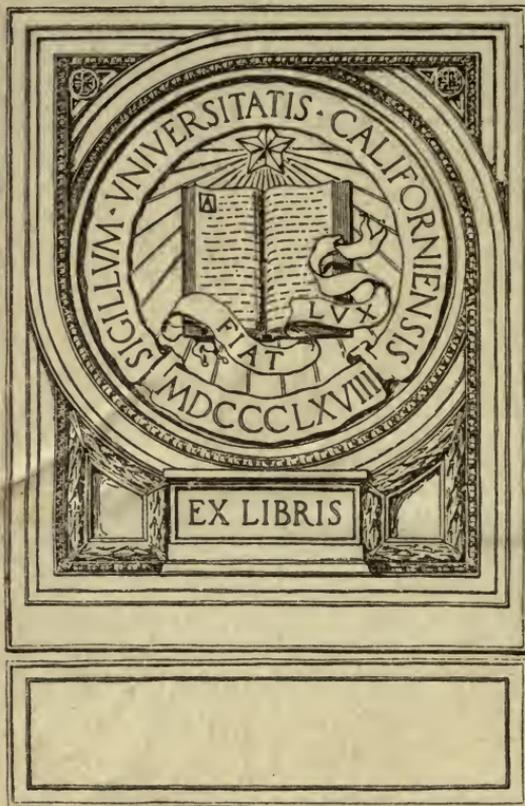


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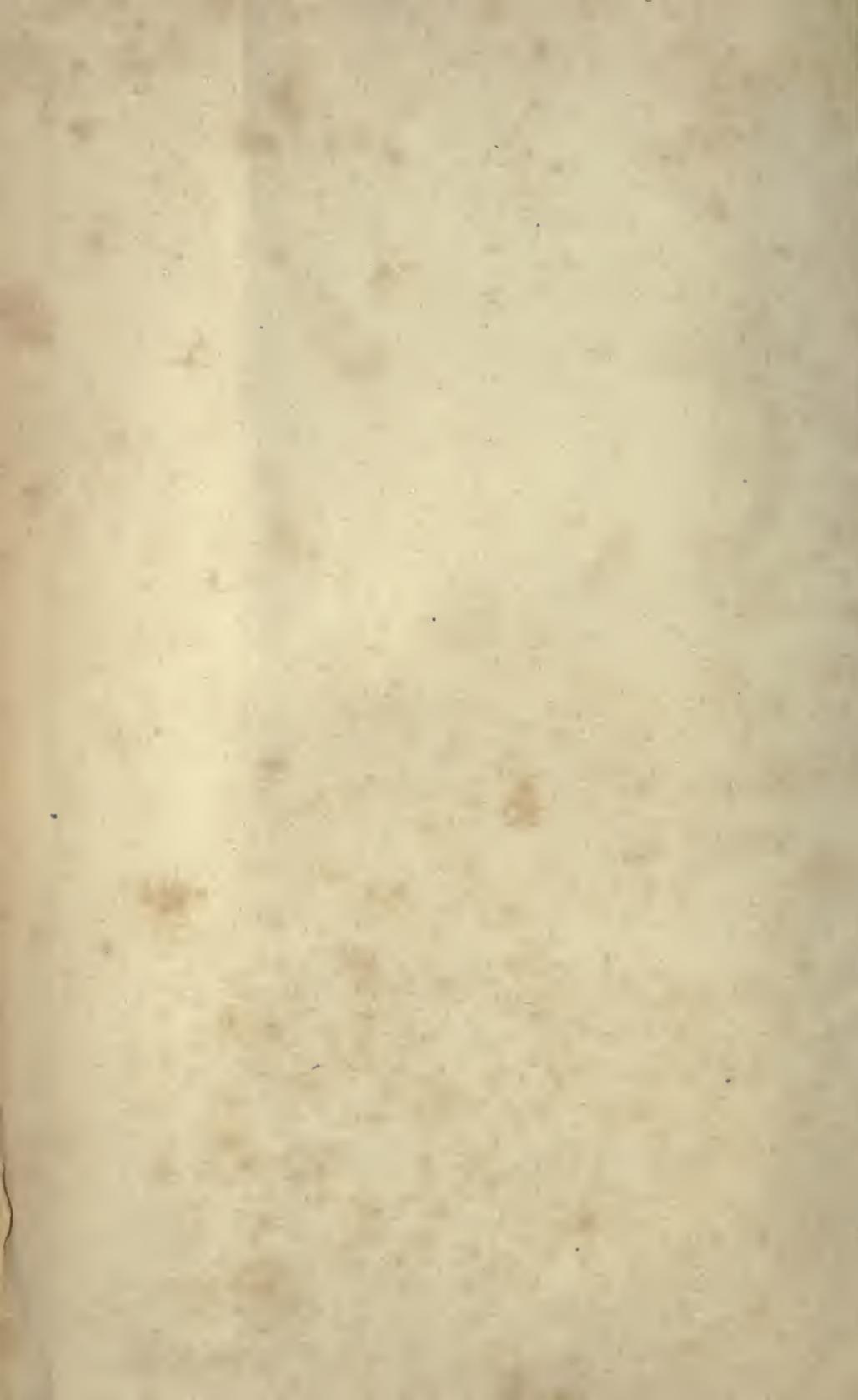


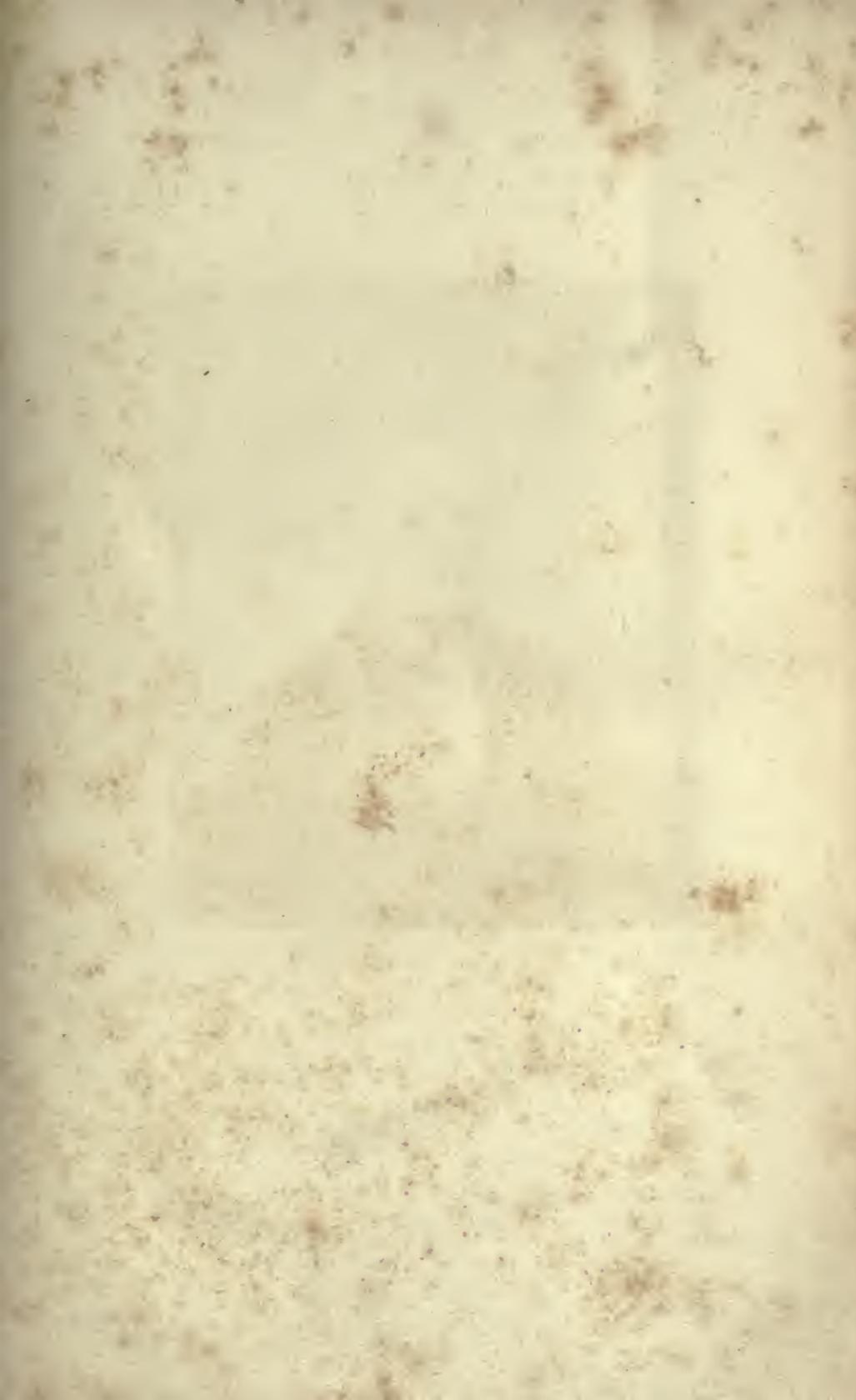
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Adin Ballou

PRACTICAL CHRISTIAN SOCIALISM :

A

Conversational Exposition

OF THE

TRUE SYSTEM OF HUMAN SOCIETY ;

IN THREE PARTS, VIZ :

- I. FUNDAMENTAL PRINCIPLES.
- II. CONSTITUTIONAL POLITY.
- III. SUPERIORITY TO OTHER SYSTEMS.

BY ADIN BALLOU.

“According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. iii : 10, 11.

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1854.

PREFACE.

THE author desires that this book should be read and thoroughly studied by all who are capable of appreciating it. It was not written to amuse the votaries of light literature, but to instruct susceptible and ingenuous minds. It is commended to honest, earnest, patient, discriminating, comprehensive *thinkers*, who are endeavoring to be judicious, uncompromising, indomitable *workers* for humanity. It is the fruit of patient reflection and ripe experience. It is not perfect, and will hereafter be improved; but it is worthy of all the consideration solicited in its behalf. It claims to be an EXPOSITION OF THE TRUE SYSTEM OF HUMAN SOCIETY; and such it is. It presents, theoretically, a complete Social Superstructure, from foundation to pinnacle. Let friend and foe inspect every part of it critically.

The Work naturally divided itself into THREE PARTS, and was executed accordingly. Part I. exhibits the foundation of the System; its grand cardinal principles of Theological Truth, Personal Righteousness, and Social Order; all which are accurately defined, clearly illustrated, substantially proved, and consistently applied. Part II. develops the Constitutional Polity of the System in all its outlines and with reference to every necessary detail. Part III. shows its Superiority to other Systems—to the old and prevailing order of society, Fourierism, Owenism, Shakerism, Noyesism, Individual Sovereignism &c. Every important idea involved in the vast subject of *Practical Christian Socialism* has received more or less atten-

tion in some part of the Work. And the author has faithfully declared his highest convictions of TRUTH and RIGHT on every point discussed, without mystification of language, compromise, or the fear of man. He has studiously endeavored to make himself understood on all topics, even the most delicate, regardless of fashionable fastidiousness. Some may deem his plainness of speech too great on sexual matters, and his severity against certain alleged errors extreme. But he has no pardons to ask, nor apologies to offer, with reference to these demonstrations. He has written in love of the truth, and without ill will to any human being. He has sought the glory of God in the highest good of all mankind; and, having done his duty, he has no distrust of consequences. Nevertheless, if convinced of error, injustice, wrong, or even impropriety, he holds himself bound to make the best correction in his power. He has done as he would be done unto.

Particular portions of the Work will probably be read with different degrees of interest by different persons. Some will be interested most in its theology, some in its personal righteousness, some in its principles of social order, some in its Constitutions and practical details, some in its educational elucidations, some in its discussion of marriage and divorce, some in its presentations of other social systems, and some in its controversial criticisms. Let each follow his or her own preference. And yet the author hopes that no one who may become deeply interested in what is said on a favorite topic will long neglect to read the book *as a whole*. To secure for it such a reading, he elaborated it in the Conversational form. This relieves it in part of that formidable solidity which renders many valuable books uninviting and difficult of mental mastication. Though its themes are all of grave importance, and

are treated accordingly, still it will not be found tedious reading to persons who *think*, and who care to be acquainted with its contents. If any do not *think* nor *care*, they must be excused. The booksellers will accommodate them with whatever will suit their taste. There are several classes of persons to whom this Work will be eminently useful.

1. To those who are already Practical Christian Socialists, or strongly inclined to become such. Here they will find a Treatise which states, illustrates and defends their peculiar doctrines in the most systematic, thorough and conclusive manner. They can study it every day with profit. They can confidently place it in the hands of all who inquire into the nature of their Socialistic Movement. They can draw from it inexhaustible munitions of mental and moral strength wherewith to contend successfully against opposers. And they can safely challenge their adversaries to examine and refute it at their leisure.

2. To writers, preachers and lecturers engaged in promulgating Practical Christian Socialism. These will have a complete system of objects, principles, polity and institutional arrangements always before them. Such a multitude of themes, propositions, texts, suggestions and hints, admitting of endless amplifications, will enable them to serve the cause effectually on all occasions; leaving them, at the same time, full scope for originality of thought, peculiarity of illustration and excellence of expression.

3. To parents, educators and all who are devoted to mental improvement. Such will find in the educational Conversations a fund of information, direction and suggestion which must afford them invaluable aid. Those also who are seeking light on the subject of marriage and the questions therewith con-

nected will find, under that head, much profitable instruction.

4. To inquirers strongly predisposed to connect themselves with a new order of society, but imperfectly informed as to the different social systems proposed. Here such will obtain in one volume a large amount of information, relating to every important phase of Socialism, no where else so accessible and understandable.

5. To persons who, either as disinterested students of the general subject for their own satisfaction, or as public opponents of Socialism, desire to know what it *really is* in all its principal kinds. Here such can learn all they need to know. Then if they desire only to make impartial and reliable statements to their friends, or before the public, relative to Socialism, they will be able to do so. And if they are resolved on controversy, they will spare themselves the mortification of having mistaken a wind mill for a giant.

But all classes of readers are respectfully entreated to examine the Work patiently, carefully and thoroughly, before passing judgment for or against it. Many of its doctrines, ideas and views will at first seem strange to the majority of minds. They will find it difficult to adjust their old habits of thinking and educational prejudices to such singular inculcations. Yet, if they will candidly peruse the whole volume, and take ample time for reflection, they will probably be convinced that nearly all the author's positions are impregnable. Let them give due consideration to the following characteristics of the Treatise:

1. It comprehends a vast field of primary, secondary, collateral and incidental subjects. Theology, Christology, Pneumatology, Ethics, Anthropology, Natural and Moral Philosophy, Social Polity, Political Economy, Education, Amusements,

Marriage, the various Social Systems ideal and actual, &c. &c., are all more or less expounded and discussed.

2. It is discriminating, definite and specific with reference to all these themes and their subordinate topics. It does not confound natural distinctions. Things, names, terms and ideas are carefully defined. The reader can clearly see just what is stated, asserted, denied, accepted, rejected, conceded, condemned or recommended.

3. It is methodical, systematic and orderly. It begins at the natural beginning of its subjects, follows them through their natural development, and ends them at their natural acme. Common sense will find the links of each elaborated chain very nearly in their proper consecutive order.

4. Its leading conceptions and ideas are large, generous, sublime and magnificent, without being fanciful, romantic, extravagant, unreal and impracticable.

5. It is self-consistent and unitary. Fundamental objects are kept in view from beginning to end. Its fundamental principles are constantly held sacred, and their just application is made universal. Its fundamental social polity runs in straight lines from center to circumference. The just critic will find no contradiction or incongruity of essential ideas. He may scrutinize its theology, piety, morality, philanthropy, and social order as closely as he pleases; he will find every where an invulnerable consistency.

The author does not expect that this Work will receive much attention from the general public at present. It is not of a nature to excite, dazzle, amuse or please the popular masses, nor their leaders. It will not suit their taste. It is above their standard of motive and action. They cannot feel an interest in it, nor appreciate its worth. The devotees of

mammon will stick to their idol, the lovers of self and pleasure to theirs, the politicians to theirs, the worshipers of Mars to theirs, the popular sectarians to theirs, the philosophers to theirs, the light literati to theirs, the ignorami to theirs, the petrified conservatives to theirs, the high flying radicals to theirs, the fashionables to theirs, and the nothingarians to theirs. It is a pity; but so must it be for a long time to come. Yet there is progress. A noble few scattered here and there, through all these bustling, jostling masses, are aspiring after truth and goodness, after light and love, after a purer and higher order of society, after individual and social regeneration, after universal righteousness, harmony and happiness. These will gradually come to the knowledge of this Work, and will read it with delight. They will espouse the cause it advocates, and will noiselessly flow together into Practical Christian Communities. It is to such minds, regardless of their present associations, positions and denominations, that this book makes its special appeal. Such will welcome, rejoice in, and profit by it. The author would be happy to believe that such minds were *numerous*; but he knows that they are not, and has no disposition to flatter himself with false anticipations. He therefore commences with an edition of only one thousand copies, and expects to be a considerable time in disposing of these. Before the first edition shall have been exhausted, the Work will probably be revised and stereotyped.

While the author firmly believes that in process of time the purest, most disinterested and most enlightened minds will embrace the system of religion, moral order and social polity expounded in this Work, with perhaps minor modifications and improvements, he expects that many Socialists of the present day will deem it objectionable. With some it will be too re-

ligious and illiberal ; with others the reverse. Some will deem its theology too orthodox ; others too heterodox. Some will object to its creedlike Declarations and iron-bedstead tests ; others to its want of external ordinances, ceremonies and forms. Some will revolt at its asceticism ; others at its too great conformity to the world. Some will dislike its uncompromising Non-Resistance and non-participation in sword-sustained governments ; others its spiritual and moral intolerance —its discipline and disfellowship of evil doers. Some will think it too Individualistic ; others too Communistic. All these differences will develop themselves as matters of course. Be it so. Let each class of dissenters stand aloof from our Republic and experiment to their heart's content on their own wiser systems. It is their right to do so uninjured, at their own cost. It is desirable that they should do so, in order that it may be demonstrated as soon as possible which the true social system is. When the radically defective have failed, there will be a harmonious concentration of all the true and good around the Practical Christian Standard. Meantime the author confides this Cause calmly to the guidance, guardianship and benediction of God, even that heavenly Father who once manifested his divine excellency in Jesus Christ, and who ever manifests himself through the Christ-Spirit to all upright souls. He sincerely believes the movement to have been originated and thus far supervised by that Holy Spirit. He is confident that well appointed ministering angels have watched over it, and will never cease to do so. This strong confidence has sustained him from the beginning, under all temporary discouragements, and now animates him with unwavering hopes for the future. The Hopedale Community, the first constituent body of the new social order, commenced

the settlement of its Domain, in the Spring of 1842, very small in numbers and pecuniary resources. Its disadvantages were so multiform and obvious, that most Associationists of that period regarded it as little better than a desperate undertaking—alike contracted in its social platform, its funds, and other fundamental requisites of success. Yet it has lived and flourished, while its supposed superiors have nearly all perished. Such was the will of God; such his promise to its founders; such their trust in him; such the realization of their hopes; and such the recompense of their persevering toils. And such is the benignant Providence which will bear The Practical Christian Republic onward through all its struggles to the actualization of its sublime destiny. Its citizens “seek first the kingdom of God and his righteousness.” Therefore will all things needful be added unto them. Let the future demonstrate whether such a faith and such expectations are the dreams of a shallow visionary, or the divinely inspired, well-grounded assurances of a rightly balanced religious mind.

But the author will not be further tedious in his Preface. To all who are willing to read this Volume with candor and care, he respectfully commends it. He long contemplated its execution, and has been enabled at length to complete it. He has done so with a good degree of self-satisfaction, with devout gratitude to God for his assistance, with the pleasant consciousness of having discharged faithfully a great duty, and with the cheering assurance that it will exert a regenerating influence on mankind.

Go then, faithful Volumè, to thy task. Thou art sent forth on an arduous and responsible mission; but thou goest not forth unprepared. Thy loins are girded about with truth. The breast-plate of righteousness covers thy bosom. Thy

feet are shod with the good will and peace of the gospel. Thy helmet is the hope of a world's salvation. Faith is thy shield. The sword of the Christ-Spirit is in thy right hand, and the spear of Ithuriel in thy left. Set up thy standard on the mountains, and thy tent in the valleys. Let thy voice be heard in the wilderness, saying, "Prepare ye the way of the Lord, make his paths straight." Proclaim the Jubilee of humanity on earth. Be thou a tireless herald of that long predicted Republic, whose "officers shall be peace and its ex-actors righteousness"; wherein the Sovereignty of Divine Principles shall be supreme, the people all righteous, the nations learn war no more, knowledge cover the earth, poverty cease, human misery finally become extinct, and "God be all in all."

ADIN BALLOU.

Hopedale, Milford, Mass., Dec. 1, 1854.

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PRACTICAL CHRISTIAN SOCIALISM.

PART I.

FUNDAMENTAL PRINCIPLES.

THE UNIVERSITY OF CHICAGO

1918

PHYSICS DEPARTMENT

FUNDAMENTAL PRINCIPLES.

CONVERSATION I.

Definition of terms and appellation—Generic meaning of Socialism—Who are Socialists, and who Anti-Socialists—Different kinds of Socialists—Unjust to lump all together—Why retain these oft misunderstood terms, Socialism and Socialist—What the terms Christian and Practical denote, as designating our kind of Socialism—Essential principles of the Christian Religion the basis of our Socialism—What Religion is in general, and what the Christian Religion is in particular—Whence the Christian Religion is to be learned, viz., the Scriptures—Why Christ left no elaborate Writings, and why we have such brief records—The Christian Religion a universal, perfect and immortal one.

Inquirer. You have promised me an exposition of what you are pleased to call *Practical Christian Socialism*. When will you commence it?

Expositor. Immediately. In doing so, your inquiries must lead the way.

Inq. Well then, I wish first to understand clearly and fully what you mean by the appellation, *Practical Christian Socialism*?

Ex. I will endeavor to give you satisfaction. Socialism is a Theory of Society. It may be stated in the following consecutive propositions; viz: 1. Mankind are by nature social beings. 2. No individual alone possesses all the capabilities of human nature for happiness. 3. One individual supplies the deficiency of another. 4. Individuals can realize their highest good only when rightly associated. 5. In true association all the essential interests of individuals and families will be harmonized. 6. Such a harmonic order of Society is possible here on earth, and ought to be instituted. This is Socialism. It is a Theory of Society.

Inq. Then I am to understand, that all who embrace this Social Theory are Socialists; and that all opposed to it are Anti-Socialists?

Ex. Yes. These are the two parties. But you will not thence conclude, that all Socialists agree in other particulars. They differ as widely as do the Anti-Socialists in respect to principles, opinions, plans of arrangement, morals, forms, methods, ways and means.

Inq. But how is this? I always hear Socialists spoken of and denounced *in toto*, as one homogeneous class of visionaries, fanatics, disorganizers, levellers and destructives, against whom the friends of religion, the family, the state and the present order of society, ought to be on their guard. So I supposed them to be all very much alike.

Ex. It is not strange that you fell into this error. It is a very common one. Anti-Socialists, like all other anti-progressives, are sometimes very ignorant, prejudiced and indiscriminating. Whatever evil such may know, suspect, or imagine of the most exceptionable Socialists in any part of the world, they ascribe to Socialism *per se*, and so denounce all Socialists together as infamous. We might with equal justice treat all Anti-Socialists in the same manner. The most notorious murderers, pirates, robbers, oppressors, extortioners, &c., &c., have been found among Anti-Socialists, from Cain to our modern kidnappers. What then if we should represent all who are opposed to Socialism as one common gang of murderers, pirates and robbers! Would it be truthful and just? No. But it would be quite as truthful and just, as the indiscriminate denunciations thundered from many pulpits and presses against Socialism and Socialists.

Inq. I admit it. And now I should like to have you name some of the principal classes, sects, or schools of Socialists.

Ex. In ancient times there were the Pythagoreans, the Platonists, the Essenes, the primitive Christians, the Egyptian Cœnobites, &c. In modern times there are the Moravians, the Shakers, the Rappites, the Zoarites, the Owenites, the St. Simonians, the Fourierists or Phalansterians, the Icarians, the French and German Communists, the Church of England Vil-

lagers calling themselves Christian Socialists, the Noyesite Perfectionists, and, besides several others, our *Practical Christian Socialists*. Now all these agree substantially in the great doctrine of Socialism, as before stated; but in almost every thing else they differ as widely from each other, as do the different sects of professed Christians, or as do Pagans, Jews, Christians, Mahometans, and Mormons. All these believe in the social harmony of heaven in the next world. In this they are all agreed, but in very little else. We, Socialists, all believe in the social harmony of a rudimental heaven to be established on earth. In this we are all agreed, but in very little else.

