

PRACTICAL APPLICATIONS
OF THE
ELEMENTARY PRINCIPLES
OF
"TRUE CIVILIZATION",
TO THE
Minute Details
OF
EVERY DAY LIFE.

BEING PART III, THE LAST

OF THE

"TRUE CIVILIZATION" SERIES,

And the **FACTS** and **Conclusions** of **FORTY SEVEN YEARS** study and experiments in *Reform Movements* through *Communism* to and in *ELEMENTARY PRINCIPLES*, found in a direction exactly opposite to and away from *Communism*, but leading directly to all the harmonic results aimed at by *Communism*.

BY

JOSIAH WARREN.

Some "facts are more strange than fiction", more Philorophical than Philosophy more Romantic than Romance, and more Conservative than Conservatism.

PUBLISHED BY THE AUTHOR.

PRINCETON, MASS.

1873.

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It will be seen that the plan of Marginal References explained in Part I., is followed here.

INTRODUCTORY.

"I have read your True Civilization", said a friend, "and it is just what is wanted—just what everybody ought to understand: but you give us too much in a few words. We cannot take so much in by one effort of the mind.—Those principles, so grand, so sublime, so calculated to promote True Civilization should be deluted, expanded and illustrated in a thousand details of every day life; so that the simplest mind can see their immense practical importance—you ought to write a whole volume upon every chapter".

I find this to be a common sentiment among the readers of those works, and believe that it expresses a want that will continue to be felt till it is supplied.

AUTHOR.

IMPORTANT POINTS ILLUSTRATED.

1. Discrimination, division, individuality, *Disintegration*, the processes of order, harmony, and progress.
 2. Different interpretations of the same language neutralize all institutions founded on words.
 3. It is not each other, but our *commerce or intercourse with each other*, that we have to regulate.
 4. Competition rendered harmless, and becomes a great adjusting and regulating power.
 5. Use of capital on the equitable principle.
 6. VALUE being made the basis of price, becomes the principal element of civilized cannibalism.
 7. Power of Circumstances over persons illustrated.
 8. Sources of insecurity of person and property.
 9. Illustrations of the origin or necessity for governments.
 10. *Division* of labor the greatest source of gain to society.
 11. Whatever operates against the division of labor, and exchange or commerce, makes against civilization.
 12. Benefits of individual responsibilities illustrated.
 13. Machinery, by the cost, or the equitable principle, made a benefit to all, an injury to none.
 16. Report of Demand or Wants, the first step of practical operations.
 18. Victims of the present social state—simple justice would do more for them than the highest stretch of benevolence ever contemplated.
 19. *Co-operation without combination* produced by simple justice.
 22. Subordination which does not violate the liberty of man.
 25. Combination, or "*Unity of interests*" the wrong movement.
 27. Reasons for organizing society without government.
 30. Natural government of *consequences*, in the place of man-made governments.
 33. Simple justice, or Equitable Commerce, would naturally effect all the great objects aimed at by the best friends of the human race.
 38. Roots of confusion.
- C, Illustrations of the Cost principle. S, Self Sovereignty.
 A, Adaptation of supplies to wants. M, The Equitable Money.
 I, Individuality.

TO A. C. CUDDON—LONDON.

OUR DEAR FRIEND,

As you have permitted me to make use of your name so many years in connection with our subject, I address a few of the first words of this work to you: for I feel more and more the advantages of addressing *new* subjects to some *Individual* mind with which I am already familiar. (1)

It appears to me that there is now, experience enough accumulated through the past, and particularly within this generation, to furnish a basis for a 'True Civilization, provided that this experience, which has cost so many of us so dearly, is generally disseminated, instead of being withheld through exaggerated modesty, or an unwillingness to acknowledge our errors, or, from any other reason, be suffered to die with us.

As Lord Bolingbroke wrote to Pope, "I do not like to profess to teach all the world", and yet, why not teach all the world, if we have something that the world has not, and would be glad to get?

Modesty is a charming virtue when it *is* a virtue, but it may not always be so.

If I discover your house to be on fire and you are in danger of being burned to death, you would not have me hesitate to give the alarm on account of some defect in my voice, or intonations that might not be approved in the schools of elocution!

Why not proclaim a discovery in Ethics or political economy, as well as to announce the discovery of gold in Australia. There is, certainly more need of the former than the latter. Is it asked how I presume to know what has not been known before? I cannot answer better than by asking how Col. Sutter knew more about the gold in California than the public generally did? He was in a situation to find it and the public generally were not. Did any charge him with presumption? No, but they charged him with being deluded by the semblance of gold in Mica! But those who had modesty and sense enough to examine a simple announcement of a simple man, were the first to profit by it. However, in order that vanity and envy may not have too much to feed upon, I acknowledge now, in the outset, that I give forth nothing that I have not first received, either from persons or

circumstances surrounding me, operating upon elements within, which I had no hand in creating. (Thanks to Robert Owen for this thought.)

Moral courage is also a virtue of immense value; but that too, may be carried to extremes and become an offensive and unprofitable recklessness. Where, then, shall we look, in times like these, for our rule of action?

There was one remark that I encountered some where, to this effect: "When you cannot help speaking out, then speak out".

In the following pages you will meet with much that was written far back in the past: but as it was intended for all time and all people the date of the writing can be of but little moment.

I know that for several years past, you and others have felt particular interest as to the practical workings of the new Elements in the trial villages; but this is the first opportunity that has occurred in which I could satisfy those very reasonable wishes. It was of no use to give a few abstract generalisations. I must give *minute particulars*, or attempt nothing. The common mercenary Newspapers were of no use to us. As nothing has been given to the public relative to the workings of the experimental villages, many have reasonably supposed that they had met with insurmountable obstacles and had been given up as failures. Now, as theories are good for nothing except for their practical benefits, I will commence with giving some account of those villages; and, with a view of making the statements as simple and as clearly understood as possible, I will give the facts in detail just as they occurred, and just as they are now; as far as I can do so without being tedious. You know that the design from the beginning has been to build on facts rather than on theories; and facts must be developed before they could be made known.

I commit these details to your care in your particular sphere of action, knowing that they could not be in better hands.

In order to assume responsibility for the statements that are to follow, I give name and place of residence.

JOSIAH WARREN,
Princeton, Mass.

THE TRIAL VILLAGES.

The first village was attempted in Tuscarawas Co., Ohio, in 1835.—Six families were on the ground—24 persons in all. 23 of these had the ague or some other billious complaint some portion of the first year! We became alarmed and dare not invite any friends to join us—We thought we would try one more year; but these complaints prevailed as before, and in addition to them, the Influenza carried off twelve, mostly young vigorous, healthy people within a circle of thirty families of the neighborhood, within two weeks. We now resolved to get away from the locality as soon as possible; and we did so, at the almost total sacrifice of buildings, furniture and land; but with the view of concentrating again when our shattered finances had been recruited.

The time between 1837 and 1842 passed in repairing damages. In March 1842 another store [just like that in Cincinnati in 1827] was set in operation in New Harmony, the old seat of Mr. Owen's Communitistic experiments. This store worked with an immense power in revolutionizing the retail trade in that region. The description of the Cincinnati store or model Bazaar, given in the works already published will sufficiently explain that in New Harmony for the present. It consumed about three years time. But these cheapening stores however successful, and however revolutionizing, are chiefly valuable only as means of getting public attention to the *principles* upon which the great revolution required must be based. It is of only momentary consequence to cheapen the prices of supplies to those who live upon wages—if they could live on a cent a day, a cent a day would be their wages, while destructive competition rages between them. Nothing short of homes of their own and new elements to work with can bring them the required relief.

25) In 1844 I was in Cincinnati when an Association, according to Fourier was being formed. I gave a discourse to a small audience, consisting mostly of those interested in that movement. My chief points were, that *Joint Stock necessarily involves joint management*; and that joint management, in such new and complicated movements is impossible. That we cannot construct any *verbal organization* that will not wear itself out by its own friction: and I said, "I know that a large portion of my hearers are engaged in an enterprise with the best possible motives and the highest hopes: but you cannot succeed—you will fail within three years: but when you come to fail, I beg you, for your own sakes, to remember what I have said to night, and that there is a road to success."

— In about two years and eight months I learned that they had broken up in the worst of humor with each other, and in fact some had had a hand to hand scramble for some of the *joint* property.

