plant.

Hence we may say that the Discord and Disorder possible in

any department or sphere—in the Passions, in Society, in Organized Bodies—are in ratio to the Order and Harmony of which the same sphere or department is capable. We do not say in exact or direct ratio, for the degree of Harmony is always greater than the degree of Discord; in Music for example the Accords exceed in number the Discords, and a fine musical composition has more elements of beauty, variety, and harmony than a charivari or clatter of sounds has of discord, disorder, and confusion. With a knowledge of this Law—that Discord is an Inversion of Harmony, and that there is a certain relative proportion between the two—we can by studying the Discords of any sphere in a state of disorder, determine proximately the Harmonies of which it is susceptible in a state of order.

Applying this Law to the study of Society and its phenomena, we arrive at the conclusion, that the Discords and Evils which reign in the four Subversive Societies—such as poverty, ignorance, oppression, injustice, duplicity of action, conflict of interests, passional perversion and discord, vice and crime—offer an inverted image of the Harmony, the Good, which is to reign in the long Organic or Harmonic Period that is to follow—that is to say, the wealth, intelligence, justice, liberty, unity of action and interests, the passional concord, the social virtues, and the philanthropy which will exist in the true Social Order of the Future.

The Law of Inversion is then an invaluable aid and guide to the Human Mind in studying Harmony through Discord; it teaches how, by inverting the EVILS which we find in any sphere or organism in a subversive state, and replacing them by the opposite GOODS, to understand the true nature of the same sphere or organism in its harmonic state.

Let us now pass to the fourth proof of the Social Childhood of the Race.

IV. DEVELOPMENT OF THE PASSIONS IN THEIR LOWER DEGREES, and the preponderance of the Sensuous Passions.—It is a characteristic, a law of Childhood, applicable to the Race as to the Individual, that the Passions in this phase are undeveloped, or developed in their lower degrees, and that the Senses alone are really active; in the Individual, the material appetites are,

as we know, predominant, while the social Affections, particularly those of a more universal character like Benevolence and Philanthropy, are dormant, and the intellectual Faculties slumber or are occupied merely with trifles. We will remark in this connection that the life of the Race being more complex than that of the Individual, a much more complicated degree of disorder exists in the childhood of the former than in that of the latter.

The low or undeveloped state of the Passions and the preponderance of the Senses, explain why we find so much materialism and selfishness in the Social World, even among the Rich who are exempt from poverty, its privations, and its perverting influences; explain why the aims, the pursuits of men are of a low or purely individual nature, their pleasures as a general rule material and sensual, their friendships exclusive, rarely rising to the higher degrees of Philanthropy and collective Sympathy, their ambitions personal and restricted to self-aggrandizement, their family-sentiment limited to the child or two of their own, with no collective interest in childhood, their loves undeveloped or developed only in the sensuous degrees, and their intellectual faculties occupied with schemes and plans, combinations and manœuvres of a narrow and trifling character.

This is at present the prevailing passional state of Mankind, and it demonstrates that the Race is in the early stage of passional development—in the Phase of Childhood. In the Future, when the Race shall have entered upon the Harmonic Phases of its Social Career, and the Passions shall be developed in their higher degrees and properly cultivated, disciplined and refined, we shall see them producing the magnificent results which we have described briefly in the Treatise upon the Functions of the Passions.

V. ABSENCE OF AUTHENTIC HISTORICAL RECORDS, OF MONUMENTS AND OF INDUSTRIAL WORKS, dating back to any very great antiquity, that is, to a period of more than four or five thousand years.—If we study the progress of nations, their advance toward Art, Science, and Industry, we find that the intelligent races arrive in the course of twenty or thirty centuries at some degree of intellectual development, that they discover the art of Writing so that they can record their History, and that

they develop Industry sufficiently to be able to erect some permanent monuments. This appears to have been the case with the ancient Hindoos, the Egyptians, and the races inhabiting Asia Minor, Greece, and Italy. Now if the Human Race had existed on the Earth for a long Period, say thirty or forty thousand years, we should have positive historical records extending back at least twenty or thirty thousand years, and monuments of this antiquity would now be seen on the Earth ; but such is not the case ; the oldest temples of India and the pyramids of Egypt do not date back more than four or five thousand years.

If the Human Race were in its Manhood, if it had passed some thousands of years in the Organic or Harmonic Phases of its Career, we should see magnificent monuments existing everywhere upon the earth, and stupendous industrial works covering its surface, whereas in fact we find but very few, and those of a comparatively recent date, which are the initial experiments of an Infant Humanity in the first or transitional Phase of its social existence.

We here close our proofs of the Social Childhood of the Race ; we could adduce others, and some of a detailed character, if we were to enter into a minute analysis of the development of Industry, the Arts and Sciences, Laws and Institutions, that is, of the creation and formation of the elements which constitute the Social Organism ; but this would only tire the reader by a multiplicity of minute analyses.

IV.

THE NATURAL ORDER OF SOCIETY—THE DIVINE SOCIAL CODE.

WE have shown in the preceding article, that the Human Race is in the period of Social Infancy and Childhood, or the Ascending Transition of its Social Career on Earth ; that this Phase is one of invention, discovery, experiment, and initiation ; that it is, so to say, the SOCIAL APPRENTICESHIP of the Race. During this period, it establishes successively different systems of Society, all of which are necessarily imperfect for the reason that the elements which go to form a true Social Organization—Industry, the Arts and Sciences, Laws and Institutions—are un-

developed or developed only in their elementary degrees. These preliminary and temporary Societies dissolve and disappear when they have fulfilled their mission, when they have evolved some principle or element necessary to the Social Organism which is finally to be established on the Earth.

The special mission of the Barbaric Society, for example, has been to initiate the Masses, who, in the Savage and Patriarchal States, are given to a life of idleness and inertia, into habits of Labor, and thus to develop or create Industry ; this it effects through Slavery, but Slavery being a false institution, the Social System based upon it languishes after a time and goes to decay.

The chief mission of Civilized Society is to create and perfect the Arts and Sciences ; when it has accomplished this work, it possesses the means of passing to a higher social state, which it must do or fall into decline, as was the case with Greek and Roman Civilization, and as will be the case with Modern Civilization, unless it organizes a superior Social Order.

Each of these preliminary Societies agglomerates, combines, and unites in a body politic a certain mass of population, and founds what are called Nations. The nations thus founded rise and fall with the rise and fall, the development and decay of the Systems of Society upon which they are based.

The Human Race is now passing through these preliminary, infantine Societies, and is advancing toward the true, natural, and permanent Social Order which it is destined to realize on Earth when it shall have evolved and perfected all the elements necessary to it, and discovered the Science of their organization.

That there is such a Social Order, that there is a true, natural, and harmonious system of Society in reserve for the Human Race, can no more be doubted by the mind which understands the laws of Nature and of Universal Movement, than that the child after passing through the phases of physical growth and incipient mental development, is destined to arrive at the state of permanent vigor and intelligence which characterize manhood.

FOURIER in his works demonstrates that such a Social Order as we have described, is destined, is in reserve for the Human Race on this Planet ; he shows that the elements for organizing it are prepared, that the world is ready for the commencement of the

great work of Social transformation, and he calls the attention of minds capable of great and comprehensive ideas to the importance and grandeur, the necessity and philanthropy of the work, and explains the means for its realization.

This natural and harmonious system of Society, FOURIER terms the Divine Social Order, as he affirms and proves by analogical reasoning that God before creating Man and placing him on this Earth, must have precalculated and planned a Social Mechanism adapted to his nature — a Mechanism that would employ usefully and regulate harmoniously all the Passions he has implanted in the Human Soul. The existence of a NATURAL or DIVINE ORDER OF SOCIETY is one of the fundamental conceptions of his Theory ; it is the general basis of his idea of a Social Reform.

We will make a quotation or two from the *Theory of Universal Unity* in which FOURIER himself explains this sublime conception of a Social Order preëxisting in the Divine Mind before the Creation of Man.

“ The idea of a preëstablished Destiny for Man, existing in the “ Divine Mind before his creation, of a pre-determined mathematical theory of Social Organization adapted to the play and action of the Passions, will be ridiculed by the world as visionary “ and absurd. Nevertheless, how can we conceive that a Being “ infinitely wise could have created the Passions without first “ having determined upon a plan for their employment ?

“ How could GOD, with the experience of an eternity in creating and organizing worlds, have been ignorant that the first “ Collective Want of their inhabitants is that of a Code for the “ regulation of their Passions and their Social Relations ?

“ Left to the direction of our pretended Sages, the Passions “ engender Scourges which might well lead us to doubt whether “ they are the work of an Evil Spirit or of Divinity. If we examine successively the laws of Legislators the most revered — “ of Solon and of Draco, of Lycurgus and of Minos — we shall “ find that they reproduce constantly the nine Permanent Scourges “ which result from the subversive action of the Passions. Must “ not God have foreseen this shameful result of Human Legislation ? He must have observed its effects in the myriads of “ Globes created anterior to our own ; he must have known, before creating Man and giving him Passions, that his Reason

“ would be incapable of harmonizing them, and that Humanity would require a Legislator more enlightened than itself.

“ As a consequence, God, unless we suppose that his Providence is insufficient and limited, and that he is indifferent to our happiness, must have composed for us a Passional Code, or system of Domestic and Social Organization applicable to the whole Human Race, which has everywhere the same Passions ; and he must have interpreted this Code to us in a way which would leave no doubt as to its excellence and its origin.

“ There exists, then, for Man a Unitary Destiny or Divine Social Order to be established on the Earth for the regulation of the Social and Domestic Relations of the Human Race. The task of Genius was to discover it, and, preliminarily, to determine upon the method by which the investigation should be pursued : this method can be no other than the *Analytic and Synthetic calculation of Passional Attraction*, since Attraction is the only known interpreter between God and the Universe.

“ Again : how can we suppose God more inconsiderate than the merest novice among men ? When a man collects together materials for building, does he neglect to prepare or to have prepared a plan for their employment ? What should we think of a person who, having purchased the stone, brick, framework, etc. for the construction of a vast edifice, had no idea what kind of a structure he would erect, and confessed that he had collected his materials without having decided how to employ them ? Such a man would be considered insane.

“ Such, nevertheless, is the degree of folly which our Sophists attribute to God in supposing that he could have created the Passions, Attractions, Characters, Instincts, and other materials for the Social Edifice, without having determined upon any plan for their employment.

“ God, then, according to the sophists, did not know how to frame for Man a Social Code—must have been obliged to leave to the wisdom of the Solons and Dracos the work of determining the Domestic and Industrial Mechanism of Society. Common Sense revolts at the idea of suspecting Divinity of this excess of incapacity. We must believe, then, despite the Sophists, that there exists for our Social Relations a preëstab-

“lished Destiny—a Destiny regulated by Divine Law anterior to the creation of our Globe, a Mechanism of Social and Industrial Unity, the plan of which human Reason should have endeavored to discover, instead of playing the part of a Titan and wresting from God his highest function, which is the direction of the Social or Passional Movement.

“Of all impieties the worst is the impertinent prejudice which suspects God of having created Man, created the Passions and the elements of Society, without having determined upon any plan for their organization. To believe this is to attribute to the Creator a want of reason at which even man would blush; it is to fall into an irreligion worse than atheism; for the atheist, though he denies God, does not dishonor him; he dishonors himself alone by an opinion bordering on madness. But our legislators despoil the Supreme Being of his noblest prerogative; they pretend, by implication, that God is incompetent in legislation. And so he would be if, after the experience acquired during a past eternity in the material and passional distribution of worlds, he had neglected to provide for the most urgent of their collective wants—that of a Unitary Passional Code, and of a permanent revelation of that Code.

“So long as we have not discovered the Divine Code, we do not know Man, since we are ignorant of the uses and end assigned by God to the Motor-forces of the Soul—to its Passions, Attractions, etc.—and to human Societies directed by these Forces.

“Now since God must have composed a Social Code for the regulation of our Passions and of our Domestic, Industrial, and Social Relations, how can we presume that he would wish to conceal it from us to whom the knowledge of it is of absolute necessity? He has not concealed a branch of the Laws of Movement much less important to us—that of Material Gravitation or Sidereal Harmony; he has initiated us, since NEWTON, into these mysteries of the equilibrium of the Universe, held in previous ages to be impenetrable. Why presume, then, that he would refuse to us an initiation into the system he must have composed for the Mechanism of the Passions and of Human Societies—refuse to us the Science most impor-

“ tant for us to know, most essential to our Industrial Relations ?

* * * * *

“ Whenever a branch of study is neglected by the Exact Sciences, we see rise in its place some scientific charlatanry. Before Experimental Chemistry, we had the reign of the Alchemists ; before Natural Philosophy, we saw the reign of the Magicians ; before Mathematical Astronomy, that of the Astrologists, who are still believed in by the common people ; before the discovery of quinine, we had Sorcerers, who pretended to conjure away a fever. Thus the human mind, whenever it departs from the Exact Sciences, is doomed to fall under the yoke of quacks and impostors ; it is for this reason that Civilization has from the beginning been misled by several classes of Sophists who would persuade us that there is no such thing as a Social Destiny for Man because they have never thought of studying its theory in the calculation of Passional Attraction, and because they find it easier to fabricate systems than to trouble themselves with the thorny problem of Social Harmony. If an error may last three years with an individual, thirty years with a family, three hundred years with a corporation, following the same proportion, it may last three thousand years with the Human Race, especially when the error is propagated by the learned bodies, all of which agree in upholding the prejudice that God has created the Passions without first composing a Code for their regulation.

“ I have already observed that in committing such a blunder, God would have shown himself less wise than the least of mortals ; do I claim too much for Divine wisdom when I suppose it equal to the wisdom of Man ? Our Sophists will reply that Divine wisdom is a million times superior, but to confound them we only ask that they accord to God as much reason as is found among men—as much judgment in the Material and Passional Distribution of Worlds, and especially in that of this world, so justly criticised by King Alphonso of Castile who said :—‘ If God had consulted me as to the creation of the world, I would have given him some good advice.’ Doubtless Alphonso would have recommended the exact opposite of the nine scourges which we see reigning up to the present time in the Social World ; but are these nine scourges accidental

“ vices, or essential and irremediable? Ought we not to presume that a wise Providence has reserved for us a Social Destiny diametrically opposite to the present—a Destiny, the theory of which should be sought in a systematic study of Attraction, the sole interpreter between God and Man ?

* * * * *

“ If we were making our first Social Experiment, were in the first ages of Civilization, we should perhaps be excusable for founding some hope of Social Happiness on our own intelligence, on the legislation of Man, without the intervention of a Divine Code; but we have been fully undeceived by a long experience; we have evidently nothing to hope from Human Laws. Twenty-five centuries’ trial of them has proved that so far from fulfilling any of their promises, they increase and aggravate all the social scourges they would remedy.