Inq. I think I understand you; but it occurs to me that in your own case, it would be good policy to drop these terms, Socialism, Socialist, &c., and to substitute others less obnoxious to popular prejudice.

Ex. Nothing would be finally gained by such a policy. "Speak the truth, and shame the Devil," is a good maxim. The truth is, we really are Socialists; we believe in Socialism; Socialism must be ultimately accepted by mankind; its day is coming; and it is not a doctrine for honest, noble souls to be ashamed of. As to justice from the opposition, no great Reformer ever received it; and Reformers only betray their cause, when they resort to a timid, evasive and time-serving policy. I cannot accept your suggestion.

Inq. Perhaps you misapprehend that suggestion. The public misunderstand and misapply the terms in question. They do not give them the same meaning that you do. They are odious to many people, chiefly on account of principles, practices and peculiarities prominent in certain classes of Socialists, with whom you have little or no fellowship. Why then is it improper for you to avoid terms which must confound you with them in popular opinion? It seems to me unwise that you should subject yourselves to such a martyrdom.

Ex. I might yield to your suggestions, had I not two good reasons to the contrary. The first is, I am certain that Anti-Progressives hate the vital principles and requirements of true Socialism more than they hate what is really abominable in its

wrong-headed and vicious professors. Therefore they would hate the same thing no less under another name, with right-headed and virtuous advocates. The second is, I am certain that I can make the world understand the merits of *Practical Christian Socialism*, in contradistinction to all other kinds, as well without substituting new terms, as I could by means of them. Therefore more would be lost than gained by the suggested expedient.

Inq. Very well; proceed then to define the two words which designate your particular kind of Socialism.

Ex. I will endeavor to do so. (The word *Christian* denotes that our kind of Socialism is based on the essential principles of the Christian Religion.) The word *Practical* denotes that the essential principles of the Christian Religion, as held by our kind of Socialists, are *interior* to all external ceremonies, formalities, ecclesiasticisms, scholasticisms, sectarianisms, localisms, temporisms and mere incidentalisms; are of universal application to human relations and conduct; are such as imperatively require of all individuals, and all societies, divine love in their affections, divine purity in their motives, divine wisdom in their understandings, divine rectitude in their conduct, and divine order in their relations. Practical Christian Socialism proposes to harmonize all the important interests of individuals and families in a *true social state* on this basis, by the moral force of these principles rightly expounded, organized and applied. And it affirms that such a result can never be effected in any other way.

Inq. Your views strike me as new and singular. I must therefore be excused for inquiring into them somewhat minutely. I wish to understand your exposition, step by step, in all its important points. Your kind of Socialism claims to be founded on the Christian Religion. Now there seem to be a great many Christian Religions. I mean that we have a multitude of sects, all professing and extolling the Christian Religion, and yet all giving it an aspect to suit themselves; so that virtually there are many Christian Religions. I would like to escape from this jargon, and ascertain precisely what *that* Christian Religion is on which your kind of Socialism rests.

Ex. You shall have every explanation you demand. Be as critical as you please. Practical Christian Socialists do undoubtedly regard the Christian Religion in a very different light from that in which it is viewed and represented by the great mass of nominal Christians comprising what is called Christendom. And you shall know in due time distinctly what our peculiar views are.

In the first place, the term *Religion* should be understood. It is a *generic* term. There are many Religions in the world, both general and particular. This term is said to be derived from the Latin verb *religo*, to tie hard, to bind, to make fast—to impose solemn obligation. Religion consists of *truths* to be *believed*, and *duties* to be *performed*, or at least of what are *assumed* to be such. Truths and duties thus prescribed are collectively termed Religion, because they impose the highest obligations of faith and conscience on the human soul. Every Religion claims that mankind are under the highest and most solemn obligation to venerate its declared truths, and practice its prescribed requirements. This is true of what is called Natural Religion, of all the Pagan Religions, of the Jewish Religion, of the Mahometan Religion, and of the Christian Religion. They all assume, that unless mankind believe certain declared truths, and obey certain precepts of duty, they cannot escape indescribable privations and woes, cannot be acceptable to God, cannot be happy, either in this life or in that which is to come. All Religions recognize a God, or a plurality of gods, as their central and supreme Authority, to whom every thing stands in a subjective relation. Hence all the Worships, and Priesthoods, and Externalisms of the various Religions that have prevailed in our world. Have you now a clear idea of the term Religion in its *generic* meaning?

Inq. I have. You have rendered my understanding of it very definite and satisfactory. What I next wish to know is, whence you derive your views of the Christian Religion; or, in other words, how you ascertain what it really is?

Ex. I depend entirely on the Scriptures of the New Testament, together with their necessary references in the more ancient Scriptures, and in Nature.

Inq. Then you pay no deference to the dogmas, opinions, expositions and representations of the Christian Religion, as now held by the *nominal Church* of the various denominations?

Ex. None at all; nor to the decisions of Councils; nor to Ecclesiastical traditions, commentaries, glosses, catechisms, systems of scholastic divinity, or creeds; nor to any Writings subsequent to those of the Evangelists and Apostles. I go directly to the Bible, especially to the Scriptures of the New Testament, and *most confidently* to the *four Gospels* so called.

Inq. It seems to me that this is prescribing very narrow limits to yourself. I learn from the closing paragraph of St. John's Gospel, that if all the things said and done by Jesus Christ had been written, "even the world itself could not contain the books." I infer from this that the New Testament Scriptures do not record a hundredth part of Christ's words and works.

Ex. This is probably true. But neither of us ought to infer that any thing *absolutely essential* was left out of these records; nor that professed Christians of later generations have reliably supplied any important deficiencies. We must depend on the primitive histories and expositions alone. What cannot be learned from them must remain unknown. We cannot depend on the mere opinions and judgments of men who had no higher sources of information than are accessible to ourselves.

Inq. Perhaps not. But it was always unaccountable to me, why Jesus Christ did not leave Writings under his own hand, containing a complete statement of the doctrines and duties of his Religion. Instead of this, we are left without one word purporting to have been penned by him; and with nothing from his *disciples* but synoptical reports of his teachings and life—very brief sketches of the more important particulars of what he said, did, and experienced. Is not this a very contracted foundation on which to erect your superstructure?

Ex. I think differently. What you regard as a defect, I regard as a capital excellence. To systematize, expound in detail, and amplify the applications of Religion, is a work which can be done by second and third rate minds—by subordinate teachers. Ordinary divine inspiration, and well-cultivated intellect can do this. But to be the oracular Medium of essen-

tial divine principles—eternal, fundamental, universal principles, required a mind at the very head of the human race, a representative of its highest spiritual capabilities, one through whom the Divine Love and Wisdom might flow forth to all ages in uncorruptible purity. Such an One was the man Christ Jesus. His Religion is one of essential divine principles. It is therefore a universal Religion, proper for all men, and all spiritual intelligences, in all progressive states of existence. It does not consist of mere words. It was never designed to wear the livery of any one particular nation, or age. It cannot be petrified into external forms, nor crystallized into mere human language. Therefore its Mediator did not write it out in systematic detail, nor provide for its being so written out. He well knew that mankind are prone to worship mere words, phrases, texts and forms, rather than ever-living divine principles. He knew that the language in which he must then express his Religion, and the external forms which it must then take on, would become obsolete to after generations. He knew that change is inevitable in all mere human externals,—and that there must be ceaseless *progress*, as well as *change*. He knew that the same Spirit of Truth which had spoken through his visible humanity, would flow into the minds of men in all coming time, and would magnify the same divine principles, in ever-living applications to the wants of each succeeding age. Hence those memorable words :—“ I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, That he shall take of mine and shew unto you.” That is, he shall reiterate my divine principles, only with endlessly new diversifications, and applications to human necessities. John xvi: 12—15. Do you not see then, that it was far wiser for Jesus to have taught and exemplified his Religion in its essential principles, as he did, leaving just such synoptical, artless sketches of it as have come down to after

times, than to have given it an artificial, systematic elaboration in Writing? It is declaratively a Religion, "not of the *letter*, but of the *spirit*," not in mere "*word*, but in *power*." Therefore, if we have only enough of *letter* and *word* to signify plainly what its principles are, we need no more. Indeed, more would embarrass, rather than facilitate, the progress of such a Religion. Even as it is, nine-tenths of nominal Christians pay nearly all their reverence to the "letter" which has reached them; very little to the essential divine *principles* and "spirit." Do you see any reason in this view of the subject?

Inq. A great deal. I am much enlightened by this presentation of the case. I am so far satisfied that I shall not press my difficulty further. I begin to see why you attach so much importance to what you call *essential divine principles*. But do you affirm that none of these principles were ever revealed or taught except through Jesus Christ?

Ex. I affirm no such thing. They have been *partially* and *imperfectly* taught in all Religions, and in all spiritual Philosophies. What is called the light of Nature reveals some of them. Divine inspiration, wherever it has acted strongly on human minds, has revealed them to a greater or less extent. The Seers, Prophets and Sages of all ages and countries have discovered and inculcated these principles with more or less distinctness. The Hebrew Religion, as set forth through the Patriarchs, Moses and the Prophets, in the Old Testament Scriptures, contained many of these principles. But Jesus Christ taught and exemplified them all in their purity, in one complete embodiment. He focalized all the scattered, fragmentary and obscure illuminations of the then Past into one resplendent Sun of truth and righteousness; and this Sun will radiate the ever-waxing luminosity through all the Progressive Future. Such is the Christian Religion. It transcends all other Religions, because it contains the essential truth and good of them all, without their errors and evils; because it contains higher unfoldings of divine principles than any or all of them together; and because, in its cardinal principles, it is a universal, perfect, and immortal Religion. If those principles were heartily embraced, and reduced to practice, by individual and social man

the Earth would be an Eden, swarming with the holy and happy millions of a redeemed race.

Inq. I cannot gainsay your exposition thus far; and though obliged to suspend our conversation a short time, I shall gladly resume it at my earliest convenience.

CONVERSATION II.

Who or what is Christ?—Origin and definition of the name Christ—Old Testament prophecies concerning Christ—Jesus of Nazareth applied these and similar predictions to himself—The proofs of it—Was Jesus Christ divine or human?—The divine and human natures were both manifested in him—The exterior Christ, and the interior Christ—the Christ-form of divine manifestations—Explanations called for—The numberless earths and heavens—The Infinitarium of universes—God exclusively local nowhere—His manifestations of himself by means of his Christ-hood; also his subordinate and less personal manifestations through the Holy Ghost—Precise explanations of meaning and idea on all these points.

Inq. I am glad to meet you again. The subject of our recent conversation has scarcely been out of my mind since I left you. I have been thinking what your views of Christ might be. You seem to attach immense importance to him, but not exactly in the same way that I have been accustomed to hear him represented. Before you proceed to specify the essential divine principles of the Christian Religion, I request you to state *who* or *what* Christ is, according to your conception of his nature, office and character. I think *this* will prepare me to understand and appreciate, much better, your views of his Religion, and of Practical Christian Socialism throughout.

Ex. I am perfectly willing to do so; though it may require more time than will seem agreeable. The word Christ, is of Greek origin, and signifies literally *The Anointed*. The Hebrew word, Messiah, has precisely the same signification. Prophets, Priests and Kings were anointed in ancient times with holy oil. Thus consecrated, they were considered God's representatives before the people. Their persons were held sacred, and their authority divine. To treat them with contempt was to insult, and rebel against, God himself. They were regarded as divinely commissioned, divinely consecrated, and divinely protected. They acted declaratively in the name,

and by the authority of God. Through them God spoke and acted. In fine, they stood forth as God's visible representatives. They were his Messiahs or Christs—his ANOINTED ONES. But all the Hebrew Prophets appear to have been inspired with the prophetic conception of a coming Christ, incomparably more exalted than any of these. He was to combine in himself all the dignified functions of Prophet, Priest and King. He was to be transcendently and emphatically, THE ANOINTED of God—his most illustrious representative to mankind.

Inq. Will you have the kindness to quote some of the Old Testament prophecies concerning this transcendent Christ?

Ex. I present you the following: "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever." "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Psal. xlv: 2, 7. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek." Ib. cx: 1—4. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. ix: 6, 7. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But

with righteousness shall he judge, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. * * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Ib. xi: 1—9. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," &c. Ib. lxi: 1, 2. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom one which shall not be destroyed." Daniel vii: 13, 14. "Seventy weeks are determined upon thy people, and upon thy holy city, &c., &c., and to anoint the Most Holy, * * * the Messiah the Prince." Ib. ix: 24, 25. These are samples of the prophecies to which I alluded.

Inq. Have you any evidence that Jesus ever applied these and similar predictions to himself?

Ex. Certainly. In proof of it, I refer you to the following passages in the New Testament:—"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou Simon Barjona;

for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Matt. xvi: 13—17. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me, &c. * * * And he began to say unto them, This day is this scripture fulfilled in your ears." Luke iv: 16—22. "The woman saith unto him, I know that Messiah cometh, who is called Christ: when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." John iv: 25, 26. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word." Matt. xxii: 41—46. Are these passages satisfactory?

Inq. Perfectly. It is plain enough that Jesus claimed to be the predicted Messiah, and unqualifiedly applied various prophetic Scriptures of the Old Testament concerning Christ to himself. There is no denying this. And now what was he in his nature? Was he *divine*, or was he *human*?

Ex. Both the divine and human natures were manifested in him. He was truly and properly a man—a model man—the best possible specimen of a rightly generated, rightly organized, rightly balanced, rightly developed man. Hence he was appropriately and most significantly called "the Son of man." This pure and true man was the exterior Christ. But the Spirit of the Infinite Father flowed into him, pervaded him, anointed him, spoke through him, and wrought wonders by him. God effected all this by what may be called his Christhood. I mean that mysterious manifestability of his divine nature whereby at pleasure he personalizes, adapts and expresses himself to his finite children, according to their various

capacities and wants, in all earths, heavens and universes, without really limitizing his absolute Infinity. This interior Christ dwelt within, spoke, and wrought at pleasure, through the exterior Christ. The latter became a perfect Medium for the former. The exterior and interior Christs were exactly adapted to each other. Both the *Man* and the *Spirit*, could speak and act freely, either separately, or jointly, without discord. The properly *human*, and the properly *divine* natures, acted in complete unison, the interior Christ within the exterior Christ. And because of the interior Christ, the person, Jesus Christ, was appropriately and most significantly called "the Son of God."

Inq. Your ideas and terms are new to me. Your views of Christ are striking, but very singular. I do not understand you on some points. You speak of God's Christ-hood, as that mysterious manifestability of his divine nature whereby at pleasure he personalizes, adapts and expresses himself to his finite children, according to their various capacities and wants in all earths, heavens and universes, without really limitizing his absolute Infinity. I must crave some explanation of such terms and expressions as these. How many earths and heavens would you intimate there are? I have not been accustomed to think of more than *one Earth, one Heaven, and one Universe.*

Ex. Then your mind needs to be expanded. An earth is a globe, or orb of matter, more or less dense, moving in the measureless expanse of space. We inhabit one of these earth-orbs. But all the planets are earths. The sun itself is a superior earth. The fixed stars are probably suns, each having its attendant planets. All these, with their satellites, are earths, superior or inferior. The most powerful telescopes enable us to discover stars in every direction, so far from our earth, that it would take their light hundreds if not thousands of years to reach us. All these are probably superior earths, each with a group of inferior earths revolving around it. If we could be transported with such telescopes to one of these far distant earths, probably we should there discover as many others beyond, mere specks in the remote skies. And so we might dart forward (twelve millions

of miles a minute, that is, with the velocity of light), from year to year, from century to century, from one thousand years to another, from one eternity to another, without ever finding a sky unadorned by earth-orbs glistening in its blue depths. Space is illimitable, and the earths thereof are innumerable. Now it is equally probable that at least one, out of every two of these earths, is inhabited by beings having a moral nature, like those of this earth. They are, in fact, *men* of higher or lower development. Probably all earths throughout the Infinitarium of existence have their birth, growth and dissolution; so that as many are always generating, as are dissolving, and as many maturing, as are declining. Matter on the whole, though perpetually changing its forms, positions and conditions, is never annihilated, never diminished, never increased. Each earth may be presumed to have its appropriate corresponding heaven or heavens. Thus there are heavens innumerable, as well as earths, wherein spirits from each earth have their suitable abodes during successive stages of progress. And as human beings have a social nature, whether in earth or heaven, it may be rationally presumed that they associate in appropriate societies, smaller or larger, in the spirit-world, and in all the heavens.

There are estimated to be a thousand millions of human beings alive at one time on our earth. Within thirty-five years this vast number will have passed through death into the lower or higher circles of the circumjacent heavens; and their places on earth will be filled by a new-born generation equally numerous. This multiplication of human beings has been going on for at least six thousand years, in respect to our earth and will continue for an unknowable duration to come. The same may be assumed as true, in respect to the innumerable earths and heavens I have been contemplating. And as there never was any absolute beginning to the great WHOLE OF THINGS, this same process has been going on in heretofore existing earths from all eternity of eternities, throughout unnumbered universes.

Inq. Pause; I am already confounded! How can you know all this?

Ex. I know almost nothing. But all this forces itself on the conceptions and convictions of the reflecting mind. We are obliged to admit the truth of it, if we open our eyes on what is around us, and allow ourselves to think comprehensively. How can we come to any other conclusions?

Inq. It is all so new, amazing and overwhelming to my mind, that I know not what to admit, or to contradict. It may all be so; I cannot gainsay it. But return, I beseech you, to the main subject. I was anxious to understand your views respecting what you call the Christ-hood of the Infinite Divine Father, whereby he manifests himself at will as a Deific Personality, in all earths, heavens and universes.

Ex. That is what I have been preparing to do. I have not wandered from the subject at all. Before I could speak intelligibly concerning the divine Christ-hood, it was necessary to give you more enlarged conceptions of God's Infinitarium.

Inq. And what, pray, do you mean by God's Infinitarium?

Ex. I mean the *absolute infinity* of things and beings which God governs. Space is without any common center, or circumference. It has innumerable grand centers. It is infinite. Duration had no beginning, and can have no end. It is infinite. There are things and beings everywhere throughout all Space. Their number must be infinite. There have been things and beings in all Space, throughout all past Duration, and will be through all coming Duration. Therefore I speak of all these together as God's Infinitarium. Now if there never was a time of NOTHING; never a time when God did not exist; never a time when he existed in solitude; and never a time when he had not this Infinitarium of universes, earths, heavens, things and beings to govern, then what follows? It follows that God cannot be limited, either in Space or Duration. He must be as old and endless as Infinite Duration, and he must be as diffusive and omnipresent as Infinite Space. Else there would be supposable periods of Duration in which God was not; and there would be regions of Space in whose earths and heavens God is not. But this cannot be. God is a Spirit. He fills immensity. He is the most interior, vitalizing Essence of the Infinitarium. All motion, formation, organization, sensation,

affection, sentiment, reason, happiness—all power, love and wisdom, in all universes, earths and heavens, must originate in him as the Infinite Father-Spirit. If so, God cannot be supposed to have any one *exclusive* local residence. There is no one grand center of the Infinitarium, in which he has an exclusive personal presence. He must be essentially an omnipresent Spirit. Hence the Israelites were strictly forbidden to make any visible image, likeness or similitude of God. This was the second commandment of their Decalogue. Hence David truly apostrophized God, when he said :—“ Whither shall I go from thy spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” Psal. cxxxix : 8—10. Hence also Solomon, in his dedicatory prayer, impressively said : “ But will God indeed dwell on the earth ! Behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded.” 1 Kings viii : 27.

Now such is the Infinite Spirit, God the Father. It is certain, therefore, that no one finite mind, no one society, no one earth, no one heaven, no one universe of minds, can see God as a WHOLE, or conceive of him in his absolute Infinity. His WHOLE cannot be contained within any prescribed bounds of Space. To be seen and known, even *finitely*, he must manifest himself in some manner conceivable and comprehensible by finite spiritual intelligences. He must adapt himself to their limited capacities. This is a necessity of the case. At the same time, it is indispensable to the progress and happiness of all moral intelligences that God should make all such adaptable manifestations to them of his divine nature, attributes and will. Accordingly, we find that he does so by what I have termed his Christ-hood. By means of this he is able, at will, to appear to his creatures as a Deific Person ; adapting his divine personality precisely to the necessities of the case in whatever manifestation he may make in any particular earth, or heaven. Thus he may manifest his perfections, with very

different yet equally suitable degrees of excellence, in each earth, and each heaven. He can do this at different times, or, if he please, in numberless earths, heavens and universes, at the same time; all his personal manifestations being only various and multiform demonstrations of one Infinite Spirit, perfect in Love, Wisdom and Power. In every such adaptable manifestation, the Apparition or Image, of the otherwise invisible God, is called Christ, or the Son of God; and it represents God to finite minds in the most perfect personality which for the time being they are capable of conceiving. Minor and less personal manifestations of God are also made in every part of the Infinitarium, to individuals, and circles of minds, as occasion requires. Hence come extraordinary divine revelations, inspirations, visions, impressions, gifts and excellences. These minor manifestations are spoken of in Scripture as immediately wrought by the Holy Ghost; which, in fact, is only a certain concentration of the universal Christ-Spirit, or Divine Spiriticity, whereby God acts communicably within and upon his creatures. Hence God, contemplated in the *Wholeness* of his Infinity, is called the FATHER. When contemplated through his manifestive Christ-hood, as a comprehensible Deific Personality, his Apparition or Image is called the Christ, or Son of God. When his Spiritic Essence gives forth its less personal manifestations, it is called the Holy Ghost or Holy Spirit. So there is really one and but one God—one omnipresent, all-interiorating, all-vitalizing, Infinite Parental Spirit, however manifested.

Inq. Shall I understand you that the one Infinite God is properly a Person?

Ex. He has all the attributes of Mind, and of Spiritual Personality, and therefore is a Person. But being INFINITE, he cannot be recognized and comprehended by finite minds as a Person, except through the manifestations of his Christ-hood.

Inq. Do I understand you that Christ is the Infinite God?

Ex. Certainly not. Christ is only a comprehensible Apparition, Image or Personalized Manifestation of the invisible God, made in condescension to the necessities of finite minds.

Inq. Did you mean to be understood that there are numberless Christs in the Infinitarium?

Ex. Doubtless there are innumerable Personalized Manifestations of God, considering the countless universes which exist; and in this sense innumerable Christs; but the Divine Apparitions or Images are all of one essence. There is but one Holy Christ Spirit, and one Christ-hood whereby God manifests himself.

Inq. You mean that there is but one Divine Spiriticity or Christ-Spirit, and one Divine Manifestability or Christ-hood, whereby God personalizes himself to finite comprehension; yet that by means of this, God can cause himself to appear as a comprehensible Deific Person, at will, in any earth, or heaven, at different times, or in all the earths, and all the heavens at the same instant, whether to single intelligences, or millions of congregated angels?

Ex. Yes; and all this without the least real division, or confusion of his own absolute Unity.

Inq. Did I understand you to say that the Holy Ghost is God?

Ex. God in Spiritic Essence; not God in his infinite Wholeness; the Divine Spiriticity concentrated for partial manifestation; the Christ-Spirit focalized at particular points to effect specific results.

Inq. Well, my mind is overcharged with your strange and peculiar ideas. I will ponder them awhile, and then meet you again.

CONVERSATION III.

The Inquirer recapitulates the principal positions and ideas which he understands Expositor to have set forth in the preceding Conversations, and Expositor pronounces the statement of them to be correct—Is there any difference in essence between the interior and exterior Christ?—Between the Infinite Father-Spirit, the Christ-Spirit and the Holy Ghost?—Explanatory replications—Inquirer calls for passages of Scripture which speak of the Christ-Spirit, as existing prior to and distinct from the man Christ Jesus—Given—Light of the Christ-Spirit universal in a greater or less degree,—allusion to Pythagoras, Confucius, &c., &c.—How to determine as to what is Christ-like wherever found—Passages of Scripture showing the Deific Personality of the Christ-Spirit speaking through, yet as above the Christ-man—Some passages in which the exterior Christ or mere man spoke—Some in which the Christ-Spirit and Holy Ghost appear to be the same in essence—Conclusion respecting Christ and the necessity of his Religion to man's individual and social regeneration.