— In June 1847 I went up to their locality, thinking that they might be disposed to try "Equity" I had not been landed from the steam boat thirty minutes when Mr. Daniel Prescott (a stranger to me) approached and said "Well, we failed, just as you said we should—it worked just as you said it would, and if you had been a prophet you could not have foretold with more accuracy just how it would work.—Now I am ready for your movement."

There were six families almost destitute, even of shelter.—There was but little talking to do—no *Organization* to get up—No "*constitution*" nor "*bye laws*" to make.—The first step was to GET LAND—not to hold *jointly*: but no one had money to buy it. A proposition was made to the owner of a few acres, to lay them out into quarter acre lots and set a price upon each that would give him all he asked now for the land by the

acre, adding all the Costs of Streets, Alleys, surveying and pay for his own time and trouble in attending to it, and to bind himself and his heirs to *keep that price, unaltered*, for three years.

He consented, and the village was laid out at once, and work commenced: though I doubt whether ten dollars in money could have been in possession of the whole six families at that time. It was now about the middle of July 1847. On the first of December following, four of the six families had good houses and lots of their own, nearly or wholly paid for.

On moving into their new house in December, (a brick house about thirty feet square and two stories high) Mrs. Prescott stood in her kitchen and casting a look of surprise round the room, exclaimed, "Well! they say this is *our* house! but how in the world we came by it I cannot imagine!

Mr. Prescott was a carpenter and exchanged more or less work with the others. No common money passed between them.

Another of these pioneers, Mr. Cubberley, shall tell his own story. He wrote it out to be printed in 1848: Here it is:

"*Mr. Editor*, Here is a statement of simple facts that may be of some value to the readers of your paper.

Last July, when Mr. Jernegan had this town laid out, I thought I would buy a lot and get it fenced in last fall, and be gathering materials through the winter, for building on it in the spring. But the house that I then occupied was too bad to winter in, and as I could not get any other near, I came to the conclusion that I must build one. Well, I began to look round to see where the means should come from. I found I had about thirty dollars in money, and about nine or ten dollars worth of shoe materials: (rather a small sum to think about building a house with!) but on enquiry of

those who had the brick, lumber &c., I found that I could *Exchange my labor for theirs*: that is, to give my labor for theirs in bricks, lumber, hauling &c. Well, I accordingly set to work with what means I had.—The result is, I have got a brick house, one story and a half high, sixteen by eighteen feet; and a small wooden addition which serves as a kitchen; and all the money I paid out was eleven dollars and eighty five cents.

18) All this is the result of "Equitable Commerce."

A word to the Fourierists, who contemplate such great advantages in a Phalanx, Combination, United Interests &c.

25) -- I was in the Clermont Phalanx nearly three years, and paid in two hundred and seven dollars; and worked hard all the time, with *not the best* of eatables either: and at the end of the time I found myself rather badly situated—No money, no good clothes, no tools to commence work with, no anything.

I borrowed twenty six dollars to commence my business with, and last July I paid all that, and had thirty dollars left. I now have a house and lot, and all I owe on it, is two dollars and seventy nine cents in money, and about four days labor.

I feel now that I am a whole Individual—not a piece of a mass, or of somebody else, as I was in combination.

E. G. CUBBERLEY, April, 1848.

Mr. Cubberley is still living in that house and can be consulted if necessary: but it has been thought important from the beginning not to make the place notorious, as it would cause great inconvenience to the residents, there being no public house for the entertainment of visitors, and for other reasons that will appear as we proceed.

The way these lots were sold and the prices fixed, we believe to be a most peaceful, most satisfactory

and efficient mode of stopping speculation on land. It makes no quarrel with present ownership. It satisfies the owners, not only by giving them a price for their land which satisfies them, but tends to immediately surround them with the best of neighbors and growing better all the time—bringing the city conveniences to them upon Equitable terms, and opens the way at once for the homeless to get homes of their own without legislation or any other vexation: all resulting from the simple application of the “Cost” principle to land tenures as they now are, and I cannot see any other reliable solution to this great question. ✓

EXTRACTS FROM NOTES.

In about two years after the commencement of this village, I was going down to Cincinnati, and anticipating enquiries as to our progress, and unwilling to give my own version of things, I went to the residents themselves to *get their own words* to report to our friends. I took my book and pencil and went to the first I met. “Well, Mr. Poor what shall I say to our friends in Cincinnati about our progress?”

MR. POOR. “Why, I hardly know—I am surprised that people are so slow to see and take hold. I expected that a great many would have come before this time. If they want homes, *small* homes this is the place to get them. Tell them that when I landed here two years ago, I sent my last dollar to Cincinnati for a barrel of flour and had’nt enough left in my pocket to jingle: and now I have a comfortable house, with room enough—two acres of land, a yoke of oxen and a cow and garden, and would not sell out for six hundred dollars.” ✓

MRS. POOR. “Tell them if they want homes to come here and get them—that is the way we did and came five hundred miles for it: and I would not now part with my home long enough to go on a visit

to the East if they would pay my passage both ways."

✓ MR. H. B. LYON. "Tell them the principles have benefited me and my affairs; and although I have been acting on them about two years, I see new beauties and have stronger confidence in them every day."

✓ MRS. V—— "Well, I must say that I am discouraged. I cannot get any one to act with me on the principles—They will not give me employment and I give up."

✓ MR. DANIEL PRESCOTT. "I say now, what I have always said, that is, that it works well, as far as we have anything to work it with, and the farther we work it, the better it works."

✓ MR. GEO. PRESCOTT. "Why it works well, we get on as well as we could expect with our means, and expect to do better as fast as our means increase."

✓ MR. WM. LONG. "We want more numbers—our advantages will increase with our numbers—I think people should understand that they will require means enough to set themselves going. There is plenty to do, but each must bring means to commence with, and then, all will go on finely."

Mrs. C—— "I have not seen the workings of the principles long enough to express an opinion; but Mr. C—— and myself have both been agreeably disappointed by the unexpected kindness and attention of the people here."*

MR. FRANCIS. "I could talk half a day on the advantages of the principles; but I think talking almost useless—*action* is what we want."

MR. HEMPHILL. "Tell them we want a greater number of workers—the more there are, the farther we can carry the principles, and the greater the advantages to all."

"*Little Amelia.*" You may tell them it is just the place to come to learn music."

MR. Cubberly. "You may tell them that I have all

my life been wanting something, but didn't know what it was—Now I have found it.

Mrs. — “The principles embrace all that people will ever want—all they can ever enjoy: but I will not let you say this from me, because it might be set down as the effect of over-wrought enthusiasm.”

Mrs. Prescott. “You may say that I have always thought that the principles embrace all that is wanted—they are practicable too, just in proportion to numbers and means: with plenty of people and even a small amount of means in the hands of each, all would be worked handsomely out.” (observe, ‘*in the hands of each*’—not in the hands of a committee of managers, or president and council.)

These persons mentioned, were all the adults that were on the ground at that time. The singular coincidence between them cannot be attributed to any pre-arranged understanding, for not one of them knew before hand that their opinion would be asked for.

Mr. W. — “The reason why the village does not grow any faster is that the public know nothing of the subject—they have never had an opportunity of *seeing* what it is. They judge it by what they know of common reforms which have so repeatedly failed—they have no idea that they have a whole new lesson to learn.”

Mrs. Poor: “Why, do you think we grow slowly? Isn't there twenty six buildings put up here, all too, out of nothing, as you may say? When we landed here not two years ago, we had but five dollars in the world; and now, my husband says he would not sell out for six hundred dollars for his gains over and above the support of the family; and all this the result of our own labor. We have not gained it off other people—they have had all that belongs to them: and besides, the boys have got trades without the loss of a day in apprenticeships instead of enslaving themselves seven years of the best part of their lives for nothing.

There is a door our boy made—he has made sashes too. I speak of our own case—I have a right to do that, but others have done as well as we have. Look at H—that boy is, even now, a smooth workman; and his first attempt was upon our own house.”

W. “You have the candor to acknowledge the benefits received, while some others, not seeming to know that “EQUITY” discharges all indefinite obligations, appear anxious to wipe them out by denying that Equity has benefited them.

Mrs. P. “They may deny as much as they choose; but the sudden increase in their comforts, their houses, their gardens &c., speak louder than their words.