“ What is the result, for example, of the most vaunted of political Constitutions—that of England? Its great capital contains over a hundred thousand thieves, beggars, and vagabonds, while an annual poor-tax of over thirty millions does not prevent the country from swarming with destitute laborers without bread, without work, emigrating to other lands by the thousand. How the spectacle of these results should inspire us with distrust of the theories and constitutions of legislators and conquerors, and stimulate us to make researches for the Divine Social Code, and for an issue from our disastrous Civilization!”

The question may now be asked: If there is a natural Order of Society, predestined for Man by Supreme Wisdom, why was it not established from the beginning—why is it not now in existence on the Earth?

We have answered this question in a previous Article in treating of the Social Childhood of the Race, but as it presents a difficulty which may perplex some minds, we will answer it again very briefly.

1. Man must himself discover the plan or Mechanism of the Natural or Divine Order of Society; Supreme Wisdom in endowing him with REASON has left to him this task as it has left to him, for example, the task of discovering the Sciences, inventing machinery, etc. As God creates no useless agents, he would not

have endowed Man with Reason, had he judged it proper to reveal to him at once or to communicate to him by instinct the Social Order predestined for him. In suppressing Reason in Man, he would have reduced him to the condition of a creature of instinct — to a level with the beaver, the bee, and the ant, which organize by instinct their simple communities. The same principle applies to the discovery of the Divine Code or the Science of Society that applies, as we have said, to the discovery of the other Sciences, of the Arts, of the processes of Industry, etc. Man was destined, as is evident, to possess a knowledge of the Sciences, but Supreme Wisdom has not revealed them to him, nor communicated them by instinct; it has left him to discover them himself and meanwhile he must suffer all the evils attendant upon an ignorance of them. Man was destined in like manner, to possess the railroad, and the steamboat, those immense facilities for locomotion, but railroads and steamboats were not established for him by Nature; he had to invent and construct them himself; Nature furnishes him with all the necessary resources and materials, but her action stops there.

Take another illustration; there exists in Nature a system of Music, all the elements of which are provided and prepared for Man. The atmosphere or sonorous medium in Nature produces in its vibratory action twelve radical sounds which form the complete musical scale or gamut. The human ear is so constructed as to hear and distinguish these twelve sounds and all the combinations and effects of which they are susceptible. The human hand is so constructed as to produce these sounds on musical instruments; the fingers, for example, are divided by twelve joints into twelve divisions, corresponding to the twelve notes in the musical gamut, while the thumb, in like manner, corresponds to the thirteenth note which sounded with the Tonic forms the Pivotal Accord, or Accord of the octave. One joint less in the fingers would have destroyed the capacity of the hand to produce perfect music, as one note less in the gamut would derange the whole system of musical harmony. There is thus unity running through the physical organization of the hand, of the ear, and the sonorous qualities of the atmosphere, showing that the conditions necessary to the Musical Art have been prepared by and exist in Nature. She has not, however, established the Art; she

did not teach it to Man by instinct or any other means, but left him to discover it himself. Had some bold Genius, before the discovery of the Musical Art, conceived and proclaimed the idea of its existence in its integrality, as FOURIER conceived and proclaimed the existence of a Natural Order of Society, his less-gifted cotemporaries would probably have said to him, "If such an Art has been predestined for Man, why is it that it does not exist, why is man deprived of it, why did not Nature adopt means to communicate it to him at once." The reply would have been the same as that which we make to the inquiry, why the Divine Social Code was not established at once.

2. The Human Race must create the elements that enter into the Social Organization before it can establish a true and complete Order of Society on the Earth. It would be impossible, it is evident, to establish anything like a complete or perfect Order of Society in the Nomadic or Savage State, in which there is no knowledge of agriculture, manufactures, of the use of metals and machinery, of the arts and sciences, of Human Nature and Human Destiny, or of the laws which govern the Universe. The Race must first discover or create these elements; this is an indispensable preliminary—a work which can be accomplished only by a long period of observation, study, and experiment. It can not as a consequence establish the Natural or Divine Order of Society reserved for it, until it has accomplished this preparatory work—a work which requires, as we have explained, a few thousand years of labor and experience on each Planet; this period is that of the Social Infancy and Childhood of Races, and is accompanied by the reign of Social Incoherence and Evil.

We could adduce other reasons why the Divine Order of Society could not have been established at once on the Earth, but those which we have presented are sufficient.

In conclusion, we would ask whether it is not probable that Nature which has adapted our lungs to the air we are to breathe, our stomachs to the edible products upon which we are to live, our whole physical organization to the external world that surrounds us, has adapted the passions, characters, tastes, and inclinations of the Soul to some Social Mechanism in which they will be usefully employed, and in which they will act naturally and freely, and produce Order, Unity, and Harmony? The common sense

of Humanity will answer that Nature could not have done otherwise, and a scientific investigation of the subject demonstrates the truth of this intuitive conviction.

From what precedes, then, we may affirm that there must exist a Natural or Divine Order of Society, precalculated and predestined for Man by Divine Wisdom, and that the function of Human Reason is to discover and establish it.

Let us now proceed to inquire what is the basis of the Natural or Divine Order of Society, and what are its essential conditions.

The basis, as we have explained, is the **LAW OF THE SERIES**, which is the Law of all Organization and Harmony in Creation. Let this law be discovered, let a Social Order be organized in conformity with it, and we shall see on earth the reign of Social Harmony—the reign of what is called, in the language of Religion, the Kingdom of God.*

The essential conditions which a true Social Order must fulfil, may be summed up under two general heads.

1. It must be adapted to the nature of Man—that is, to the demands and requirements of the twelve Radical Passions.
2. It must conform to the primary attributes of God, or the principles of Order and Unity in the Universe.

I. The Passions—the impelling, directing Forces in Man—are the work of God; like all Forces, they must express the will of their Author; they may do this *directly* or *inversely*, according as they are truly or falsely developed. They point to the ends to which the Creator would direct us; they impel us to fulfil the Functions or Destiny he has assigned to us; they are his Voice speaking through us, his Will acting in us.

* In like manner, the harmonious play and action of the twelve Radical Passions in the Divine Social Order, will be the fulfilment of what is termed the **WILL OF GOD**. The advent of a future state of Harmony on Earth has been intuitively felt by many great minds, particularly by the Prophets, in whom **UNITYISM** or the Religious Sentiment was predominant, and above all by **ISAIAH**, who proclaimed in the fervor of his enthusiasm, that the time would come—“when the wilderness and the “solitary place should be made glad, and the desert should rejoice and blossom as the “rose,” when men should “beat their swords into ploughshares and their spears into “pruning-hooks, and nation should not lift up sword against nation, neither learn “war any more.”

This advent of a future Social Harmony on Earth is the **MILLENNIUM** which has been prophesied in all ages, and is the realization of the great prayer of Christianity: “Thy Kingdom come, thy will be done on Earth as it is in Heaven.”

The Passions, we assert—and the whole scheme of Social Harmony and Human Destiny rests on this basis—are a manifestation of the Divine Will that called them into existence, and are an infallible Revelation and Interpretation of that Will to Man. Being the agents of Supreme Wisdom, the Forces that impel Man to fulfil his Destiny, the Social Mechanism must be adapted to them; they are the standard, the Model according to which all its laws and institutions should be formed, and it is only by the study of their nature and tendencies, that we can arrive at a knowledge of the form of Society which should be established on earth; they are our only guide in the intricate work of Social Organization.

We will now point out briefly the tendencies and requirements of the Passions, which, as we have explained, are divided into three classes—namely, five Sensuous, four Social, and three Serial, constituting the scale or gamut of the twelve Radical Passions.

The first Class, the Material Passions, tend to beauty, elegance, and refinement in all material arrangements—in architecture, scenery, dress, food, etc.—to splendor and luxury, and to the five branches of material Art and Harmony. A true Social Order must meet and satisfy these demands and attractions of the Material or Sensuous Passions; all ascetic notions of denying and mortifying them, all theories in favor of mediocrity, of poverty, of abstemiousness, self-denial, etc., however well adapted to a poor and necessitous Social Order like the present, are false in principle and in conflict with the nature and Destiny of Man.

The second Class, the Social Passions, tend to the formation of social ties and relations of all kinds, to sympathetic unions, to association in all degrees, and to universal politeness, urbanity, and philanthropy. A true Order of Society must conform to these requirements of the Social Affections, and secure to them full development and satisfaction.

The third Class, the Serial Passions, tend to individuality, rivalry, alternation, variety, enthusiasm, ideality, and to general Unity and Order; a true Social Mechanism must satisfy these requirements of the Soul; its organization in all departments must be in Series, corresponding to the natural action of the three Serial Faculties.

. Let us explain more in detail the necessity of adapting the Social Mechanism to Human Nature, by two illustrations drawn from GOVERNMENT and MARRIAGE.

The Hierarchical element in Government must be adapted to the Passion of Ambition and regulated in conformity with its nature and requirements. By the Hierarchical element, we mean the system of ranks, grades, promotions, honorary distinctions, rewards, etc., and the laws by which they are regulated.

The Passion of Ambition, when fully developed, and balanced in its action by the influence of the other Passions, tends to a natural and just system of Hierarchical Organization, upon which all true Government must be based. In establishing Order and Hierarchy in Society, we must take this Passion as our Guide, consult it as our Oracle, follow its indications and model on it the Hierarchical organization of Industry, Government and all other departments in which the labors of men, acting together as Coöperators, require to be systematized and regulated.

The Passion of Love is, in like manner, the guide we are to take in the discovery and establishment of a true system for the regulation of the relations of the sexes. The System must be adapted to the Passion and not the Passion to the System. LOVE, a creation of Divine Wisdom, interprets to Man the intentions of its author; in studying its wants and requirements, we have a divine and absolutely certain revelation of the nature of the Institution and the laws which should govern it. This, we admit, is in direct opposition to the old moral theories, but we assert nevertheless that Love, like the other Passions of the Soul, being the work of God, he must have calculated with mathematical precision its action and uses, its functions and effects, and, as a consequence, an external Mechanism suited to it; this external Mechanism, whatever it may be, is the true or natural system of Marriage.

As a wise physiologist, in devising a true or natural system of food, would take the Sense of Taste and the requirements of the stomach for his guide, so a wise legislator, in devising social Institutions should be guided by the corresponding Passions and their requirements. But human legislators act on an entirely different principle; they set up arbitrary laws and institutions, and then seek to compel the Passions to conform to them. This

is especially true with the Passion of LOVE, which with the Passion of Ambition, has given the most trouble to legislators.

In respect to Love, what a mass of arbitrary and conflicting systems have existed and still exist for the regulation of the relations to which it gives rise ! Among Barbaric and Patriarchal nations (composing more than half of the Human Race) Polygamy, or plurality of wives, is the law ; in Civilized nations, Monogamy, or the union of a single couple for life. In China, a man of wealth must have several wives and a separate establishment for each, otherwise he passes for a mean and parsimonious spirit, and loses caste ; while in Civilized countries, he is condemned as a criminal and held up to scorn as an immoral and licentious character, if he takes more than one wife. The Catholic church does not permit divorce on any ground, while the Protestant church allows it on various grounds, and sanctions many marriages which the former condemns as immoral. These few examples will suffice to show the absence of a standard which commands universal acquiescence.

Now, if a truly impartial observer, setting aside the influence of all preconceived ideas and prevailing opinions, wished to discover the true or natural law for the regulation of the sexual relation, what course should he pursue ? We answer that he should study the nature and requirements of the Passion of LOVE ; that he should take it as the standard of truth, the criterion of certainty in his investigations ; that he should analyse carefully its wants, its revelations, and the conditions of its natural and harmonious development ; it is only by a scientific analysis of the Passion itself that the true Institution corresponding to it, can be determined with that certainty which the positive mind requires.

The Institution, whatever its form may be, is the external mechanism in which the Passion is to act, and must be adapted to it as the musical instrument, for example, is adapted to the ear. As Reason has discovered and perfected musical instruments by a careful study of the indications and requirements of the Sense of Hearing, so it must discover and perfect a true system of Marriage by a careful study of the indications and requirements of the Passion of Love.

There exists a system of Laws for the regulation of the action

and development of each Passion of the Soul. These laws constitute what we will call the SCIENCE of the Passion, its external Form or Body; they correspond to and express the mode of its activity. The Sense of Hearing is the only Passion the Science of which has been discovered. The laws of Musical Harmony constitute this Science; they are the expression of the natural and harmonious mode of action of the Sense, the regulative principle of its development; they furnish the standard to which it should be raised in each individual, and the means by which it should be brought up to and maintained on a level with its highest capacity of harmony. The great musical Composers discover and perfect the Art and Science of Music and the means of imparting it to others; in so doing, they create and furnish the means of developing, educating, and perfecting the Musical Sense in the masses of mankind, and thus of elevating them in this respect to their own standard.

Let us remark that in present Society, the means do not exist for educating, disciplining, and harmoniously developing any other Passion in the Soul. There exists, however, for every Passion, as for the Sense of Hearing, a system of Laws for the regulation of its action and development; the great problem in Social Mechanics is to discover these laws in each instance and apply them; the result will be the harmonious development of each Passion, and the creation of harmony in the sphere over which it presides, analogous to the harmony evolved by the Sense of Hearing.

Let us now recur to the Passions of AMBITION and LOVE, and apply to them what we have here said.

If we would establish a true system of Government, or Hierarchical Harmony in Society, we must discover the system of Laws which regulate the action and development of AMBITION. On these Laws we must base the whole system of authority—of ranks, grades, distinctions, preferment, and everything pertaining to hierarchical order and arrangement. The governmental institution will then be the external expression and correspondence of the natural mode of action of this Passion—of its tendencies and requirements, and of the play and development of its Forces. It will furnish a fixed and permanent standard for its true and harmonious action, and Ambition in each member of

the Social Body will be led to conform to this standard, will be educated, disciplined and harmonized by it, as the Sense of Hearing is now educated, disciplined and harmonized by the teachings and influence of the Art and Science of Music.

In like manner, if we would establish a true system for the regulation of the sexual relations, we must discover the laws which regulate the action of the Passion of Love, and base upon them the Institution that is to govern these relations. An institution based upon such a foundation, will correspond perfectly to the natural mode of action of the Passion, to its tendencies and requirements, and will fully satisfy all its wants; it will be the true and natural system of Marriage—the system precalculated and predestined for the Passion by its Author; it will be to it what the musical system is to the Ear, and will develop, refine, and satisfy LOVE, as that system develops, refines, and satisfies the Sense of Hearing.

Thus, as Music with its laws is the external Mechanism, the Form or Body of the Sense of Hearing, so Government with its laws and hierarchical organization, is the external Mechanism, the Form or Body of the Passion of Ambition, and Marriage, the external Mechanism, the Form or Body of the Passion of Love. In like manner, the whole system of Society with the laws on which it is based, and all its arrangements—industrial, artistic, scientific, political, religious, etc.—is the external Mechanism, the Form or Body of the Soul, or Unity of the twelve Passions.