Inq. My mind was heavily freighted with new, strange and sublime ideas, by our Conversation concerning Christ. I terminated it rather abruptly, because I felt that I could contain no more. I have been revolving, and trying to digest your doctrine. It is so peculiar, and in some respects so overwhelming, that I feel incompetent to do it justice. I confess, however, that I have felt my whole soul quickened and enlarged by it. And so far as I clearly understand you, I am inclined to regard your views with much favor. Before we proceed, I wish to recapitulate your leading positions, as I have apprehended them, in order that, if I have mistaken your meaning at all, you may correct me. I understand you to hold that there are earths and heavens innumerable; that at least *one* out of every *two* of these, and perhaps a greater proportion, is inhabited by moral and spiritual intelligences radically similar to human beings in their nature, however above or below in grade of development; that there are innumerable solar systems, and universes of worlds; that there is no vast region of space without

earths and heavens; and that there never was a time when no earths and heavens existed; in fine, that there *is*, always *was*, and always *will be* an Infinitarium of existing worlds, beings and things, passing through their appropriate changes. Is this so?

Ex. You have rightly apprehended my views thus far. Go on.

Inq. I understand you to hold, that the Infinitarium is now, ever was, and ever will be vitalized, through its inmost interiors, by one all-pervading, omnipresent, absolutely Infinite Spirit, who is its Soul, the origin of all its motific power, sensific life, affectional love, rational intellect, spiritual sentiment and entire good; that this Spirit is God the Father; that this universal Spirit-Father can have no one exclusive local residence; that no finite mind, nor congregation of minds in any earth, heaven or universe, can see this One God as a WHOLE, in his absolute Infinity of being; and that he can be known to finite intelligences only by particular manifestations adapted to their capacities. Am I still correct?

Ex. Entirely so; proceed.

Inq. I understand you to hold, that the moral and spiritual intelligences of all earths and heavens, whether lower or higher, all need particular manifestations of the divine nature and perfections, in order to their progress and happiness. That God accommodates all minds, in all earths and heavens, by making such manifestations of himself to them as are most suitable to their wants. That he does so as a Deific Person, and less personally in minor demonstrations of spiritual power. That all these various manifestations, personal and impersonal, higher and lower, are effected by means of one universal Christ-Spirit, or God-expressing Spiricity, called the Father's Christ-hood. That this Christ-Spirit flowed into the interiors of Jesus of Nazareth in extraordinary plenitude; thus pervading and anointing him, as its consecrated personal temple. That as a man Jesus was the highest and purest of earthly humans; was fitly chosen to be the external Medium of the divine internal Christ, and thus became the Infinite Father's highest

spiritual manifestation to mankind. Are these your positions and ideas ?

Ex. They are.

Inq. Well then, I have a few inquiries to add. What radical difference, according to your views, is there between the *exterior*, and the *interior* Christ ?

Ex. The exterior one was constituted of human nature in its best personalization ; the interior one was constituted of the divine nature, fitly personalized within the *human*, so as to speak and act through it without repulsion, obstruction or discord. In Jesus Christ the *human* and *divine* occupied their respective places in true relative harmony ; thus illustrating the perfect subordination and reconciliation of universal man to God.

Inq. I think I understand you. Is there any difference in essence between the Infinite Father-Spirit, the Christ-Spirit, and the Holy Spirit, otherwise termed the Holy Ghost ?

Ex. None. But there are differences of degree and function. The Infinite Father-Spirit is God in his *Wholeness*, interior and exterior, who, filling boundless immensity, cannot be limited, nor localized. The Christ-Spirit is that Divine Spirituality of the Father, which constitutes what I have called his Christ-hood, or perfect capability of manifestation. By this exteriorizing aura he can communicate at will with finite natures, can express his attributes, can personalize and represent himself in any earth, heaven or universe. The Christ-Spirit is indeed coëval, and co-omnipresent with the Father, but is peculiarly communicable, expressive, personalizable and manifestive. Hence it constitutes the Christ-hood or manifestability of the Divine Nature. The Holy Ghost or Holy Spirit is this same Christ-Spirit acting by efflux, concentration or focalization, at particular times and places, chiefly on moral intelligences, so as to produce the innumerable minor divine manifestations. Such, I think, are the true distinctions to be made between the Father, Son and Holy Ghost of the Christian Scriptures.

Inq. Well, you have defined and explained, for my satisfaction, till you must be weary of the labor. I believe I have now

a tolerably clear perception of your leading ideas. I do not know exactly what to make of your theological doctrine. You are neither a Trinitarian, nor a Unitarian, of any class known to me. But if you are a Practical Christian, I suppose that is enough. All I now desire is, to be shown that your views of Jesus Christ are such as he himself, and the sacred writers, taught. And first, can you refer to any passages of Scripture which speak of what you call the Christ-Spirit, as existing prior to and distinct from the man Christ Jesus ?

Ec. I think I can. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you ; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i : 10, 11. Here it is plain that the Christ-Spirit, in the ancient prophets, predicted the sufferings of the Christ-man. "Our fathers were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them ; and that Rock was Christ." 1 Cor. x : 2—4. So then the Christ-Spirit manifested itself under the similitude of a rock, long before the Christ-man was born. "In the beginning was the Word, [*Logos*, the God-manifesting Spirit, the Christ-Spirit] and the Word was with God, and the Word was God. [Was God's communicable, self-expressing, exteriorizing essence.] The same was in the beginning with God. All things were made [mediately] by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of men." "This was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by [by means of or through] him. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [tabernacled in the man Jesus of Nazareth], and dwelt among us, and we beheld his glory, the

glory as of the only begotten of the Father, full of grace and truth." "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." John i: 1—18. This same word is spoken of in the eighth chapter of Proverbs, as the eternal Wisdom of God. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. * * When he prepared the heavens, I was there: * * : When he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him. * * * Whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." This was no other than the Christ-Spirit—the light which lighteth every man that cometh into the world. Are not these passages plain, pertinent and conclusive?

Inq. They are much more so than I believed you could adduce. But some of them seem to imply that the Christ-Spirit—this divine Light whereby God manifests himself, is in some degree the illuminating inspiration of all mankind. Is it so?

Ex. Certainly it is. All men, in all ages and countries of the world, who have formed any just conceptions of the Deity, of man's spiritual nature, relations and obligations—who have unfolded any great truths of Wisdom, or practically illustrated any heavenly virtues, have done so under the inspirations, more or less impressive, of the eternal Christ-Spirit, the Wisdom element, which is the true Light that lighteth every man in all earths, and in all heavens.

Inq. So then, if some of this light shone through Moses, some through Pythagoras, some through Confucius, some through Zoroaster, some through Plato, Socrates, &c., &c., you accredit it all to the one Christ-Spirit, wherever you can identify it?

Ex. I do.

Inq. Well, this is making out a very expansive and comprehensive Christian Religion. But how will you determine what is Christ-like, in all these manifold illuminees?

Ex. By reducing every thing to fundamental principles, and comparing them with the essentials clearly illustrated by our great Prince Messiah, the man Christ Jesus. His teachings, life and death, will enable me to settle all these questions. The manifestation of God through him is obviously the highest ever made to man. He is above all human Media. God gave him the Christ-Spirit "without measure." The interior Christ spake the truths of God through him without obstruction, and with absolute personal authority.

Inq. Do you feel able to quote passages of Scripture, which show that the Christ-Spirit in Jesus sometimes exercised Deific Personality, and spake as one superior to the Christ-*man*?

Ex. Yes. The following are samples of such passages:—
 "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. * I am the bread of life. * * I came down from heaven, not to do mine own will, but the will of him that sent me." "I am the living bread which came down from heaven." John vi: 32—38, 51. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I speak that which I have seen with my Father." "Before Abraham was I am." Ib. viii: 12, 38, 58. "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father, and the Father in me?" Ib. xiv: 9, 10. "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Ib. xvii: 5. Are not these to the point?

Inq. They appear to be. Now will you give me a specimen of those passages wherein the exterior Christ, the *man*, as distinguishable from the interior Christ, spoke?

Ex. "Why callest thou me *good*? there is none good but one, that is God." Mark x: 18. "I do nothing of myself; but as my Father hath taught me, I speak these things." John viii: 28. "The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the

works." Ib. xiv : 10. " My soul is exceeding sorrowful even unto death." Matt. xxvi : 38. " My God, my God, why hast thou forsaken me ?" Ib. xxvii : 46. In these instances the exterior Christ, the simple Christ-man, spoke. Is it not plain ?

Inq. I cannot deny it. I would further only ask for a few texts in which the Christ-Spirit, and the Holy Ghost, are represented as the same in essence.

Ex. The following are samples of such texts : " Jesus being full of the Holy Ghost, returned from Jordan." Luke iv : 1. " He breathed on them, and saith, Receive ye the Holy Ghost." John xx : 22. " God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him." Acts x : 38. " He whom God hath sent speaketh the words of God ; for God giveth not the Spirit by measure unto him." John iii : 34. " The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," &c. Luke iv : 18. " But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin." Rom. viii : 9, 10. " The first man Adam was made a living soul ; the last Adam was made a quickening Spirit." 1 Cor. xv : 45. " That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith," &c. Ephes. iii : 16, 17. I trust these texts are sufficient.

Inq. You have sustained all your points from the Scriptures, and very satisfactorily to my judgment, so far as *they* are concerned. Nor do I see any thing in your views of Christ repugnant to enlightened reason or sound spiritual philosophy. The name of Christ will henceforth signify to me incomparably more than I ever before conceived it to express ; and the Christian Religion will hereafter be to my soul an inexhaustible mine of truth and good. You have prepared my mind to receive, not only with respect and patience, but with the liveliest interest, your promised development of its essential principles. It was necessary that I should understand and

appreciate the Christ in whom you believed, in order to understand the Religion which you honor with his name.

Ex. I rejoice in having been able to render you the service, and afford you the satisfaction you so generously acknowledge. I shall go forward with courage and cheerfulness. You begin to see that Practical Christian Socialism is SOMETHING; that it has a broad and solid religious basis; that there is nothing narrow and superficial about it; that it is not a petty, arbitrary, purblind sectarianism; but an infinitarian harmonialism, recognizing the Deific Interior Spirit of innumerable earths and heavens, with his various manifestations, as affecting the progress and happiness of all spiritual intelligences. You will henceforth understand why Practical Christian Socialists, unlike some other Socialists, cannot ignore Christ, nor condemn his authority, nor hold his Religion in light esteem; but feel impelled to reverence him as the exteriorization, the Apparition, "the Image of the invisible God," and to exalt his name "above every name." For to them Christ is not only a beautiful and perfect man, one "altogether lovely" in the highest attributes of humanity; but he is a heavenly and divine Spirit, the outer and perceptible essence of the one Deific Nature that inherently and most interiorly vitalizes the whole Infinitarium of worlds and beings—the manifested Father—the communicable Life, Love and Wisdom of God to all moral and spiritual beings. All they expect to know of THE ABSOLUTE God, even in the highest heavens, they expect to know in his Christ-form of Deific Personalization, and by the Christ-Spirit of Love and Wisdom illuminating their own spiritual interiors. All they have yet known of the true God, they have learned in these ways. They see all Truth by the Christ-Light. They feel all absolute Good by the Christ-Heat. Therefore it does not stumble them to read the uncompromising testimonies of Jesus Christ, that men must believe in him, or abide in spiritual darkness and condemnation; for they see that this is the simple truth, necessitated by the moral and spiritual constitution of human nature. He says: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me"; and truly this is so. He says, "God so loved the world that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ;” and it is even so. He says, “ He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life : but the wrath of God abideth on him ; [i. e. he necessarily remaineth in spiritual darkness and moral death] ; and surely this is so. He says, “ He that hateth me, hateth my Father also” : and elsewhere, “ all they that hate me love death.” Practical Christian Socialists see that all this is truth. They see that when any individual soul is brought right, the Christ-Spirit must have done it, and that this Spirit must have taken up his abode within such a soul ; even as it is written : “ If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.” John xiv : 23. They see that when Society is brought right, the Christ-Spirit will have done it, and must take up its abode in the constitutions, laws and organic administration of such Society ; because Society is a man, a complex man, a Social man. Therefore, they have no more hope of regenerating Society without faith in Christ, without reconstructing it on Christ-Principles, and breathing into its organism the Christ-Spirit, the true breath of divine Life, than they have of regenerating individual sinners without the Faith, Hope and Charity of the same eternal Christ-Spirit ; or than they have of saving a wicked man *in* his sins. This is their grand reason for making the interior, essential principles of the Christian Religion the basis of their Social Superstructure.

Inq. I now see and admire this fundamental characteristic of your Socialism, and shall expect you to enter, in our next Conversation, on an explicit presentation of those principles.

CONVERSATION IV.

Statement of essential divine principles given in a Table of three general divisions—I. Principles of Theological Truth—II. Principles of Personal Righteousness—III. Principles of Social Order—Explanations of certain terms—1st Principle considered—2d Principle considered—3d Principle considered.

Inq. I am now prepared to consider your statement of essential divine principles.

Ex. And I am ready to present that statement. I shall do so in a Table of three general divisions, as follows, viz :

TABLE.

I. *Principles of Theological Truth.*

1. The existence of one All-Perfect, Infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to men.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

II. *Principles of Personal Righteousness.*

1. Reverence for the Divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

III. *Principles of Social Order.*

1. The supreme Fatherhood of God.

2. The universal Brotherhood of Man.
3. The declared perfect love of God to Man.
4. The required perfect love of Man to God.
5. The required perfect love of Man to Man.
6. The required just reproof and disfellowship of evil doers.
7. The required non-resistance of evil doers with evil.
8. The designed unity of the righteous.

Here are twenty-four cardinal principles ; eight of Theological Truth, to be embraced by faith, or at least acknowledged as undeniable ; eight of Personal Righteousness, to be illustrated in practice ; and eight of Social Order, to be acknowledged and acted upon in the constitution, organization and establishment of a true harmonic Society. These are the essential divine principles of the Christian Religion. With their sub-principles and indispensable cognates, they include all that is vital in that Religion. Taken together in their blended interfusion and unity, they constitute its soul, its spirit. Practical Christian Socialists hold these to be essential, eternal, universal, divine principles ; positively practical in their natural tendency, and interior to all external ceremonies, formalities, scholasticisms, ecclesiasticisms, sectarianisms, localisms, temporisms and mere incidentalisms.

Inq. I admire the perspicuity and comprehensiveness of your Table, so far as I am now able to understand it ; though it presents a very different statement of essential Christianity from any I have elsewhere seen. I expect you will now proceed to demonstrate that these *are* the cardinal principles of the Christian Religion, and, in so doing, illustrate adequately their nature and scope. But before you commence, I wish you would define what you mean by external ceremonies, formalities, scholasticisms, ecclesiasticisms, sectarianisms, localisms, temporisms and incidentalisms.

Ex. I think it is very proper I should do so. By *external ceremonies* I mean what are commonly called the public ordinances of religion, such as water baptisms, the Lord's supper, the several sacraments, &c. By *formalities* I mean all stated forms and observances as to days, times and seasons, places, postures and modes of address, in the professed worship of

God, in fasting, prayer, thanksgiving, praise, &c. By *scholasticisms* I mean studied propositions in which metaphysical doctrinaries of different ages, either individually or in conclave, have artificially stated the articles of their faith, or what they assumed to be the fundamental doctrines of Christianity, such as the *Trinity*, Transubstantiation, Election and Reprobation, Foreordination, Total Depravity, Vicarious Atonement, &c., &c.; which may have more or less of truth as their original basis, but are not warranted by the simplicity of Scripture, or its plain testimony as a *whole*. By *ecclesiasticisms* I mean Church Constitutions, Confessions, Covenants, Clerical Orders, and all kinds of Ecclesiastical Polity, Rules, Regulations and usages; which may be good, bad or indifferent, according to their nature, use or circumstances. By *sectarianisms* I mean those peculiarities of faith or practice which only appertain to a particular sect as *such*, and which merely distinguish it from other sects, but are not of the nature of essential, universal principles of truth and righteousness. By *localisms* I mean those peculiarities of religious action or manner, observance or form, which obtain currency and become customary in particular countries, cities, or localities, and are proper enough there, but not necessary to be insisted on in *other* countries, cities and localities. By *temporisms* I mean peculiarities of religious action or manner, observance or form, which, for any reason, become customary in a particular age, or period of time, and may be proper, or even indispensable *then*, but are neither necessary, nor useful at *later* periods when circumstances have greatly changed. By *incidentalisms* I mean all little peculiarities of fashion, custom, habit, or of eccentricity, into which religious leaders sometimes fall, as it were accidentally and without consideration, certainly without intending to make them any way essential, or expecting them to be insisted on by their followers; but which, nevertheless, through human weakness, become sanctified, and magnified into great importance. Now I asserted that the essential divine principles of the Christian Religion, stated in my Table, are *INTERIOR* to all external ceremonies, formalities, scholasticisms, ecclesiasticisms, sectarianisms, localisms, temporisms and mere incidentalisms. In so asserting, I did

not mean to condemn and discard all these as necessarily evil, or useless, nor to raise a quarrel against them, but to affirm that the PRINCIPLES are absolutely essential to the Christian Religion, as its vital, unchangeable *interiors*; whilst all these are, at best, *non-essentials*—mere *changeable exteriors* of the Religion, every one of which may pass away, or be modified, without impairing its inherent life. Have I made my meaning plain?

Inq. Very plain, to my understanding. But your plowshare runs so deep into the venerated superficialism of popular Christianity, that I am afraid many will think you have torn up the very foundations. I see that your *Practical* Christianity is altogether a different thing from *nominal* Christianity.

Ex. Certainly it is; but I will show you that it is the Christianity of Jesus Christ.

Inq. Proceed with your exposition.

Ex. 1. I commence, then, with my first stated principle of Theological Truth; viz: *The existence of one All Perfect, Infinite God.* That the Christian Religion distinctly reëffirms the existence of one, and but one, self-existent God—an All Perfect, Infinite Spirit—the Source, Sustainer and Controller of Universal Nature, will not be questioned. Yet it may not be superfluous to quote a few passages from the New Testament, as samples of the manner in which this truth is set forth.

A certain scribe questioned Jesus, saying, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but him:" &c. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark, xii: 28—34. "Love your enemies, bless them that curse you, do good to them that hate you, &c.; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be

ye therefore perfect, even as your Father who is in heaven is perfect." Matt. v: 44—48. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." John iv: 23, 24. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. For in him we live, and move, and have our being." Acts xvii: 24—28. "Of him, and through him, and to him are all things; to whom be glory forever. Amen." Rom. xi: 36. "There is one God and Father of all, who is above all, and through all, and in you all." Ephes. iv: 6. He "is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. vi: 15, 16. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i: 17. "God is light, and in him is no darkness at all." 1 John i: 5. "Love is of God; and every one that loveth is born of God." "God is Love." Ib. iv: 7, 8.

Such is the manner in which our first fundamental principle is declared in the Scriptures of the New Testament. To deny the existence of one All-Perfect, Infinite God, or to hold that there is more than one such God, or to make God imperfect and finite in any of his attributes, is to discard the Christian Religion. Can there be any doubt of this?

Inq. I see not that there can be. This principle is plainly enough a divine essential of the Christian Religion. And you maintain, I suppose, that it is a *practical*, as well as theoretical one?

Ex. Certainly I do. I am confident that Atheism, Polytheism and Pantheism, each and all of them, are incompatible with the living of a true *individual*, or a true *social* life. They either

make a man, a family and a society vicious and miserable, or at least *prevent* the attainment of any high degree of righteousness and happiness. Human nature needs to recognize, confide in and worship *One All-Perfect, Infinite God*. The individual needs this, the family needs it, the community needs it, the nation needs it, the race needs it. And without this, solid virtue, order and happiness are impossible to mankind. Practical Christian Socialists expect to accomplish nothing towards the establishment of their grand superstructure without this first essential divine principle of the Christian Religion.

Inq. I fully believe you are right; proceed.

Ex. My second stated principle of Theological Truth is:—*The mediatorial manifestation of God through Christ*. This principle has already been so fully elucidated and demonstrated, in our IIId and IIIId Conversations, that I need not now go into formal proofs and illustrations. My views are these: God is an All-Perfect, Infinite Spirit. Men, angels and all created spirits are finite. An All-Perfect, Infinite Being cannot manifest himself as a whole to finite ones. Therefore if God manifests himself at all to angels or to men, he must accommodate himself to their finite comprehension. If God manifests himself personally to his finite children, he must cause himself to appear to them in the highest personal form known to them, and in that form must illustrate such degrees of divine excellence as are calculated to demonstrate his presence. The human form, being the highest and most perfect known to man, must have been assumed by the Deific Spirit as the suitable one in which to manifest himself to men in the flesh, and in that form he must needs illustrate superhuman excellences; otherwise we could not have recognized any divine manifestation. Human beings innately desire, and absolutely need personal manifestations of the Divine Nature, in order to their progress and happiness. God actually makes such manifestations of himself to his finite children whenever proper. This is done by a certain capability of his divine nature, exercised at will, which concentrates any requisite measure of his omnipresent Spirit, personalizes it within a chosen exterior form, and inspires that form in the degree necessary to make

any manifestation he pleases. The form so chosen is the exterior Christ of the manifestation made through it. The concentrated personalization of the Divine essence within that form is the interior Christ. The omnipresent Spirit or essence, thus concentrated and personalized at will, is the Eternal Christ-Spirit, concerning which John says, "In the beginning was the Word, and the Word was with God, and the Word was God." The state in which God is, when manifesting himself by concentrating and personalizing his omnipresent Spiricity so as to constitute an *interior* Christ within an *exterior* one, I have called his Christ-hood. And this mode of manifestation, I have inferred might enable the Divine Nature to manifest itself personally in numberless earths and heavens at the same instant, without the least disunity or confusion of his Essence. It may also be inferred that these Christ-hood manifestations of God are the only personal ones which his finite creatures ever have seen or can see. As a whole personal Infinity, God can neither be seen nor conceived of by finite natures, however exalted. Now to come to the grand personal manifestation of God, with which men and angels in our part of the universe are concerned, we contemplate Jesus Christ as having a perfect human *exterior* and a perfect divine *interior*. And being so constituted, he was truly the Son of man and the Son of God. In him the human and divine natures subsisted together without a jar. Thus constituted, he takes the preëminence in our earth and heaven; as it is written: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." John i: 14, 18. The Father judgeth no man: but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who sent him." Ib. v: 22, 23. "He that hath seen me, hath seen the Father. I am in the Father, and the Father in me. The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works." Ib. xiv: 9, 10. "God

was in Christ reconciling the world unto himself." 2 Cor. v: 19. "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself, whether things in earth, or things in heaven." Col. i: 19, 20. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii: 9, 11.

Such is the mediatorial manifestation of God through Christ. Embracing this great Theological Truth as an essential divine principle of the Christian Religion, we look up to Jesus Christ as the Head of the true Church; the Lord, Judge and Savior of the world; the Mediator between God and men; the Way, the Truth and the Life; by whom alone we can truly know the Father; whose principles and spirit must govern us in all things; and without whom we can do nothing for ourselves or the world, *as it ought to be done*. Have I said enough on this point?

Inq. I think I understand you sufficiently respecting the nature and office of Christ. I would only inquire what your views are concerning the Atonement. This, you know, is held to be of the highest importance in the popular church.

Ex. The popular doctrine of Atonement, if I understand it, affirms that the death of Jesus Christ on the cross was of the nature of a punishment suffered in the place of guilty man; whereby divine justice was satisfied, the divine wrath appeased, and divine forgiveness purchased for all the penitent. I do not believe in any such atonement. This doctrine is what I call a *scholasticism*, invented by the metaphysical Doctors of the Church. The word atonement occurs but once in the Christian Scriptures, viz: "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v: 11. The original word, here rendered atonement, is elsewhere rendered, more properly, *reconciliation*. The entire manifestation of God through Jesus Christ in the

flesh constitutes the true Christian atonement. It was a complex demonstration of *truth declared, righteousness exemplified and self-sacrifice suffered*, for the reconciliation of mankind to God. It was necessary to that end; not as a vicarious punishment, to appease divine justice; but as an efficacious illustration of divine Truth and Love, appealing to the deepest spiritual and moral sensibilities of human nature. Nothing less than such a demonstration could make man feel how low, sinful and lost he was; how much God loved and desired to save him; and how holy salvation would render him, by making him Christ-like. The work of atonement culminated in the death of Jesus on the cross; and therefore the sufferings and bloodshed of that great event have often been made to stand for the entire process. But it was not literally the *whole*; it was rather the finale and consummation of the work. We must never separate the self-sacrifice of the cross from the chain of its inductives, nor the efficacy of literal blood, shed for the remission of sins, from that spiritual life of which it was only the external representative. All that Jesus Christ said, did and suffered, as the Medium of Divine Manifestation, through his entire life in the flesh, is comprehended in and constitutes the *atonement*. The atonement was as necessary, and is as important to man's salvation, as it has been represented to be in the popular Church; but is of a very different nature, and was necessary for very different reasons. It is an inseparable accompaniment of the mediatorial manifestation of God to mankind through Jesus Christ. Is my reply to your last inquiry satisfactory?