Sunday, Dec. 1849. Mr. Martin Poor said, in the presence of Amos E. Senter that “Equity” had been his Savior.” This was said one year and a half after his first acquaintance with “Equity”. He, also, came directly from a “Phalanx” five hundred miles off, that had just broken up.

Can it be believed that in less than three years there was a good Saw and Grist Mill running, owned (not by a company,) but by an *Individual* who had not a dollar when the village commenced, but who was favored by a gentleman who sympathized in the movement, and who had a steam engine and boiler to dispose of; and he had the assistance and *Co-operation* of all the residents, because they were to have the lumber at the “*Cost*” price; and the more assistance they could render, the less the price would be: but if the price of the lumber was to have been set by common practice, (the owner of the mill demanding all he could have extorted from the necessities of the settlers,) then no such motive to co-operation would have existed. As it was, the co-operation was as perfect as co-operation could be; yet every one was entirely **FREE** from all trammels of *organizations*, constitutions, creeds, pledges and every thing of the kind.

The owner of the mill issued his *Labor Notes*, payable in Lumber. (*See Labor Note.*)

H. B. Lyon paid for his lot with his Labor Notes. The Mill needed his labor and the owner of the land needed lumber. Mr. Lyon issued his notes, promising his labor in the mill—the owner of the mill took them of the land owner for lumber, and Mr. Lyon redeemed them in tending the mill.—With all my hopes, I had not dared to expect to see land bought with Labor notes, so soon as this!

While the types are being set for these pages, (Oct. 1872,) there comes an article written by Mr. Cubberley for publication.—alluding to the Labor Notes, he says “these put us here into a reciprocating society—the result was, in two years, twelve families found themselves with homes, who never owned them before. * * Labor capital did it. I built a brick cottage one and a half stories high, and all the money I paid out was \$9,81cts.—all the rest was effected by exchanging labor for labor, Mr. Warren is right: and the way to get back as much labor as we give, is by the labor cost prices—Money prices, with no principle to guide, have always deceived us.”

When it is stated that this village was started twenty five years ago, very natural questions are often asked: How large is it now? Why have the public not heard more about it? Why are not a hundred such in full operation? &c. No short, complete answer can be given to these very reasonable questions. This particular village consisted of only about eighty quarter acre lots, (if I remember rightly) all the surrounding lands were controlled by speculators who demanded such high prices, that after about four years, the largest portion of the first settlers moved all together to Minnesota, where land was abundant and cheap.

Again—the contract with the land owner to keep the prices of the lots unchanged for three years had expir-

ed before all the lots were taken up, and it is labor and trouble thrown away to bestow them when the *prices of lots can be raised*, just in proportion as they become desirable.

"Well," asks Mr. Jones, did those who went to Minnesota still act on the principles where they went?"

The only report I have heard from them is an incident between Mr. Poor and a speculator who applied to him for his crop of potatoes. Mr. Poor declined to sell them. "Why not" asked the speculator — I will give you thirty five cents a bushel, while the highest price you can get from any one else is thirty cents."

Mr. Poor. "No, I will not sell them for speculation at any price—twenty five cents a bushel will pay me for my labor and I shall supply my neighbors with them at that price."

As has been before stated the public have learned but very little of the subject, because the common, mercenary news papers could not or would not do it any justice, and it has been kept out of them as much as possible.

The next resort, was publishing in book form: but people will not buy books on a subject that they feel no interest in, and they cannot feel an interest in that which they know nothing about: and the little progress that has been made, has been mostly effected by giving away the works published to here and there one who could be induced to look at them. It is easy to see that no ordinary private resources could make very rapid or extensive progress in that way.—There are other reasons for slow growth that will appear as we proceed.

THE THIRD VILLAGE.

was commenced on Long Island, N. Y. in March, 1851; on the Long Island R. R. 40 miles from New York.

One man went on the ground alone, and built a little shanty, ten or twelve feet square. There was not, at

- that time. even a cow path in sight, among the scrub oaks that were every where breast high. In a few days two others joined him: they built the first house with funds supplied by a sympathizing friend.

The soil was so poor that it was generally considered worthless. Many attempts of capitalists to turn it to account had failed: but a few persons were very anxious to try the new principles and thought that the soil might answer for gardens, while Mechanism might furnish the principal employments.

There was nothing on the land to make lumber of, and even the winter fuel, (coal) had to be brought from the city. Even with these drawbacks, houses seemed to go up, as they did in the other village, without means: and those who never had homes of their own before, suddenly had them.

We were going on very pleasantly without notoriety; but one of the most active pioneers published an article in the "Tribune" relative to the movement at "Modern Times", (as the village had been named.) The effect was, a rush of people, ignorant of the principles upon which the enterprize was projected: among these were some that were full of "crotchets"—each one seeming to think that the salvation of the world depended on his displaying his particular hobby. One regular impostor travelled over the Island announcing *himself* as the founder of the village; and he put forth such crude theories, especially with regard to Marriage, that his audiences were disgusted, not only with him, but with what they supposed the village to be; and some very good neighbors who had kindly welcomed us to the neighborhood, shut their doors in the face of one who was offering them hand bills to counteract the blasting influence of this lying impostor!

Another favorite crotchet of his was, that children ought to be brought up without clothing! and he inflicted some crazy experiments on his children in the

coldest weather! A woman, too, got this notion, and kept her infant naked in the midst of winter! With all his genius and noble efforts, Lord Bacon has not entirely secured us against the delusions of mere fancies, instead of building our theories upon experience!

I A German who was wholly or partly blind, paraded himself naked in the streets, with the theory that it would help his sight! He was stopped by an appeal to the over seer of the Insane Assylum.

He could see well enough to take a neighbor's coat from a fence where the owner of it had been at work.

This gave the neighbors an idea that we were a nest of thieves as well as fanatics. To counteract this, hand bills were printed and circulated describing the person, and advising the neighbors who might miss any thing to come to that village and look for it in his premises.

This placed the responsibility upon *him*, *Individually*, where it belonged, and put an end to his pilfering.

One woman took a notion to parade the streets in mens' clothing:—having a bad form, the clothes a bad fit and of the worst possible color and texture, she cut such a hideous figure, that women shut down their windows and men averted their heads as she passed; yet it was very easy for the sensation news paper reporters to say that 'the *Women* of "Modern Times" wore mens' clothes and looked hideously enough'!

I can believe the woman dressed in this manner, for the purpose of breaking in upon the tyranny of fashions; and to vindicate the right to dress as she pleased: but there s) was no need of any vindication where her absolute *Sovereignty* in all things (within her own sphere) was already admitted:— It seemed not to have occurred to her that this same right of Sovereignty in other people, should secure them against being unnecessarily disgusted and offended: but, it is nothing new, especially with reformers, to "lose our manners in learning our philosophy".

It seemed not to have occurred to the woman in mens' clothes, that the influence of Woman is one of the greatest civilizing powers we have; and we need to know when we are in their presence.

It had gone abroad that "the Women of Modern Times wear mens' clothes" and those who were disgusted at the imputation had no means of defending themselves against it. This *Communitistic* reputation is the most formidable obstacle to peace and progress, that the world has to overcome. All the inhabitants of a village, or a nation, all the members of a party, a sect or a family, are involved by it, in the acts or words of every or any member, sane or insane; on the horrid principle of the old Jappanese law that condemned a whole family to death, when any member of it had offended. There is no escape from this monstrosity, till the public generally can be taught something about the great, preservative fact that we are INDIVIDUALS: and that no one should be made responsible for the act or word of another, without his or her known consent.

There must be FREEDOM TO DIFFER before there can be peace or progress; and this freedom can come only by *Placing Responsibility where it belongs,*

The world needs new experiences and it is suicidal to set ourselves against experiments, however absurd they may appear: and we can afford to tolerate them if we are not too closely mixed up with them. Some people can learn nothing from the experience of others; they must have the measles, the whooping cough and the small pox for themselves, before they can be secured against them. All we can demand of them is that they do not endanger the health of others.

A young woman of the village had the diet mania to such a degree that she was said to live almost wholly on beans without salt. — She tottered about a living skeleton for about a year, and then sank down and died: (if we can say there was enough of her left to die,)

Though her Brother, also had the diet theory dangerously, he had the candor to acknowledge, at her funeral, that he believed the poor girl had died in consequence of theoretical speculations about diet.