From what precedes, we may now lay down the principle, that the Human Passions are the standard or criterion by which Social Institutions should be organized; that on them they should be modelled, and that by them they must be judged. The Passions, it cannot be too often repeated, are the work of Divine Wisdom; they reveal, in their direct or natural action, the will of that Wisdom, and its calculations in regard to them and to Human Destiny—they are the only Guide, the only permanent revelation which human Reason can follow in discovering and establishing a true Social Order. Could Reason have discovered a true System of Music, except by studying the mode of action, the tendencies and requirements of the Sense of Hearing? Evidently not—and what is true of this Passion is true of all the Passions; they alone reveal the external mechanism corresponding to them

—that is, the Institutions adapted to their nature, their wants, their action, and their development.

In this connection, let us make use of an illustration which will be easily understood.

Machines must be adapted to the Forces that are to act in them; the steam-engine, for example, must be adapted to steam, and not steam to the engine. When men construct machines in which this motor-power is to be used, they calculate its nature, action, properties, and requirements, and plan the machine accordingly; they do not construct machines according to their own fancy and imagination, to suit their own preconceived ideas, and then undertake to make steam adapt itself to their arbitrary contrivances; were they to do this, they would only derange the action of this Force, and produce disastrous effects at every step.

Now the Passions implanted in Man by Creative Wisdom to impel him to act, are FORCES—as much so as steam, electricity, or any of the active agents in Nature. Social Institutions are to these passionnal Forces what Machinery is to material Forces. They are the mechanisms in which the Passions are to act, and by which their play and development are to be regulated. This being so—and it is too evident to require further demonstration—is it not as certain as any law in Mechanics, that Social Institutions must be adapted to the Passions—must be so planned, so organized as to conform in every way to their nature, their mode of action, and their demands and requirements? This appears almost too evident to need any argument, and yet such is the degree of ignorance and prejudice prevailing in respect to the Passions, that it is universally believed they must be made to conform and adapt themselves to the arbitrary Laws and Institutions which it may please legislators, moralists, theologians, etc., to devise and establish. If the Passions rebel against these laws and institutions, the doctrine is at once laid down, that they must be forced into obedience by compulsory means. It is this doctrine which has led to the establishment of the whole system of constraint and repression which exist in Society—to penal codes, prisons, scaffolds, police organizations, to fear of future punishment, of excommunication, etc.; these and other instrumentalities have been employed to subdue and keep in check the rebellious Passions, and force them to conform to our incoherent and

conflicting systems of Society—to laws devised by legislators and moralists.

Thus the Passions, the work of God, are judged by Institutions, the work of Man ; the former are made subservient to the latter, and are declared good or bad, according as they conform to the standard of right and wrong set up by human Reason ; and Reason, while constantly condemning the Passions, the work of Divine Wisdom, never questions the goodness of its own Institutions. The attempt to make the Passions obey the arbitrary prescriptions of Human Legislation, and adapt themselves to its artificial, unnatural, or false standards, has resulted in their general derangement and subversion. They have been either dwarfed, smothered, or developed in their lower degrees ; they have been misdirected, forced into false channels, and compelled to seek unnatural or subversive means of satisfaction ; they have been perverted or inversely developed ; and finally they have been plunged into strife and conflict with each other and with Reason.

The Passions in this state of subversive development and action, give rise to so many disorders, that a complete Table of them could not find place in a Summary like the present. We will mention, by way of example, the most striking of those engendered by the two Passions of which we have spoken in the present Article—AMBITION and LOVE.

AMBITION, in its subversive action, engenders in the field of Politics, tyranny, oppression, usurpation, revolutions, conspiracies, plots, cabals, class-legislation, party-divisions, strifes, and intrigues ; in the business-world, it engenders rapacity, avarice, venality, fraud, extortion, injustice, and duplicity of action ; in the sphere of social relations, cruelty, inhumanity, malignity, assumption, arrogance, insolence, and an overbearing and domineering spirit.

LOVE, in its subversive action, gives rise to prostitution, sexual excesses, adultery, rape, seduction, infanticide, jealousy, despair, insanity, and other disorders and crimes which can not well be mentioned.

The other Passions are liable to perversion in the same manner ; but as we have not space to enter into details, we will sum up in the following Table the general effects produced on them

by our false Social Systems, with their false laws, customs, and institutions.

1. Undeveloped state of each Passion.
2. Want of balance and equilibrium of each Passion with the others.
3. Internal conflict of the Passions, resulting from this want of balance and equilibrium.
4. External conflict of individual with individual, family with family, class with class, state with state, nation with nation.
5. General discontent and dissatisfaction of the individual with himself, with his pursuits, with his social position, with his circumstances generally, and with Society.
6. Constant violation, secret or open, of established laws and customs, in order to satisfy some thwarted or outraged Attraction.
7. Reign of Universal Selfism and Duplicity of Action, in the individual, the family, the class, the corporation, the state, the nation.

Such are the results of our false systems of Society, and of the attempt to compel the Passions to adapt themselves to arbitrary and capricious laws and institutions which are unsuited to them. Now would it not be worth while, in view of the complete failure of human legislation to meet the wants of Man's nature, in view of the innumerable evils which have resulted from the attempt to suppress and smother the Passions by violence and constraint, to seek for some system of Society more in conformity with the Attractions implanted in the human Soul, and better adapted to secure their free play and action ?

Is it not probable, we again ask, that Supreme Wisdom in creating Man, and in creating him a Social Being, devised some social Mechanism, some plan of social organization adapted to his nature—to the natural or harmonious development of his Passions ? And if so—and how can we suppose that God has devised laws for all other branches of Movement and not for the Social ?—is it not the part of wisdom to seek for the Divine plan of Social Organization, for the Divine Social Code, and to substitute it in the place of the false and incoherent systems devised by human legislation ?

The first essential condition, then, of a true Social Order is that it should be adapted to Human nature—to the demands and requirements of Passional Attraction.

II. The second essential condition of a true Social Order is that it must be based on the Attributes of Divine Wisdom. FOURIER has given a clear and concise summary of these Attributes in the following Table:—

Radical Attributes. { Supreme Direction of Movement.
Integral Distribution of Attraction.

Primary Attributes. { 1. Economy of Means.
2. Distributive Justice.
3. Universality of Providence.

Pivotal Attribute.—UNITY OF SYSTEM.

We will not enter into any detailed explanation of the mode in which the Social Order is to be made to conform to these attributes or principles of Unity in the Universe, for this would render it necessary to give a description of the details of the Social Mechanism, which would be out of place here. We will merely give a few illustrations, and leave the reader to pursue the subject.

The first Primary Attribute—ECONOMY OF MEANS—implies that a true Social Order must be based on the principle of Association, which is the source of all Economy, and that a general system of coöperation, of concert of action, of combination in all departments of human affairs, and a scientific and methodical direction of Forces, together with perfect order in all works and enterprises, must exist in a Social System based on this Attribute.

The second Primary Attribute—DISTRIBUTIVE JUSTICE—implies among other conditions that equal opportunities and privileges in all spheres of life—in education, in the pursuits of Industry, Art, and Science, in the acquisition of fortune, of social position, etc.—must be secured to every individual without exception.

The third Primary Attribute—UNIVERSALITY OF PROVIDENCE—implies that a wise, just, and benevolent protection and guardianship—that is, Unitary Social Charity—must be extended to

the young and helpless, to the sick, the infirm, the unfortunate, and to all who require encouragement, aid, assistance, or protection.

The Pivotal Attribute—UNITY OF SYSTEM—implies that a Unitary Social Order should be established throughout the Earth, with unity in all departments—in Religion, in Politics, in Industry, and even in the most minute details, such as weights and measures, typographical signs, language, etc.

The two Radical Attributes—SUPREME DISTRIBUTION OF MOVEMENT, AND INTEGRAL DISTRIBUTION OF ATTRACTION—imply that Human Society must be based on the Laws of Universal Harmony by which the organization and movement of all departments of creation are directed and governed, and that its mechanism must be made to conform to the Attractions which Divine Wisdom has seen fit to implant in the human Soul.

V.

PASSIONAL ATTRACTION.

PASSIONAL ATTRACTION is that Force implanted by God in Man, which impels or attracts him to the external objects, relations, principles, and functions to which the Passions,—the particular forces of the Soul—tend, and in which they find their gratification; it is the active principle, the original motor-power in Man existing prior to reflection, and persisting in its demands despite the opposition of conventional theories of right and wrong, of moral precepts, of laws and customs, of reigning prejudices, etc. Coming from God, it is the interpreter of his Will and the Oracle of his decrees. In its collective action, it impels Man to fulfil his Destiny on Earth.

In a general sense, Passional Attraction may be defined as the power that governs the Moral or Spiritual World as gravitation is the power that governs the Material World; the one governs the movements of intelligent beings, the other the movements of material bodies.

We will explain this subject by giving a few examples of special Attractions.

The Sense of Taste, for example, which tends to and finds its

delight in agreeable Flavors, is the SAVOROUS ATTRACTION in Man ; it draws him to the various products of the vegetable and animal kingdoms—to the fruits, grains, spices, wines, viands, etc.—which contain agreeable flavors ; it imparts to him a love for food, and thus leads him to nourish the body and secure its health and vigor

The Sense of SMELL, which tends to and finds its delight in agreeable Odors, is the ODORIFEROUS ATTRACTION in Man ; it imparts to him a love for perfumes, and for purity and fragrance in the atmosphere, and leads him to cultivate the flowers, plants, etc. which yield agreeable odors, and to execute whatever works are necessary to maintain a state of atmospheric purity.

The Sense of HEARING, which finds its delight in agreeable Sounds, is the MUSICAL or SONOROUS ATTRACTION in Man ; it imparts to him a love for Musical Harmony, impels him to create Music, and to enliven his festivities and labors with its charms.

The Passion of FRIENDSHIP, which draws man to man, is the AMICAL or BENEVOLENT ATTRACTION in the Soul ; it imparts a desire for social ties and relations of a friendly character with other beings, for amical sympathy with them, and establishes the Social Unity of the Race.

LOVE, which draws beings of opposite sex to each other, is the AMATORY ATTRACTION in Man. It imparts a desire to form ties and relations of an Amatory character, and leads to the Sexual Unity of the Race, and to the procreation and continuation of the species.

Each of the other Passions is in like manner a special Attraction for some external object, relation, or principle to which it tends, for which it has an affinity, and in which it finds its gratification.

Passional Attraction is the generic term which expresses the tendencies or Attractions of the Passions collectively ; it is the power, the influence which they exercise upon Man in inducing him to seek for the means of their gratification. Being spontaneously active Forces or Motors, they gravitate toward their external affinities or correspondences, and in so doing determine the action of Man ; this *Gravitation of the Passions toward their Centres or Foci* is what we call *Passional Attraction*.

Having given these preliminary explanations, we will now lay down a law which is of universal application.

God, in requiring of any of his creatures the performance of a work or function, employs no other lever or agent than Attraction; he never resorts to coercion, constraint, or violence in any form; he governs the Universe by this power alone; he impels all beings to fulfil their Destiny from the pleasure, the charm, the delight he connects with it, and not from fear of pain or punishment.

God in wishing for example the continuance of the various Species which he creates, does not resort to compulsory means to secure this end; he does not force his creatures by violence or constraint to propagate their kind; he simply imparts to them the sexual Attraction, and the function is performed voluntarily and with delight: he secures his end by Attraction, by connecting pleasure with the fulfilment of the function. Again, he requires that every creature should nourish its body in order to maintain itself in health and vigor; he does not force it to eat by compulsory means; he imparts Attraction for agreeable flavors and the food in which they are contained, and the nutritive function is performed with alacrity and delight.

These two examples are sufficient to demonstrate the Law above laid down, that God employs ATTRACTION alone in inducing his creatures to act, and that he leads them to fulfil the functions, the Destiny he assigns to them, by the charms, the pleasures, and the happiness which he connects with the performance of the function, or the fulfilment of the Destiny.

In studying Man in the light of the above Law, we shall find that God has implanted in him the Attractions necessary to impel and guide him in fulfilling the various functions which constitute his Destiny.

Man, as we have explained in the Treatise on the Passions, has a three-fold Destiny to fulfil, namely:—

1. AN INDUSTRIAL DESTINY—that of Overseer of the Globe, or Harmonist of the Material World.
2. A SOCIAL DESTINY—that of Founder of Social Harmony, or Harmonist of the Passional or Moral World.
3. AN INTELLECTUAL DESTINY— that of Discoverer of the Laws of Universal Order and Harmony, and their application to his social and industrial relations.

God, in accordance with his general plan of Attraction, leads man to fulfil this three-fold Destiny by means of three classes of Attractions.

The first Class comprises the five MATERIAL or SENSUOUS ATTRACTIONS; they excite in man a desire for material elegance, beauty, refinement, splendor, luxury, art, and harmony; they attract him, for example, to beauty in scenery and cultures, to splendor in architecture, to elegance in dress and furniture, to delicacy in his food and mode of living, and to artistic refinement in all the material details of life. Man can satisfy these Attractions only by establishing material Unity and Harmony on the Globe—that is, by fulfilling the first branch of his Destiny.

The second Class comprises the four SOCIAL or SPIRITUAL ATTRACTIONS; they excite in Man a desire for Unity with his Species, individually and collectively, that is, a desire for social ties and relations, for sympathetic unions, for concord and sociality, and for association of all kinds and in all degrees with his fellow-beings. Man can satisfy these Attractions only by establishing UNIVERSAL ASSOCIATION, and the Social Unity of the Race—that is, by fulfilling the second branch of his Destiny.

The third Class comprises the three INTELLECTUAL or SERIAL ATTRACTIONS; they excite in Man a desire for Serial distribution, classification, and arrangement in all departments of Nature and of Society, for Knowledge and Science, for the reign of Order on Earth, and for coördinating his finite life, his labors and creations with universal laws and principles. Man can satisfy these Attractions only by discovering the Laws of Universal Order and Harmony, and applying them to the organization and regulation of his social and industrial relations—that is, by fulfilling the third branch of his Destiny.

Thus Divine Wisdom, in delegating to Man the function of HARMONIST on the Globe, that is, of realizing upon it the reign of Material, Moral, and Intellectual Harmony—so that the Planet associated with Humanity may form a harmonious note in the great Concert of the Universe—implants in him the Attractions necessary to guide him in the fulfilment of this function.

[The intelligent reader will understand that our remarks on

Destiny and Attraction apply to the great central, organic, or harmonious period in the Social Career of the Human Race, and not to the preliminary and incoherent Societies which have existed on the Earth up to the present time, in which Man neither fulfils his Destiny nor obeys Attraction.]