Inq. It is; and you may pass to your next stated principle.

Ex. The next is my third, viz:—*Divine revelations and inspirations given to men.* That this is an essential of the Christian Religion is very obvious. It is either affirmed or taken for granted, all the way through the Scriptures, both of the Old and New Testaments, that God gave supernatural revelations of his existence, attributes, will, law and purposes to particular persons, and special inspirations to enlighten and guide their thought, speech, writing and action. Hence it is written:—“God, who at sundry times and in divers manners spake in

times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hebrews i: 1, 2. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i: 21. "Of which salvation the prophets have inquired and searched diligently; * * * searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel." 1 Pet. i: 11, 12. "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii: 16. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephes. ii: 20. I need not quote passages of Scripture to sustain this point. The entire Bible is characterized by records of divine revelations and inspirations given to patriarchs, prophets, apostles, &c. To deny that God ever has revealed, or ever does reveal himself to man, except in the ordinary course of Nature,—that he ever has inspired man, or ever does, except through the ordinary activities of the mind, is to discard the Christian Religion.

Inq. How do you understand these divine revelations and inspirations to have been given to man?

Ex. In various ways. That all-pervading, omnipresent divine essence, which I have called the Christ-Spirit, and which in Scripture is called the Holy Ghost, the Holy Spirit, the Spirit of God, &c., I have described as concentrable and personalizable in any degree, at any point, or within any susceptible created mind. I have said that God can do this, at will, whenever and wherever necessary to the good of his finite children. It is by means of this concentrating and personalizing capability that all special divine revelations and inspirations are given. Sometimes they are given through angels and departed spirits, who render themselves visible and audible, or manifest them-

selves in a striking manner to the senses of the recipient. Sometimes through extraordinary visions, trances and dreams. Sometimes by powerful impressions and presentiments of a purely mental and spiritual nature. And sometimes by deep, distinct and irresistible suggestions to the inmost soul. Underlying all these there is a *general*, perhaps I may say *universal*, divine inspiration acting with greater or less effect on human nature.

Inq. When you speak of supernatural and special divine revelations, do you mean that they are contrary to Nature, and that they imply a suspension of natural laws?

Ex. I mean by supernatural, not *contra*-natural, but *higher*-natural. It is as natural for the Divine Nature to act in its own way, as for any subordinate nature to act in *its* own way. There are *higher* and *lower* natures. The activities and manifestations of a higher nature are *supernatural* to every lower nature. As to natural laws, they are only the modes by which different natures under certain conditions operate or act. Mineral natures have their modes of action under given conditions, vegetable natures theirs, animal natures theirs, rational natures theirs, angelic natures theirs, and the Divine Nature its own. All these differ more or less, and the higher is always capable of transcending, modifying and even suspending the modes of action peculiar to a lower nature. And yet superior natures act as naturally in their sphere as inferior ones do in theirs. But the higher are supernatural to the lower, and are miraculous to them only because above their plane of natural action.

Inq. Do you understand Divine revelations and inspirations to have ceased?

Ex. By no means. What I have denominated *general* inspiration certainly has not ceased, and never can. Nor do I see why special revelations and inspirations should cease. I do not believe they have ceased, or ever will cease, till "God shall be all in all." The ancient revelations and inspirations intimate no long cessation of their like, but plainly point forward to fresh and even more glorious ones to be enjoyed by mankind.

Inq. Do you regard Divine inspiration as *perfect* or *plenary*,

in any case, so as to preclude all possibility of human error on the part of the inspired person?

Ex. Jesus Christ *alone* claimed such perfection for himself, and stands honored by prophets and apostles, as the only one plenary inspired, or perfectly God-possessed. All the Bible *inspirees* are declared to have received the Divine Spirit "by measure"; but *he* without measure. All the prophets and apostles, under both Testaments, confess the limitation of their inspiration, and that they were more or less erring and frail. But they all make *him* perfect in the Divine Spirit, Wisdom and Love—and sinless. And, without the least seeming vanity or boasting, *he* represents himself as dwelling perpetually in God, and having the Father within him; as speaking the words, doing the works, and cherishing the Spirit of the Highest; as always pleasing Him. He alone, then, stands forth the living illustration of a *perfect, plenary, infallible* inspiration. All others, ancient and modern, however gloriously and reliably inspired at times, and on occasions, have been, are and must be, liable to error in a greater or less degree. Do you understand me?

Inq. I think I do; and I shall give every part of your exposition the most careful and just consideration.

CONVERSATION V.

The 4th principle of Theological Truth considered—Inquiries answered respecting the existence of *evil* angels and spirits; respecting the resurrection of the mortal body, Christ's body, &c.; and respecting the general resurrection—*Manifestive* resurrections, as distinguished from the *universal, absolute* resurrection—5th principle of Theological Truth considered, with the proper qualifications thereof—Recess.

Inq. I am ready to consider what you have to say concerning your remaining principles of Theological Truth.

Ex. I resume with the fourth of them; viz:—*The immortal existence of human and angelic spirits.* That there is a world of spiritual and immortal existence, into which all mankind pass at or soon after the death of the body—a world wherein are innumerable angels and spirits of various grades—is certainly a cardinal principle of the Christian Religion. The world to come, the resurrection of the dead, and the existence of angels and spirits, are prominently spoken of throughout the Christian Scriptures, as realities of the sublimest importance. The following passages are samples:

“The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.” Luke xx: 34—38. “And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.” Acts xxiv: 15. “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made

with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." 2 Cor. v: 1—9. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." 1 Pet. iii: 18—20. He "is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Ib. iv: 5, 6. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. xiv: 9. "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke ii: 13, 14. "And behold, there talked with him two men, who were Moses and Elias; who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem." Ib. ix: 30, 31. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi: 52. "When he bringeth the first begotten into the world, he saith, And let all the angels of God worship him." "He maketh his angels spirits, and his ministers a flame of fire." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i: 6, 7, 14.

“Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” Ib. xii : 22, 23.

These and a multitude of similar passages show conclusively that *the immortal existence of human and angelic spirits* is a fundamental doctrine of the Christian Religion.

Inq. I have no doubt that it is ; and I am curious only to obtain your views on two or three points relating to this doctrine. First, do you believe there are *evil* angels and spirits in the immortal world, as well as *good* ones ?

Ex. I think both Scripture and reason lead us to the conclusion, that there are *evil* angels and spirits, as well as good ones. Many passages either declare, or plainly imply it, all the way through the New Testament ; and reason cannot show us how the millions of men who leave this world in wickedness should suddenly and radically change at the instant of death. My belief is, that there are many grades of angels and spirits in the other world, including every conceivable variety of intellectual and moral character. I do not, however, believe that any are *totally* and *absolutely* evil there ; nor that any are so low as to be incurable, or incapable of final progress to a higher grade. I see no reason why the beings of that world should not be good and evil *comparatively*, as men are here ; though the scale of gradation, variety and comparison is probably greater there than in this mortal state ; since if none are lower than our lowest, innumerable millions must be higher than our highest. Is this satisfactory ?

Inq. It is in respect to the understanding I obtain of your belief and views of the subject ; but as to the subject itself, I cannot fathom it. I would be glad to believe that evil is confined wholly to this mortal state, and that the worst who quit it are pure and happy forever in the next world. But I cannot say I think the Christian Religion teaches this, nor that it is quite reasonable to presume that all mankind are so radically and instantly changed at death. I shall not controvert your views ; I leave the matter in suspense. My next point of in-

quiry is whether you reject the common idea of the literal resurrection of the body; which I rather infer from your manner of stating and proving your fourth principle?

Ex. I did not mean to imply that man has not *a* body in the resurrectional or immortal state, as truly as in this life. I believe he *has*, and that it corresponds to the mortal body in every respect necessary to personal identity. But I do not believe that the gross substance of bones, flesh and blood, constituting the mortal body, ever goes into the immortal state. So far as the popular scholastic Theology teaches this, I reject it.

Inq. But do not the Christian Scriptures very positively affirm the literal resurrection of Christ's body?

Ex. I think they do, but not as finally immortal.

Inq. How then, and for what purpose?

Ex. As an absolute and unmistakable demonstration to his doubting disciples, that he had risen to the immortal existence. They needed such a demonstration to bring their faith to a sufficient intensity for the work before them. They needed to see, feel and know that he whom, in black despair, they had seen crucified, was alive again. It was granted them, and the end was answered. But being answered, it is altogether probable to my mind, either that Jesus laid aside his flesh and bones to mingle with their kindred dust, or that their substance was dissolved by some equivalent decomposing process.

Inq. Have you any direct proof of this?

Ex. No. But I infer it from several facts and considerations. 1. His appearance, sometimes in a manner to vanish out of sight, and sometimes with a tangible body that could be felt and handled, indicates to me that he sometimes used his mortal body, and sometimes manifested himself to the spiritual senses of his disciples in his immortal body alone. When he said, "A spirit hath not flesh and bones as ye see me have;" and when he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side;" I think he must have had his body of flesh and bones with him. But when he vanished out of sight on break-

ing bread with the disciples at Emmaus, when he suddenly stood in the midst of his disciples sitting with the closed doors, and when he ascended into a cloud out of their sight, when Saul heard his voice on the road to Damascus, and also when he was seen of more than five hundred brethren at once, I think he appeared in his proper resurrectional, spiritual, immortal body. 2. It is plainly declared by the apostle Paul, that "flesh and blood cannot inherit the kingdom of God"; that the body sown is not the body that shall be raised; that there is a natural body and a spiritual body; that the resurrection body is the spiritual one; that this earthly body is dissolved before we are clothed upon with our incorruptible one; and that then we are absent from our fleshly body, being present with the Lord. 3. It is contrary to the order of ascending nature, that Christ's earthly body, or any of our earthly bodies, should go into the immortal state. These are my reasons for believing that the fleshly body of Christ did not enter with him into final immortality.

Inq. The question is not quite clear to my mind; but having ascertained your views, I am not disposed to controvert them. I am not at all confident I can substitute any better ones. My remaining question relates to the time of the resurrection. The common doctrine of the Church is, that the human soul leaves the body at death, and exists in some intermediate state of being until a certain appointed time, when there is to be a general resurrection of men's bodies, and the soul and body are to be reunited forever. You plainly imply in your statements, and quotations of Scripture, that all mankind enter the immortal or resurrection state, at or soon after the death of the body. How is this?

Ex. You apprehend me correctly. This is my view of the subject. And what then?

Inq. Then, I should like to know how you reconcile certain passages of New Testament Scripture relating to the resurrection, with your views. I allude to those texts which speak of a general resurrection at a particular period, such as the following:—"The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that

have done good to the resurrection of life ; and they that have done evil to the resurrection of damnation." John v : 28, 29. "Behold, I show you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv : 51, 52. " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord. 1 Thess. iv : 16, 17. What do you do with such passages ?

Ex. I endeavor to construe and understand them so as not to contradict those which I have already quoted in proof of the principle before us. I understand them to speak, not of the *universal absolute* resurrection of man into the immortal state, which takes place at or soon after physical death, but rather of a *manifestive* or *demonstrative* resurrection ; whereby either the moral character or the personal condition of the immortals should be manifested in a conspicuous manner to others. It must be remembered that the word resurrection is used in Scripture with somewhat different significations. It does not always signify the renewal of man's conscious existence. Its radical generic meaning is a *raising up* of something which is in a fallen, or low, or unobservable condition. Hence that is properly called a resurrection which raises up persons or things so as to render them conspicuous, eminent or publicly observable. Now the passage in John describes a judicial resurrection of the departed dead ; i. e. of departed spirits. It asserts that they should be so raised up, and rendered publicly observable, as that their true moral character, whether good or bad, should be unequivocally known. They that had done good were to come forth to life, i. e. to divine approval and universal honor ; and they that had done evil to condemnation and rebuke. All this would be perfectly proper, as a judicial process executed in the immortal state. Its design must be to remove all obscurity from the moral character of the departed, and to reveal all con-

spicuously to themselves and each other in a true light. That such judicial processes are executed in the world of spirits, at certain proper times and seasons, I have no reason to doubt. If so, they are *manifestive* resurrections of the departed to each other and to the public of that world, for some necessary, wise and beneficent purpose. And if so, the text in John has a truthful and solemn signification, which is perfectly consistent with my views of the immortal existence. I believe this to be substantially the true meaning of that passage. It speaks not of the *universal absolute resurrection*, but of a *judicial manifestive* resurrection to take place within the immortal world.

The passages quoted from 1 Cor. and 1 Thess. also relate to a *manifestive* resurrection; but to one of a different character. In both these passages Paul points forward to a grand consummation of the immortalizing process, when Jesus Christ shall manifest himself on earth in his perfect glory, together with the departed saints in their immortal forms, and when the living saints shall be instantly changed, without passing through death, into immortals.

Inq. Do you believe in such a consummation?

Ex. These, and several other passages, appear to me to declare that such an one will be realized; and I can see nothing in the idea contrary to reason. I am therefore strongly inclined to believe it will ultimately take place. Indeed, the idea is to me delightful and sublime, as well as Scriptural and rational. In this understanding of these passages, they present no incompatibility with those which teach the universal and absolute resurrectional immortality of mankind at or soon after physical death. Because the immortalization of all may very fitly and gloriously culminate in just such a manifestive resurrection. Probably all the earths of all the solar systems in the Infinitarium have their grand cycles and epochs of change through which their respective races of human inhabitants pass onward and upward to perfection. Our earth is not likely to be an exception. If so, the period will come when "mortality shall be swallowed up of life;" when "there shall be no more death;" when all things shall have been made new; when the tabernacle of God shall be made with men: when our glorious Lord

Jesus Christ, with innumerable angels and saints, shall freely manifest themselves to the dwellers on earth; and when the communion shall have been rendered complete by the immortalization of all. This perfectly accords with the holy prophecies and prayers of all ages, and with the ineffable design of the mediatorial manifestation of God through Christ; who must reign till he hath put all enemies, even death the last enemy, under his feet. "And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv: 28.

Inq. All I can say is, let this most glorious consummation come, and the will of God be done in the earth as it is done in heaven. I feel myself enlightened and spiritually elevated by your answers to my inquiries. I will not detain you; please proceed with the main thread of your exposition.

Ex. The next and fifth principle of my Table is, *The moral agency and religious obligation of mankind.* The whole Christian Religion assumes as self-evident, that man is by nature a moral agent and a religious being; that is, that he is capable of distinguishing between right and wrong, and that he is conscious of a religious obligation to choose the right, and to eschew the wrong. All its addresses and appeals to mankind presuppose this. It instructs, commands, warns, encourages, admonishes, exhorts and comforts man, as such a being. To deny the moral agency and religious obligation of mankind; to say that man is incapable of distinguishing right from wrong; that he has no sense of religious obligation; that he is not at all accountable to God for what he *does* or *is*; that he is a mere automaton of fate, or of necessity, or of circumstances; and that he is in no degree deserving of approbation or condemnation for his conduct; is to trample the Christian Religion under foot as of no divine authority.

Inq. You do not mean to say that all human beings are *equally* and *unqualifiedly* moral agents?

Ex. By no means. I speak of man generically, and of human nature in general. I speak of the proper normal, moral and religious capabilities of mankind, at the proper age of

understanding, when of ordinary mental development and sanity. The infantile, idiotic, *non compos*, insane and abnormally eccentric, are to receive proper consideration, as undeveloped or diseased humans. Christianity shows them proper consideration, and treats them both justly and kindly. It also recognizes all the inequalities and conditional differences of those who are proper moral agents,—their constitutional peculiarities, education, ignorance, knowledge, natural talent and powers of mind, circumstances and whatever increases or diminishes their moral responsibility. Where much is given much is required; where little, less in due proportion; and where nothing, of course, nothing. He who has one talent is required to improve and account for it; he who has two to improve and account for two; and he who has five to improve and account for five. It is required of a man according to what he hath, not what he hath not. The Christian Religion assumes the moral agency and religious obligation of mankind to be just what it is, and represents the Divine Father as treating all accordingly, with due reasonableness, equity and merciful consideration of circumstances.

Inq. Then you recognize the great influence of circumstances over human nature, as affecting moral agency and accountability to a considerable extent?

Ex. Most certainly I do. The Christian Religion does. Circumstances affect all more or less; some extremely; others partially; but none, who are moral agents at all, so as wholly to do away their responsibility. Some are eminently capable of creating and controlling circumstances; others less capable; others very incapable. Moral responsibilities are proportionate. But the doctrine that man is a mere creature of circumstances, of blind fate or of irresistible necessity—that he is no moral agent by nature—is as repugnant to Christianity as it is to common consciousness, reason and moral order. Practical Christian Socialism can have nothing to do with such a pernicious negation of essential divine principles.

Inq. I concur entirely in your exposition of this principle. I believe it to be unnatural and impracticable for men to act on any other. At the same time, I must bespeak your charity for

some very well-meaning and benevolent persons of my acquaintance, who have philosophized themselves into the theory that mankind are in no degree moral agents; but are the mere creatures of circumstances, totally unsuitable subjects of command, prohibition, reward, punishment, praise or blame.

Ex. I think I can be amply considerate and generous towards such philosophers, as well as just to all their good personal qualities. But I should as soon think of commencing a house at the ridge of the roof, or of building a granite tower on quicksand, as of establishing a permanent Community with minds cherishing such irresponsible and impractical notions. Man must be taken for what he really is in natural capabilities and normal development, and *as such* made the most of. While nothing is unjustly required of him, or laid upon him, he must be made to feel the full responsibility of his proper moral agency and religious obligation. Without this he remains at best only a good-natured animal, and is always in danger of becoming a very troublesome one to his fellows. But bring him up to his capabilities, quicken his conscience, enlighten his understanding, inspire him with high aims and hopes, subject him to patient discipline under the yoke of acknowledged duty, attach him to Jesus Christ, enlist him fully in the great work of human progress, and make him feel all his responsibility to God, man and himself, and he becomes a noble being, a true child of the Highest, an angel of light and love, a happy realizer of his heavenly destiny.

Inq. It is even so. I feel the force of your doctrine, and I honor the fifth principle of your Table as an uncontrovertible Theological Truth, viz: *The moral agency and religious obligation of mankind.*

CONVERSATION VI.

The sixth principle of Expositor's Table considered—Sample of proof texts—

What is meant by divine retribution—Inquiry about natural laws answered—Characteristics of a perfect retribution—Inquiry about endless punishment answered—The day of judgment—The seventh principle considered—What spiritual regeneration is; definitions and explanations—Sample of proof texts—Extreme doctrines of total native depravity and perfect native purity, both discarded—True doctrine defined, with sundry answers to inquiries.

Ec. I now proceed to the consideration of my sixth principle of Theological Truth, viz: *The certainty of a perfect divine retribution.* That God causes all mankind to experience, at one time or another, in one way or another, a perfect retribution, is clearly a fundamental principle of the Christian Religion. This appears from many passages in the Christian Scriptures, of which the following are samples:—

“I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matt. xii: 36. “He shall reward every man according to his works.” Ib. xvi: 27. “That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given of him shall much be required.” Luke xii: 47, 48. “God will render to every man according to his deeds;” “for there is no respect of persons with God.” Rom. ii: 6, 11. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Cor. v: 10. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the

spirit reap life everlasting." Gal. vi : 7, 8. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." Col. iii : 25.

Inq. I am not certain that I clearly understand what you mean by divine retribution.

Ex. I mean that causation by God of all enjoyment and all suffering in mankind, whereby the right and the wrong of their conduct is perfectly attested, as approved or condemned. The nature and qualities of a tree are perfectly known by its fruits. Principles are also known by their fruits. The essential right or wrong of motives, feelings, words and actions is finally attested by their good or evil effects; i. e. by the good which God causes to be enjoyed, or the evil which he causes to be suffered, on account of them. This enjoyment and this suffering are experienced primarily and chiefly by the right and wrong doers, but secondarily, in some degree, by all connected with the prime actors. This enjoyment of good and suffering of evil, on account of the conduct of moral agents, I call divine retribution.

Inq. Do you make no distinction between natural consequences and special judgments?

Ex. No radical distinction. All divine retributions are natural consequences in their way and place; and all natural consequences are special judgments, so far as regards the ever-present, living, causing agency of God.

Inq. But do you not think natural laws have a great deal to do with these things?

Ex. The common notion of natural laws is a fallacy. They are presumed to constitute a code of rules, which, having been established a great while ago by the Deity, have ever since executed themselves with perfect precision, without any accompanying and positive exercise of his will. That this is a fallacy may be seen at once, by just reflecting and questioning thus:—Was there ever a time when these natural laws did not exist and operate? If so, did God before that time do every thing by a positive exercise of his omnipresent will? If so, have natural laws been any improvement on the ancient

specialty plan? If so, is not God imperfect, and gradually making progress? And if so, may not natural laws themselves be abolished sometime in favor of "a more excellent way?" But if God from unbegun eternity operated *perfectly* until a certain time, *without* this self-executing Code of natural laws, what need was there of establishing any such Code? Or again, if there never was a time when these natural laws did not exist, then are they not as *old* as God, and as *unmade* as God? If so, why talk of their having been framed and established by God at a certain period of eternity? And if as old and as self-existent as God, are they any way separable from God? If separable from God, and self-executing, what need is there of a God? Is not this Code of natural laws a competent and all-sufficient God? Why then have *two* Gods, to cause results which *one* might accomplish *alone*? But if these natural laws are inseparable from God, then they are nothing but *modes* of his causation and operation. And if so, God is every where present and acting, with a positive will and judgment, just as much and as truly, as if there were no natural laws; which is undoubtedly the fact. Therefore the notion of a sometime established code of self-executing natural laws, which take care of Nature, is a fallacy. The one All-Perfect, Infinite God is omnipresent, and by a positive unwearied exercise of his own proper power, will and judgment, carries on all processes of causation throughout the Infinitarium. And thus, from moment to moment, he causes *that* to take place which is best, all things considered; regard being had to the grade of nature, the *circumstances* of the case, and all the proper resulting effects. Hence I make no radical distinction between natural consequences and special judgments. All the difference to be made between them is, that ordinary effects or consequences, which to human apprehension seem to be regular and uniform, are called *natural*; whilst those which seem very peculiar and extraordinary are called *special*. In truth they are all *natural* and all *special*. Finite creatures make the distinctions, according to their imperfect apprehensions of cause and effect.

Inq. I thank you for the light and relief your explanation has

afforded me on this point. What are the characteristics of a perfect divine retribution, in your judgment?

E.g. 1, It must be a *just* retribution; 2, a *benevolent* retribution; and 3, a *salutary* retribution. A just retribution must be one which is universal, impartial and equitable. It must take effect on all the proper subjects of retribution. It must be without respect of persons. It must be according to the exact deserts of all, with such adaptations, discriminations and modifications as strict equity demands. It must truly express and demonstrate the divine approbation or disapprobation of the conduct to which it relates. Such would be a just retribution. To suppose a retribution which was not executed on all moral agents impartially, equitably and fitly, would be to suppose an *unjust* retribution. But the divine retribution is perfectly just. It is also *benevolent*. God can do nothing that is not benevolent. "God is Love." A benevolent retribution must be one which aims at the highest good of all the parties concerned. God himself is a party concerned. Each individual rewarded or punished is a party concerned. All the individuals closely connected with the retributed one, or cognizant of the case, are parties concerned. The general public are parties concerned. The whole race, yes, the whole universe, are parties concerned. The Father, the child, and the whole family are concerned. The highest good of each and all these parties must be desired and aimed at in a benevolent retribution. To imagine any act of divine retribution which disregards God's highest good as the Supreme Father, or the highest good of any individual recompensed, or the highest good of any connected relative, or witness, or the highest good of the whole, is to imagine an *unbenevolent* retribution. But the divine retribution is a perfectly benevolent one. It is also *salutary*. A salutary retribution is one which has the effect, on the whole, to make *right* understood and received, wrong understood and detested, duty loved and delighted in; i. e. it must be an exemplary and corrective retribution. To suppose a divine retribution which makes any of its recipients or beholders, worse in moral character, or no better, is to suppose an unsalutary one,—a useless, or worse than useless retribution. But the divine retribution

is a perfectly salutary one. And so it is written :—“ We have had fathers of our flesh which corrected us, and we gave them reverence ; shall we not much rather be in subjection to the Father of spirits, and live ? For they verily for a few days chastened us after their pleasure ; but he for our profit, that we might be partakers of his holiness.” Heb. xii : 9, 10.

Inq. I can but admire the fitness and excellence of divine retribution, as you set it forth. But are you sure that the popular doctrine of divine retribution is not warranted by the Christian Scriptures ? I refer particularly to the doctrine that God will punish the wicked after death to all eternity without any regard to their good.