The next report was "*those people* there, are killing themselves with fanatical theories about their food.,"

Another trial. A man came there with three young women to live with as wives in the same house: and they started a paper to vindicate themselves, full of sickly, silly, maudlin sentimentality, that perfectly disgusted the surrounding neighborhood so that even the name of the place was something like an emetic. But, the settlers, faithful to the great sacred right of Freedom even to do silly things, and knowing that opportunity to get experience would work the best cure, they were suffered to go on entirely undisturbed, though the effects of their conduct were disturbing every other settler in the village.

I) - They seemed to be totally ignorant of the fact that no four people, nor even any two people can govern one house or drive one horse at the same time—that nature demands and will have an *Individual* deciding power in every sphere, whether that government is a person, an idea or anything else, it must be an *Individuality* or all will be confusion. Three months trial taught them this inevitable lesson; but the effects towards the place were much more enduring.

These are a few of the trials to which such enterprises are always exposed, and that keep people of culture and sensibility from taking any part in them unless they are impelled by motives that are irresistible.

It is impossible, and perhaps unnecessary to give an account of all the obstacles that beset the village: but I will give one more. There was a man [I suppose we must call him] came there—planted himself in our midst—publicly slandered and abused the most active friends of the movement, apparently with a view to

discourage them. He deliberately wrote the most unqualified falsehoods, and sent them to England where the subject was beginning to get respectful attention from men of influence. He actually made a particular point of saying and doing those very things that he afterwards caused to be published as a disgrace to the place, and which had the effect to disgust friends abroad and turn their eyes away from us; just as the enemies of Liberty did in the French Revolution: they mixed in with the crowd and urged on and committed such monstrous crimes, that the world recoiled in disgust and horror at the idea of revolutions and even of Liberty itself.

Another case. A man [a preacher] of some influence, came there to investigate and returned to Cincinnati and delivered a public discourse from the pulpit, which was afterwards published in the Cincinnati Gazette under the heading of "Bohemianism." Of twenty-six statements made, twenty-five were wholly or partly false and one was equivocal. The Citizens felt outraged—A letter was sent to him and he promised to rectify his stupid statements, but he never did.

With such infernal elements as these to contend with is it not a wonder that there is any village at all left? Yet, there is a very pretty one, and it is improving faster than any other in the neighborhood. Where many capitalists have lost all their investments in attempting to turn the soil to account, a few industrious individuals with nothing but their hands and their good sense have made themselves homes and business. Where there was not even a cow path at the beginning, there is now an avenue straight as a line, a hundred feet wide nearly a mile long, and other avenues and streets crossing each other at right-angles. There is a Rail Road station and a post office there, and an excellent road six miles long, running out into the country in one direction and extending to the South

Bay in the other, and running right through the town. The name of the place is changed and the annoyance from that source is at an end.

One of the most common remarks of the citizens was, that the village was "the greatest school they ever knew or heard of.

But, it is not only what they have *got*, but what they have *not got* that constitute the gains of the residents. They have no quarrels about what is called "religion" No demand for jails,—No grog shops, No houses of prostitution. No fighting about politics,—No man there has dashed his wife's brains out with an axe, nor cut her throat, nor murdered her in any other way. No wife there has poisoned her husband.—No starving Child has been torn from its home there, and sent to prison for "unlawfully" taking "a penny's worth of potatoes". No poor, suffering Girl nor Woman has been persecuted to death there, for that misfortune which is, of itself, too grievous to borne.—No man or Woman has murdered another from rivalry, jealousy, or any other cause.

The Gardens and Strawberry beds are mostly without fences, yet no one (*belonging to the village*) is seen in them without the owners's consent. Few, if any doors are locked at night, and the fear of robbers and *fire* probably disturbs no one's sleep.

"We have heard", says an enquirer, "that the movement was a failure, and that the principles were abandoned by all the inhabitants." (*Second speaker*) Yes, so have I heard the same:—I heard one of the most devoted friends of the movement propose to make a public announcement to that effect, to protect themselves against the annoyances of too much public notoriety. He was not afraid that the laws of nature would fail, whatever might be said of them.

Individuality is the great prevailing fact in all persons and things: this never fails:— any denial of this, only

illustrates it. *Self-Sovereignty* is a form of expressing our natural promptings to have our own way. This, also, is illustrated by all that is said, for or against it: it is a universal propensity—a Natural, Primitive, Divine law.—The *Cost* principle is intended to express the idea that it is the *Sacrifices* or trouble incurred in the performance of a piece of service that should measure its price: this is derived from our instinctive aversion to that which is painful;—another natural law. *Adopting supplies to our demands or wants* is what we all aim at in every move we make: whether we succeed or not; no one ever “abandons” the desire to have what he wants. This is a natural law that there is no escape from, and that never “fails”. The *Equitable Money* is the only human contrivance in the five Elementary Principles of the movement: the four others, are not the work of man, but are natural phenomena, every where, and at all times around and within us, whether recognised or not; like the process of breathing, like the digestion of food or like the circulation of the blood, they are constantly acting, whether we will or no, either with or against our surroundings; and to talk of “abandoning them, is like an attempt to run away from one’s legs: it is an effort to do as they want to, and which brings their right of *Self-sovereignty* into more active operation.

No body talks of the principles of Arithmetic having failed: if results disappoint the operator, he attributes it to some mistake of his own; because he knows that Arithmetical laws never fail. The blunder of our critic is in not knowing that our enterprise is not based on human inventions, but on Natural Laws, that are as old as the creation; and yet so new to most people’s comprehension that the whole subject appears to them at first, like a dream.

1st Speaker.) Yes, the subject is so far out of the common currents of thought, the study of it is like

the commencement of a new education.

Do the people in these villages use the "Equitable money" now?

2d.) In the first stages, when they were building their houses, they used it extensively, because they needed each others' Labor: but they cannot use it any farther than they can supply each others' wants. Twenty families cannot do much in this way, till they commence domestic manufactures: but being obliged to draw most of their supplies of food, clothing and fuel from abroad they must use the common money: and here is a reply to a very common remark, that "if every body was free to issue notes for their labor, there would be an inundation of them." Exactly the opposite is the fact. We found that people generally preferred to use the notes of others rather than to issue their own: and instead of there being a flood of notes afloat, they disappear in proportion as the necessity for them ceases.

1st.) You have intimated that the odious doctrine of "Free Love" was fastened upon the village in order to set the public against the movement. Your assertion of the right of "self-sovereignty" certainly gives free scope for Free Love, or any ism or crotchet, however ridiculous or dangerous.

2d.) Yes, certainly it gives perfect freedom for anyone to do any thing that he can do *at his own cost*.

Every one is now free to wear a crown of thorns upon his head all the time, but no one does it. Whoever tries what is vulgarly called "Free Love", (if I understand what the words mean,) will find it more troublesome than a crown of thorns: and there is not much danger of its becoming contagious where the results of experiments are made known; but forbid it and keep people ignorant of the *effects* of it, and there is danger of trouble inexpressible. Among about thirty persons in and near New York. who tried the experiment, two men shot themselves, one hung himself, one died in the

insane asylum, and another told me that he would sooner commit suicide than to live as he had, (in that way) the last nine years; and although decidedly against the common marriage system, he went back under it, as the least of present evils.

In what I have said, I have not mentioned the worst effects of Promiscuity. These are best made known by a visit to Dr. Jourdain's Gallery of Anatomical specimens at number 337 Washington St. Boston.

1st.) Have you come to any definite conclusions on this important subject?

2d.) For thirty three years spent in the midst of controversies and experiments on the subject, I remained in doubt as to what form that relationship would assume in the reign of *Equitable Freedom*; but about thirteen years ago, with the help of an English publication I did come to conclusions that have, ever since, remained undisturbed. One of these conclusions was, that this great subject is involved in the labor question; that justice to all labor of men, women and children, will settle it, as probably nothing else can: and without something like justice to labor, there is no escape from a return to barbarism.

In studying *Individuality* as the great principle of order, and of security against confusion, you will see that it sanctions the most essential features of the common Marriage systems, which are, *one man to one woman* for a definite, specified length of time, understood and agreed on. In some countries the time agreed on is a year or two, renewable by consent of both parties.

1st.) Have you come to any conclusions as to the expediency of forming these villages?