The Material Universe in all its departments and details, from the affinities of molecules to the movements of the planets, is governed by ATTRACTION. Kepler and Newton discovered and calculated in part the laws of Material Attraction; FOURIER, proceeding on the principle that there is Unity of System in the Universe, discovered and proclaimed that the Passional or Moral World is governed like the Material World by Attraction. He calculated its Laws and its effects in the Social Movement, and took the ground that, in evolving the Science of Passional Attraction, he continued the work of Kepler and Newton, and extended their calculations from the Material to the Spiritual Sphere.

We will make a quotation or two from his works in which he explains briefly his conception of Passional Attraction. After giving a concise definition of Attraction, pointing out its three primary tendencies, and the Pivotal, which tendencies are to:—

- | | | | |
|-------------|-------------|--------------|----------------------|
| 1. LUXURY.* | 2. GROUPS. | 3. SERIES. | <i>Pivot, UNITY.</i> |
| Riches. | Affections. | Association. | Harmony. |

and after defining the twelve essential or radical Attractions which impel Man to the above centres or foci, namely:—

- | | |
|---------------------------------------------|------------|
| 5 Material or Sensuous, tending to LUXURY, | 1st Focus. |
| 4 Social or Affectional, tending to GROUPS, | 2d “ |
| 3 Serial or Regulative, tending to SERIES, | 3d “ |
| PIVOTAL ATTRACTION, tending to UNITY; | |

he gives a familiar illustration of the nature and influence of Attraction.

“ATTRACTION is, in the hands of God, an enchanted Wand which “enables him to obtain results by the allurements of Love and

* Collective term, signifying material elegance, beauty, refinement, sumptuousness, splendor.

“Pleasure which Man knows how to obtain only by coercion and violence. It transforms functions the most repugnant in themselves into positive pleasures. What can be more repulsive, for example, than the uncleanly offices incident to the care of a new-born infant? What does God do to transform these repulsive functions into pleasures? He gives to the mother *Passional Attraction* for them; he simply uses his magic prerogative of *IMPARTING ATTRACTION*. From that moment duties in themselves most repulsive are transformed into pleasures.

“To estimate the value of this exclusive prerogative of God, let us suppose it bestowed upon some ambitious Monarch. Such a Monarch, once invested with the power of *IMPARTING ATTRACTION*, would have no need either of tribunals or armies to cause his laws to be executed, and to bring the whole world under his empire. It would suffice him to give to all nations an *Attraction* for the system he would establish—for example, for our delectable Civilization with its policy of spoliation and war; as soon as he had imparted *Attraction* for this fortunate regime, the people would hasten to carry all their savings to the tax-gatherer; the young men would vie with each other in their ardor to enlist in his service; the Savage tribes would engage with delight in the Industry which they now abhor; the Barbarians would disperse their seraglios, etc., etc. In addition, such a Monarch would impart to all other sovereigns, far or near, an *Attraction for recognising his supremacy*; they would hasten to anticipate each other in sending Ambassadors to give in their adherence to him, and proclaim him *Arch-Monarch of the Globe*. And since every sovereign and people would find their happiness in the measures which this Monarch had invested with the charm of *Attraction*, it must be admitted that the Ruler who should be the exclusive possessor of the talisman for imparting it, would be foolish indeed if he employed any other means, such as coercion, punishment, or war; such a course would imply wilful malignity and unparalleled stupidity in him, for in addition to inflicting misery upon his subjects and upon neighboring states, he would fail in his plan of universal supremacy, through the resistance and despair of nations—whereas by employing the magic lever of *Attraction* alone, he would at the end of a few years be in peaceful pos-

“ session of the entire Globe, without having incurred the least expense, run any risk, or dissatisfied any individual.

“ Such is the position of God in respect to his creatures ; exclusive Possessor of the most powerful of Motors, of the talisman of Attraction, would he not be both oppressive and absurd if, neglecting so brilliant an instrumentality, he should have recourse to any other lever than Attraction for ruling the Universe, and coördinating on a general plan all departments of creation.”

Having shown that Attraction is the agent or Motor by which God governs the Universe, FOURIER lays down the following important law :—

THE ATTRACTIONS OF ALL BEINGS ARE PROPORTIONAL TO THEIR DESTINIES ;*

that is to say, the natural desires, inclinations, propensities, instincts of all creatures are distributed to them in accordance, in harmony with the work or function, the sphere of action, the mode of existence, in a word the Destiny assigned to them by

* In speaking of Attractions, we mean the normal, natural, essential Attractions ; in the case of Man, for example, we do not include perverted or depraved tastes and inclinations, like those for drunkenness, theft, etc., nor subversive emotions, like revenge, hatred, jealousy, envy — all of which are the effects of the perversion of human nature in a Social Mechanism unsuited to it. These vicious and unnatural Attractions are in counter-march to Human Destiny ; it is only by studying them according to the *Law of Inversion* that we can comprehend the true Destiny to which they counterpoint.

We do not speak, either, of the artificial, accidental caprices, tastes, and whims which we find in men whose Passions are misdirected or thwarted by false external circumstances ; we do not hold that there is any Destiny corresponding to these factitious tastes. Take as an illustration the smoking and chewing of tobacco ; we do not believe that these habits will exist in a true Social Order, but the taste which gives rise to them, and which indicates that Man tends always to combine physical with mental action, or that he has an abhorrence for non-action, point to customs which, though dissimilar to those in question, have an analogy with them in principle. In like manner, gambling, a vice in Civilization, indicates in Man an Attraction for the unknown and hidden, for chance, surprise, intrigue, management, diplomacy ; the principle is good, while gambling is a perversion of it. In the same way, the love of intoxication is an inverted effect of the love of excitement, exhilaration, enthusiasm ; it comes from the 12th Passion — Synthesism : there is no *direct* Destiny corresponding to it ; that is, Man in a true Social Order will not seek in intoxication for the means of that enthusiasm and exaltation which the Soul demands : he will find them in the poetic and ideal life of Association or the Combined Order ; the love of intoxication, then, counterpoints, that is, points inversely, to one branch of Human Destiny.

God—"The reindeer, for example," says FOURIER, "is destined "to live among the snows and ices of the Arctic regions. God "does not give it Attraction for the verdant fields and the "products of our Temperate Zone; this quadruped prefers the "snows of the North and the mosses which they cover; its At- "traction, then, is proportional to its Destiny." In like man- ner, the camel is destined to live in the desert; it has no At- traction for the forests and shady groves of our climates; it pre- fers the sandy wastes and the heat of the Torrid Zone: the At- tractions of this animal, again, are proportional to its Destiny.

Taking the Law that "*Attractions are proportional to Desti- nies*" as our guide, we can, by a careful study of the Attractions implanted in the human Soul, by a study of its essential wants and requirements, solve all the intricate questions relating to hu- man life and Destiny on earth, which now perplex the human mind.

With the aid of this guide, we can:—

1. Determine the true and natural mode of life of Man on Earth, the pleasures and enjoyments he should possess, the char- acter of the custom, habits, institutions, etc., which he should es- tablish, and the natural standard of Right and Wrong.

2. Demonstrate the goodness of the tastes, inclinations, pro- pensities, and desires which we find universal among men—such as the love of elegance, refinement, display, luxury, splendor and wealth; the taste for personal adornment and beauty, for sumptuous living, for change, travel, and adventure; the love of power and distinction; the love of excitement and enthusiasm, and other attractions and impulses which are found common among men.

Moralists, and Ascetics, certain religious Sects like the Qua- kers, and a large class of persons with tame and feeble passions, who believe in frugality, in abstemiousness, self-denial and other negative virtues, make war upon all these tastes and inclina- tions, believing that they should be suppressed and kept down, and that, if not positively vicious, they are at least immoral and hurtful. The Quakers, for example, would even proscribe Mu- sic as something sinful and contrary to the law of God.

The guide furnished us by Passional Attraction can alone set- tle differences of opinion and controversies upon all questions of

this kind ; it is the only interpreter which we have in this respect of the Divine Will. If Attraction misleads us, then the Author of Attraction misleads us, and in that case there can be no principle of truth, justice, law, order, or wisdom, in the Universe, and, as a consequence, no standard of Right and Wrong, of Good and Evil for Man on earth.

Let us consult some of the Attractions implanted in the Human Soul, some of the interpreters to Man of the Divine Will, and deduce from them the Destiny to which they point.

The Sense of Sight or the Visual Attraction in Man, for example, finds its delight in beauty and harmony of form and color—that is, in the harmonies of painting, sculpture, and architecture, in beautiful scenery, and in external elegance and splendor of all kinds. Now if the Eye demands and can be satisfied only by these Harmonies, it is evident, according to the law of “Attractions proportional to Destinies,” or inversely, of Destinies proportional to Attractions, that Man is destined to enjoy them, and that their enjoyment is perfectly legitimate. If this were not so, why would God have given to Man an Attraction for this branch of material beauty and harmony ; why have given him a useless Attraction ; why have tantalized him with a desire he could not gratify ; why have violated a fundamental principle of Nature, that of adaptation of means to ends ; why in short have gone counter to his three primary attributes—Economy of Means, Distributive Justice, Unity of System ? The attraction in Man for artistic beauty and harmony in the external world, is a positive demonstration, then, that in the Natural or Divine Order of Society, Humanity is to enjoy everything that can please and charm the eye ; that it is to inhabit palaces, to be surrounded with all the magnificence of art, and to live in the midst of material beauty, elegance, and splendor of every kind.

The same course of argument is applicable to the four other Senses or Material Attractions. The Attraction of the Ear for Harmonies of Sound is a proof that Music is destined to be a universal enjoyment of the Race ; its elevating influence on the higher emotions of the Soul demonstrates its supreme utility, and the wisdom of God in imparting an Attraction for it to Man. The Attraction of the Sense of Taste for varied and agreeable flavors is a proof that Man is destined by God to enjoy a delicate

and refined system of food—a fare as sumptuous as Nature can supply.

The Social Attractions implanted in the Soul, impelling Man to Social ties and accords, exciting in him a craving for sympathy, demonstrate that Man is a Social Being, that he is intended for Sociality and Association of all kinds, and that the great organic epoch of his Social Career will be one of UNIVERSAL ASSOCIATION, that all the diversified elements of Humanity—all the various races of men on earth—will be organized in one HARMONIOUS WHOLE, and that Social Unity and Harmony are destined to reign upon our Globe.

In like manner, the Intellectual Attractions in Man, with their craving to solve the mysteries of Nature, with their ceaseless curiosity to pry into the secret of things, to penetrate the Laws of Creation, to comprehend the plan of the great universal Whole which surrounds him, and of which he forms a part, are proofs that Man is to elevate himself to a knowledge of Universal Truth, to solve the problem of Universal Life, and to discover and comprehend the scheme of individual and collective Destinies.

Lastly, the sentiment in the Soul for the Infinite, its Attraction to commune with the Unseen and the Eternal, to grasp and identify itself with Universal Existence—which is the basis of the Religious Sentiment—is a proof that Man is in conscious, intelligent Unity with the Universe, and that through all ages, under the form of Worship—that is, of Unitary rites and symbols—he is destined to manifest his association with its phenomena and harmonies, to celebrate the Unity of individual with collective Destinies, and by connecting his labors and creations with and coördinating them to the plan of Divine or Universal Order, he is to elevate them in their various departments of Industry, Art, and Science to the dignity of religious acts, or acts based on Universal principles, and thus associate himself with the Supreme Harmonist in the realization of Unity and Harmony in the department of Creation over which he presides.

ATTRACTION in Man, then, prophecies, reveals, interprets to him his Destiny; it points as unvaryingly to that Destiny as the needle points to the pole. It is the Standard, the Criterion of truth in judging and deciding all questions of a moral or spirit-

ual nature, as the Law of the Series is the Standard in deciding all questions relating to classification and organization.

Were the false systems of Society that now exist upon the Earth the permanent Destiny of the Human Race, Nature would have given men Attractions adapted to them; she would have given them Attractions for poverty and anxiety, for disorder and antagonism, and the other results which they engender. But as she has not given to men such Attractions, it is a positive demonstration that these Societies are not the permanent Destiny of the Race; that they are to pass away and give place to a Social Order, in which Attraction will find its natural employment and its full satisfaction.

The Universe is ONE—a great collective Whole, a vast Unitary Organism; co-relation, association, correspondence, mutual dependence, solidarity reign throughout this great, living ORGANIC UNITY. All the creations in it, from the lowest to the highest, from the plant and the animal to Man and the Planet, have each a function to perform, a mission to fulfil, a Destiny to realize. To impel and guide the living, self-acting creations to perform their infinitely diversified functions in this great Whole, Supreme Wisdom gives to them attractions adapted to this end; these Attractions are distributed in conformity with the general plan of Order which the Supreme Harmonist has established in Creation; their distribution is calculated with such exactness, and with such perfect conformity to that plan, that all animated beings are impelled to act and operate in their diversified spheres with perfect concert and harmony toward the accomplishment of a common end—the realization of UNIVERSAL UNITY.

During the period of the Social Infancy and Childhood of the Race, when Man is ignorant of the laws of Divine Harmony, and has not established a Social Order based upon those laws and adapted to Attraction, the Passions are in a state of general disorder and conflict, because they have to act in a Social Mechanism unsuited to them. To establish Order to some extent in the social world, and to bring the Passions to adapt themselves to existing laws and institutions, Man resorts to coercion and constraint, to moral precepts, punishments, etc. He enacts Penal Codes, builds prisons, erects scaffolds, organizes Armies and Police-forces, and as these means of Coercion do not reach every

variety of evil, especially of moral evil, he holds up before the soul the terrors of a fearful retribution in another world.

If the repression of Attraction, if the system of constraint and coercion, and the government by fear and violence which now exist, were natural, were the design of God, and the permanent Destiny of Man, they would enter into the whole policy and plan of Divine Government; and if this were so, God, on the principle of Unity of System, would have given to Man *Counter-Attractions*, that is, Repulsions for the various functions he had to perform, and then have forced him to fulfil them from fear of punishment and other means of constraint; he would have given, for example, to the fruits, grains, vegetables, etc., on which Man subsists, insipid, bitter, or acrid flavors, and then have compelled him to eat them from the pains of hunger or the fear of starvation. Pursuing the same policy, he would have created the flowers without odor, or with odors repulsive to the Sense of Smell; he would have made the landscape repulsive to the Sense of Sight, have surrounded the earth with a murky atmosphere, have hung the heavens in black, and then, have forced Man, living in the midst of this repugnant scene, to execute all the works, labors, and functions on which his existence depended from fear of punishment, suffering, or death.