Ex. I am very sure that no such abominable doctrine is warranted by a fair construction of the Christian Scriptures.

Inq. What do you mean by a fair construction ?

Ex. I mean a construction which always respects clearly declared fundamental principles, and makes due allowance for the mere sound of figurative and intensive language. Now I contend that the clearly declared fundamental principles of the New Testament, those which set forth the moral attributes, perfections, will, character, purposes and government of God, make it an utter impossibility that he should punish the wicked to all eternity without any regard to their good. If there are any passages of Scripture the words or phrases of which seem to teach any such doctrine, their *literal* import is contrary to clearly declared fundamental principles, and probably contrary to their true internal import. And whoever makes the *literal* import of such passages override fundamental principles, and withal their own true *internal* import, gives them a grossly unfair construction.

Inq. What you say appears perfectly rational ; but I should like to know how you construe such a text as that in the twenty-fifth chapter of Matthew, 46th verse :—“ These shall go away into everlasting punishment ; but the righteous into life eternal.” Here Jesus puts the punishment of the wicked in exact contrast with the happiness of the righteous ; both are to be everlasting. Why should he have done so, if the one is

to end and the other not? It is such passages as these that perplex me, in reading the Christian Scriptures.

Ex. They would perplex me, if I did not know that such terms and phrases are often used in an accommodated sense throughout the Scriptures, not in a strict, literal and philosophical sense; and if I did not also know that the clearly declared fundamental principles of the Christian Religion preclude the possibility of Christ's having intended to teach that God's retentions will ever be repugnant to justice, love and wisdom. It is absolutely impossible that the same Teacher, who enjoins us to love and do good to our enemies that we may be like God, should have intended to teach us that the same God will consign his enemies to a *hopeless, endless punishment*. It is much easier for me to presume that his language, in such passages as those under notice, requires an accommodated construction. Therefore I give it such a construction. Nor do I find the least difficulty in so doing. The *original* terms rendered *eternal, everlasting, forever* and *forever and ever*, have not a strict and literal meaning, nor a uniformly precise meaning, either in the Old or New Testaments. But they are used with a wide latitude and variety of meaning. Every person decently informed on the subject knows this. The everlasting covenant of circumcision, everlasting priesthood of Aaron, everlasting possession of the land of Canaan, eternal God, everlasting hills, everlasting reproach of the Jews in the Babylonian captivity terminating in seventy years, eternal damnation of wicked men, everlasting life of the righteous, eternal judgment, everlasting gospel, &c., &c., are all spoken of in these terms with a various, general, but accommodated meaning, which may be easily enough understood by minds that have a proper veneration for fundamental principles, are not precommitted to make out a case, and are not idolaters of the *mere letter* of Scripture. Such truthful and enlightened minds know very well that though the covenant of circumcision, priesthood of Aaron, possession of Canaan and reproach of the Babylonian captives, were not literally and philosophically *endless*, there was no impropriety in their being called *everlasting*. They see that though God and the hills are both called eternal or everlasting,

yet that the hills are not as everlasting as God is. They see that though the gospel is called everlasting, it is not necessarily to be preached to all eternity. They see that eternal life has nothing in the mere adjective to guarantee its endlessness, and that the naked word *life* in many passages just as certainly means unlimited happiness, as does the phrase *everlasting life*; because in the nature of the case there is nothing to limit its duration. They see that "eternal damnation" and "everlasting punishment" must have a limitation somewhere; because neither the plainly declared justice of God, benevolence of God, wisdom of God, nor promises of God, admit the idea of a literally endless punishment. At the same time, they see that there was no falsehood nor impropriety in Christ's denominating the *damnation* of the willfully wicked *eternal*, or their punishment *everlasting*; because that damnation and punishment will be of long continuance, will extend into the future world, will be administered in accordance with immutable divine principles, and will be everlastingly effectual and salutary on its subjects. Therefore, rooted and grounded in fundamental principles, enlightened as to the usage and meaning of Scripture terms, and full of confidence both in the justice and love of God, such texts no longer give them the least perplexity or uneasiness.

Inq. Nor will I, after this satisfactory explanation, allow them to give me any. I see the whole matter in a new, discriminating and convincing light. I will only ask a word of explanation respecting the *judgment day*, and then allow you to proceed. You know that the popular doctrine of the nominal Church is, that the life of man in this world is his only absolute probation for all eternity beyond, and that at death his case is sealed up till the final *judgment day*. How do you regard this doctrine?

Ex. That the life of man on earth is more or less probationary for the next life in the immortal state is very natural, reasonable and probable. But that this earthly life is man's *only* and *absolute* probation, for all the eternity or eternities to come is unnatural, unreasonable, improbable, and without one particle of warrant from Scripture, either in the letter or spirit. I know

what I say and whereof I affirm, in respect to this point, and consent to be held responsible for my assertion. As to the day of judgment, it is a Scripture term, but has been greatly misconstrued, misapplied and overstrained. That God has appointed a particular day of judgment, at which all mankind are to be assembled, tried and finally sentenced to heaven or hell, is a fiction, founded partly on a falsely literal construction of a few parabolical and highly figurative passages of Scripture, but chiefly on the speculations of imaginative and scholastic theologians. It is indefensible by either Scripture or reason. But it has this underlying truth beneath it, that there are periods of judgment, harvest periods, for nations, cities, families and individuals; some in this life and others in the immortal state. These are judgment days to their respective subjects. They are periods of judicial visitation, marked and distinguished by strong demonstrations. Nations, states, cities, communities, families and individuals, all have their seed time and harvest, their probationary and retributionary periods in orderly succession. This is true to some extent on earth, and is probably more completely illustrated in the world to come, at least with respect to individuals and the race at large. So all mankind *have had, are having or will hereafter have*, their respective day or days of judgment, in the true and proper meaning of that Scripture term. This is plain and reasonable. But there is no reason for believing in *one* exclusive, universal, final DAY OF JUDGMENT for the entire human race. It is a mere scholasticism.

Inq. I now understand your views on this topic, and wish you to resume your main thread of exposition.

Ex. Well then, I may conclude, respecting the sixth principle of my Table, that it is an essential Theological Truth of the Christian Religion, viz: *The certainty of a perfect divine retribution.*

My next and seventh principle is:—*The necessity of man's spiritual regeneration.* What do I mean by spiritual regeneration? What is *generation*? It is that process of nature whereby human beings are developed into sentient and mental life, so as to be conscious of natural existence, and to exercise

its appropriate loves. What then is *regeneration*? It is that process whereby human beings are developed into spiritual, moral and eternal life, so as to be conscious of their true spiritual existence, and to exercise its appropriate loves. The appropriate loves of man's first or mere natural existence are essentially selfish. He loves himself supremely, and all others only as subordinate to the presumed good of self. This is the condition of all merely generate; i. e. *unregenerate* human beings. The appropriate loves of the true spiritual existence are unselfish; love to the great Parent Spirit with all the heart; love to the neighbor as one's self; love of all goodness; and love of the universal highest good. This is the condition, and these are the predominant loves of all truly regenerate human beings. The unregenerate man is governed by essentially carnal, animal, selfish loves; and his intellectual faculties are chiefly exercised in searching out and employing the means of self-gratification. The germ of spiritual life is within him, but is undeveloped. He has no distinct consciousness of being an immortal spirit, or of his proper relations to God or to fellow man. He is not inherently and necessarily evil in his nature. But he is yet chiefly an intellectual animal. He therefore acts out the intellectual animal. And if the great spiritual law of truth and love presses upon him, he resists it as a cross upon his loves. How *could* it be otherwise? The ovum of his spiritual nature is latent within him, but it must be impregnated by the Divine Spirit, and caused to germinate. He must be begotten and born again—born from above—spiritually regenerated—born of God. All must be. This is an indispensable process in the grand order of human progress. Without it man cannot see the kingdom of God, and enter into the joy of its pure filial and fraternal loves. There is nothing *contra*-natural, nothing unreasonable, in this doctrine of regeneration. It is a fundamental principle of the Christian Religion. This accounts for the universal sinfulness of mankind in their natural development, before spiritual regeneration. It could not be otherwise with human nature, in its first plane of development. Hence the entire Christian Religion justly assumes that all mankind need to be regenerated,—that they must be

enlightened, quickened, called to the exercise of faith and repentance, placed under the wholesome discipline of the cross, and sanctified by the all-cleansing influence of the Holy Spirit. Just assume that mankind in their primary development are truly spiritual, governed by heavenly and unselfish loves, naturally addicted to spiritual truth and good, and what then? If this were true, you would have naturally a sinless, holy, happy world of human beings, already unfolded for the kingdom of God—blooming and fragrant trees of the divine paradise. *Then*, what need of a gospel, a Savior, a universal regeneration? None at all. But it *was* not, *is* not so. It is quite the reverse. Eschewing the scholastic doctrine of absolute and total depravity, with all its overstrained accompaniments; and also eschewing the equally scholastic doctrine of man's absolute, native purity and heavenly mindedness; let us take the facts as they are, viz: that universal human nature is generated and developed *first*—on the low plane of animal intellectuality, innocent indeed at birth, but naturally selfish, and therefore universally manifesting various degrees of folly and sin; that in the order of progress the spiritual man is developed *after* the animal man; that the process of this *second* development is spiritual regeneration; and that this spiritual regeneration is *necessary* for mankind. The necessity of man's spiritual regeneration, as an essential principle of the Christian Religion, is plainly attested by many passages of New Testament Scripture, of which the following are samples:—

“Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John iii: 3, 6. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Ib. i: 12, 13. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.” 1 Cor. ii: 14, 15. “Therefore if any man be in Christ, he is a new creature: old things are

passed away : behold, all things are become new." 2 Cor. v : 17. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi : 15. "And you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Ephes. ii : 1—5. "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus iii : 5. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i : 23. "Love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love.," 1 John iv : 7, 8.

Inq. Do I understand you that you reject the doctrine of absolute total depravity ; and also the opposite doctrine of absolute native purity and holiness ?

Ex. Yes. I regard both these doctrines as mere scholasticisms and untrue in their extreme assumed facts.

Inq. And yet you insist that man has his first development on a plane of essential selfishness ; and that hence, though without any conscious or imputable sin in infancy, all men grow up into various degrees of folly and sin by a natural proneness.

Ex. Yes ; and hence the universal absolute necessity of spiritual regeneration.

Inq. Do you believe in the popular doctrine of the Fall of human nature in Adam ?

Ex. No. I regard that doctrine as another theological scholasticism. I have no objection to the idea of Adam's fall from original simplicity and innocence into transgression, physical

perversion and moral perversion. Nor have I any objection to the idea that mental and moral qualities are hereditarily transmissible from generation to generation, in a greater or less degree. All this seems natural and reasonable. But I do object to the notion that our first parents fell from a state of pure holiness and moral perfection into a state of total depravity, and thereby involved universal human nature in such depravity. I see nothing in Scripture, nature or reason, to warrant such a sweeping and extravagant doctrine. Man is born unspiritual, carnal. He is selfish, frail and prone to sin, as naturally developed on the primary plane of his being. But his selfishness, frailty, sinfulness is of all grades, shades and modifications, from very low and hateful, to very tolerable and amiable. The differences and varieties of manifestation in individuals of the race have this wide range. The susceptibility and the undeveloped germ of spirituality are latent in all; and so all are capable of spiritual regeneration under the proper excitabilities and conditions.

Inq. What do you understand to be the grand agent in producing spiritual regeneration?

Ex. The holy Spirit of God—the Christ Spirit, as I have called it—the Divine Spirit of Truth, Wisdom and Love.

Inq. Is man active and coöperative in regeneration?

Ex. Always and necessarily. He exercises faith in the divine and spiritual, and in the possibilities of his higher development. He prays, seeks, knocks, strives. He repents, denies himself for righteousness' sake, and struggles after reformation.

Inq. Do you consider regeneration instantaneous or gradual?

Ex. Necessarily gradual; but of variously gradual degrees in different individuals. It may commence very suddenly and strikingly, or very insensibly and noiselessly. So it may progress, and develop the spiritual nature, rapidly or slowly. First there is the seed, then the germ, then the blade, and then in due time the full corn in the ear.

Inq. What do you regard as the infallible evidence of spiritual regeneration?

Ex. A developed consciousness of spiritual, moral and eter-

nal life in the soul ; selfishness mortified willingly by the cross of self-denial ; true love of God, of brother man, of divine principles, and of the universal good. These are the appropriate fruits of regeneration. There is no other sufficient evidence that any human being has experienced spiritual regeneration. I need add no more. I think you must see that *The necessity of spiritual regeneration* is a cardinal principle of the Christian Religion ; and that without this grand essential we cannot expect ever to build up true Practical Christian Communities, much less hope for the regeneration of universal humanity.

CONVERSATION VII.

The struggle of human nature from its lowest state of imperfection, internal and external, through the long career of progress upward to harmony with God—Scriptures relating to this struggle—The final, universal triumph of good over evil proved to be a cardinal truth of the Christian Religion—Inquirer's objections and difficulties answered; showing that God's constitution of the universes, under conditions of progress from the lowest imperfection to final perfection, with all their variety of contrast, is an All-Wise system—Quotations from Pope and from Thompson.

Inq. I have come to hear what you can say on your eighth principle of Theological Truth. I am very anxious to understand your views on that theme.

Ex. I will endeavor not to disappoint you. The principle to be considered is,—*The final universal triumph of good over evil.* The Christian Religion contemplates human nature as struggling through a long and severe conflict for deliverance from its frailty, error, sin and misery. This is a struggle of the spiritual mind with the carnal mind. It is a conflict of truth with error, light with darkness, love with selfishness, right with wrong, good with evil. Once commenced, it constantly goes on in each individual until truth and love, right and good, gain the victory. Likewise between lower and higher souls, the more carnal and the more spiritual. Likewise between the carnal and the carnal, the selfish and the selfish, the revengeful and the revengeful. Likewise between classes, parties, sects and nations—the wicked against the wicked, the wicked against the righteous, the less righteous against the more righteous, and the less progressive against the more progressive. Hence Jesus declared that he came not to bring peace, but a sword of division among mankind; well knowing that so long as the world was low, dark, corrupt and unwilling to reform, in respect to the great majority, opposition, hatred and persecution, would certainly be drawn forth against those who should em-

brace truth and righteousness. Hence also he knew that the animal man would war with the spiritual man, so soon as the latter should be born in every individual; and that the cross must be taken up daily, in order to the triumph of the spiritual mind over the carnal. Hence Paul wrote as in the following passages:—

“Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once, but when the commandment came sin revived, and I died.” “Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin.” “For I know that in me (that is in my flesh), dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not.” “I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death?” Rom. vii: 7—24. “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [in the fleshly mind] cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Ib. viii: 5—9. “Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye

would." Gal. v: 16, 17. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x: 4, 5. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephes. vi: 10—13.

Inq. According to your ideas then, this individual, social, universal conflict, or warfare, is going on and will go on in the soul between the carnal and spiritual minds, between souls variously more or less carnal or spiritual, between societies variously carnal or spiritual, in fine, between all the powers of Light and Darkness manifestable in human nature, till at last Truth and Righteousness shall triumph over their opposites.

Ex. Yes.

Inq. And you are sure that the Scriptures affirm your eighth principle, as a cardinal truth in the Christian Religion, viz: *The final universal triumph of Good over Evil?*

Ex. I am; and I present the following passages as samples of their class:—

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. iii: 11, 12. "Behold the Lamb of God that taketh away the sin of the world." John i: 29. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,

till all be fulfilled." Matt. v : 17, 18. "Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry ; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory." Matt. xii : 18, 20. "For the Son of man is come to save that which is lost." Ib. xviii : 11. "All power is given unto me in heaven and in earth." Ib. xxviii : 18. "After this manner therefore pray ye, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Ib. vi : 9, 10. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field ; which is indeed the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Ib. xiii : 31—33. "Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke ii : 10, 11, 13, 14. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii : 17. "The Father loveth the Son, and hath given all things into his hands." Ib. iii : 35. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day. Ib. vi : 38, 39. "And I, if I be lifted up from the earth, will draw all men unto me." Ib. xii : 32. "And he shall send Jesus Christ, who before was preached unto you ; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world

began." Acts iii: 20, 21. "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead." Ib. x: 42. "The law entered that the offense might abound; but where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v: 20, 21. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Ib. viii: 19—22. "For God hath concluded them all in unbelief that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things, to whom be glory forever. Amen." Ib. xi: 32—36. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived again, that he might be Lord both of the dead and living." Ib. xiv: 8, 9. "For as in Adam all die, even so in Christ shall all be made alive." "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, un-

movable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv: 22, 25, 26, 28, 51—58. "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church; which is his body, the fullness of him that filleth all in all." Eph. 1: 8—10, 20—23. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things, And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ib. iv: 8—13. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii: 9—11. "For it pleased the Father that in him should all fullness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. i: 19, 20. "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all

men: * * ; for this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

1. Tim. ii: 1—6. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii: 9, 14, 15. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

1 John iii: 8. "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "And we have seen and do testify that the Father sent the Son to be the Savior of the world." Ib. iv: 8, 9, 14. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. xxi: 1—5.

I think these testimonies are pertinent, clear and conclusive. By them we perceive what the will, aim, purpose of God is; what he manifested himself through Jesus Christ to accomplish; what the reign of Christ is designed to effect; what all

the holy prophets have predicted as the grand consummation ; and what all true saints are taught to pray for in faith, and labor for in patient hope. Is it any thing less than *The final universal triumph of Good over Evil—the triumph of truth and righteousness*, holiness and happiness ?

Inq. I cannot see that it is. I think you have abundantly substantiated your eighth proposition of Theological Truth, as one of the essential divine principles of the Christian Religion, at least so far as the testimony of Scripture is concerned. I confess, I was not aware that such a strong and well linked chain of proofs could be presented. Unless it can be shown that *The final, universal triumph of truth and righteousness* is not a glorious good to be prayed and labored for in hope ; or that Christ will not reign till it be accomplished ; or that God did not manifest himself in his Son to effect such a result ; or that it is *contrary* to his desire, aim, will, and purpose to consummate such a triumph, I do not see how your conclusion can be avoided. And if either of these *negatives* can be supported, then I see not what could be made of your Scripture testimonies. So far as Scripture is concerned, I am satisfied. But on other grounds I cannot say that I am. I cannot understand *why* an All-Perfect, Infinite God should create universes that require such a severe and protracted struggle to reach a state of perfection. The triumph of truth and righteousness, holiness and happiness, as you demonstrate it, is unspeakably sublime and glorious ; but how much better to have constituted all things perfect at once, without any struggle at all, and of course without any occasion for a triumph. What say you to this ?

Ex. I do not believe it would have been better for any universe of rational and moral intelligences to be constituted perfect at once, without any struggle at all.

Inq. Why not ? I cannot imagine the reasons.

Ex. For three general reasons. 1. Perfect beings could not be happy without imperfect beings to love, bless and elevate. 2. Imperfect beings could not be happy without progress from a lower to a higher condition. 3. Neither perfect nor imperfect beings could be happy without multiform variety, contrast and change in the scale of being, in the condition of things,

and in the course of events. Let us test these three reasons. We say God is an All-Perfect Being. If so he must be capable of all-perfect happiness. In what then must that happiness consist? It cannot consist in any thing given to him from without himself as a supply for his needs; since an All-Perfect Being has no needs that can be thus supplied. It cannot consist in the gratification of self-esteem, self-will, self-aggrandizement, or any other selfish attribute; since an All-Perfect Being is infinitely above all pride and selfishness. It must consist in creating, disciplining, providing for, and blessing beings that are finite and imperfect. God is Love. But what would Love be without beings on whom to bestow it? God is perfect in Wisdom. But what would Wisdom be without beings to discipline, to guide, to inspire and elevate? God is perfect in Power. But what would Power be that was never exercised? The happiness of all beings consists in the proper exercise of their normal affection, intelligence and ability. This must be as true of God as of all other beings. Therefore, in order to the highest happiness of his divine nature, God must be in the legitimate exercise of all his attributes. And in order to this, he must be a Creator, Governor and Benefactor of numberless creatures. But this could not be without imperfection in those creatures of numberless degrees and variety.

Inq. How so? Why not have them all absolutely perfect?

Ex. If they were so, they would be his own equals—mere repetitions of himself, or at least existing on the exact plane of his own nature. And in that case, neither he nor they could be happy without inferiors—needy and dependent children toward whom to exercise all-perfect Love, Wisdom, and Power. Besides, the creation of one All-Perfect, Infinite Being by another is a self-evident absurdity. But even were this possible, divine happiness would still be impossible, for want of dependent beings to bless. The divine nature, being perfect in itself and without the least selfishness, must find all its own blessedness in blessing others—in *giving*, not in *receiving*. Do you not see that it must be so?

Inq. The idea is new to me, and as beautiful as it is new.

You are right thus far. But though created beings must have been constituted finite, and in a degree imperfect, why might not God have created them so nearly perfect, that they should all commence existence as good as the angels, or at least as good as the very best of human beings in this world? Then an inconceivable amount of error, folly, sin and suffering would have been prevented, which now exist.

Ex. But perhaps a still greater amount of wisdom, righteousness and happiness would have been prevented. Consider that you have already admitted the necessity of imperfection to a certain extent, as indispensable to the divine happiness. With this you have admitted a degree of folly and sin, so far as respects the best of human beings; for none of these have been wholly free from sin, or at least from suffering by reason of imperfection. Now proceed a step further, and ask yourself how your *comparatively good* angels and men are to find happiness?

Inq. I should answer, in loving, worshiping and progressing towards their All-Perfect Father; and, of course, in loving each other.

Ex. Very well. But the nearer they become like God, the more necessarily will their happiness consist in imparting good to inferiors, will it not? And in the same ratio of progress will they cease to need each other's aid and sympathy. Now tell me how you are to render them happy, without adjoining to them several descending grades of beings more imperfect than themselves?

Inq. There I am silenced again. You have given me another new idea, viz: that as men or angels find happiness in approaching to God, and partaking of his divine nature in their upward progress, they become proportionately desirous of doing good to beings in a lower condition, or sphere, than themselves. A heavenly thought! Thus you force me to admit that it may be best there should be many grades of imperfect beings. But when we get so low in the scale that a grade of beings could take no pleasure in elevating those beneath them, why should the All-Perfect God create any lower?

Ex. We are not quite sure that there is a grade so low as to

take no interest in a still lower, at least till we get below the humans. But if there were such a grade, it might be one capable of progress; and that progress might require for its stimulus the variety and contrast of beings, things and conditions beneath itself; so that nothing, on the whole, is absolutely unwise in the grand system of things.

Inq. In that way it seems to me you would make out that there is neither error, folly, sin, nor wrong in our universe, nor in any other universe of the whole Infinitarium.

Ex. Not exactly so. I should only make out that on God's part there was none; and that in his infinite Wisdom and Goodness he so governs the grand system of his operations as to render even the errors, follies, sins and wrongs, exhibited by his imperfect creatures in the lower stages of their progress, conducive to the highest good of all; so that, in his designs and overrulings, all things considered, "whatsoever is is right"—IS BEST.

Inq. That is a very glorious conclusion, I grant; but if once adopted, how can any man be blamed, condemned or chastized for sin?

Ex. Are we obliged to impeach the Wisdom and Goodness of God, in order to find just causes for the condemnation and correction of sinful creatures? Every being is morally responsible for his conduct according to the degree of his light and ability, and according to the motive from which he acts. Each has a standard of right, higher or lower. Each is conscious of a certain ability to do right or wrong. And each knows within himself whether his leading motive in any case was to do right or not. Therefore it is just that each sinner should be condemned and corrected by his own standard, and in strict accordance with his infidelity to that standard. This is for the highest good of all beings. It is therefore an integral part of the divine system of government. Now suppose further that God also takes care that all partial evil shall be made to work out universal good; that all the errors, follies, sins and punishments of his imperfect creatures shall be rendered harmless, and even beneficent, *on the whole*. Suppose this, I say; and what then? Does it exculpate the real guilt of his crea-

tures? By no means. They meant what they did unto evil; but he overruled it unto good. No thanks to them. "Let God be true, and every man a liar." Let man stand for what he is, and God be glorified for what he has done and is doing in his own infinite perfection; "of whom, through whom, and to whom, are all things." Can you avoid my conclusion?

Inq. I do not see that I can.

Ex. You acknowledge then, that God has done wisely in constituting his universes with all the imperfection, variety, contrast and other requisites to the long struggling progress I have been contemplating; and that the final triumph of truth and righteousness, order, harmony and bliss, is more glorious *with*, than it could have been *without* such a struggle; in other words, that the Christian Religion is sublimely correct and profound, even in its philosophy?