2d.) Yes, I think it will be necessary to form them at any Costs. If our efforts do not secure homes to the homeless, we work to no purpose: and these homes cannot be had in the cities now built. But the hardships that pioneers encounter can be borne only by those

of the hardiest constitutions. These hardships are incident to new lands and new principles, and to those who cannot bear them, I would recommend introducing the new "Elements" into villages already partly formed, wherever land can be had on the proposed terms, and not far from where the movers have been accustomed to live—making no public proclamations; but letting the practical operations commend the principles to surrounding minds, by natural degrees: so that fruits shall come by *growth*—not by any attempt at *formation*.

1st.) You speak of getting land on the *proposed terms*. I don't know as I quite understand your idea.

- 18) 2d.) It is, to get the holders of land to bind themselves by legal contract to sell certain specified lots at certain specified prices for a certain term of years.

In laying out our first village, the term was three years; but this was not long enough. In our second, (Modern Times,) we had five years; but considering the obstacles, this was not long enough—at the expiration of this term, speculation grasps at the unsold lots, and then it is no longer worth while to do any thing for further growth. While the principles are so little known, I would suggest ten years, in which to fill up a settlement of, say, a thousand acres.

THE PRINCIPLE OF EQUIVALENTS.

This principle is some what elaborated in True Civilization, Part 1, page 40, but perhaps a few words here may be of service.

- 1) The words Cost, Value, Worth and Price are generally used indiscriminately, making infinite confusion. The word *value* is used all through these works to signify the benefit or satisfaction derived by the receiver, from the thing received: as for instance, a barrel of flour which saves a family from starvation, is of great *value* to the family, but it may not be of much value to those who already have an abundance. The *Worth* of a

thing, the same as the value of it. *Price* is the thing paid for what we receive. The word *Cost*, like every other word "changes its meaning as often as it refers to different things." We say, "that house cost five thousand dollars." The word cost referring only to the *money* paid for the house: but speaking of the *cost* of a war, the money expended is but a very small item of its *costs*. The pains and sufferings endured by the rupture of families, the abandonment of useful industries, the enslavement of men under military discipline, the pains of the wounded and dying, the destruction of homes, the anguish of widows, the destitution of orphans, and the lasting enmities between the contending parties are some of the *Costs* of a war, as the word is here used when speaking of the *Cost* principle: it is intended to represent whatever is painful or repugnant. A dollar may *Cost* a woman four or five day's disagreeable work, while a speculator may gain a thousand dollars in an hour of mere gambling amusement, which is rather a pleasure to him than otherwise,—there is no *cost* to him in this case. This word *cost* is selected to express what is disagreeable in our intercourse, because it is short and convenient and not altogether new in its applications. The *Costs* of Labor, then, or any service performed, consist of the SACRIFICES we may make in its performance.

To produce the desired adjustment or Equilibrium, the most disagreeable labors should be paid the highest, so that there would be no preference for one pursuit, rather than another, on account of its price.

A direct exchange of LABOR FOR LABOR between the laboring or useful classes, measured by the time necessarily employed and according to the *Disagreeableness* (*Costs*) of the services performed, would convert time into capital; and all would have an abundance of it. *Money* would represent Labor or its products as bank notes *used* to represent metals: and instead of being the

blind, stupid, unintellectual *accident* that it now is, the holder of Labor Notes would know how much food, clothing, fuel or other supplies he could get for them from day to day and from year to year. Estimates of the labor in different products once obtained by investigation, might remain unchanged for many years unless new and better modes of production should reduce their costs and consequently their prices. Consequently, all ruinous fluctuations in prices would be at an end; and all speculations upon them would be knocked in the head; and "profits in trade" being abolished, ruinous competition and the principal cause of modern wars would cease to be.

The burthen of necessary labor being reduced to one, two or three hours a day, all anxiety about future sustenance would be dispelled—with this *security of condition*, the motive for large accumulations would die away, and the degrading scramble for "money making" would come to an end.

The hardest worker would be the richest; and, in the common, vulgar estimation, would be the most "*respectable*": then there will be as great a rush into the useful pursuits, as there has been to shun them, and to force them upon the weak and defenceless. We now see the origin of all forms of slavery, and the legitimate remedy for them.

It is folly to expect that people will prefer starved, ragged, insulted labor, however useful it may be, rather than an easy situation with a sufficient income and the respect of their fellow men; nor is it surprising that the ranks of the respected professions are crowded till they are forced to live by fraud, that we are overrun with speculators, thieves, defaulters, rapacious officials and other vagabonds, or that the bible is tortured into the defence of slavery and poverty by those who are revelling in idleness and luxury; or, that when the opportunities for speculations and office holding open-

ed by one war are all filled, the next step is to get up another war. This pandemonium miscalled "society" will continue as long as men are tempted to live by profitable crimes, rather than starve in useful pursuits.

All will be workers or some will live upon benevolence. The whole of the burthens being thus distributed, the share of each will be so light and so "fashionable", people will prefer to do that little, rather than take the trouble of encroaching upon their neighbors: then the great excuse for governments will not exist, and their very *costly*, if not very *valuable* services can be dispensed with.

Labor for labor is not labor for land, nor for any of the metals found in it, nor for wood or coal, or for any other of nature's spontaneous products, except so far as labor has been bestowed upon them; but it opens the prospect of homes and comforts to those who have been deprived of them by the want of a principle for the regulation of prices.

In short, a direct, Equitable Exchange of labor between the useful classes, just in proportion as it progresses, will cheapen common money and finally render it worthless, and invest labor with the exclusive issue of the circulating medium, and all the power and respectability that material wealth can confer: and all that constitutes successful society will be within its reach. None need be excluded—those who have no useful business can learn one when opportunities are open, and this principle opens the opportunities.)71

The greatest of all considerations in this connection is, that by making the cost of labor the *limit* of price, every one becomes interested in *Co-operating* to reduce the cost, and consequently, the price of every thing to every body; thus all will be employed in lightening each other's burthens through self-interest which is now so destructive. Thus does this simple but sublime justice outstrip the sagacity of legislators, and solve

for humanity the greatest of all human problems: turning every one's hand to work **FOR**, instead of against every one!

Harmonizing our material interests will harmonize the feelings and action of individuals and nations, and the reign of permanent peace, plenty and successful society will have found their root in simple scientific
JUSTICE TO LABOR!

- 25) It is this harmonization of interests that has been the great aim of the profoundest statesmen, and it is the central idea of "Communism" and all other forms of co-operation; but it has been mistakingly sought in "*Combining*" ("*Uniting*") those interests; while the harmony desired is found only in the *opposite* direction, in *more Individuality!* Where interests are combined they must be managed jointly or by one person. Joint management of such great and complicated interests is as impossible as the conducting of a car by all the passengers; it can produce only infinite anarchy; and the ruling of one person is a despotism, and all the ruled are more or less slaves. This is confirmed by all history and has been illustrated by more than a hundred experiments in communism and Fourierism within this generation in Europe and in this country, and by grave events now before our eyes. If the planets were all "united" or bound together by artificial means, it would result in collision, destruction and death, corresponding to what have always been seen in all organizations of men, from that of the smallest partnership to that of a nation, just in proportion to the number and magnitude of the interests at stake, and the mental diversities of the persons involved. War has been waged against this diversity from first to last, for thousands of years, and every means to enforce conformity have been exhausted; and now there is more personal Individuality than ever, and it increases just in proportion to the Freedom and activity of thought, and it is more clearly seen than

ever that it is the very germ of Freedom, of all improvement and of all order and peace among men—that this is the stone so long “rejected by the builders that is to become the head of the corner”—that it is the very “key to the age”; and that to persecute it is to make war upon nature’s inevitable production and unconquerable law: but personal individuality being adverse to organizations, this explains why they proceed in anarchy, and gradually come to an end.

What we need is Co-operation, or *coincident* action *without* “uniting” or “entangling” our property or our responsibilities. The “Principle of Equivalents” enables us to attain this unspeakably important end. It lifts us out of the chaos of political systems, into a clear, bright atmosphere in which we can discern a direct road to true order and repose.

In 1855, Adin Ballou of Hopedale, Mass., put forth a criticism of the Cost principle in the “Tribune”: of Jan. 30th, and a friend desired me to reply to it—the following is the reply.

“I will reply for the sake of the principle itself, but I decline any controversy with a man who is satisfied with the word “reasonable” as a standard of measurement in a disputed subject, as I would object to purchasing cloth of a merchant who used a gum elastic yard stick.