That this system of Coercion and Constraint does not enter into the plan of Divine Wisdom, is so evident, when considered abstractly or as a principle, that it requires no refutation; and yet legislators, philosophers, and moralists, misled by the spectacle of the passions, misdirected or perverted by the influence of false Social Institutions, have made Coercion and Constraint the basis of their theories and systems; they have proclaimed the viciousness of Attraction, and sought to repress or smother it by every means that human ingenuity could invent. For thirty centuries, since Reason began to theorize upon the Passions, this policy has been pursued; we find it recommended by the Sages of Greece, by the Fathers of the Church, and the moralists and theologians of the present day. We think that Humanity has had enough of this doctrine, and that the time has at length come to discard and repudiate it, and to take as the basis of our faith, and as our guide in Social Politics, the doctrine of ATTRACTION, the inherent Goodness of Human Nature, and the possibility of

realizing on Earth the reign of Universal Happiness and Harmony.

We will conclude this subject with a quotation from FOURIER in which he shows that Coercion and Constraint can not enter into the policy of Divine Wisdom :—

“ It will suffice as a proof that coercion forms no part of the
 “ Divine Plan, to observe that God has not created upon the
 “ Earth any means of constraint invested with Divine authority
 “ and superior to any force which could be opposed to it by
 “ Man. We see on our Globe neither giants, nor centaurs, nor
 “ tritons, nor agents of any kind capable of vanquishing human
 “ armies, though it would have been so easy for God to have
 “ created on the land and in the seas beings of colossal size and
 “ strength, capable of at once subduing Man in case of rebellion
 “ against his will. The absence of such creations denotes that
 “ coercion does not enter into the plans of God, and that a So-
 “ cial Order emanating from Him would be exempt from it. ’

“ If God did not possess the lever of Attraction he would be
 “ obliged to resort to Coercion—to create in the firmament co-
 “ lossal Planets which should urge on the smaller ones, restrain
 “ them, and compel them to move in their orbits. It would have
 “ been the same on the Earth, where God would have been
 “ obliged to create distinct species of men of monstrous size and
 “ power—to create Minotaurs, Giants, Titans, Centaurs, etc. to
 “ compel men to exercise Industry and to adopt any system which
 “ he might ordain. He would also have been compelled to cre-
 “ ate gigantic bees to force the smaller ones to gather honey, and
 “ gigantic beavers to force the smaller ones to construct their
 “ dams.

“ Then again, these colossal species might themselves disobey
 “ God, if they were not impelled by Attraction to the service he
 “ had assigned to them. God would then be obliged to employ
 “ Attraction with some and Coercion with others, and to practise
 “ intentionally duplicity of system, when he could follow unity
 “ of system by imparting to all his creatures Attraction for their
 “ functions, which would lead them to prompt and cheerful obe-
 “ dience, and enthusiastic conformity to his will.

“ How can we suppose that God, who is a being of supreme
 “ Goodness and supreme Wisdom, has taken pleasure in compli-

“cating the Social Mechanism, by coercive measures, which would render it necessary to double the number of agents for the maintenance of order and would cause the unhappiness of the great majority of mankind. How could God, whose pivotal attribute is Unity of System, deprive himself voluntarily of the marvellous lever — Attraction — which, already employed with entire success as the agent of sidereal harmonies, must according to the principle of Unity be equally adapted to produce harmony in the social relations of men ?

“It results from these indications, that God, in the social laws which he has destined for Man, can not have calculated on any other lever than that of Attraction, since he has not provided any means of Constraint and Coercion. After this, how can we explain the inconsistency of men who wish, as they say, to conform to the designs of God, yet who, refusing to consult Attraction, his sole Interpreter in Social Mechanics, confide blindly in vague and arbitrary systems of Morality and Legislation notwithstanding that the tenacity of the seven subversive scourges has proved for three thousand years, the entire incompatibility of these systems with the designs of God, and their incapacity to reveal the theory of Human Destinies and the Divine Social Code ?”

GENERAL VIEW OF ASSOCIATION.

SKETCH OF ITS ORGANIZATION AND INDUSTRY.

WE deem it proper, after the statement of general principles which has been made, to give some practical idea of the Social Mechanism which is to be deduced from them. This new social Regime we will call ASSOCIATION or the COMBINED ORDER, as it is based upon association and combination of all the elements which go to constitute the organization of Society.

To present the subject as clearly as possible, we will describe, in general outline, a single Association, containing about eighteen hundred persons, and comprising the complete scale of human characters. This social body would occupy a vast unitary edifice and would cultivate a domain about three miles square.

An Association of this extent, regularly organized in all its departments—industrial, artistic, scientific, educational, and domestic—is the primary element or germ of the Combined Order, as the town or village is the primary element or germ of the present Social Order. A state or nation in Civilization, however vast, is but a repetition of towns or townships; in like manner, a State in the Combined Order will be but a repetition of Associations. Now if we understand the organization of a single township in the present Order—its system of Industry, Property, Education, mode of Living, and Social Relations—we understand the whole organization of that Order; so if we understand the organization of a single Association, we shall understand the whole organization of the Combined Order, which, as we stated, is but a repetition of single Associations.

The four incoherent or subversive Societies—the Savage, Patriarchal, Barbaric and Civilized—are all based upon the system of isolated families living in separate households, with separate interests, aims, pursuits, and wants. This being the basis of the false or subversive Societies, it follows, according to the *Law of*

Inversion, that the basis of the true or harmonic Order of Society must be Association, and that an Order founded on such a basis, must produce results diametrically opposite to those produced by the isolated system—that is, must produce unity of interests, concert of action, and coöperation in all the pursuits and aims of life.

That Association is the true form and basis of human Society is evident from the following considerations :

It is only in a large Association, possessing ample capital, and vast industrial resources, that Agriculture, Manufactures, and the various branches of productive Industry can be united and prosecuted with unity of interest and concert of action, and with all the advantages of placing the producer and consumer side by side with each other.

It is only in such an Association, in which all varieties of human character are combined, in which a broad field is opened to social Relations, and in which general intelligence, politeness, and refinement reign, that Man's social nature can be fully developed and find full scope and satisfaction.

It is only in such an Association that every individual without exception can find a choice of congenial occupations, the enjoyment of the Arts and Sciences, agreeable and varied social relations, and the full and natural exercise of the physical, moral, and intellectual faculties with which he is endowed.

It is only in such an Association, with its system of Attractive Industry, its diversified pursuits, its congenial social relations, its independent mode of life, its institutions adapted to the Passions, together with the art, splendor, and refinement connected with all the details of existence, that **PASSIONAL ATTRACTION** can find an external world perfectly adapted to it.

It is only in such an Association, that the five Attributes of Divine Wisdom, or the five principles of Order and Harmony in Creation, can be practically realized on Earth.

Finally, it is only in such an Association that the complete Scale or Series of Human Characters, that is, all the varieties of tastes, inclinations, talents, and capacities, necessary to constitute what may be called the **COLLECTIVE MAN**—the **INTEGRAL SOUL**,—can be combined.

In connection with this last point, we will make an extract

from FOURIER, in which he explains the theory of what he terms the PASSIONAL or COLLECTIVE MAN—the INTEGRAL SOUL; we shall find in it one of the strongest proofs that Association is the Destiny of Man.

“ Man, in the material sense, is composed of two individuals—
 “ one male, the other female. Analyze a hundred couples of both
 “ sexes, and on dissection they will be found (except in cases of
 “ malformation) to possess a uniform number of muscles, nerves,
 “ viscera, etc. ; no one among this hundred couples will be found
 “ with eleven or thirteen pairs of ribs, twenty-three or twenty-five
 “ vertebrae, fifteen or seventeen pairs of teeth ; variations infin-
 “ itely rare, like the absence of a pair of teeth, the addition of a
 “ sixth finger or sesamoidal bone, are deformities and not dif-
 “ ferences of species. The human Species, then, in the material
 “ sense, is composed of two bodies, a male and a female, and one
 “ such couple, taken at hazard, furnishes the complete type of the
 “ Material Man. It is not so with the Passional Man ; he is a
 “ compound Whole, composed of 810 individual souls or distinct
 “ characters, distributed in Series in about the proportion of 21
 “ males to 20 females.

“ A hundred couples, compared in a material sense, will be
 “ found anatomically homogeneous ; but the same couples com-
 “ pared in a passional sense, or according to their characters,
 “ will be found radically different from each other ; among some,
 “ avarice would predominate, among others prodigality ; one
 “ would incline to frankness, another to deceit, and so on ;
 “ whence it is evident that the Passional Man is nowise complete
 “ in a single couple as is the case with the Material Man ; he
 “ is as far from complete in 100 couples, and would also be
 “ in 405 taken at hazard, since the assortment of characters
 “ might be defective and very discordant. To compose an In-
 “ tegral or Combined Soul, the characters of various degrees
 “ must be brought together in graduated proportion and arranged
 “ in classes, orders, genera, species, and varieties, as we arrange
 “ progressively the pipes of an organ. Let us add that among
 “ the 810 individuals forming the 810 characters, there must be
 “ 415 men and 395 women, so that there are not 405 of each
 “ sex.

“ When the 810 characters are brought together and fully de-

“veloped, forming the complete Passional Man, we shall see
 “them attracted naturally, without the least constraint, to all
 “the functions of agriculture, manufactures, science, and art—
 “the children spontaneously with their parents, and all with en-
 “thusiastic ardor. It will be seen that in this new Order the
 “poorest individual may develop and satisfy many more of the
 “Passions of the Soul than the richest Potentate can do at the
 “present day, and the greater the inequalities in fortune, intel-
 “ligence, etc., the easier will Association rise to a general Ac-
 “cord, which will be as perfect as that of the muscles of the body,
 “or the various instruments of a good orchestra—the latter be-
 “ing an image of the Human Passions, which constitute an Or-
 “chestra of 810 instruments.

“In speaking of the integrality of the Soul, we have to rectify
 “a fundamental error as respects the Passional Man. Every
 “individual believes that he possesses a complete integral Soul ;
 “this is an error more gross than would be that of a soldier who
 “should pretend that he formed by himself an entire regiment ;
 “the reply would be (supposing the regiment to contain a thou-
 “sand men) that he formed but a thousandth part of it. The
 “error of such a soldier would be far less absurd than that which
 “has been committed in respect to the integrality of the Soul, for
 “the soldier is of the same nature as the captain and the colonel ;
 “he may replace them ; whereas in the great scale of Characters,
 “a Soul with one dominant Passion, or Passion fully developed,
 “is of a very different nature from a soul with two, three, or four
 “dominant Passions, and can not take its place. Let us make
 “use of a familiar illustration. If we wished to form a pack of
 “cards, and a thousand aces of hearts were offered us, but one
 “of the thousand would be of use ; a second would be superflu-
 “ous. It is the same in the Passional Mechanism, the 810 char-
 “acters composing which may be compared to 810 different
 “cards. Now as a card of one particular kind, or a thousand
 “such, would represent but a fifty-second part of a pack, so
 “any one particular character, or a thousand such would rep-
 “resent, not an integral Soul, but only the 810th part of it ;
 “hence in Association but one of the thousand would be of use,
 “and the 999 others would have to be rejected as superflu-
 “ous.

" This truth, which will be distasteful to many, is but an ex-
 " tension of the principle of corporal divisibility ; if a thousand
 " men were presented to form a human body, we should have to
 " reject 999, and to the one which remained add a woman. Now
 " if, as is evident, the integrality of the human body requires
 " two different bodies, should we be surprised that the integral-
 " ity of the Soul may require two or even two thousand souls ?
 " This is a truth of the most simple and palpable kind, the over-
 " sight of which has led the philosophers into a labyrinth of er-
 " rors in respect to human nature. Had they reflected upon the
 " subject, they would long since have proposed the following prob-
 " lem : Since a human body, taken isolatedly, is not an integral
 " body, we must believe from analogy that a human Soul, taken
 " isolatedly, is not an integral Soul ; and if two different bodies
 " are necessary to form an integral body, how many different
 " souls are necessary to form an integral Soul ? Are we to con-
 " clude from analogy that the number is 2, 3, or 4, or indeed
 " 200, 300, 400 ? and what rules should be observed in order to
 " arrive at the solution ?

" The human body is not androgynous, like most plants—that
 " is, it does not possess the faculty of reproducing itself without
 " a distinct male and female body. A cabbage, if it could speak,
 " might boast of constituting fully the cabbage species, for it re-
 " produces itself, being provided with the male and female prin-
 " ciples. It is not so with the human Species, which, sexually
 " considered, is divided into a male and female body, and is
 " unable to reproduce itself isolatedly. Other creations are
 " composed of three sexes—the bee for instance. Now if Na-
 " ture, which distributes everything by progression, has estab-
 " lished the sexual progression of 1-2-3, respectively, for the
 " bodies of the cabbage, the man, and the bee, it may well have
 " established the progression of 1000-2000-3000, etc., for the
 " integralities of souls—witness the bee, of which it takes as
 " many as 20,000 to form a hive or the integral soul of the bee ;
 " this soul, then, is composed of about 20,000 souls, distributed
 " among three sexes.

" Can it be said that the three sexual bees—the queen, the
 " working-bee, and the drone—form one integral bee ? No,
 " since the three cannot form a hive ; they are only parts which

“ associated with a large number of similar parts, form the integral soul, capable of developing in full the faculties of the bee.

“ A man would show that he knew nothing of bees, if, after passing his life in a country like Lapland, where there are no hives, he should judge this insect to be pernicious from the sight of a few isolated bees which had stung him. We should say to such a man : ‘ You are in error ; this little insect in its associated state is the most admirable of creatures.’ Every one must admit that a being is spiritually incomplete so long as he is not associated with a sufficient number to enable him to fulfil his social functions, and we should say of two beavers, for example : Here, at any rate, is the entire species in the material sense, but it would take a hundred couples at least to form the species integrally in the spiritual sense—that is, to develop and exercise the natural social faculties of which the beaver is susceptible.

“ It is thus with Man ; there has never been seen on our globe an integral human Soul in a natural and attractive social mechanism ; we see only parts of the integral Soul, existing without harmonic association : This would be the state of bees working isolatedly in a country where there were no flowers, which are the elements of their association ; they would be wild bees, social abortions, and not integral or associated bees. Such is Man in the Savage Horde ; he is not an Integral Man ; he is not in his natural state, since he lacks two elements—a knowledge of Industry, the Arts, and Sciences, and the theory of Passional Attraction—both of which are necessary to enable him to elevate himself to his Destiny, to Social Harmony ; and in the Barbaric and Civilized Orders, he possesses but the first of these two means ; as a consequence he can not rise to his Destiny nor develop the Integral Soul. We shall not understand the nature of the Integral Soul till we have seen Man exercising without constraint the social and industrial faculties of which he is susceptible ; in the Civilized Order he acts only from constraint ; the proof of this is that if the prison and the scaffold should be abolished, this Order would be overthrown at once by the uprising of the masses.”