Inq. I am constrained to acknowledge this; and I rejoice that it has been rendered so plain to my understanding.

Ex. Permit me then to close with the following pertinent quotations from two eminent Poets:

"Of systems possible, if 'tis confest
That wisdom infinite must form the best,
Where all must fall or not coherent be,
And all that rises rise in due degree;
Then in the scale of reasoning life 'tis plain
There must be, somewhere, such a rank as man;
And all the question (wrangle e'er so long)
Is only this,—If God has placed him wrong?
Respecting man, whatever wrong we call,
May,—must be right as relative to all."
"Then say not man's imperfect, Heaven in fault;
Say rather man's as perfect as he ought;
His knowledge measured to his state and place,
His time a moment, and a point his space.
If to be perfect in a certain sphere,
What matter soon or late, or here, or there?
The blessed to-day is as completely so
As who began a thousand years ago."
"Cease then, nor order imperfection name;
Our proper bliss depends on what we blame.
Know thy own point; this kind, this due degree
Of blindness, weakness, Heaven bestows on thee.

Submit—in this or any other sphere,
 Secure to be as blest as thou canst bear ;
 Safe in the hand of one disposing Power,
 Or in the natal, or the mortal hour.
 All nature is but art unknown to thee ;
 All chance direction, which thou canst not see ;
 All discord harmony not understood ;
 All partial evil universal good ;
 And spite of pride, in erring reason's spite,
 One truth is clear, *Whatever is is right.*"

POPE.

“ I cannot go
 Where *Universal Love* not smiles around,
 Sustaining all yon orbs, and all their suns ;
 From seeming evil still educing good,
 And better thence again, and better still
 In infinite progression.—But I lose
 Myself in Him, in *Light Ineffable* ;
 Come then, expressive silence, muse His praise.

THOMPSON.

CONVERSATION VIII.

Expositor is prepared to take up the Principles of Personal Righteousness—Inquirer calls for more critical definitions of the term *principle*, &c—Definitions given—What true personal righteousness is—The eight principles of it repeated—The 1st, Reverence for the divine, &c., considered—Meaning of the terms in which this principle is stated—Radical distinction shown between the Divine Nature and external Nature: also between spiritual and material realities—Co-eternity of God, Soul-Spirit and Matter—Distinctions between them—The seven grades of Matter, also of Soul-Spirit—Constitution of the Infinitarium—Cycles of existence—The ultimate perfection of the soul—The six Infinities—Explanation respecting true Reverence as a principle—Subject to be concluded in the next Conversation.

Ex. Having illustrated and established my Eight Principles of Theological Truth, as divine essentials of the Christian Religion, I am now ready to take up those in the Second Division.

Inq. Before you proceed, I wish you would critically define what you mean by the term *principle*. Perhaps you have already done so with sufficient clearness to satisfy most minds. Indeed, I myself understand the general idea conveyed in your use of the term; but I find people in general use a variety of terms, such as *doctrine*, *dogma*, *tenet*, *opinion*, *sentiment*, &c., almost synonymously with *principle*, so that I cannot converse without an unpleasant confusion of ideas.

Ex. If I have not been sufficiently accurate and explicit already, I will try to make myself so *now*; for I abhor the prevalent vague and confused use of terms, as much as you or any other person possibly can. The term *principle* is used with some variety of signification, even when used with strict propriety, and of course by undisciplined minds very loosely. I mean by the word principle, *chief root of originating life*. When I speak of the essential divine principles, or fundamental prin-

ciples, or cardinal principles of the Christian Religion, I mean those chief-roots of Truth, Duty and Order, in which inhere the vitality of the Christian Religion. When I speak of the principles of Theological Truth, I mean those great truths, respecting God and spiritual natures, which must be acknowledged and acted upon, in order to the true spiritual life and happiness of all moral intelligences. When I speak of the principles of Personal Righteousness, I mean those great Duties of affection, intention and action which all moral intelligences must illustrate, or be personally more or less sinful and miserable. When I speak of the principles of Social Order, I mean those great truths of relation, condition, affection and action between moral intelligences, which they must sacredly respect, or be socially discordant, disorderly and miserable. Now a chief root implies outgrowing branches. So a principle always implies branches dependent on it as its natural outgrowth. What I call an essential principle, or fundamental principle, or cardinal principle, always has several sub-principles, minor principles or branch principles, from each of which grow minuter branches, twigs, stems, leaves, fruits, as from a tree or vine. What is it that immediately produces and sustains the fruit? We see the stem growing out of the twig, the twig out of the small branch or limb, the limb out of the large branch, this out of the main trunk, and this last, with a few great roots, we find established in the ground. The whole life-power of the tree inheres in its main root or roots; and without these the trunk, large branches, limbs, twigs, stems, leaves, blossoms, fruits, could not have been produced. Just so in religion and morals. Just so with my system of Practical Christian Socialism. It must have its life-originating roots, alias essential principles. I have set these forth as the divine fundamentals of the Christian Religion, in number twenty-four. Eight I have already considered. Shall I now pass to those of my Second Division?

Inq. Yes, after giving your definition of the other terms I mentioned, viz: doctrine, dogma, tenet, opinion, sentiment.

Ex. *Doctrine* comes from the Latin *doceo*, to teach. What is taught is a doctrine, whether true or false, right or wrong, of great importance or little. So a principle may be a doctrine,

or a mere lesson may be a doctrine. All doctrines, however, presuppose some kind of principle, or principles, true or false. *Dogma* comes from a Greek word which signifies *to think*. It means a *settled opinion*; and is sometimes synonymous with *principle*, sometimes with *maxim*, sometimes with *tenet*. It generally means a *doctrinal notion* in religious faith or in philosophy. *Tenet* comes from the Latin, *to hold*, or *he holds*. So any principle, opinion, doctrine or dogma which is held by a man, or class of men, is a tenet. *Opinion* comes from *opine*, to think, which also hails from a Latin word. A man thinks, supposes or assumes that this or that is true, or is right, or is best. His thought is his opinion; which may be of *great*, *little* or *no* value, according to the man's thinking powers, and his reasons for thinking as he does. *Sentiment*, in popular usage, means thought, opinion, notion, judgment of the mind. More properly it is a thought prompted by passion or feeling. Phrenologists generally use the term *sentiment* to denote those religious and moral faculties of human nature which are the centers of religious emotion, moral sensation, and elevated affection, as contradistinguished from the Propensities, the Intellectuals, and the Reflectives. May I now proceed?

Inq. Certainly; and I trust you will excuse me for being rather nice and curious about these definitions.

Ex. You have my standing permission, and invitation, to be as critical as you please. I am now to treat of the principles of Personal Righteousness. By Personal Righteousness I mean all that is necessary to render an individual human being, or moral agent of any class, truly righteous. Personal Righteousness consists in right action or conduct, right intention, aim or will, and right affection, spirit or temper. If the external action or conduct be right, the main intention, aim or will be right, and the ruling affection, spirit or temper be right, there is a true personal righteousness. And if these three requisites were all perfectly right, there would result a *perfect* personal righteousness. If either be imperfect in any individual, the resultant righteousness must be correspondingly imperfect. Thus a man's external action or conduct may be right, or chiefly right, but his intention, aim or will may be wrong. His gov-

erning motive may be low, or unworthy. Such an one is not truly a righteous person. Another may be nearly right in his external conduct, and also in his predominant intention, but nevertheless be in such an unholy affection, spirit or temper as quite to neutralize his good conduct, and good general intention. Such a man is not truly righteous. He may be much less unrighteous than others, but he is deficient in a right spirit. Another may have a right spirit or temper of mind, and a right general affection, yet really lack a clear, well settled right intention or aim. He will therefore be a good natured, kind feeling, pleasant man, who means well so far as he knows; but his righteousness will be a hap-hazard, inconsistent and often self-destroying one—in many cases giving the strongest undesigned aid and countenance to real wickedness. And yet again, a man may be righteous in his grand intention, aim or will, but so wrong both in his spirit and external conduct as to neutralize nearly all the good influence of his right aim. Hence a true personal righteousness must be one growing out of and sustained by essential divine principles. And of these I have stated eight in the Second Division of my Table, viz :

1. Reverence for the Divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress toward perfection.

I have stated these consecutively; but you understand well enough that they all interlace each other, and are inseparable. Neither of them can be perfectly exemplified without involving somewhat of the others. Nevertheless, I must consider them analytically in their distinctness. I will commence with the

1. *Reverence for the Divine and spiritual.* By reverence, I mean a just and sacred respect. By the *Divine and spiritual*, I mean God, all manifestations of God, all divine moral attributes, principles and qualities, and all spiritual realities, as distinguished from external, material, sensuously known Nature.

Inq. You make a radical distinction, then, between the Divine nature, and external nature; also between spiritual realities, and material realities?

Ex. Certainly I do.

Inq. But if I understood you in our former conversations, you hold that there never was a time when God existed alone, or when he was not exercising control over innumerable worlds, with their multitudinous populations. You also conveyed the idea that many earths and universes, with their appropriate inhabitants, are ever in a state of formation, progression and perfection; whilst others are decaying, and vanishing away; so that at no period in all the possible eternities of infinite duration, past, present or future, is there any absolute increase, or decrease of spirit, matter, beings, worlds or universes, but only change and revolution, according to their nature and appropriate cycles. From all this I infer that you believe in the coëternity of Spirit and Matter.

Ex. You are right. I am obliged to believe in the absolute coëternity of Spirit and Matter; and that the aggregate substance of neither can be increased by creation, or diminished by annihilation; also, that as many individuations of Spirit and Matter, on the great average of the Infinitarium, are always being dissolved as are being generated. But all this cannot affect the principle under consideration.

Inq. Perhaps not essentially or directly; yet I wish clearly to understand your views of the nature and relation of Spirit and Matter. Do you regard them both as substances?

Ex. I do; but as *radically different* substances. *Matter*, whether gross or refined, is an eternally *inert, passive* substance. *Spirit*, whether of low or high grade, is an eternally *motific, vivific* essence. It gives motion and life to all that is below itself. *Matter* could never give signs of motion or life without the presence of Spirit, acting in, upon or through it. I hold that Matter exists in seven states or grades, viz: *mineral, vegetable, animal, aqueous, aerial, igneous* and *ethereal*, culminating in the most subtle electrical, magnetic and aromal imponderables. Each of these seven grades of matter would seem to be more refined than the other. But Spirit in its lowest state

or grade is more subtle than the most refined Matter, and can interiorate it so as to impart to it motion and life.

Inq. And do you rank Spirit also into states or grades?

Ex. I do. It exists, I think, in seven of these, exclusive of the Infinite Deific Spirit; viz, *motific*, *formatic*, *organic*, *sensific*, *intellectic*, *rationalic*, and *moralic*. I coin some of these words, for want of any already coined that answer my purpose. By *motific* spirit I mean that grade of Spirit which merely gives motion, attractive or projective, vibratory, circular or vertical, to Matter. By *formatic* spirit I would designate the next higher grade, which is indicated by chemical attractions and repulsions, causing naturally the formation of crystallic bodies, and all material bodies that exhibit small complexity of structure. By *organic* spirit I would denote the next higher grade, which operates in all the vegetable and animal organizations. Next comes the *sensific*, which gives sensation—beginning with the highest vegetable, and rising through the animal kingdom to man. Out of sensation spring the instinctive propensities and affections of animal nature. Next comes the *intellectic*, which gives distinct individual consciousness, perception of related individualities, and all the knowing faculties. Then follows the *rationalic*, which develops reason with all its powers. And last comes the *moralic*, which renders man a moral agent, a religious being, and a temple for the divine spirit to dwell in.

Inq. But the Deific Spirit is higher and more interior still?

Ex. Yes; he is All-Perfect and Infinite. He interiorates, pervades and comprehends the Infinitarium of Spiritual and Material Nature. I cannot define Him, except in those manifestations, attributes and qualities of his nature which he has reduced to finite comprehension. He is "Light ineffable," "without variableness, or shadow of turning." But all Spirit below Him, and all Matter, is subject to mutations and variations innumerable, from and to all eternity. I will distinguish the Deific Spirit from the Infinitude of subordinate and dependent Spirit, by calling the latter Soul-Spirit. Soul-Spirit, through all its individualizations, from those nearest the animal to those nearest God, has probably a close connection with some kind of material body, grosser or more refined. Man has

a gross body here in this mortal state. He will have a far more refined one after death. As he rises in excellence, stage by stage, through sphere after sphere, he will be clothed with finer and finer forms, till the cycle of his eternity be completed, and his identity becomes constituted at last purely of the Divine essence. Then will his unity with God be absolutely perfect.

Inq. And what then will follow ?

Ex. Just what God is doing with his own Essence throughout the Infinitarium, from and to all eternity of eternities.

Inq. What is that ?

Ex. The perpetual interiorating, elevating, blessing and gradually perfecting of new souls innumerable. Did not I tell you that God's happiness consists in such activities as these ; and that good angels and good men, the nearer they shall be developed into the divine likeness, must find a similar happiness ?

Inq. Yes ; but I did not know that my very identity was to arrive at such an ultimate perfection as to unite my consciousness, and my very being, with God's. What will become of me then ? I shall be annihilated ! I shall be nothing ! That will be dreadful !

Ex. Are you afraid of becoming *too* perfect, and *too* happy ? Are you afraid of becoming so near like God, in affection, will and action, that you cannot distinguish your self-hood from His ?

Inq. Not exactly *that* ; I am afraid of losing my separate conscious identity.

Ex. But if, at the completion of our individualship, the eternity of our self-hood, we should come to be constituted purely of the divine essence, and so, instead of losing our consciousness, should find it expand indefinitely into the omnipresent consciousness of God, and our happiness into the all-perfect bliss of God, would *that* be dreadful ? Would *that* be a *loss* of either consciousness, or happiness ? Would it not be the consummation of all that the divinized soul craves ? O glorious thought ! "Of him, and through him, and *to* him are all things."

Inq. I think I now comprehend your idea, and I no longer

revolt at it. But I am more and more amazed by the vastness, strangeness, and perhaps I ought to say, gloriousness of your thoughts.

Ex. I can hardly call them my own thoughts. They have come to me within a few years, in my meditative hours, unbidden, new and striking, by suggestion and impression from some higher sphere of intelligence. Afterwards I revolved and re-revolved, and considered their reasonableness, till they have become riveted in my convictions as sublime and heavenly truths.

Inq. Have you any thing more of the same nature to offer ?

Ex. Somewhat. I have been led to contemplate the Infinitarium of existence as exhibiting six different, yet harmonious infinities, viz : The Deific Spirit, Soul-Spirit, Matter, Space, Duration and Diversity. The Deific Spirit comprehends all that belongs to the Divine Nature, whether spoken of as God the Father, Christ the Son, the Holy Ghost, the Christ-Spirit, or absolute Divine Principles. Soul-Spirit comprehends all angels, spirits, humans, and all the lower grades of spirit that give motion and life to Matter. Matter comprehends all gradations and varieties of inert, passive substance. These three, Deific Spirit, Soul-Spirit and Matter, are *substantial* Infinities ; i. e. they consist of real substance, or essence. Matter is the most exterior of these. Soul-Spirit interiorates, pervades and controls Matter. And the Deific Spirit interiorates, pervades and controls Soul-Spirit, thus through that controlling all Matter. So the Deific Spirit, God, is the inmost, and the Supreme Controlling Nature of the Infinitarium. The other three Infinities are *unsubstantial*, viz : Space, which has no common center, no circumference and no limits ; Duration, which had no beginning and will have no end, comprehending all ages and eternities ; and Diversity, which is the unlikeness of all individualizations, whether of Soul-Spirit or Matter, to each other, giving an Infinity of distinction and variety. Thus the three *substantial* Infinities exist in Infinite Space, from and to all eternity of Duration, with such differences and peculiarities of individualization and combination as exhibit an Infinite Diversity—an infinite divisibility and variety in general unity.

Space gives room, Duration gives time, and Diversity gives variety to all things. Such are the infinities of the Infinitarium. Reflect and be devout! Matter is every where, always was and always will be, in infinite variety. Soul-Spirit is every where, always was and always will be, in infinite variety;—interiorating, pervading, actuating, animating and controlling all Matter. God, the Deific Spirit, is every where, always was and always will be; interiorating, pervading, inspiring and controlling all Soul-Spirit, and through *that* all Matter; rolling on all universes and worlds through their incalculable cycles of generation, progression, perfection, and dissolution; doing all this in infinite Love, with infinite Wisdom, and by infinite Power; adapting his divine essence to all diversities and varieties of changing being; Himself unchanged, unwearied, and undisturbed, from everlasting to everlasting, through interminable Duration! In the thought of all this, what is man that he should magnify himself! or the son of man that his soul should be lifted up with pride! And this brings me back to my first grand principle of Personal Righteousness, viz: *Reverence for the Divine and spiritual*. Truly, “the fear of the Lord [reverence for the Divine] is the beginning of wisdom.” Without something of this, man is but an intellectual beast. It is the first and indispensable step in personal righteousness.

Inq. I am profoundly impressed by the grandeur and majesty of the views you have unfolded to me, and feel that reverence for the Divine and spiritual is a most legitimate and appropriate exercise of man’s higher nature. Proceed with your exposition.

Ex. I have defined Reverence for the Divine and spiritual to be a just and sacred respect for God, for all manifestations of God, for all divine attributes, principles and qualities, and for all spiritual realities as distinguished from external, material, sensuously known Nature. This *reverence* I call a *principle* of personal righteousness; by which I mean that it is a cardinal duty to be acknowledged and fulfilled by all moral agents.

Inq. Well, here is a point on which I wish light. Phrenologists say that Reverence or Veneration is a natural organ of the religious sentiment, which gives the *feeling* or *desire* to

worship God, pray, be submissive, humble, &c. Now if one has this organ large and strong, he will have a full flow of reverential feeling. If small and weak, he will have little or none of this feeling. Is not reverence for the Divine and spiritual, then, a spontaneous *feeling* where it exists at all, and *not* a *duty* which men must acknowledge and act to from what you call *principle*?

Ex. I will give you my views. Phrenologists are right in maintaining that the soul of man gives forth its manifestations through the organs of the brain, that there are organs suited to the manifestation of all the soul's interior powers, and that *size*, all other things being equal, is the indicated measure of each organ's strength. Human nature has in its very constitution all the susceptibilities and rudimental capabilities of doing and becoming just what it ought, in order to happiness in all its relations. Or to speak Phrenologically, it has all the organs necessary to this result, if properly excited, conditioned and disciplined. But this ~~it~~ must not be disregarded. Physiologists have demonstrated that all the mental and moral, as well as physical constitutionalities and marked peculiarities are transmissible from parents to their children; and that remarkable accidents and strongly impressive circumstances, occurring about the time of generation, or during gestation, often greatly affect the predispositions of offspring. Hence many are born with *ill-balanced brains*, or what are called *badly organized heads*. Then, it is to be remembered that *education* works mighty effects all the way up from infancy to maturity. I include in education every description of direct and indirect influence by which the habits and character of the young are formed. Now we may begin to see that it is of the gravest importance, that the natural organs of the brain should be properly excited, properly conditioned and properly disciplined, in order to good results. This must not be left to accident, to mere impulse, nor to false and perverted custom. We must act from *principle*. We cannot unmake the badly organized heads already in existence; but, doing the best we can by and for them, we must guard against evil in the future generation, gestation and education of children.

Here, then, is this organ of Veneration in ourselves and our coteremporaries. If large and strong, very well; it may require comparatively little pains to excite, condition and discipline it properly. Still it will require *some*. Neglected, misinfluenced and ill-trained, however large, it will not fulfill its promise. If only mediocre, so much the more must be done to make up for primal deficiency. If quite small, so much the more yet of judgment, care and effort must be bestowed. But let it always be borne in mind, that a *little*, well cared for and improved, amounts to more in the end than *much*, ill-cared for and neglected. It is so with these phrenological organs. A *small* one, properly excited, conditioned and disciplined, will give better results than a *large* one neglected or abused. This must be true of Veneration. Now God and all good beings, by many direct and indirect influences, are acting upon the susceptibilities of this organ. And the Christian Religion is replete with ministries for its proper development. Its exercise under these various stimuli is therefore made a cardinal *duty*—an essential principle of personal righteousness. All who have the organ large enough to feel the appeal which the Christian Religion makes to it, will embrace this principle with a profound conviction of its fundamental importance, and will set about making others respect it. This is why I am now illustrating and enforcing it. With me it is a settled and essential principle of duty, that men should justly and sacredly respect, or *reverence* the divine and spiritual. What then must I, and such as have the like faith and feeling, do? We will not stop and measure all the heads around us, to find out whether they have the organ of Veneration large enough to Reverence the Divine *spontaneously*. But, calling to our aid all the helps God has placed within our reach, we will put forth our best efforts properly to excite, condition and discipline, all the human beings belonging to our sphere of influence. In doing this, we must first evince a determined earnestness of purpose. Next, we must make people think, consider and understand what their duty is. Next, they must be brought to exercise what ability they have, with a view to its increase. And finally, they must be brought to do their duty from *principle*, in the love of it.

When one sees that others are in earnest to be heard, he will be likely to hearken. Then he may be brought to think ; then to act ; then to act from settled principle ; and so, at length, be confirmed in righteousness. As I have already said, right affection, intention and action *together* constitute true personal righteousness. This is as true of reverencing the Divine and spiritual as of any other duty. Reverence must not be a blind spontaneous sentimentality. It must be an *enlightened, well-considered, well-disciplined* reverence. It must be right in external action, right in intention and right in spirit. Such is reverence of the Divine, regarded as a fundamental principle of duty. Have I made myself intelligible ?

Inq. Entirely so, and greatly to my satisfaction. I now see that whoever makes Phrenology a plea for leaving the human organs to their own erratic spontaneities, neither understands the science itself, nor the Christian Religion with its wise adaptations of proper influence to our moral capabilities. I think I shall have less occasion to trouble you hereafter for explanations on many of these points. I am daily gaining a more and more satisfactory insight to your philosophy, as well as your religion.

Ex. I am much gratified to hear it ; and, if you please, I will conclude what I have to say on this principle of reverence in our *next Conversation*.

CONVERSATION IX.

Consideration of Reverence for the Divine and spiritual concluded—2. Self-denial for righteousness' sake expounded—3. Justice to all beings unfolded—4. Truth in all manifestations of mind illustrated—5. Love in all spiritual relations considered, with sundry explanations, applications, proofs and confirmations.

Ex. I will now resume and conclude my exposition of *Reverence for the Divine and spiritual*.

Inq. And I trust I am here with willing mind and open conviction to receive truth.

Ex. True Reverence for the Divine and spiritual is the root or radical principle out of which grow humility, submission, contrition, prayer, gratitude, adoration and all holy worship. It also inspires proper deference for all divine attributes, principles and qualities, in whomsoever manifested or wheresoever existent; and predisposes the soul to appreciate the inherent and high superiority of spiritual beings, things and interests, over those of a mere material and sensuous nature. When a human being begins to be spiritually developed, he recognizes himself as a rational and moral spirit destined to an immortal existence. He perceives that the same is true of all the Adamic race. He looks upward and thinks of the great world of angels and spiritual intelligences. He contemplates the All-Perfect and Infinite God. He studies his divine manifestations. He inquires into his laws, into his attributes, into his moral qualities and perfections. He turns back and sees himself; how ignorant, weak, erring, sinful, dependent, necessitous he is. He bows himself in the dust before the Highest. He submits himself to the majesty of the Almighty. He melts into penitence and contrition. He becomes as a little child. He prays; he confesses his unworthiness; he implores divine mercy; he feels all the excellence and goodness of God; he gives thanks; he worships the Infinite Father in spirit and in

truth; he devotes himself to His service; and conscientiously inquires day by day what is his duty—what is *right*. Need I present even sample texts of Scripture from the New Testament to prove that Reverence for the Divine and spiritual is a cardinal principle of Personal Righteousness in the Christian Religion? Numerous pertinent passages throng to my memory, but in so plain a case no one will require that they be quoted. I will therefore leave each mind to recur to them, as profusely scattered up and down the sacred volume.