There are other indications in his article that he is not one with whom I would hold a controversy on an important subject; for instance, he says, speaking of his system, “My system ascribes supremacy to the Christian religion over all philosophy. In mine, religion evolves and patronises philosophy”—“I make the genuine christianity of the New Testament in its essential principles absolutely divine, absolutely authoritative” &c. Now all this amounts to nothing more nor less than Mr. Adin Ballou’s christianity, Mr. Ballou’s relig-

ion, Mr. Ballou's patronage of philosophy, Mr. Ballou's idea of divinity; and Mr. Adin Ballou's authority which he attempts to raise above every body else, and every fact in nature. It is most essentially *Jesuitism*; and if he does not know it, he is not sufficiently educated to conduct a controversy of this nature. If Mr. Ballou is really aware of this, and deliberately attempts this impudent undertaking of "making" a Christianity to suit himself, instead of being content with what it is, I would as soon undertake to shape sand stone with a razor, as to meet him with a display of the rights of man—there are more appropriate tools (or weapons) which will come into play when needed.

Those who are interested in this "Cost principle" will find in "Equitable Commerce" in the chapter on "*the proper, legitimate and just reward of labor*", nearly all that I have thought it necessary to say upon it by way of explanation; yet still, there are some complicated cases, like those brought up by Mr. Ballou, that seem to involve difficulties, which, to some minds, may require varied illustrations; and on this account, I cheerfully respond to your request.

A) Now, before we begin to examine any measures proposed, let us determine *what we wish to accomplish*, or we shall never know whether we are working *for* or *against* our objects.

If we wish to withdraw from among us the elements of discord, suffering and destruction and to establish peace, plenty and security of person and property, and to give to all labor its just reward, then, we have our work fairly before us; and whatever tends to either of these ends is *right*, and whatever makes against them is *wrong* for these purposes.

Whether or not these are Mr. Ballou's objects, they are mine, and I shall work for nothing less; and with them steadily in view will proceed to the reply, as you requested.

Mr. B. admits that the principle holds good in the great majority of cases, but says that it is subject to exceptions—I think it is a principle, or a fact in nature—like that of gravitation which has *no* exceptions. If any one case is shown to me where the principle does not hold good, I shall consider it equivalent to having found a case wherein some principle of arithmetic had failed and I should then consider it *no* principle, and should cease to rely upon it.

Mr. Ballou begins and ends, by saying that it, (the “cost principle”) is too ultra, unqualified, and exclusive—Did he ever think of bringing the same objection against arithmetic or geometry? Why not? Their principles are as ultra, and uncompromising, and as exclusive of all errors and exceptions as the “cost principle” is—his objections would hold equally good against any absolute, scientific truth in the world.

In his “first case”, he asks if one of the “Individual sovereigns” purchase a lot and should discover a mine of silver ore or a coal bed, a valuable stone quarry, an excellent spring of water, sufficient to supply the whole village, or a delicious kind of wild fruit, upon his premises “have all his neighbor sovereigns a right to it gratis?” I reply, they certainly have that right after paying all costs to the holder of this primitive wealth.

There is an apparent difficulty here, but it is only a superficial one—before attempting to solve it I will remark that it requires materials, industry knowledge and taste to prepare a delicious meal of necessary food: but that any one who is so disposed can spoil it in a moment by throwing into it, a handful of sand. A great misfortune of mankind has been that the public commentators on Liberty or popular sovereignty have apparently aimed to prevent rather than to assist in a solution of this difficult, delicate and most momentous problem.

I feel now, that, perhaps for the thousandth time, I

am about to pick out the sand from a common every day but very indispensable dish.

- 1) Well, the difficulty lies in too close mixture of interests. Mr. Number one has got the interests of other people on his premises, within his fences and combined with his private interests, so that he cannot exercise his "sovereignty" over what is really his own without controlling the interests that equally belong to other people and violating their "sovereignty." Now, under these circumstances, the sovereignty or absolute right of both parties is impracticable. Now, as this has been brought about by false beginnings, false teachings, vicious examples, legislation for a class or a Nation instead of for universal peace and good, and absolutely against the very interests of No. 1 himself, I look upon him as a victim in common with others; I therefore, would not approach him, as Mr. Ballou approaches others, with "authoritative" demands which would naturally arouse his instinct of self preservation to blind resistance; which works *insecurity* to both parties; but first of all by proclaiming a most sacred regard to his entire "sovereignty" over his own; he may then perhaps be approached by a friendly counsellor for the purpose of considering what is really his own and how the rights of both parties may be exercised harmoniously.

Let us illustrate by a familiar case. The wind takes my handkerchief over into Number 1's garden. He has the right of absolute sovereignty over his garden, and I, the same right over my handkerchief. The mischief has been caused by that, over which neither of us have any control—I do not, therefore, approach him with imperious or "authoritative" demands for my handkerchief—If I did, his instinctive sovereignty would repel me—I cannot enter his garden against his will without violating his sovereignty nor can he retain my handkerchief without violating mine—Yet, I

shall get my handkerchief, and why? Because the rights of the case are self evident and are admitted and acted on by both parties at once. I should expect the same results with regard to other rights when they are *defined* and understood. But this must be the work of time, patience and opportunities. I do not believe that any abstract definitions can settle these great questions of human rights, unless they are so closely accompanied with practical illustration as to prevent misconception and misrepresentation. Mr. Ballou has several times publicly used the words "Individual Sovereignty" apparently only to sneer at them, without the least appreciation of the vast significance of the idea as a harmonious regulator of human affairs. Nevertheless he is acting a useful part in getting the idea before the public. He seems to resemble the mail carrier, who stops to amuse himself on his way, all unconscious that the mail bag contains a ratification of peace to a beleaguered, distressed and distracted nation.

I know that this "sovereignty of every Individual" (S) goes directly against all *authority* of every description; and against every organization in the world, from that of a nation to that of Mr. Ballou's "Christian socialism" and every other ism; but it is precisely that right which Mr. Ballou and all other dictators exercise licentiously when they speak "authoritatively" to their fellow creatures, in affairs for which they are not responsible.

Mr. Ballou says that a reasonable medium between Cost and Value should be the price and he speaks "authoritatively." I resist that authority—this is discordant and therefore wrong for the purposes in view—I wish to "*withdraw*", not to *increase* the elements of discord—what is wrong here? Why it is Mr. Ballou exercising his *sovereignty* and denying mine!—the sovereignty of every one constantly respected would be harmonic.

Now let us examine Mr. Ballou's standard of Equi-

table prices. He says it is a "reasonable medium between Cost and Value".

Who is to determine what constitutes a *reasonable* medium? Why, Mr. Ballou of course, because if any one differed from him it would not be "*reasonable*"—well, of course there would be a liability to as many estimates of what was reasonable, as there were persons.

Who is to decide? Should the majority decide? On what principle—or, should they decide without any principle but that of being the strongest party? Where are we now? Why, just where we started, having travelled round the circle we have arrived at the point of departure. Well, it is Mr. Ballou's move,—it was *he* not *I*, that proposed a *reasonable* medium for a measurer. Now, in this dilemma I shall exercise my right of "*Individuality*", shall bow in reverence to the same right in others and proceed to consider where any estimates of "*a reasonable medium between cost and value*" would lead.

- 6) I will suppose that the owner of the lot mentioned by Mr. B. asked each family in the village, five dollars a year for a supply of water from his *valuable* spring; would *that* be a *reasonable* medium price? Well, there are two hundred families in the village—This would amount to a thousand dollars per year which would be demanded by the owner of the spring; not (as Mr. B. admits) for any service or any labor or exertion of any kind performed for others; but, for the *value* of the water to them although he had no agency whatever in giving it that value! Now, with this thousand dollars he could obtain, every year, a thousand days of the hardest, and most disagreeable labor from the most useful and therefore *most "valuable"* citizens; or he could keep three such men constantly at work for him, at the most *valuable* kind of services, *the whole time*: These men would give him labor and *value* too, and he gives them only *value* in return and gets their labor for

nothing! I thank Mr. Ballou for giving me this text— I have wanted opportunities of exposing the subtle trick or blunder by which the suffering working classes are cheated out of their valuable labor by having it offset by VALUE ALONE *without labor*.—Some persons who may not heretofore have detected the germ of “*the original sin*” in former presentations of it, may possibly see it in this.