By a variety of calculations—among others the above as

to the number of distinct Characters which constitute the complete Scale of Human Characters, or the integral Soul—FOURIER arrives at the conclusion that about 1800 persons (men, women, and children) are necessary to the formation of a complete or integral ASSOCIATION; this would be equal to say 300 families. The least number of persons with which an Association can be regularly organized is about 400. Below this number, the Serial Mechanism or the organization of Social and Industrial Relations in Series, would be impracticable; and without this Mechanism, the natural play and action of the Passions can not be secured, and Industry can not be rendered attractive—in other words, Passional and Material Harmony can not be realized.

Let us now proceed to give a sketch of an Association consisting of eighteen hundred persons, inhabiting a unitary Edifice, and cultivating a domain of say six thousand acres.

DOMAIN AND EDIFICE.

The Association or Collective Man, composed of its eighteen hundred individual Souls, would require for its field of operations a tract of land about three miles square. This domain would be laid out in fields, gardens, orchards, vineyards, parks, lawns, meadows, woodlands, etc., according to the nature of the soil and the industrial requirements of the Association. In the centre of the domain, a vast Unitary Edifice, a Palace complete in all its appointments, would be erected, serving as the residence of the Associates. This edifice should be planned throughout in conformity with the wants and requirements—material, social, and intellectual—of the Collective Man who is to inhabit it. In conformity with the principle in Nature which coördinates the Material and the Spiritual—as illustrated in the co-relation and unity of the body and the soul—the Palace of the Association should be an Architectural Organism perfectly adapted in its distribution and arrangements to the nature and requirements of the Collective Soul that is to inhabit it. We will point out some of the main features of the correspondence which should exist between the Collective Man and his abode.

The Palace of an Association will consist of three great divisions—a Centre and two Wings—forming a Series, and corresponding to the three-fold nature of Man, or to the three classes

of Passions—the Material, the Social, and the Intellectual. The Centre of the Palace will correspond to the Social principle or element in Man; it will be devoted to uses, functions, pleasures, etc., of a social character—that is, to the service of the four cardinal Passions. In it will be located the banquet-halls, the halls of reception, the grand saloons, the ball-rooms, and the *Courts of the four Social Passions*. All social relations and pleasures of a collective character will be here concentrated; it will form so to say the Heart of the Edifice.

In one of the Wings will be located some of the workshops or Halls of Industry—those in which branches of manufactures and mechanics of a light and refined character are prosecuted; the heavier branches will be carried on in separate buildings adjoining the palace. In this Wing will be located also the industrial schools, so as not to disturb the other parts of the edifice. This Wing will represent the material or industrial element in Man. The other Wing will be devoted to the intellectual and scientific pursuits and functions of the Association; here will be located the reading-rooms, the library, the scientific collections, the museum, the university, and the studios of the artists: it will represent the intellectual element in human nature.

Thus the Palace of the Collective Man will correspond to the three great divisions of human life and activity, namely, the Industrial, the Social, and the Intellectual.

The private apartments of the members of the Association will be distributed through the upper stories of the entire palace: they will be of various sizes, with proportional rents, so as to suit all degrees of fortune, and all varieties of taste.

Architectural unity requires that all parts of the Edifice should be connected; in consequence, a spacious corridor or gallery, an enclosed piazza, will extend along the whole of one of the fronts of the Palace; by means of this covered communication, which will be spacious and elegant and decorated with works of art, persons will be able to go to all parts of the edifice with ease and facility, and without exposure to the inclemency of the weather or to sudden changes of temperature, which cause an incredible amount of disease under our present defective architectural arrangements. This spacious and elegant Corridor, of the entire height of the building and lighted by wide and lofty windows, will

be one of the charms of the Palace of the Association ; it will serve at times for exhibitions of works of Art, for horticultural displays, and other collective purposes.

A winter garden, planted with evergreens and exotic plants, and containing the green-houses, will be located in the rear of the central portion of the edifice.

At one end of the Palace will be erected the **TEMPLE OF MATERIAL HARMONIES**, in which the seven following branches of Material Art, in all the variety and magnificence of which they are susceptible, will be represented :—

1. SINGING, or measured vocal sounds.
2. INSTRUMENTAL MUSIC, or measured artificial sounds.
3. POETRY, or measured language.
4. PANTOMIME, or measured expression.
5. DANCING, or measured movement.
6. GYMNASTICS, or measured action.
7. PAINTING, or measured decoration.

PIVOT.—MEASURED MECHANICAL DISTRIBUTION, AND MEASURED COÖPERATION OF BOTH SEXES AND ALL AGES.

The nearest approach in the present Order to the Temple of Material Harmonies, is the Opera. The Opera, however, is merely a place of amusement, or considered in its best aspect, a means of developing one Sense, that of Hearing. The Temple of Material Harmony in the Combined Order will be a school of Universal Art ; in it will be presented under the form of material emblems and harmonies the highest conceptions of the intellect ; it will be a powerful auxiliary in educating the spiritual Passions through the medium of the Senses.

At the other extreme of the Palace will be located the **TEMPLE OF UNITYISM** in which Man will celebrate by appropriate rites and symbols, his Unity with the Universe, his association with universal life and harmony.

On the summit of the Edifice will be placed the observatory, telegraph, and signal-tower. From this point, communications with all parts of the domain and with neighboring associations, take place.

In the vicinity of the Palace will be located the granaries, stables, warehouses, manufactories, and other buildings which

for various reasons require to be kept separate from the residence of the Association.

SYSTEM OF PROPERTY—INDIVIDUAL RESPONSIBILITY.

The lands, edifices, flocks, herds, machinery, and other property of the Association, will be represented by stock, divided into shares; the stock will be owned by the members according to their respective means. This system of joint-stock property, applied to the soil, while it secures individual rights in property, will secure at the same time unity of cultivation, and method and order in Industry generally.

No community of property will exist in Association; no confounding of interests will take place. On the contrary, the principle of private property and of individuality in all things will be strictly observed, and carried out to a much greater extent than in the present Order; for example, the Woman and the Child (the latter from the time that it begins to produce) will possess the right of property, and in fact all industrial rights, equally with Man.

An account will be opened in the books of the Association with every individual—man, woman, and child—debiting them respectively with what they consume, and crediting them with their share of the industrial profits of the establishment. The Association will deal with individuals, not with families; families can unite their interests if they wish, but the Association will keep them distinct, as it admits of no community of any kind. This principle of individual Liberty and Responsibility will be observed in all the details of life; each member of the Association, for example, will choose his own apartments, and live in a way to suit his individual tastes and means. The Association will balance its accounts once a year, when a settlement will take place with each member. At the end of every fiscal year, when the total annual profits are ascertained, a certain portion will go to the payment of dividends on Stock, and the balance will be awarded to Labor. The different kinds of Labor will not, however, be paid alike, but each according to the talent and skill exercised, and the repugnance overcome. The profits of the Association will thus be divided among the members according to their Capital, Labor, and Talent.

MODE OF LIVING.

The arrangements relating to the mode of living in Association will be sufficiently varied to suit all tastes and inclinations and all degrees of fortune, and allow the greatest liberty, with entire freedom of choice. In the eating department, for example, there will be both public and private tables; there will be the Series of public banquet-halls fitted up with elegance and every convenience, and by the side of them there will be smaller rooms for the accommodation of private parties and groups of friends who may wish to dine by themselves. Individuals and families can also be served in their own rooms if they prefer. The price of living will not be uniform; there will be a scale of prices, so that every individual may consult his tastes, means, or desire of economy. The same variety and freedom which exist in the eating department, will exist in all others. Association will in all things avoid uniformity, monotony, community, which are violations of the law of Harmony, and a certain source of discord.

UNITARY DOMESTIC ARRANGEMENTS—KITCHENS, NURSERIES, HEATING, LIGHTING, ETC.

The waste, incoherence, and complication of the present System will disappear in the Combined Order. An Association of eighteen hundred persons—equal to say three hundred families—would not have three hundred kitchens, three hundred kitchen-fires, three hundred sets of cooking utensils, and prepare three hundred separate meals as three hundred families now do. The Association would have one vast and well-organized kitchen, divided into four or five compartments for the different kinds of culinary preparations, with four or five fires, and the requisite number of skilful cooks, occupied alternately and devoted to a special function. The kitchen of an Association would be fitted up with elegance and with every convenience; machinery and processes of every kind that can abridge or save labor will be introduced, so that culinary occupations will be simplified, and freed from the drudgery now connected with them. Those only who have an Attraction for the function will engage in it, and as their number will be comparatively small, the remuneration will be liberal. By these and other means, culinary labor will,

in Association, be rendered honorable and attractive like other industrial occupations; it certainly should be, for the culinary art is one of the most useful and important to man.

The economies and collective arrangements introduced into the cooking department, will be introduced into all other departments of domestic labor, among others, into the Laundry, where a few large vats with proper machinery will take the place of the three hundred little wash-tubs of three hundred isolated households.

In connection with the subject of the Combined Kitchen of Association, we will remark that it is the primary practical condition of the *Emancipation of Woman*—her emancipation from pecuniary dependance on man, from domestic servitude, and from a low sphere of action. Efforts are being made to secure to Woman the rights which belong to her as an independent and rational being, and to elevate her to her true position. This subject may be discussed theoretically, but no important practical reform in this direction is possible so long as the isolated household and the isolated kitchen exist. Woman, or one half of the adult portion of the Human Race, must, under our present domestic arrangements, be absorbed in the petty details of the isolated household—in the kitchen, at the wash-tub, etc.—must spend her life in domestic drudgery and servitude, and be dependant upon Man for her support. If woman were taken out of the kitchen, man would have to take her place, for *the work must be done*; he would, then, sink into the condition in which woman is now placed.

If Woman would emancipate herself from domestic servitude, from dependance on Man, from inferiority of position, and from her present restricted and subordinate sphere of action, the isolated household and kitchen must be abolished, and the combined household and kitchen substituted in their place. In the vast kitchen of an Association, supplied with every variety of labor-saving machinery, thirty women would do the work which now absorbs three hundred; by this means two hundred and seventy would at once be set at liberty and be placed in a position to devote themselves to more useful, productive, elevating, and intellectual pursuits, while the thirty who remained, having an attraction for culinary functions, and working but a few hours a day at some

special branch, in a spacious and elegant kitchen, and being well remunerated for their services, would find themselves in an independent and congenial position.

If Woman would free herself from the trammels which now bind her, if she would secure her pecuniary independence and would elevate herself to her true position, she must begin with abolishing the isolated household and the separate kitchen. She must set on foot a Reform which will descend to the pots, kettles, and wash-tubs of the domestic den, which are so many clogs from which she must first free herself as the preliminary condition of her emancipation and improvement.

The economy and unity which Association will introduce into the kitchen will be applied to the Nurseries and the care of children. In Association a collective sympathy for Childhood will exist, and will extend to it a fostering care and a Social Providence. The Association will consider itself the Collective Parent of all the children born upon its domain; it will extend to them all the same advantages of education, and equal opportunities of development and cultivation. Animated by the spirit of collective philanthropy, it will, with the aid of its immense resources, organize for the care of its Infant World, the most perfect system that Art or Science can devise. The Nurseries of an Association will surpass in elegance and convenience, and in all their arrangements for preserving the health, and developing the incipient faculties of the child, anything which can now be secured by the wealthiest family. The nursery-rooms will be distributed in Series for children of different ages, and provided with the means of satisfying the tastes and instincts of each age. As perfect liberty in all respects will exist in Association, the mother can, if she prefers, keep her child in her own apartments; the child however would not receive a tenth part of the care, nor enjoy a tenth part of the advantages for the development of its infantile faculties, that it would find in the Combined Nursery. The mother could visit her child as often as she pleased, or if she had a taste for the care of children, she could take part in the Group of Nurses (one of the most honorable in Association—the Nurses being considered as Collective Mothers) and be honored and remunerated for her services. In Association the maternal sentiment will be satisfied in a far higher degree than in

the present Order, as all the charms connected with it will exist without the care and anxiety with which it is now allied.

As to the other arrangements, such as heating, lighting, and supplying the Palace with water, the Association will adopt the most perfect unitary system which Science can discover; the progress that has been made in our large cities where water-works and gas-works are established, give some idea of the immense facilities and economies which may be introduced in this respect; in fuel, for example, the saving will be nine tenths, and in domestic labors at least three fourths.

ORGANIZATION OF LABOR IN ASSOCIATION.

The Association will prosecute all branches of Agriculture adapted to the soil of its domain, will raise flocks and herds, carry on various branches of manufactures, cultivate the principal branches of the Fine Arts and Sciences, and organize a system of domestic service and general Education. The members of the Association will engage in these various pursuits and occupations as their tastes and capacities may dictate, and as they find in them attractive and lucrative fields of action.

All branches of Industry, Art, Science, Education, and of domestic or internal Service will be prosecuted by Groups of individuals, united voluntarily from a taste for the occupation and from sympathy of character. A Group may consist of any number of persons compatible with the nature of its operations, but not less than three, as a Group to be regularly constituted must have a Centre and two Wings. These Groups, the members of which are brought together from industrial and sympathetic attraction, will undertake the prosecution on their own responsibility of the branches of Industry, Art, Science, etc. in which they are engaged, will choose their own officers or directors, lay down laws for their own regulation, and be remunerated according to the nature and value of their labors or services. Liberty and Attraction, combined with Individual Responsibility, will thus be established in every department of human activity. Admission to the Groups will be open to all the members of the Association on condition of possessing the requisite capacity and attraction; means will exist for establishing equilibrium in the number of persons engaged in the various branches of labor.

Several Groups united together, distributed in regular order with a Centre and Wings, and prosecuting different parts or details of a branch of Industry, Art, Science, etc., will constitute a SERIES. Ten Groups, for example, cultivating ten varieties of the peach or pear, and distributed in an ascending and descending order, with a Centre, Wings, and Transitions, will form the *Series of Peach or Pear Growers*; twenty groups of ladies cultivating as many varieties of the Rose, will constitute the *Rose-Series*; a dozen groups of men working in iron—blacksmiths, locksmiths, cutlers, etc.—will form the *Series of Groups of Iron-workers*; and so with all other occupations and pursuits. Each Series will consist of as many Groups as there are varieties or branches of the particular work on which it is engaged. The Groups of a Series will form at least three Divisions—a Centre and two Wings—arranged in an ascending and descending order, with Transitional Groups at the extremes, when possible; the Quince Growers, for example, would form the Transitional Groups between the Pear and the Apple Series—the quince being a transitional fruit between the two. The Centre should contain more Groups than either of the Wings, and the Ascending Wing more than the Descending Wing. This distribution will be observed in every regularly organized Series. In a Series of twelve Groups, for example, there would be four Groups in the Ascending Wing, five in the Centre, and three in the Descending Wing; a Series of seven Groups would give rise to the following division: 2-3-2,—forming a less perfect Series than the foregoing, as the Wings are equal.