In closing on this point, permit me to notice its *practical* bearings. Contemplate the individual who is a stranger to this first grand principle of personal righteousness; who is so undeveloped in spirit that he scarcely recognizes himself as any thing more than an intellectual animal. To him, who is God or Christ, that he should reverence them? Who, and what and where are angels and immortal spirits, that he should concern himself about them? What is duty, what is righteousness, that he should trouble himself any thing further about them than to keep out of the way of human penalties and public disgrace? Behold his self-conceit and pride! Behold his insensibility to all that is truly noble, divine and spiritual! Behold his sensualism, his sordidness, his coarse brutality or refined selfishness! Behold how little he cares for the enlightenment, elevation and moral progress of his fellow creatures! Behold his ambition, his tastes, his pursuits, the ignoble ends for which he lives! Behold his prayerlessness, his impenitence, his contempt of all true worship, all true devotion to principle! Whether learned or unlearned, in high life or low life, behold this carnal, animal man, unborn of God, rushing irreverently onward like the horse into the battle, without any just appreciation of God, of himself, of mankind, of this life or the next; without true righteousness, without real happiness, like the troubled sea when agitated by a storm, casting up mire and dirt; discordant in himself, in his family, in his neighborhood, and really at war with God and man. And behold, at length, he passeth away into the lower spheres of the next life, there to experience a protracted discipline before he can fairly begin to reverence the divine and spiritual! Shall I ask if such a

man, or such a woman, or any human being greatly lacking in Reverence for the Divine and spiritual, is a fit candidate for membership in a Practical Christian Community? What could be done with such an unhewn stone in the edifice of a new social state? Self-conceited and self-willed, revolting at the most wholesome restraint, and incapable of the government of divine principles, he or she would never rest till self-precipitated into the uproar and violence of antagonistic, *man*-governed society. Such souls must be born again, in order either to individual or social happiness.

Inq. I see clearly that without a tolerable degree of reverence for the Divine and spiritual, and without the humility, submission, contrition, prayerfulness, gratitude, worshipfulness and devotion to divine principles, growing out of such reverence, men and women could not harmoniously coöperate in building up your proposed new social order. They would be too proud, selfish, turbulent and contentious. Proceed, if you please, to your second principle of personal righteousness.

Ex. 2. Self-denial for righteousness' sake. You perceive at a glance, that this follows naturally and closely after reverence for the Divine. The Divine and spiritual, once fairly seen and truly revered, a standard of righteousness immediately unfurls itself to the mind. But it is one thing to behold, acknowledge and reverence the standard of righteousness, and another thing to follow it faithfully. The animal man revolts against the spiritual man. The carnal mind delights not in the obedience of the spiritual. There is a warfare to be accomplished. There is a cross to be taken up and borne daily, for a long time, before the crown of life and glory can be put on. There is no escape from this conflict, from this crucifixion of the old man. Christ and Belial cannot both be followed. God and mammon cannot both be served. The carnal mind and the spiritual mind cannot both bear rule. The will of the flesh and the will of God cannot both be done. So the cross of self-sacrifice and self-denial for righteousness' sake, must be borne till the new man, created in righteousness and true holiness, has gained a complete ascendancy. Then the narrow way, that was entered through the strait gate, will be a way of

pleasantness and a path of peace, shining more and more unto the perfect day. The cross is the grand distinctive emblem of the Christian Religion, to indicate the way of human salvation, and the indispensable process of its accomplishment. Jesus Christ took it up, bore it through life, endured its aggravated sufferings in death, and was exalted from it to the throne of his mediatorial glory. He consecrated it to the sacrifice of himself for the redemption and reconciliation of the world. He knew that he must lead human nature over it into the glorious liberty of the sons of God. He knew that it must be taken up and borne by every regenerate soul. Hence he said, "A man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x: 36—38. And again, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix: 25.

This then is a fundamental principle of personal righteousness; the cross of self-sacrifice and self-denial for righteousness' sake. Without this neither individuals nor society, nor the race, can be saved from sin, folly and evil—can be reformed, purified, elevated, regenerated and perfected. It must be taken up and victoriously borne forward over the vanquished hosts of darkness. There is a great mystery in the cross, and yet, when viewed as a *principle*, no mystery at all. Who does not see that righteousness must be put first and foremost in the veneration and devotion of every soul, in order to deliverance from all sin and evil. If any human being love sin and evil, or love the wrong which inevitably drags evil in its train, there is no power in earth or heaven that can save him from the consequences. *Right, duty* must be held supreme. Whatever love, or will, or interest, or convenience comes in competition with, these must be promptly and unreservedly sacrificed. There must be no compromise of absolute divine principle. This is the indispensable condition of human salvation and progress. And who would soften this condition? It could only be done to the ruin of our highest hopes, and to the loss of our highest

ultimate good. Divine and glorious principle! Nothing truly great and good ever was or ever can be accomplished for mankind without it. We must have it in the individual, in the family, in the community, in the nation, and throughout the race, or perish in our carnal lusts, evil ambition and selfish expediency. What says my inquiring friend?

Inq. He says heartily, *amen.*

Ex. Then I need not enlarge. You can imagine how unfit a man must be to work out the happiness of himself, or family, or community, who has not a tolerable devotion to this all-redeeming principle,—*Self-denial for righteousness' sake.* He would halt, and turn aside at every temptation or trial. His law would be appetite, passion, ease, convenience, expediency, selfishness, mere human enactments, customs, fashions and public opinion, however low; and his career would end in perdition.

Inq. I need nothing to convince me more fully of the truth on this point. Go on.

Ex. 3. Justice to all beings. Justice to God, justice to angels and spirits, justice to friends, to strangers, to enemies, to all mankind, to one's self, to the very animals and to all sensitive creatures. And what is justice? It is that divine principle which constantly prompts us to respect the rights of all beings, to render to them all what they may rightfully demand of us, or what is fit and right under the well-considered circumstances of the case, and to exact nothing of any being which we have not a good right, and a good reason to claim. To be scrupulously just to all beings, in all our renderings, all our requirements, all our dealings, all our expectations, all our words and all our feelings, would be a most exalted illustration of personal righteousness. That this, however, is a cardinal principle of the Christian Religion, no one needs an array of texts to prove. Alas, how deficient are mankind in Justice! Behold, how little of it toward God, toward fellow man, toward inferiors, toward the animals and toward their own immortal spirits! See their irreverence, ingratitude, impiety, rebellion and murmurings against the Father of all! See the tyranny, oppression, outrage, covetousness, iniquity and violence, which man experi-

ences from man in all ranks of society! See the inferior creatures of the earth wronged without reason or stint! Finally, see man cripple himself, dwarf himself, enslave himself, cheat himself, poison himself, torment and degrade himself, commit perpetual suicide against his better nature, and, without seeming to know it, inflict on himself all the evil blows he inflicts on others! For no man can wrong another without doing himself an ultimately greater wrong. Man cannot become elevated, and truly happy, without bowing implicitly and reverently to the dictates of Justice,—the divine principle of *Justice to all beings*. Need I appeal to you for your assent to this?

Inq. No; I accept and endorse it fully. And I see that an unjust man, or woman, to any great extent, would be intolerable in your Practical Christian Communities. Men must have at least a decent conscientiousness, or be pests to themselves, and to their neighbors. Please proceed to your next principle.

Ex. 4. Truth in all manifestations of mind. Sincerity, candor, honesty, veracity and fidelity, are only various manifestations of the Truth principle. It inspires truthfulness in feeling, intention, action, speech and every other manifestation of mind, whether toward God or man, friend or foe. It imbues the soul with a profound love of truth for its own sake, whatever it be, wherever found, or however regarded by others. It is utterly opposed to hypocrisy, duplicity, dissimulation, deceit, falsehood, dishonesty, treachery and perfidy. It makes no compromise with known error and wrong, however popular or carnally advantageous. Truth has been denominated “a divine attribute, and the foundation of every virtue.” And so it is. It would be superfluous to quote even a sample of the numerous texts which inculcate and enforce this divine principle. Its importance to human regeneration, progress and happiness, is great beyond demonstration, whether considered with reference to the individual, or to society. How lovely is the soul that exemplifies preëminent truthfulness! Frank, candid, sincere, honest, veracious and faithful in all things, everywhere, toward God and fellow creatures, toward friend and foe, that soul is the delight of God, angels and good men.

How noble, how reliable, how trustworthy, how happy, how instrumental of good to human kind! Contrast with such an one the cunning, guileful, hypocritical, knavish, lying, treacherous, perfidious soul! Such souls have falsehood within, and falsehood without. Their words lie; their countenances, tones and gestures lie; their whole appearance lies; their most solemn prayers, professions, promises, and even oaths, are lies. There is no dependence, trust, reliability. What a spectacle to God, angels and upright men!

Inq. I confess I have many times been ready to say with one of old, "All men are liars." It is painful to reflect how little of genuine truthfulness there is in our world; and at the same time how much mischief and misery mankind suffer from its opposite. I have sometimes criticised myself to my own humiliation; finding where I least suspected that I was deceiving either others or myself. I consider it the height of moral perfection for a person to be entirely truthful in all the manifestations of mind. If the generality of what are called moral people could fairly see the amount of insincerity, uncandor, dishonesty, deception and falsehood which even they practise in various ways, they would be overwhelmed with condemnation and shame. And then again, how deficient most of us are in love for the truth! If any truth be unpopular, or inconvenient, or likely to procure us any temporal loss, or be mortifying to our pride, or unpleasant to our self-complacency, or require any considerable pains to obtain it, how very ready we are to ignore it, contemn it, avoid it, run away from it or excuse ourselves for neglecting the pursuit of it! And yet I know that our real interest and highest good must be connected with Truth. I feel that I must be the gainer by knowing, loving and obeying the Truth.

Ex. I perceive that you need neither proof, argument nor illustration to convince you that *Truth in all manifestations of mind* is a fundamental principle of personal righteousness, and a divine essential of the Christian Religion. And I presume I need expend no labor, on your account, in showing that Practical Christian Socialism would erect its proposed new social

state on a sandy foundation, without Truth for one of its principal stones.

Inq. I can dispense with all such labor. I see very clearly that a man, or a woman, uncontrolled by the principle of Truth, would be a troublesome and discordant piece of material in your superstructure.

Ex. I will pass on then to my fifth grand principle of Personal Righteousness, viz: *Love in all spiritual relations.* Man's spiritual relations are those which he sustains to God, Christ, divine principles, angels and his fellow humans; i.e. the relations which subsist between himself and all other spiritual beings and things. I have already drawn the line of distinction between the Material and Spiritual Natures, and also between the Divine-Spiritual, and the Soul-Spiritual Natures. Man belongs to the Soul-Spiritual Nature. His spiritual relations are to the Divine, and the Soul-Spiritual. These he is to love. And what is love? That divine principle which prompts one moral being to desire, seek and delight in the highest good of all other moral beings. Benevolence, kindness, mercy, compassion, forgiveness, &c., all flow out of love. This is the only love of which I can speak in this connexion. There are many lower loves; but this is the one meant in my Table. This love regards all that is truly divine as inseparable from the highest good of moral beings. Therefore it is a love for God, for all that is right and good, and for the highest welfare of all moral beings. And being such a love, it worketh no ill to any Divine thing or moral being; neither to God, nor to his righteousness, nor to a fellow spirit; neither to friends nor to foes, to the righteous nor to the wicked. It blesses, and curses not. It moves its possessor to desire nothing, aim at nothing, do nothing, but what it deems conducive to the highest good of all moral beings. This is love—the divine principle of love. It is the highest and purest of all the loves which moral beings can exercise. It is this love which man is commanded to exercise toward God with all his heart, toward his neighbor as himself, toward his offenders and enemies, and toward the most unthankful and evil of his fellow moral beings. This is the love that God exercises toward all moral beings, that he

manifested in Christ, that he breathes into men by the Holy Christ Spirit, and that constitutes the essence of his very nature. Hence it is declared that "God is love, and he that loveth is born of God." And here again I need to array no formal quotations from the Christian Scriptures. It is sufficient merely to allude to them.

Inq. I perceive and feel that you are right. But how radical and comprehensive you make your Love Principle! It strikes deep damnation into all selfishness, revenge, wrath, war, violence, hatred, envy and injury; as well as into all impiety, irreligion and ungodliness. Nothing must be desired, intended, said or done, that is against God, against any divine principle, or against the highest good of any moral being in existence, not even though he be the bitterest of enemies and the vilest of criminals! I call that a deep-plowing, sin-sweeping, all-blessing love! What would become of all our military and death-inflicting social institutions, if men generally bowed themselves to such a principle?

Ex. They would wax old, vanish away, and be superseded by benevolent, peace-promoting, life-preserving, bliss-ensuring institutions. And the whole vast under-current of personal selfishness, oppression, insult, resentment, retaliation, revenge, hatred, violence and injury, which now renders most men Ishmaelites to their fellows, and of which existing institutions are the legitimate outgrowth, would give place to peace on earth and good will among men. The kingdom of God would then have come, and his will would be done on earth as in heaven. All things would indeed have become new, and tears be wiped from off all faces. Love would do all this, if well enthroned in human souls and human institutions.

Inq. You transcend the common interpretation and rendering of Christianity on this point altogether. The popular Christian Religion of the Sects makes the principle of love perfectly compatible with the infliction of the greatest injuries on offenders and enemies, and with a total disregard of their good; I speak of offenders and enemies who carry their offenses and enmity beyond certain sufferable bounds. God, we are taught, consigns his offenders and enemies to an endless hell,

where they must sin on, and suffer unutterable miseries to all eternity. And Christians may kill their intolerable offenders outright, in personal self-defense, in justifiable war, or on the gibbet, or by some other penal process: and they may inflict a great variety of cruel and injurious punishments, short of death, on their criminal fellow creatures, having little or no regard to their good, but only to the supposed public good. Indeed, the popular doctrine is, that when offenders and enemies pass a certain point of forbearance, they forfeit all right to have their good regarded, and it would be a wrong to the rest of mankind to regard the good of such wicked beings. All this the popular expounders of Christianity, as well as Jews, Mahometans, Pagans and infidels affirm. But I say your interpretation and rendering of the Love Principle of Christianity transcends all this.

Ex. It does indeed. But does it transcend the Christianity of Jesus in the Sermon on the Mount, and throughout the New Testament? "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who spitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v: 43—48. Do I transcend this?

Inq. Certainly not; you only reëcho the same sublime doctrine. And let popular Christendom be ashamed of its infidelity to this divine primitive Christianity of the Son of God.

Ex. I mean to do what little I can to make it ashamed of such infidelity, and to bring it to repentance. And now what need I add? You see and feel that *Love in all spiritual relations* is a grand fundamental principle of the Christian Religion. And though we have given our views a wide social

range, you see and feel that this love is a principle indispensable to personal righteousness. What would God be without it? What would Christ be without it? What would any angel, spirit or man be without it? Nothing. It is that *charity* without which Paul said, "I am nothing." As to personal righteousness and happiness, no moral intelligence is any thing, without this LOVE.

" Did sweeter sounds adorn my flowing tongue
 Than ever man pronounced, or angel sung ;
 Had I all knowledge, human and divine,
 That thought can reach, or science can define ;
 And had I power to give that knowledge birth
 In all the speeches of the babbling earth ;
 Did Shadrach's zeal my glowing breast inspire
 To weary tortures, and rejoice in fire ;
 Or had I faith like that which Israel saw,
 When Moses gave them miracles and law ;
 Yet gracious Charity, indulgent guest,
 Were not thy power exerted in my breast,
 Those speeches would send up unheeded prayer ;
 That scorn of life would be but wild despair ;
 A cymbal's sound were better than my voice,
 My faith were form, my eloquence were noise."

COWPER.

CONVERSATION X.

Principle sixth of Personal Righteousness considered, viz: Purity in all things—The seventh considered, viz: Patience in all right aims and pursuits—The eighth explained and established, viz: Unceasing progress towards perfection—All universes and individuations of Soul-Spirit and Matter thereto belonging, have their Cycles of revolution—their generation, progress, perfection and dissolution—Man's progress through all states of being, from animal imperfection up to celestial and divine perfection—The great principle of unceasing progress towards perfection plainly one of the Christian Religion—Principles recapitulated.

Inq. I come to enjoy another of these refreshing interviews. Will you now unfold to me your remaining principles of Personal Righteousness?

Ex. With pleasure. The next in order is the sixth, viz: *Purity in all things.* By purity is meant freedom from defiling or polluting admixtures. That which exists in its own proper simplicity, unmixed with and undefiled by any thing repugnant to its own nature, order or right condition, is said to be *pure*. The principle of purity has numerous applications, relations and branches. Hence we speak of purity of heart, purity of mind, purity of conscience, purity of faith, purity of conversation, purity of life, purity of principle, &c., &c. Also, purity in our relation to God, purity in our sexual relations, purity in our various social relations, and purity in our own persons. Holiness is spiritual and moral purity. Chastity is sexual purity. Temperance is purity in the indulgence of the appetites, &c. Impurity is the opposite of these, in whatever application, relation or branch existing. Thus we may be impure in our hearts, impure in our minds, impure in our consciences, impure in our faith, impure in our conversation, impure in our life, impure in our principles. We are impure in our relation to God, if we are insincere, hypocritical, ungrateful, rebellious or impious in any degree. We are impure in our sexual relations,

if we commit adultery, fornication, lasciviousness, lewdness, self-pollution, or allow ourselves to cherish the desire to commit such acts; i. e. to lust after impure sexual indulgence. We are impure if we are unjust, untruthful, malicious, revengeful, envious, or in any way injurious to our fellow moral agents. We are impure, if we are abusing ourselves by any habitual perversion of our bodies or our minds. We are impure, if we are unholy in *any* respect; if we knowingly violate any law of our being. Impiety, selfishness, injustice, falsehood, hatred, cruelty, drunkenness, gluttony, debauchery, sexualistic pollution, idleness and all the vices of the carnal mind, are manifestations of impurity; and by parity of reason I may add, all physical personal filthiness, voluntarily and habitually indulged.

Inq. Then you make a clean sweep, from center to circumference—from the inmost affection to the most exterior act and habit—even to physical personal cleanliness?

Ex. Certainly. How can I do otherwise? The principle of *Purity in all things*—mental, moral, physical—internal and external—God-ward and man-ward; in feeling, purpose, thought, word, deed; in the exercise of every propensity, appetite, passion, sentiment and faculty; in the use of all that is within our reach; in eating, drinking, sleeping, dressing, recreating; in our stomachs, our mouths, our skins, our clothes, our habitations, our door yards, our gardens, our fields and our streets; in ALL THINGS. Filthiness, uncleanness, disorder, impurity, are to be eschewed every where, at all times, in all things; that our whole body, spirit, soul and condition may be more and more sanctified; till “*HOLINESS UNTO THE LORD*” be inscribed on our entire being and all its accessories. “All filthiness of the flesh and spirit” is to be put away; that true holiness may be “perfected.” Need I quote Scripture to prove that this principle of Purity is a fundamental of the Christian Religion?

Inq. Not for *my* information or conviction. A score of texts throng to my recollection this instant. All must admit what you claim for Purity. You give the principle a more sweeping and thorough application than I ever before contemplated; but my best convictions and feelings cordially assent, and I will not detain you by any queries or comments.

Ex. I will pass, then, to the seventh principle in this Division of my Table, viz; *Patience in all right aims and pursuits.* Webster gives a very good definition of patience: "1. The suffering of afflictions, pain, toil, calamity, provocation or other evil, with a calm, unruffled temper. 2. A calm temper, which bears evils without murmuring or discontent. 3. The act or quality of waiting long for justice or expected good, without discontent. 4. Perseverance; constancy in labor or exertion. 5. The quality of bearing offenses and injuries without anger or revenge." Thus Patience includes calmness, firmness, constancy, endurance, perseverance, meekness, forbearance, gentleness, longsuffering, &c. And it stands opposed to restlessness, fickle-mindedness, instability, despondency, fretfulness, resentment, rashness, vindictiveness and all manner of violence. Now we are to cherish and cultivate *Patience in all right aims and pursuits*, as a cardinal principle of personal righteousness. Being sure that our aims and efforts are right, that they are in accordance with essential divine principles, that they look to the highest good of all moral beings, we are to confide ourselves to God without distrust of consequences; we are to be calm, firm, steadfast and persevering; we are to hope on and ever to toil on and ever, to suffer whatever calamities may overtake us with uncomplaining composure; we are to face all opposition, meet all contradictions, endure all persecutions, bear all provocations and suffer all evils, resolutely, meekly, gently, forgivingly, heroically; without fretfulness, without resentment, without returning evil for evil, and without seriously doubting that the right, the good and the true will finally triumph. Do you not see the necessity and importance of this principle?

Inq. Very clearly. The severe and protracted struggle through which human nature passes in its progress, from its rudimental to its celestial and divine development, has already been considered. This struggle involves innumerable incidental trials which cannot be endured and overcome without Patience. All this is now perfectly plain to my understanding; and I admire, more and more, the excellence, consistency and order of these essential divine principles, as set forth in your Table. Each seems indispensable and glorious by itself.

Each is comprehensive of the requisite sub-principles. Each follows the other in orderly gradation. And they all form in combination a symmetrical whole. I think you need not enlarge on this principle of Patience, nor expend time in quoting texts from the Scriptures to prove that it is one of the fundamentals of the Christian Religion. No one can read the New Testament, or call to remembrance its teachings, with the least doubt that Patience is an essential of the personal righteousness inculcated by Jesus Christ and his apostles. Nor do I require any illustrations to render me sensible that a person greatly deficient in Patience would be unfit to coöperate in building your new social edifice. I may seem to anticipate you, and to foreclose your work in part; but if so, it is because your very careful definitions, explanations and demonstrations, in preceding Conversations, have given me an insight into your system, and prepared me to understand many things readily, which had otherwise occasioned queries and criticisms. I am rather pleased with the conceit, that I shall give you less trouble hereafter, as an inquirer. I begin to feel as if I should like to become a teacher, by and by, of these essential divine principles.

Ex. God grant you may become one in due time. But I trust you will not abate your inquiries and criticisms, during these Conversations, in any such degree as to allow me to assume for Truth and Right any thing really questionable.

Inq. I will look out for *that*. But I shall not compel you to multiply words in demonstration of what every reasonable mind must admit as either self-evident or undeniably obvious. So, if you please, proceed to the exposition of your eighth principle of personal righteousness.

Ex. I will do so. 8. *Unceasing progress towards perfection.* I have declared my belief to be that each universe of worlds in the Infinitarium is composed of Soul-Spirit and Matter, interiorated by the Deific Spirit, and has its grand Cycle of revolution; i. e. its seasons of generation, progress, perfection and dissolution. The same I hold to be true of all the individuations and associations, which make up the Diversity of each universe. The suns, planets and lesser bodies of a universe

are individuations of the Matter belonging to that universe. The angels, men and all moral beings of a universe are individuations of the Soul-Spirit belonging to that universe. Each grand cycle of a universe may be called its eternity, as including all the ages of Duration from its generation to its dissolution. Then commences another generation of individuations in that universe, another grand Cycle, another of the eternities through which the aggregate of its Soul-Spirit and Matter exists, perpetually changing, but, in its elements and aggregate, neither increased nor diminished. So each earth has its birth, growth, perfection and dissolution. So each race of animated beings. So each race of moral beings; and therefore man. So each man in particular. So of the body of man in each sphere of his progressive existence. In this sphere that body is a gross one of flesh and blood. In the next sphere he will have a far more refined body. In the next a still more refined one; and so on till the acme of his absolute perfection.

Inq. And I understand you to hold that when a man arrives at his absolute perfection, his essence will no longer consist of Soul-Spirit and Matter conjoined, but of Deific Spirit alone; and then the affection, will, action and bliss of each man will be strictly DIVINE, so that his very consciousness will be one with God's.

Ex. Yes.

Inq. But I do not clearly understand how all this can be.

Ex. I will further explain. Have I not said that the Deific Spirit interiorates all Soul-Spirit, and thus all matter?

Inq. Yes; and I see that it must be so.

Ex. And do you not see that from the moment a man's soul is conscious of moral development, there must be in his *inmost* an ever-present portion of the Deific Spirit?

Inq. I grant it.

Ex. But you never imagined *that* indwelling portion of the Divine Essence to be the whole Infinite God?

Inq. No; certainly not.

Ex. Yet that same portion of the Deity has divine conscious-

ness, affection, will, intelligence and power; in me, in you, in all moral beings; has it not?

Inq. Truly, it seems to have.

Ex. And these portions of divine love and divine wisdom in us all have a *common* consciousness, a common affection, a common will, a common intelligence, and a common good. They do not constitute so many distinct Gods, do they?

Inq. Certainly not. I never thought of this before; but it must be so. The least conceivable portion of the Deific Spirit must have the attributes of the Divine Nature, whether in my spiritual inmost, or yours, or another man's, or an angel's, or an arch-angel's. And yet the consciousness of divine personal identity must be *one*, however existing in all individuations; because divine essence, divine nature, Deific Spirit, has every where precisely the same perfect love, wisdom, will and good.

Ex. Well, you readily comprehend that the more divine Love and Wisdom a man comes to have in him, the more like God he is?

Inq. That is plain enough.