But perhaps I did not interpret the word “*reasonable*” reasonably— I will try again— I will say that the owner of this valuable spring demands only two dollars a year for each family— If this is *unreasonable*, the principle itself may as well be abandoned. This two dollars a year would amount in twenty five years or an ordinary working life time (from the two hundred families,) to ten thousand dollars, or about ten thousand days labor from the hardest working and most useful and therefore most *valuable* men, or to about ONE HUNDRED THOUSAND DAYS, or the whole working life time of about fourteen of the hardest working and most useful and *valuable* Women and Children! For no labor of his own! No trouble or care, no responsibility, no privation of his own comforts, nor any other item of “*Cost*” to him, but for— what? Why, for the *value* of a product of nature to which every one is equally entitled! If this is equal justice, what is slavery? Why not charge his next neighbor for the use of the delicious summer breezes that pass over his lot before the other can breathe or enjoy them? Or for water that runs over his premises before his neighbor gets it? They are just as necessary to existence or as “*valuable*” as the other water— There is only one answer— *he has not the power*.

The equity, then, which Mr. Ballou “*venerates*” is based on the *power* that some may obtain to get the labor of others for that which they never made, and to which they never imparted even the least value.

If this is Equity, what is it, that constitutes iniquity? I admit at once his right of absolute sovereignty for himself and therefore, his right to "venerate" even the idol juggernaut; but the contemplation of that and his equity produce very different feelings in me, and in some others. A gentleman (a real gentleman) once said to me "Well, I have been examining the "Cost principle" and I am astonished to see what an iniquitous life I have been living for years without knowing it! I have been living on twenty, thirty, and forty per cent interest on money but never before saw wherein it was wrong."

I think it necessary to be very careful in using the word *right* in an absolute or imperative sense, as Mr. Ballou uses it and his "authority" &c.—He asks if "all the neighbor sovereigns have a right" to some of this natural wealth. I answer, as in the case of the handkerchief—I have a sovereign right to it, and No. 1 has a right to sovereignty over his property—If he objects to my getting my property, I cannot get it without violating his sovereignty—The two sovereignties are impracticable in this connection, unless some principle or idea can be hit upon to which both can consent without violence to the interests or feelings of either. The instance of the gentleman spoken of, is an illustration that we may need nothing more than an infusion of true ideas to ensure the final triumph of right, and that no violation of any one's sovereignty may be necessary.

In Mr. Ballou's 4th case, apparently conscious that his *reasonable* standard was failing him, he appeals to our sympathies in favor of a widow who is left with seven children dependent on the sale of a waterfall to a capitalist; and asks Mr. Warren if five dollars per acre, (the cost) should be the limit of price? Mr. Warren recognises the right of "sovereignty" in the Widow to decide upon what principle she will act, or how far she can afford to act, under any circumstances, upon

any principle: but he also adds, that were "cost" made the limit of prices all around her and her children, there would be no persons distinguished as capitalists to purchase the waterfall—that widows and orphans and all others being equitably compensated for their labor, and not being obliged to give it to speculators, tricksters, or sharpers for wood, coal, spring water,^(*) land, minerals, spontaneous fruits and other natural wealth, then, they would be under no necessity of depending on a mere chance of plundering somebody in the sale of a water power which they have never made, and to which they never imparted the least value.

That if she and her children were to receive all they required of the products of the water power at "cost", and perhaps be furnished with employment, which, when compared with money wages, would equal about from three to five dollars a day each, and this *secure* and steady, there would probably be no speculation or chance of plunder that could for one moment tempt her knowingly to violate the "Cost principle, or the rights of other people, because every such violation tends to produce that very insecurity, strife and poverty in which we are now involved, and which has been brought about and is still sustained by the very identical theory advocated by Mr. Ballou.

Mr. B. need not draw upon our benevolence—"Equity" goes infinitely beyond any thing that such benevolence ever contemplated—Besides, the appeal is dangerous to his own position! Perhaps he never thought that some of these fourteen Women and children, enslaved by the "reasonable" price of natural spring water might be Widows and Orphans too, dependent on ten cents a day for existence, and that they might require the natural advantages of the water power as much as the Widow and Orphans who owned it.

I have already admitted (Equitable Commerce, page 46) that if one purchase a lot of land or any thing else

C) for *his own use* and another person wants it, the owner may Equitably consider what his labor upon it has cost him, and even what would compensate him for the sacrifice he made, or the *cost* to him in parting with it; but this does not carry us beyond the limits of cost as the price: but the case is entirely changed when he has purchased the lot on purpose to part with it, which involves only the labor of body or mind in the purchase and sale.

Another subtle distinction may be useful sometimes, as when one kills a hog for sale—the head and the feet are not sufficiently valuable to induce any one to purchase them at the same prices as the other parts—They may be sold for less, and the other parts for more, all together making up the “cost” of the whole, without going beyond “cost” as the limit of ultimate price, or beyond Equity: because, labor obtains its just reward, and no more; and it being acceptable to the purchasers with full knowledge of their rights, there is no element of discord in the transaction, and all is right in view of the purposes to be attained.

— There is a radical defect in all Mr. Ballou’s instances—He assumes that the cost principle is to be applied to these instances only, all other cases remaining as they are now. Forgetting that it is a principle proposed as a foundation of a new structure of society—If it were in operation all around his instances, his difficulties even there, would not exist. Now read over all of them with this idea in view, and see what a different light it will cast upon them—If he treats it as a principle, he should apply it as a principle. But he takes cases where it is not applied to show how it will work!

In his 2nd case, he says “there are persons remarkably endowed in one or two respects, and yet deficient in ordinary capabilities for producing the necessities of life. They can earn little at physical labor

little at the common intellectual industries. They have natural wealth in rare gifts, and that almost without cost, without effort. It is a pleasure to deal it out to others. Now, have others a right to this natural wealth of genius, talent, gift, skill at *cost*? Will they claim it gratis, or measure it by ounces of corn as having cost next to nothing? If so a person may crawl through a life of pauperism, or subsist on alms, while actually enriching thousands and conferring happiness on millions. Clearly this would be unjust."

Now according to this reasoning, why should not a man with a remarkably handsome countenance draw on the laboring classes for all he wants and pass through life without assuming any of its burthens and cares? We all like to contemplate the beautiful—He might confer pleasure on thousands but then perhaps some of these thousands may have handsome countenances, skill, talents, gifts, &c. These would certainly balance his account and *then* what would he do for bread and butter? But the words, skill, talents, gifts, are more embarrassing, more of hindrances in the way of adjustment than the handsome countenance—*that* is something tangible to each individual in his own way but these words have not this tangibility. How shall we know who has "skill?" We can agree and proceed to business between each other upon the proposition that I ask a hundred dollars for a horse, but suppose I say I want a "reasonable" price. If I do not state something more *definite* we cannot proceed. Suppose I give you a note for *considerable* money, when could we ever settle it? When two or more persons are required to act together there must be some common ground of understanding between them which they can see alike—DEFINITENESS is indispensable. If skill is to be taken into the account of price, we should be able to measure it *definitely*—that skill which is the result of labor or cultivation we *can* measure, by its "*cost*"

but *natural* skill, what is it? Where is it? Who has got it? And how much of it?

These are great puzzles but they must be settled before we can proceed to business on Mr. Ballou's Basis. They never have been settled yet—It has always been a bone of contention,—a stumbling block in the way of all adjustment of the intercourse of men. Why not make a demand for a “reasonable” price at once, as well as to set a “reasonable” price upon “skill”? *Then*, where are we? Why just where we have been, while the adjustment of pecuniary claims or prices is the subject in hand. and is the first thing to settle in human progress.—The “skill” does not seem to rest with those who have had the direction of this very subject thus far if we are to judge a tree by its fruits. Well, where is the skill? Suppose I set up a claim for it and you dissent—how can we settle it? This was once put to flight in a Phalanx accompanied with a simultaneous laugh by a wag putting in a claim for “*a skill and a half*”! The demand for a *half* showed the necessity of determining the amount of a *whole* “skill”! Skill never survived this stroke—this demand for *definiteness* killed it dead.