The Industrial Series in Association must be organized on the general plan of the Series in Nature, and conformably to the requirements of the Serial Passions which give rise to them, so that the latter may find free play and action, and an external mechanism suited to their nature and requirements. It is only on this condition that Industry can be adapted to the Passions and rendered attractive to Man.

There will be Dissonance and Rivalry between contiguous Groups cultivating varieties or prosecuting functions which are nearly alike. The rivalized Groups will call out individuality, emulation, and management, and thus satisfy the first of the three Serial Passions. There will be Accord, Concert, and League

between Groups cultivating varieties too dissimilar to give rise to close comparisons, to competition and rivalry; this will create concord, fusion, corporate enthusiasm, and thus satisfy the third Serial Passion. By means of this alternatè dissonance and accord, rivalry and concert between the Groups, two of the three Serial Passions—Analysisism and Synthesisism—will be satisfied. To satisfy the remaining one—Alternatism—there must be alternations of occupation, changes of scenes, incidents, and associates several times during the day (except, perhaps, in a few artistic and scientific pursuits which may require long application). This alternation will be possible in Association, as there will be a minute division of labor, and as individuals brought up in this Order will be prepared by a thorough practical and scientific education to exercise several branches of Industry, Art, and Science. Every member will belong to several Series, and will be engaged consequently in several different pursuits; the alternation from Series to Series will satisfy the second of the three Serial Passions; in addition, it will connect or interlace the various Groups and Series by ties of interest and sympathy.

Thus will be produced the three effects necessary to satisfy the three Serial Passions, and at the same time to secure the harmonious working of the Series—namely, accord, dissonance, and modulation; or concert, rivalry, and alternation.

FOURIER calls the Series, in which these effects are produced, the CONTRASTED, RIVALIZED, AND INTERLACED SERIES.

We have not the space to give even an outline of the Serial Organization of Industry; we will merely remark that in every department of Nature in which unity and harmony reign, they are the result of the application of the Serial system of distribution and arrangement. If, then, we would organize Industry in accordance with Nature and the demands of the Passions, and in unity with all harmonious organizations in the Universe, we must adopt the Serial Regime. The animal and vegetable kingdoms and the elements of the Arts and Sciences are distributed in Series, as also are the Passions, the forces that impel man to Industry, Art, and Science; as a consequence, the organization of Labor—physical and intellectual—must be in Series, in order to conform to the distribution of the elements of Art and Nature, and to the play of the Passions.

As this subject would require a regular Treatise for its elucidation, it is useless to undertake to explain it in a few paragraphs.

The various branches of human activity, with few exceptions, will be prosecuted in Association, as we have said, by contrasted, rivalized, and interlaced, that is, concordant, dissonant and alternating Groups and Series. Each Group will be entirely independent in its operations, managing its affairs in the manner it deems best, and be responsible for its works.

An Industrial Council, composed of experienced members, will preside over the Industrial affairs and interests of the Association, but without possessing the right of interfering in or of directing the operations of the Series; the Council will give advice when called upon and will be the general adviser of the Association in all its industrial operations. This combination, while it will insure liberty of action and individual responsibility, will secure the wisest prosecution of all branches of Industry.

The great practical aim of Association will be TO DIGNIFY INDUSTRY AND RENDER IT HONORABLE AND ATTRACTIVE. All the means and resources which Association can command, will be directed to this end, the attainment of which is the condition of ulterior progress and improvement of every kind.

Let us consider for a moment the supreme importance of Labor, or the activity of Man directed to production and creation.

It is Labor which cultivates and embellishes the earth and renders it a fit habitation for the Race; it is Labor which builds our edifices, manufactures our clothing, produces and prepares our food, works mines, constructs and navigates vessels, builds and runs railroads, digs canals, and in short executes all great works and improvements—thus creating the means of satisfying the material wants of Man.

Labor is the source of Man's material power and grandeur—the means by which he becomes the master of the material world, and makes all Nature tributary to him.

Labor is the source of the physical health and vigor of the Race; it is also to a great extent the source of its intellectual vigor—that is, of a sound and practical development of the mind, for it is only when it works upon matter and is obliged to study its inflexible facts and phenomena and the laws that gov-

ern them, that a check is put upon vague and arbitrary speculation, and that Reason is forced to become practical and positive, and to seek for laws and principles instead of devising fanciful theories and systems.

Lastly, Labor is the means by which Man is enabled to fulfil his Industrial function or Destiny of OVERSEER OF THE GLOBE.

Such being the noble mission assigned to Labor in the economy of Society, Association will feel the importance of organizing it on a true basis, so as to render it honorable and attractive and allure all mankind to its exercise.

We will point out three of the primary means by which Industry will be rendered attractive in the Combined Order.

1. Elegance, convenience, refinement, and splendor will be connected with everything relating to Industry and its prosecution; the gardens, orchards, parks, woodlands, fields, etc. will be laid out with the greatest taste and beauty, and Art and Science will be associated in every way with agriculture; the tools and implements of all kinds will be of the most convenient and elegant description; the workshops or Halls of Industry will be elegant, spacious, salubrious, and comfortable, will be decorated in unity with the functions prosecuted in them, and be supplied with every convenience for economizing and facilitating Labor; and, lastly, the Fine Arts, especially Music, will lend their charm to enhance the attractions which will be connected with every department of Industry.

2. The industrial organization, in all its details, will be adapted to the Social nature of Man. Individuals will be drawn together in their labors from affinity of tastes and character, thus rendering the Industrial Series delightful social gatherings, the charm of which will be heightened by the elegance and beauty of the surrounding scenes, and by the idea of being engaged in noble and useful pursuits. As persons of both sexes and all ages will cooperate together, the gatherings of the Series will be occasions for the meeting of friends, lovers, colleagues, parents, and children. In the useful field of Labor, the Social Affections will thus find scope and gratification.

3. In the Industrial Groups and Series there will be, first, choice of occupations and pursuits, which will enable each individual to exercise his particular talent or capacity and to distin-

guish himself in it, and thus satisfy the strong and legitimate demand in human nature for Individuality. Second, there will be alternation from occupation to occupation, with change of associates, scene of action, etc., which will prevent monotony and satiety, and will exercise alternately all parts of the body and all the faculties of the mind; and, third, there will be accord of tastes and concert of action with intelligent coöperators, whose interest and zeal will insure perfection in all branches and departments of Industry. These three conditions will satisfy the primary demands of the three Serial Passions, as the other conditions enumerated will satisfy the demands of the five Senses and the four Social Passions.

We may add that in the Combined Order, Industry, Art, and Science will be the great avenues to fortune and distinction, as war, commerce, and political intrigue now are. As a consequence, men will engage with energy and enthusiasm in productive labors, as a means of satisfying these universal desires of the human heart.

We may lay it down as a principle that any pursuit, function, or occupation which satisfies one or more of the Passions will become attractive to Man, and will be engaged in voluntarily and with delight. Now in Association, Industry will be so organized as to minister to and satisfy all of the twelve Passions of the Soul; it will consequently become attractive; it will be invested with charms far exceeding any connected with the pleasures and pursuits of existing Society. Let us show briefly how each of the Passions will be satisfied in the prosecution of Industry in Association.

SIGHT.—This Sense will be gratified by the beauty of the gardens, orchards, parks, woodlands, etc.; by the elegance of the workshops or halls of Industry, by fine tools, implements and working-dresses, by the presence of animated groups of laborers, and by the general splendor of the domain and its edifices.

TASTE.—This Sense will be gratified by the perfection to which all products will be carried. The Groups, consuming the choicest qualities of their own products and testing with connoisseurs of their own and neighboring associations, the effects of various kinds of cultivation upon them, will be stimulated to make improvements in agriculture of every kind. In addition light re-

pasts will be served in the fields and gardens, in the pavilions of the Series, after their work is over; and the pleasure of these repasts, when taken amidst the scenes of Nature, will strongly attract and charm the Sense of Taste.

SMELL.—This Sense will be gratified by the fragrance of the fields and gardens, and by the pure and balmy air of a highly-cultivated region; the industrial halls will be perfectly ventilated, and being contiguous to the gardens, will share in their fragrance. If this Sense were more developed and cultivated in Man, it alone would drive him from our foul cities and attract him to live and labor amid the freshness and fragrance of Nature.

HEARING.—This sense will be gratified by the subdued melody resulting from the thousand pleasing sounds of Nature commingling with the busy hum of Industry. In addition, Music which is now an accompaniment of War and Worship, and enlivens our parties and festivities, will in Association be connected in various ways with Industry, and its inspiriting and elevating influence will lend its aid in attracting Man to useful Labor.

TOUCH.—This Sense will be gratified by the perfect adaptation of tools and implements to the strength and the tactile perception of Man, by the comfort and convenience of the working-dresses, by the pleasant temperature of the halls of Industry, by various means of protection from the heat of the sun in agricultural labors, in short, by the adaptation of all the details of Industry to the tactile wants of Man.

Thus the five Senses will be gratified and delighted by the comfort and convenience, the elegance and refinement, the art and splendor, in a word, the *Industrial Luxury* that will be connected with every department of Labor. Let us now pass to the Social Affections.

FRIENDSHIP.—This Passion will be gratified in the industrial Groups and Series, as the members will be associated in their works from affinity of industrial tastes, and from sympathy of character. Individuals will join those groups only to which they are attracted by these two incentives. To this charm of pursuing a favorite occupation with friends, add the mutual confidence, the politeness, the freedom, the tone of equality which will reign amidst an enlightened and independent population, and we can easily conceive how Friendship will be gratified to its fullest extent,

and how strongly it will attract man to the industrial gatherings in which it will find its gratification.

AMBITION.—This Passion will find full scope and every opportunity of gratification in the Combined Industry of Association; organized hierarchically, with posts of honor, ranks, grades, honorary distinctions, etc., it will offer the means of preferment, distinction, fame, to every individual in some branch of Labor. In the vast industrial enterprises of the Combined Order, Man will be able to distinguish himself far more than he has done on the murderous battle-fields of the Past; the genius of a Cæsar or a Napoleon will find a far nobler field of action in reclaiming and fertilizing a desert, or a Pontine marsh, than in slaying a hundred thousand men in battle. In Association, fame and fortune will be for great Producers and not for great Destroyers; for great Inventors, great Directors of Industry—not for great warriors, financiers, and other plunderers of Labor. By these means, the whole force of Ambition will be directed to Industry, and this Passion will find in it a true and natural field of action.

LOVE.—This Passion will be gratified in the Industrial Series by the meeting and coöperation of the Sexes in all the more delicate and artistic branches of Industry, and by the presence of Woman at the execution of works of great difficulty, which, in the Combined Order, will be transformed into industrial Tournaments. Some idea of the influence which she will exercise on Industry in the Future, may be conceived from the influence which she exercised in the days of Chivalry on the military spirit. Not only will LOVE be gratified in its ordinary degrees by the free and polite intercourse of the Sexes in the productive pursuits of Association, but its charm will be immensely enhanced by the reciprocal admiration which the display of taste, talent, devotion, energy, genius, etc., will call out.

Nature designed that the Social Affections should attract Man to useful Industry; that they should fulfil an important mission connected with it and with the general welfare of mankind. Our idle, sentimental parlor-loves are of no collective use, and serve no high or noble end; as a consequence they fade away and die like sickly flowers kept in a boudoir for the idle eye to gaze upon. It is only when Love shall be associated with Industry, Art, and

Science, and its potent influence shall be brought to bear to attract Man to fulfil his Social Destiny, that it will have a significance, a use, and that it will be gratified to its fullest extent.

PARENTALISM.—This Passion will be gratified in the Industrial Series by the meeting of parents and children, of adoptors and adoptives, and of the old and young generally. The pleasures of the parental and tutelary sentiment will be greatly enhanced by witnessing the useful functions of children in Industry, their alacrity, dexterity, ready obedience, devotion, and progress. If parents, particularly mothers, are now so strongly attracted to gatherings of children where sports or amusements alone are in question, how much more strongly will they be attracted to the Industrial Series where they will see their children engaged in noble and useful employments, developing their minds and bodies, and loved and caressed by all the older associates! Let Combined Industry once attract the women and children to its pursuits, and the men will soon follow.

Thus the four Social Passions, like the five Senses, will be satisfied by the Combined Industry of Association. We will now show that the three Serial Passions will be satisfied in like manner.

ANALYSISM.—This Passion, which when operating practically in social functions, manifests itself in the form of emulation, individuality, dissonance, etc., will be gratified by the opportunity which will be offered to every individual in the Industrial Series to exercise his or her special talent or capacity; by the generous competition and emulation between rival groups and worthy opponents; and by the constant exercise of minute analysis in perfecting the details of every branch of Industry.

ALTERNATISM.—This Passion—the love of change and variety, of new scenes, incidents, etc.—will be gratified by the opportunity which the Industrial Series will offer to every individual of changing occupations several times during the day—alternating from Series to Series, from physical to intellectual labor, etc. This alternation will be possible and easily practicable, because, first, every individual will execute in the Groups to which he belongs but one detail of a work; second, because a perfect industrial education will early have initiated him into a general knowledge of Industry; and, third, because all the main branches of

Industry, Art, and Science will be prosecuted in the same Association. If Industry in the Combined Order were not so organized as to admit of change and alternation, which are the source of balance and equilibrium, but were prosecuted monotonously, from twelve to sixteen hours a day as in the present Order, this fact alone would repel Man from it, even if all the other Passions were satisfied.

SYNTHESISISM.—This Passion, the branches of which are love of accord, concert, harmonic contrasts, and combinations of all kinds—of the useful with the beautiful, the material with the intellectual, the social with the industrial—will be gratified by the concert and accord of Groups that are not in rivalry, but are contrasted harmoniously; by the union of industrial elegance and social enjoyment; and by the general concord and unity which will reign in the whole system of Associated Labor.

Let Industry be so organized as to satisfy in the manner we have described the twelve Passions of the Soul, and Man will be attracted to it by the whole passional force of his nature; it will become **ATTRACTIVE** to him because it will be the medium by which he will attain all the ends which the Passions desire; it will be a fairy-field in which they will find their expansion and full development—and he, his **HAPPINESS**.

INDIVIDUAL LIBERTY AND INDEPENDENCE IN ASSOCIATION.

A prejudice exists in most minds against Association from fear that Individuality and Personal Freedom will be sacrificed, that the individual will be subjected to arbitrary rules, to a strict discipline, and that moreover he will be forced into contact with uncongenial characters.

Let us dissipate this prejudice which is a source of alarm to so many persons. We will first examine the subject from a practical point of view, and point out the guarantees of individual liberty and independence which will exist in Association; we will then consider the subject in a higher light.