There certainly is such a thing as natural skill, but being natural, the possessors of it seem not to be conscious of it. Like the handsome countenance the possessor seems to have no knowledge of his gifts till he gets the information from the looking glass or something external to himself. Now on this ground I should be disposed to *deny it to those who set up claims to it!*

38) Now, in regard to the “*rarity*” of these “gifts” who knows about this? The rarity of *opportunities* for development, no one will dispute—but whose fault is *it*, if it is not the fault of those who have had the theorising and management of these things? Who dares to assert definitely that the “many flowers that are now born to blush unseen” are not the common lot of our

common humanity? I deny the rarity of these gifts and bring any child at random to substantiate my position. What child does not love the beautiful of any thing? Music and pictures in particular,—and what is more natural or common with them than attempting to produce them? And what is it, but Mr. Ballou's idea of the *rarity* of such talents that represses their little aspirations, and discourages effort, with this notion that it is not for such as *they*, but only a few "*rare*" and favored ones to succeed?

Miss Lind is a particular instance. It was only an accident that led another person to notice the valuable capacity that she, all unconsciously to herself, inherited.

The best specimens of eloquence I ever listened to were, one from a washer woman (over her wash tub) who could neither read nor write, and the other from a slave in Washington giving evidence before a court. Who can measure the harm that may be unconsciously done by asserting and keeping up the idea of the *rarity of natural gifts!*

Besides depressing and discouraging the timid and modest, it inflates the acknowledged possessors of them with such silly egotism that it spoils them. It gives them a notion that they have claims on the rest of mankind above Equity—leads them to set an estimate upon themselves, that in so far as it is false, is evanescent and disappointing to themselves, and if entrusted with power, may be more or less disastrous to others.

A pointed illustration is found in what has been called the master speech of the very "talented", "skillful", "gifted" Daniel Webster. That speech contained, among other monstrosities, the following—"My country, my whole country and nothing but my country"—had a band of robbers established as their motto "Our band, our whole band and nothing but our band", it would have excited only the horror and indignation of the community! but coming from one who had all

the aid that a powerful and well paid press could give him in lauding his wonderful "skill" "talents," or "gifts" and who thereby became placed, by a *psychologised* public in the lead of the National Legislation, who can measure the mischief resulting!

I dwell on this subject of "Talents" "Skill" "Gifts" &c. for no subtle mysticism has been more fatal to humanity. Once admitted beyond the bounds of the *definite* or demonstrated and it becomes the axe handle by which the whole forest, tree by tree is made to fall.

No, let us demand a definite estimate and measurement of all the skill we pay for, and let us be careful to pay no more of our valuable labor than we receive in return. We know now, where we are, and we will never again be drawn into the dark and bewildering regions of the indefinite.

One thing has passed into a proverb that "real merit is generally modest." Is it strange that men of experience and observation, having ascertained how little is known and how simple that little is, either in Politics, Religions, Medicine &c. should retire and decline the noisy chase after fire-flies and leave the swamp to be over run by the contending hosts of "skillful physicians" of no experience or observation—by "eminent lawyers" who know nothing or care nothing for the rights of man, for the protection of which, laws are professedly made—swarms of *talented, skillful, gifted* men, who consume or blight every green and living thing; in professing to teach the mysteries of the future state, converting the World into a hell by their ferocious quarrels about the road to heaven! Hordes of "Eminent talented statesmen" and politicians who bring only ruin to states and Nations!

To be continued.

**POINTS SUGGESTED FOR CONSIDERATION IN
LAYING OUT TOWNS.**

1, While securing to every settler all the land that can be necessary to him or her (when labor is properly paid) to positively cut off the power to monopolize the soil.

2, Positive security against desolating fires.

3, Security against the spread of contagious diseases.

4, To secure as far as possible, to every one, the choice, at all times, of their own immediate surroundings and companionship or neighbors.

5, To give every one, as nearly as possible, Equal advantages of Locality, in regard to public resorts and places of business.

6, The distances from dwellings, to places of business to be short as practicable while preserving sufficient room to avoid mutual disturbance.

7, To give equal facilities for the use of the roads.

8, To be able to begin in a small way, yet complete in itself, so that growth will be only a repetition of what has already been done, and given satisfaction; and which can be continuously extended outwards; so that enlarging will not compel emigrations to remote regions, deprived of all the conveniences that habit has rendered necessary—perhaps to die of new peculiarities of climate, or hard work without help.

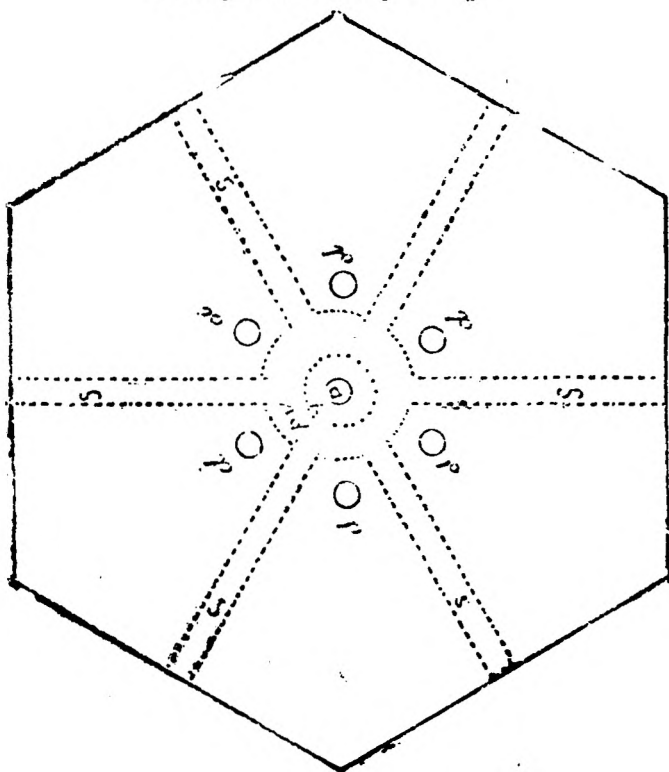
9, The world needs free play for experiments in life. Almost every thinker has some favorite ideas to try, but only one can be tried at one time by any body of people, and there is but little chance of getting the consent of all to any thing new or untried. If a new project can find a half a dozen advocates, it is unusually fortunate: If a hundred experiments were going on at once, there might be fifty times the progress that there would be with only one. To attain this very desirable end, it should be practicable for the few advocates of

any new project to try it without involving any others in risks, expenses, or responsibilities or disturbances of any kind, and yet all might benefit by the results of such experiments, either positively, or negatively as warnings.

It is believed that the following plan (furnished by *J. Madison Allen*, of Ancora, N. J.) would enable us to attain all these ends, and some other advantages.

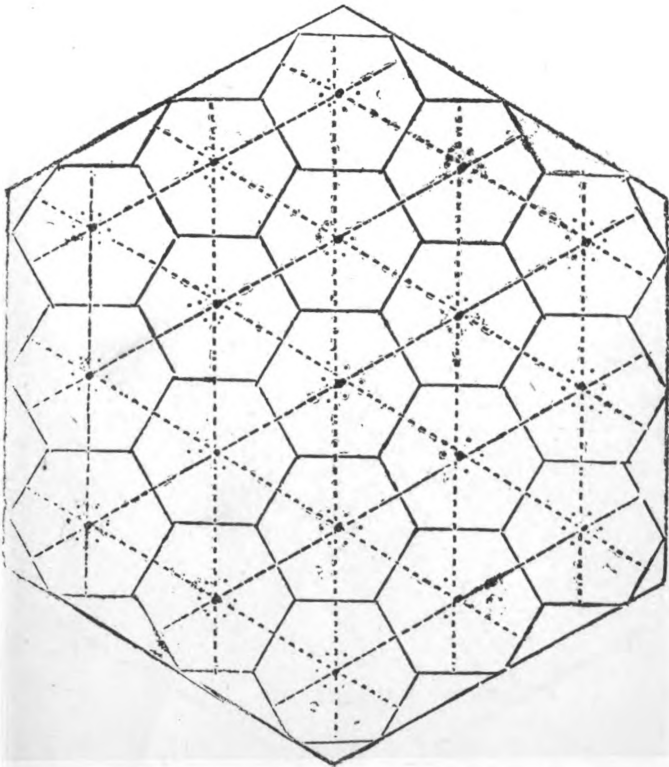
Fig. 1.

Plan of One Section of a City,



- P*, Building for Public purposes.
Y, Yard around public building.
Pv, Pavilion, or circular street passing round the public building and in front of each dwelling.
d, Private Dwellings.
S, Streets, separating the family sections.

PLAN OF A WHOLE CITY.



Family sections, from three to five words