The principal practical guarantees are the following:—

1. *Individual Property.*—Every member of an Association will own stock, that is property in it, according to his means, and will thus possess individual liberty so far as property can secure it; he will receive a dividend on his stock, and this with his indus-

trial earnings, will constitute his income, which he can employ as he wishes. The right of individual property will be extended to Woman, and also to the Child from the time it begins to produce. Thus the independence growing out of the possession of property will be universal, so to say, in the Combined Order, whereas at present it is only exceptional.

2. *Free choice as to the mode of living.*—Every person in Association can follow his tastes and inclinations in his manner of living; he can choose his own apartments; he can live as retiredly or as publicly as he pleases; he can dine in the magnificent banquet-halls of the Association, amid animated groups, or in private with a party of friends in dining-rooms reserved for the purpose, or he may vary from one mode to the other, changing his company daily if it is agreeable to him.

3. *Free choice of occupations.*—Every member of an Association will be at full liberty to choose those pursuits which are adapted to his tastes and talents, and to vary them as the health of the body and mind may require. A large Association will prosecute numerous branches of Industry, Art, and Science, which will open to all ages and both sexes the greatest variety of attractive and lucrative pursuits. In this respect, how much greater will individual independence be in Association than in the present Order, in which the individual is confined monotonously to a single occupation. Nothing is more blighting to both mind and body than the monotony of Civilized Industry.

4. *Guarantee to every individual of the means of an ample support and of all social pleasures and privileges.*—The collective economies of Association, the system of Attractive Industry, and the employment of machinery on a vast scale, will insure the reign of universal abundance and wealth. Every individual, with the opportunities of attractive and lucrative employment which will be opened to him, will be sure of ample means of support for the present and the future, and thus be freed from harassing cares, and from the slavery which poverty, or the fear of it, now entails.

As to uncongenial social relations, to forced association with unsuitable or disagreeable characters, we will remark that in the Combined Order, after it is fully established, there will exist, by

means of its system of education — unity of habits, of manners, customs, language, etc., together with general politeness, refinement and urbanity. Amidst a population universally educated, intimate and varied social relations will be one of the greatest charms of life. People judge of the Combined Order by comparing it with Civilization, and as they dread any association with the coarse, vulgar, and uneducated rabble of the latter, they imagine that extensive and intimate social relations will be repulsive in the former.

The means we have above indicated for securing individual liberty and independence, touch only the surface of the question; we will now point out some of the higher resources which Association will possess for securing this end, and for developing Individuality in the highest degree.

At page 110 and following, we have explained that there exists a natural Institution with its laws for regulating the development and action of each Passion of the Soul. The Passion, developed and acting in the institution corresponding to it, will receive a true, full, and harmonious development, and operate in it according to its real nature, and with perfect liberty. As there is a natural system of hierarchical organization for the regulation of the passion of Ambition, a natural system of marriage for the regulation of the passion of Love, so there will be natural Institutions for the regulation of all the Passions of the Soul; these institutions, perfectly suited to human nature, will develop integrally, all the passions and call out the talents and capacities of every individual. It is only by this means that Individuality can be fully developed, and personal Liberty fully secured.

Individuality consists in the integral development of all the faculties and passions implanted in the human Soul. The individuality of a Raphael or a Newton, for example, is called out only so far as their genius for art or science is cultivated, and a free field of action is opened to their labors. Had they been born serfs, slaves, or poor laborers — born in a position in which their natural powers had no chance of development — their *real* individuality would have been smothered. This is the lot of ninety-nine hundredths of men in Civilization; not even the hundredth are placed in favorable circumstances for the development of their natures — that is their Individuality.

Liberty—that is true, integral Liberty—consists in being able to exercise freely and fully all the natural powers of the Soul. For a Raphael, Liberty consists in being able to exercise his genius for Art, that is, in being able to exercise the mental powers implanted in him in a manner suited to their nature. For a Newton, Liberty consists in being able to engage in the scientific labors for which his genius fits him, and to exercise his mind in the search for truth. To state the question strictly, we may say that *Integral Liberty consists in the integral development of the powers of the Soul, and their exercise in spheres of action perfectly adapted to them.* The possession of integral Liberty is the guarantee of the development of Individuality.

No real Liberty and Individuality are possessed by the immense majority of men at present; undeveloped or falsely developed, they are forced to spend their lives amidst poverty and anxiety, in repulsive pursuits or labors which outrage their natures, smother their natural capacities, violate their tastes, and thus practically degrade and enslave them. Individuality is lost in the social quagmire in which we live.

It is only in an Order of Society in which integral development and education will be secured to every individual without exception, and in which careers or fields of action as numerous and as varied as are human capacities, will be opened to all, that true Individuality and Liberty can exist. The highest idea now entertained of the latter is that of being able to cast a vote for some political intriguer, of not being dragged to prison without a writ of *habeas corpus*, and of exercising a kind of rude individualism, of selfish independence—and this is held up in opposition to the high ideal which the Combined Order presents to the Race collectively!

THE GLOBE UNDER THE COMBINED ORDER.

WE have given, in the preceding pages, a general idea of a single Association. It is, as we have explained, a union of *individual Souls* sufficient in number to constitute *the integral or collective Soul*—or the Social Man. It embraces the various social or humanitarian elements—ages, characters, capacities, talents, tastes, inclinations, etc.—which are necessary to constitute the primary germ of the Combined Order of Society; it prosecutes

the various branches of Industry, Art, and Science, and establishes the various social relations which are necessary to the life of man and to the fulfilment of human destiny.

The Association or Collective Man will inhabit a Palace, the plan and distribution of which will be perfectly adapted to the complex requirements of the integral *Soul*, of which the Unitary Edifice will be the great external body. The Palace will be located in the centre of a domain artistically and scientifically cultivated, which must be of sufficient size to furnish the Collective Man with a field of operations commensurate with his industrial activity, and with the elements of Nature—earth, air, and water—necessary to his support.

If the reader can picture to himself this scene—this social, architectural, and industrial Unity—he will have an idea of the primary element or germ of the Combined Order; by contrasting it with the incoherent village which is the primary civic organization of the present Social Order, he will have an idea of the radical difference between these two Societies. To form a conception of the Globe under the reign of universal Association, he has but to multiply in imagination these single Associations, and extend them over regions and continents till they cover the whole earth. A traveller on the Globe, in the future ages of Social Harmony, will see, at every few miles' distance, sumptuous palaces of various styles of architecture rising before him, surrounded by magnificent parks and gardens, by orchards, vineyards, fields, and woodlands, interspersed with fountains, works of art, and monuments of every kind, varying the landscape, and enhancing the effect of the natural scenery.

The Cities of the Combined Order will be composed of a greater or less number of these Palaces, brought in close proximity with each other, with vast warehouses or manufactories, with universities or other public edifices in the vicinity, according as these centres are devoted to commercial, manufacturing, scientific, or other pursuits of a general or collective character.

These cities will be the centres or pivots of districts, regions, and continents; the Globe itself will have its great capital—the Pivot of Administrative Unity on the Earth. The smallest city will be composed of a group of three or four palaces; the larger cities, of series of groups of these palaces. The capitals

of the Combined Order will not be of such inordinate size as those of Civilization, the population of which is out of all proportion to the legitimate functions they perform ; they are now immensely overgrown, because they are the centres into which flow the wealth, the vices, and the idleness of nations. The great capital of the Globe, which, most probably, will be located on the present site of Constantinople, will not contain, according to certain data, more than three hundred thousand inhabitants. The cities will be distributed systematically over the globe at points adapted to the prosecution of collective operations, and which are the natural centres of general relations ; they will form the centres of districts or regions of Associations, whose general or external affairs they will administer. The Associations on the Globe will constitute a vast Series, of which the cities will be the Pivots. We will here remark, without entering into any explanations, that, from various calculations, it is estimated the globe, when fully populated, will contain about five thousand millions of inhabitants, and that the Associations spread over it will form a measured Series of the twelfth or highest degree, and will number about three millions.

Vast lines of communication, natural and artificial, will traverse all parts of the globe ; as administrative Unity will reign on the earth, the artificial lines of communication—roads, railroads, canals, etc., constructed by man—will be laid out on a methodical and unitary plan ; the streams and rivers, those “moving highways” prepared for man by Nature, will be regulated in their course, deepened and diked as may be necessary, and made universally serviceable. These communications are the veins and arteries of the great Social Body. A vast network of magnetic wires, radiating from the centre or capital of the globe, communicating with the sub-capitals, and through them with every Association upon its surface, will be the medium of transmission of the collective thought of humanity. This network of telegraphic communication will be the nerves of the great Social Body.

Industrial armies— or great collective industrial organizations, of which our destructive armies present an inverted image— will execute all works of a collective character. They will open brilliant spheres of action to true devotion and heroism, to the

display of genius, and the acquisition of fame, far exceeding anything which the *inverted armies of our inverted Societies* can now possibly offer to man. If we had space to dwell upon the subject, we could show that the Industrial Armies of the Combined Order could undertake and execute stupendous works of which men have heretofore formed no conception, such as reclaiming and fertilizing the desert of Sahara; lesser works, like the draining of the Pontine marshes or the Dismal swamp, or the rewooding of a denuded mountain-range, would be easy tasks in an Order which could dispose of such gigantic industrial forces. The element of combative energy which exists in human nature, instead of being directed by man against his fellow-man, as is the case in the reign of Social Subversion, will be directed in Social Harmony against an unreclaimed and unsubdued Nature.

The globe, by means of the general labors of the industrial armies and the special labors of each Association, will be brought under a system of integral and scientific cultivation. The deserts of the Tropics will be fertilized, and their excessive heat tempered; while the regions of the North, being thoroughly cultivated, and the soil opened to the warmth of the sun, the snows, ices, and extreme frosts, will no longer invade the Temperate Zone. By the system of integral cultivation, the climate of the earth will be improved to an extent of which we can now form no conception, and will be brought into its natural state of equilibrium and harmony. The atmospheric and electric systems will be improved and refined in the same way, and the natural system of winds, or the Æolian Gamut, will be established; mild and genial breezes will then replace the deranged and irregular currents—the storms, hurricanes, and tornadoes, which now sweep over the earth.

An integral System of Unities will be established upon the globe, and first in importance, after some ages of social harmony, the unity of the Human Race itself. The various imperfect and mongrel breeds which now inhabit the earth—which are but the primitive and rude elements of a perfect race, as the crab-apple and the wild rose are the rude elements of the fine apples and roses which man now possesses—will give place to a magnificent and unitary Race, resulting from the highest development by

proper minglings and crossings of the varieties of the human species. Political Unity will be inaugurated on the earth, and the administrative affairs of mankind will be managed with the unity of a single State or Nation. Industrial Unity, extending to all collateral branches—to weights and measures, to the currency, to exchanges or commercial affairs—will be established, as will Unity in the Arts and Sciences, in their processes, signs, nomenclature, etc. A universal language will be spoken, and on the basis of these lesser Unities will be reared that grand superstructure of Social Unity which is to govern mankind during the great central or organic phase of its career, or the long period of Social Harmony.

We could continue the subject indefinitely, but what we have said is sufficient to give the reader an idea of the material spectacle which the globe will present in future ages of social harmony, when Man, the Overseer and Harmonist placed upon it by Divine Wisdom to fulfil the useful and noble function of cultivating and embellishing it, and of realizing upon it UNIVERSAL MATERIAL UNITY, shall direct his industrial energy and genius to the accomplishment of this great work—his industrial Destiny.

We will not speak of the moral spectacle which Humanity will present in the future ages of Harmony, as it is a subject, the description of which would lead us into too abstruse a field. We will remark merely that on the basis of material Unity which we have described, Man, possessing all the resources necessary to his physical, intellectual, and spiritual development, living under a social order perfectly adapted to the natural or legitimate action of the passions, and on a harmonized earth, which will free the Soul from all subjection and slavery to matter, will be developed in his true or divine nature, and will appear in all that spiritual beauty, that moral splendor with which the benevolent Wisdom that rules in the universe, must delight in investing its spiritual creations,—the intelligent Beings whom it places on each planet as its delegate or vicegerent, with the mission to harmonize the material worlds over which they preside, and to realize upon them the spiritual or divine Life of the Universe.

Now in Press, and to be published about the 1st. of October, 1856, in one large octavo volume, with Portrait of FOURIER, Price \$1.25.

SOCIAL DESTINY OF MAN,

OR

THEORY OF THE FOUR MOVEMENTS,

By CHARLES FOURIER.

TRANSLATED FROM THE FRENCH BY

HENRY CLAPP, JR., AND A. BRISBANE.

Robert M. Dewitt, Publisher, 165 Nassau Street, New York.

This work, the first of that Series of grand and wonderful productions which have emanated from the genius of FOURIER, is now for the first time to be presented to the American people in an English translation, executed with the greatest care and fidelity by HENRY CLAPP, JR., for ALBERT BRISBANE, and aided by him as to the technicalities of FOURIER's Social Science.

In the *Theory of the Four Movements*, FOURIER begins by pointing out the circumstances which led him to the great Discoveries he has given to the world. He then unfolds in a clear and simple, yet grand and comprehensive manner, what he holds to be the *Divine Plan of Order and Unity in the Universe*, which he terms *The Theory of General Destinies*. He afterward explains the Special Destiny reserved to Mankind on this earth, and as he raises the veil which has ever covered this most important of problems—guided by the Universal Principles he has discovered—the spectacle which he presents is as full of grandeur and magnificence as it is of joy and hope to every great Heart that feels a noble pride in or a benevolent sympathy for the elevation and happiness of the Race.

Besides the explanation of general and special Destinies, the work contains descriptions of the future Order of Society which is to come on earth, and profound criticisms of the present Social System. The latter are invaluable to the student of Social Science, and to those who are seeking light as to the true nature of existing social Institutions.

As a whole, this work, we assert, has, as regards entire originality of thought, vast sweep of conception, profound analysis, and grandeur of generalization, no equal, no parallel in the intellectual creations of the Past or Present.

To every thinking Mind, interested in human Progress and Improvement, or desirous of penetrating the mysteries of human Destiny and the plan of Divine Order in Creation, this work will come as a luminous revelation; it will open to it new fields of thought, new horizons of intellectual vision, and solve the problems of a universal character, like those above mentioned, which, it is now believed, are to be forever veiled in doubt and uncertainty, and hidden from human Reason.

We solicit Persons in every part of the United States, who are interested in Social Progress and Reform to aid us in the circulation of FOURIER's Works, which offer the only complete and scientific plan of a Re-organization of Human Society. They can do this perhaps the most effectually, 1st, by making an arrangement with Booksellers in their localities to order from the publisher a few copies of the work, guaranteeing the sale of the copies thus ordered: 2d, by obtaining notices of the Work in periodicals in their vicinity: 3d, by the personal recommendation of the work and loans of copies to men of philanthropy and thought among their acquaintance.

To the friends of our Ideas who will take copies on their own account, and will distribute them, we will make a very large discount. For further information on the subject, they can address the Subscriber at the City of New York.

ALBERT BRISBANE.