Ex. You may see, then, that the more room God occupies in a man, the larger his *inmost* must be; and consequently that the more he is conscious of being actuated by God's Love, God's Wisdom and God's Will, the less he is conscious of distinguishing his own original self-hood. Thus as he consists more and more of the Divine Nature, he will consist less and less of Soul-Spirit and Matter; or, in other words, as God expands within him, his external self-hood diminishes and vanishes away. But that which vanishes away is not annihilated, any more than the Matter of our bodies is, when superseded by fresh supplies received within. It goes to its own place to be used over again. So with the Matter in all our personal individualities, and so finally with the Soul-Spirit of our interior personal individualities. But not so with Deific Spirit, which by degrees comes to constitute our *most* interior identities. *That* has an essential, unchanging perfection of its own. When, therefore, after the process of incomputable ages of progress towards perfection, we finally reach it, the last particle of our self-hood will have passed away, and our consciousness of

existence, love, wisdom, will and bliss, will be undistinguishable from God's,—not *lost*, but perfected in his own divine unity. Hence the sublime expression, "GOD ALL IN ALL." Accordingly we find that the highest and purest of human beings on earth, as they approximate God, long to be one with him. It is their meat and drink to do his will; their very life to feel, think, speak and act only as moved by him. Hear how the good Kempis expressed himself:—

"Thou, O Lord God! art above all, in all perfection! Thou art most high, most powerful, most sufficient, and most full! Thou art most sweet, and most abundantly comforting! Thou art most lovely, and most loving; most noble and most glorious! In thee all good centers, from eternity to eternity! Therefore, whatever thou bestowest upon me, that is not thyself; whatsoever thou revealest or promisest, while I am not permitted truly to behold and enjoy thee; is insufficient to fill the boundless desires of my soul, which, stretching beyond all creatures, and even beyond all thy gifts, can only be satisfied in union with thy all-perfect Spirit." "When will it be granted me, in silent and peaceful abstraction from all created being, to taste and see how good thou art, O Lord, my God! When shall I be wholly absorbed in thy fullness! When shall I lose, in the love of thee, all perception of myself; and have no sense of any being but thine!" *Imitation of Christ*. B. III. Chap. xiv.

If the best of men here in this imperfect state are capable of such yearnings for union with God, how must it be with the "high seraph,"

"Who countless years his God has sought"?

Inq. The subject is now open and unveiled to my understanding. I see and I adore the Truth.

Ex. Well, then, the principle before us impels the man who embraces it to make all the progress he can towards this perfection; and by every means in his power to promote the progress of the whole human race toward their destined perfection. In himself he unceasingly aspires after, and presses towards perfection; perfection of Reverence for the divine

and spiritual; perfection of Self-denial for righteousness' sake; perfection of Justice to all beings; perfection of Truth in all manifestations of mind; perfection of Love in all spiritual relations; perfection of Purity in all things; perfection of Patience in all right aims and pursuits; absolute divine perfection. Hence the following testimonies:

“Be ye perfect, even as your Father which is in heaven is perfect.” Matt. v: 48. “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.” John xvii: 22, 23. “And this also we wish, even your perfection.” 2 Cor. xiii: 9. “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. iii: 12—14. “We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Col. i: 28. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Ephes. iv: 13. Can there be any doubt that unceasing progress towards perfection is a cardinal duty, an essential divine principle of the Christian Religion, in the department of Personal Righteousness? And whoever is governed by this principle, must he not evince a noble activity for the improvement of himself, his associates, his degraded fellow creatures and the human race? If so, what must be thought of the man who is indisposed to progress; who is good enough, wise enough, holy enough; who cares not whether his family, or his neighborhood, or his country, or the world, makes any progress: who has neither faith in the possibility of progress, nor one ardent desire to see himself, his neighbors, and society, advancing toward perfection! Has he true personal righteousness? Has he any real faith in the Christian Religion? Is he

a living stone, ready for the grand social superstructure, which is to be the tabernacle of God on earth in the glorious future? What says my friend in response?

Inq. What can he say, less or more than that he sees, feels and rejoices in the Truth. Theological Truth and Personal Righteousness, as you have set forth their Principles, are incomparably more heavenly and beautiful than formerly I had the faintest conception of. I thought I understood what the Christian Religion was; but I was ignorant of it, as a Religion of essential divine principles. I looked only at the Sectarian hydra which passes in Christendom for Christianity. I was grossly ignorant of the Practical Christianity you have been expounding. I was roving among the Philosophies to find something which might redeem humanity. But now I see and know *the* Christ, that is indeed the Savior of the world, the true Light of life. I see that to have faith in the great truths declared by this Christ, and to be governed by his essential principles of personal righteousness, is the only way of salvation for mankind. May I be enabled sincerely and firmly to believe in

The existence of one All-Perfect, Infinite God;
 The mediatorial manifestation of God through Christ;
 Divine revelations and inspirations given to men;
 The immortal existence of human and angelic spirits;
 The moral agency and religious obligation of mankind;
 The certainty of a perfect divine retribution;
 The necessity of man's spiritual regeneration; and
 The final, universal triumph of good over evil.

With such a faith, and all the glorious hopes thereof born, may I be aided from above to "enter in at the strait gate," and to walk in the "narrow way" of Christ's own Personal Righteousness, whose cardinal principles are,

Reverence for the Divine and spiritual;
 Self-denial for righteousness' sake;
 Justice to all beings;
 Truth in all manifestations of mind;
 Love in all spiritual relations;
 Purity in all things;

Patience in all right aims and pursuits ; and
Unceasing progress towards perfection.

Ex. Be it even so with you, my inquiring friend, with me,
and with a host of chosen ones, raised up in the east, west,
north and south, to work the arduous and glorious work of
Practical Christian Socialism, and to build the living temple of
God on earth, from its deep foundations to its apex.

“ And when its cap-stone resteth
Upon the topmost height,
And all the earth confesseth
The majesty of Right,
Creation's glad hosanna
Shall rend the vaulted skies,
And God's unsullied Banner
O'erwave its lofty spires.”

CONVERSATION XI.

The Principles of Social Order—The first, second, third, fourth and fifth Principles of Social Order, successively considered—The sixth Principle criticised, defended and demonstrated.

Ex. The principles of Theological Truth, and of Personal Righteousness, being now understood, I come to those of Social Order. / By Social Order I mean the true harmonic conditions, relations and operations of Society—in the family, in the neighborhood community, in the municipality, in the state, in the nation, in the human race, in the universe of spiritual races. The least form of Society is the family, the greatest form on earth is a fraternity of nations. When we extend our thoughts to other earths, suns, systems and universes, we only follow Social Order into its more and more comprehensive combinations. The Infinitarium is every where replete with individuation and association. But I need not contemplate Society, for the purposes of this exposition, beyond the limits of our own earth. I believe that human Society *may* be happy. But to be happy, it must be harmonic; and to be harmonic, its conditions; relations and operations must be in true order. There is, I am confident, a true and right Social Order somewhere among the possibilities and destinies of human nature. That right Social Order must have its fundamental principles. And as man must have a very responsible part to act in the establishment of true Social Order, it is obvious that he should understand, embrace and practically carry out these principles. What then are the Principles of Social Order? I have affirmed that the Christian Religion presents the following eight, viz :

1. The supreme Fatherhood of God.
2. The universal Brotherhood of Man.
3. The declared perfect love of God to Man.
4. The required perfect love of Man to God.
5. The required perfect love of Man to Man.

6. The required just reproof and disfellowship of evil doers.
7. The required non-resistance of evil doers with evil.
8. The designed unity of the righteous.

These are the Socialistic principles of the Christian Religion. Let us give them due consideration, each in its place.

1. *The supreme Fatherhood of God.* Does the Christian Religion declare that God is the supreme common Father of the human race? Or does it leave us to presume that some of the human race are the offspring of one Father, and some of another?

Inq. For myself I can answer promptly, that it declares God to be the Father of us all. And to spare you the trouble, I will try my hand at quoting Scripture in proof of the principle.

Ex. That would suit me well.

Inq. I will try it then. If you will allow me to go back a little way into the Old Testament, I will cite a pertinent one from its very last book, Malachi: "Have we not all one Father? Hath not one God created us? Mal. ii: 10. And I think these questions are quite conclusively answered in the New Testament. FATHER is the profoundly significant and adorable appellation by which Jesus almost uniformly designated God. The four Gospels are every where adorned with this name. "My Father," "your Father," "the Father," "heavenly Father," "Father which is in heaven," &c. &c., are phrases which every where glisten like precious stones sprinkled with a liberal hand over that hallowed ground. We are enjoined to believe in God, to pray to him, confide in him, obey him, imitate him, worship him, as our *Father*; who is more ready to give good things to them that ask him than earthly parents are to their children; who is "kind to the unthankful and evil;" and who meeteth his penitent prodigals on their return to his house with compassion and holy rejoicings. He even says in one instance, "Call no man your father upon the earth; for ONE is your FATHER, which is in heaven." Matt. xxiii: 9. The apostles appear to have become thoroughly imbued with your principle of the supreme Fatherhood of God, which is evident from such texts as the following:—

"God, that made the world and all things therein, * * hath

made of one blood all nations of men to dwell on all the face of the earth; ** for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent." Acts xvii: 24—30. "Though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many). But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." 1 Cor. viii: 5, 6. "There is one God and Father of all, who is above all, and through all, and in you all." Ephes. iv: 6. "We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their pleasure; but He for our profit, that we might be partakers of his holiness." Heb. xii: 9, 10. "Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, nor shadow of turning." James i: 17.

Ex. Very well, my friend; I see that you are making progress, and will not much longer need to be taught what "be the first principles of the oracles of God." But permit me to try your skill a little, by asking an explanation of the following passage:—The Jews said, "We have one father, even God. Jesus said unto them, If God were your father, ye would love me; for I proceeded forth and came from God. **. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." Is not this text against our principle of the supreme Fatherhood of God? Does it not involve the existence of two hostile Fathers of mankind,—God and the devil? God, the Father of the righteous; and Satan, the father of the wicked?

Inq. It certainly does in the *letter*. But you have taught me to regard the *spirit* of texts, rather than the mere *letter*; "be-

cause the letter killeth, but the spirit giveth life." In this case the *letter*, if blindly revered, would kill one of the sublimest truths of the Christian Religion. I shall therefore cleave to the *spirit* of this passage which agrees with and upholds all truth. The Jews, as I learn from the context, were justifying their hatred and persecution of Jesus, by the plea that they had Abraham for their honored ancestor, and acknowledged one God as their Father. But Jesus truly charged them with being actuated by a spirit the reverse of Abraham's, and doing works morally unlike his. As to God being their father, he would not allow them to cover up their sins under that mere profession. Their spirit, conduct and character were *diabolical*, not *divine*. Morally they were the children of Diabolos, the Adversary, the spirit of hatred and falsehood, which from the beginning has prompted mankind to murder and falsehood, and which worketh ever in the "children of disobedience." All tradition had personified this spirit as God's Adversary. Jesus therefore spoke of it as such, with perfect propriety; nevertheless, *figuratively*, not in any such sense as to imply that it was a Creative Spirit, the literal Father of a part of mankind. Nothing like this is to be inferred. The fatherhood of the devil is one which relates, not to the proper *being* of men, but to their affections, temper, intentions, will, conduct and moral character. When these are perverse and ungodly, alias sensual and devilish, they are credited to the fatherhood of the devil; and in this sense wicked men are said to be of their father the devil. They are carnally minded, anti-divine, perverse. But whoever should hence conclude that wicked men were created by a great infernal Spirit, called the devil; or that there is a single human being not created and paternally treated by the one All-Perfect, Infinite God; would virtually discard the Christian Religion. Such a conclusion would not be less absurd than impious. For then the devil would be made the rival of God, and so we should have no Supreme. Also the devil would have as good a right to demand the worship, love and service of *his* children, as God those of *his*. Also, it would be as just to render to the devil his due, as to God *his*. Also, if all are sinners before becoming saints, and God

has nothing but sinners out of whom to make saints by conversion, then it would follow that the devil created all mankind, and God only converts a part of them into his children. So it is utterly absurd, as well as impious, to say that the devil is any man's *father*, save only in a figurative and moral sense. Really and absolutely, God is the Universal and Supreme Father.

Ex. You have done the subject justice, and obviated all the difficulties of the text cited. Now then let us see what is implied in the supreme Fatherhood of God. 1. A Father's love for all mankind. 2. A Father's care and providence toward them all. 3. A Father's authority, government and discipline over them all. 4. A Father's right to be loved, trusted, honored and obeyed by them all.

This brings out my second Principle of Social Order, viz: The universal Brotherhood of Man. It is necessarily involved in, and evolved from the Supreme Fatherhood of God. So if we have established the first of these principles, we have as certainly established the second. No more proof then is wanted from Scripture, or reason. We have already enough. So we may pass on to inquire what is implied in the Universal Brotherhood of Man.

1. It is clearly implied that they have a common Father.
2. That they owe him a common love, worship, confidence and obedience.
3. That they have a common nature, as to wants, capabilities, rights and responsibilities.
4. That they are equals in their essential rights.
5. That they have a common good, which involves the obligation of each and all to seek it.
6. That they have a common final destiny.
- And 7. That they ought to love each his neighbor as himself. And where are we now? We are already acknowledging by anticipation the third, fourth and fifth principles of Social Order, viz. The declared perfect love of God to Man, The required perfect love of Man to God, and The required perfect love of Man to Man. How naturally, consistently and beautifully do these principles grow out of their divine root! Perhaps it would be a pleasure to you to exercise your skill in quoting a few strong

passages from the Christian Scriptures, showing what is The declared perfect love of God to Man, The required perfect love of Man to God, and The required perfect love of Man to Man.

Inq. I think I can readily do this. The declared perfect love of God to man appears in such passages as these:—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii: 16, 17. "Be the children of the Highest; for he is kind to the unthankful and the evil." Luke vi: 35. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." Rom. v: 8. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved)." Ephes. ii: 4, 5. "God is love." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "We love him because he first loved us." 1 John iv: 8, 9, 10, 19. The sum of all this and all such testimonies is condensed into those three words above quoted, "GOD IS LOVE." The required perfect love of Man to God is comprehended in the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark xii: 30. The required perfect love of Man to Man is set forth in the second great commandment, "Thou shalt love thy neighbor as thyself." Mark xii: 31. It is urged and enforced in such passages as the following:—"All things whatsoever ye would that men should do to you, do ye even so to them." Matt. vii: 12. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii: 10. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy; and understand all mysteries, and all knowledge; and though I have all faith, so

that I could remove mountains ; and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not herself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii : 1—7. " He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of Christ ; because he laid down his life for us ; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?" 1 John iii : 14—17. " No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." " God is love ; and he that dwelleth in love dwelleth in God, and God in him." " If any man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?" Ib. iv : 12, 16, 20. And lest men should plead that they are not required to love their enemies, but their friends only, Jesus was explicit and special, in his injunctions, to include all enemies and offenders in the obligation of the second great commandment. " Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy : but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have you ? Do not even the publicans the same ?" Matt. v : 43—48. Will not these passages suffice in proof of the three principles stated ?

Ex. Amply. They are conclusive. Our case is made out. Our first five principles of Social Order are certainly fundamentals of the Christian Religion. And now we may proceed to consider the sixth, viz: *The required just reproof and disfellowship of evil doers.* This is a principle not inferior in importance to the others. We must give it a serious and critical consideration. It is a great stumbling stone to many. One class of minds stumble over it into vindictiveness, violence and cruelty to evil doers; and another class stumble at it as irreconcilable with the great Love-Principle, which ever seeks the good of evil-doers. The first class *persecute* evil-doers; the second class *indulge* them to their own hurt, as well as to the corruption and damage of others. Evil-doers are those who violate the principles of Personal Righteousness and Social Order, and especially those who knowingly and persistently violate these principles. Every violation of these principles is a sin against one's own soul, against mankind, and against the Supreme Father. Its legitimate and inevitable effect is, disturbance and pain in the moral and social sphere. It is therefore an imperative dictate, both of charity and justice, that evil-doing should be justly reproved and disfellowshipped by all who acknowledge themselves under the government of divine principles. And this can be done only by making evil-doers understand and feel, that their conduct is regarded as evil, and will neither be sanctioned nor morally tolerated. Therefore the Christian Religion requires us to be true to divine principles and to human welfare, by always opposing sin. We must never approve, fellowship, countenance nor connive at evil-doing, though it be in our most intimate, beloved and honored friends. If our brother commit sin, we are to reprove him, either by word or significant action. If he repent, we are to forgive and comfort him. If he persist, we are to reprove again, and to rebuke faithfully with all long-suffering and doctrine. We are to bring to our aid the choicest and most efficient of mutual friends. If this fail, we are to bring against his evil-doing the united influence and testimony of his and our religious associates. If he still persist, we are to give him up in pity, as unto us "a heathen man and a publican." If an

evil-doer acknowledge no fraternity with us, and work his iniquity boldly, or hypocritically, or self-righteously, or presumptuously, he must be rebuked and even denounced sharply in the sphere of his evil-doing, whether it be private or public. The true and faithful adherent of divine principles must place himself in unmistakable, uncompromising protest against all persistent evil-doing. But he must never reprove, rebuke and disfellowship evil-doers with hatred, vindictiveness, cruelty or any kind of injury to their bodies or their souls. If he does, he becomes an evil-doer himself, and deserves to be reprovèd, rebuked and corrected, or disfellowshipped. He must abide in the spirit of God, whose rebukes, disfellowships and chastisements all flow out from love, and are directed in wisdom to the highest good of those who experience them. Thus the Christian Religion prohibits with equal explicitness all approval and fellowship of evil-doers on the one hand, and all hatred and injury to them on the other. This latter prohibition will be considered under the next head.

Inq. What passages of the Christian Scriptures most plainly inculcate this duty of reprovèd and disfellowshipping evil-doers?

Ex. Such as the following :—“ Think not that I am come to send peace on earth ; I come not to send peace but a sword.” “ He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me ; and he that taketh not his cross and followeth after me is not worthy of me.” Matt. x : 34—38. “ Every plant, which my heavenly Father hath not planted, shall be rooted up.” Ib. xv : 13. “ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Ib. xviii : 15—17. “ What fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?

And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi: 14—18. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephes. v: 11. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," &c. 2 Thess. iii: 6. It is quite unnecessary to multiply texts. Both precept and example in Jesus and his apostles demonstrate conclusively the great fact, that there are essentials of faith and practice which the Christian Religion insists on as indispensable to human salvation, progress and happiness. And it requires its disciples to reprove and disfellowship as evil-doers all who set at nought these essentials. Indeed the Christian Religion would be worthless without such essentials.

Inq. And you assume that no true church, community or order of society can be founded and maintained, without making these essentials the standard of righteousness and fellowship?

Ex. I do.

Inq. Then do you not virtually set up a test of faith and practice, and justify excommunication, as well as exclusion, from your proposed Communion?

Ex. I do, to a certain extent.

Inq. Will not this be a serious objection to your system of Socialism among liberal minds? There are many such minds who detest all creeds, tests and exclusiveness. It seems to me that this reproof and disfellowship of evil-doers, as you are disposed to carry it out, will be as prejudicial against you with those progressive minds, as it must be difficult in practice. The creeds, covenants, tests, bigotries, exclusiveness, and above

all, the excommunications of the old Sects, are a stench in the nostrils of nearly all the liberals and progressives of my acquaintance. And I fancy most of them will suspect your scheme of society to be only a revised edition of the old book. I am sure that this feature of your system will displease that whole school of thinkers. It does not commend itself to me as practical or politic; and I wish you would show me how you expect to overcome these difficulties.

Ex. I have a very short method of settling all such questions. I ask, What is True, what is Right? Make me sure of these, and I will risk all issues. Are there any fundamental principles of truth, righteousness and social order, which mankind must acknowledge and conform to, or be miserable? If any man says *No*, he is not a guide or companion for me. If a man says *Yes*, then I ask, Are those principles any where declared, or made knowable to mankind? If no, then it is useless to talk of truth and error, right and wrong. If yes, What are those principles, and where are they declared? If any man assumes to state them, he states a creed, a confession of faith, a standard of righteousness. If any Society attempts to be governed by them, it has a religious and moral test of fellowship. If that Society takes in members, or knowingly retains members, who persistently set at nought its fundamental principles, it is false to its own standard, and will suffer accordingly. If it excludes such members, then, to that extent, it is exclusive and excommunicative. Can you come to any other conclusion?

Inq. I do not see that I can. But I suppose most liberals and progressives would disclaim Nothingarianism. They hold to fundamental principles of truth and duty—right and wrong, as well as you.

Ex. If so, they know what those fundamentals are, and in common honesty ought to hold them up as such to the rest of mankind. And if so, have they not a creed, and a test?

Inq. Perhaps they have, in some sense; but they dislike *written, formal* creeds, and tests of fellowship.

Ex. Then it is not the thing itself that they dislike, but only an open, unmistakable written statement of it?

Inq. Not exactly so ; they want to preserve freedom of faith, opinion and action.

Ex. What ! Freedom to violate and trample under foot principles of truth and duty which they deem absolutely essential to human welfare ?

Inq. Not exactly that, either ; they are afraid of insisting on principles as essential which may not turn out to be really such.

Ex. Then they have no principles which they are sure ought to be deemed essential ?

Inq. They differ among themselves very much as to what are settled fundamental principles, and being devotees of progress, as well as of liberty of thought, they dread tying themselves down to a declaration of faith and practice, which future light may show to have been mistaken.

Ex. And so they are only modestly waiting the march of progress, and the light of futurity, to find out what their fundamental principles *are* ? And then, when they are sure they have not mistaken error for truth, nor wrong for right, they expect to have a *perfect* creed, standard and test of fellowship ! I much admire their chameleonship, as a game of hide and seek, but not at all for the sober work of regenerating the human race. A whole continent of such minds would accomplish very little towards establishing a true order of society. They aim at *nothing*, and will be sure to *hit* it. Their mission is *noise*—not constructive action.

Inq. Well, I see that you do not hold the liberalism of my friends in much higher estimation than they are likely to hold your new fashioned bigotry ; but I trust you will consider, that they have good reasons for dreading creeds, standards and tests of fellowship, when you look back on the exclusiveness, despotism and persecutions of the Past.

Ex. I have often considered their reasons, and found them superficial. The Past has not erred in having uncompromising standards of religious truth and moral obligation ; for without something of this nature one step of human progress was never made, and never can be. But its errors were these : 1, making that *essential* which is *non-essential* : 2, omitting that

which really *was* essential: and 3, most important of all, resorting to violence and injurious force for the maintenance of their standards.

Inq. And are you sure you have transcended those errors?

Ex. I am quite sure of it; absolutely sure as to the third error mentioned. And with regard to the other two, if I were less sure than I am, it would be no reason for giving up my attempt to establish the highest standard of fundamentals I can conceive of; since it is one that eschews all injurious force, and must rest on its own intrinsic merits. Therefore if it needs amendment, it will be sure to receive it in due time.

Inq. If you do not bar out progress, it will.

Ex. And certainly I do *not*; for progress is one fundamental article in the standard itself.

Inq. And are you sure that you can reprove, rebuke and disfellowship evil-doers without doing them injury?

Ex. I am sure that no intentional, and no vital injury will be done to evil-doers by applying my test principles to practice. Incidental weaknesses and mistakes may occur, as in every case of human action. Such will be comparatively slight and correctable. In the main, good, and only good, will be done to the reprovéd, or disfellowshipped individuals, to all parties immediately concerned, and to the whole human brotherhood. "Whom the Lord loveth he chasteneth." Whom his true children love they also will reprove, admonish, and if necessary faithfully disfellowship, as God does, till the time of reformation; which they will ever seek. Love of the sinner's real *being* must involve proportionate abhorrence of his sins, and of course the just rebuke of them. To flatter the sinner in his sins by approval, or by fellowship, or by acting towards him as if he needed no correction, would not only ruin him, but greatly undermine the community of which he was an acknowledged member.

Inq. I think you are right, after all, and have gained your case. I will ponder the subject till we meet again.

CONVERSATION XII.

The sixth Principle of Social Order further criticised and defended—The seventh Principle taken up, expounded and proved—The eighth Principle considered and demonstrated—End of Part I.

Inq. Since our last conversation, I have thought much on the knotty questions raised respecting the just reproof and disfellowship of evil-doers. I am convinced that the principle is a sound and fundamental one, however difficult to carry out in practice. But there is one objection to your sweeping application of this principle, which I did not present, and which seems to me a very serious one. It is this: the holding and treating of persons as evil-doers, who are not actually, but only theoretically or opinionally such, as tried by your test. For instance, suppose a man should honestly avow that he did not accept as true some one, or two, or ten, or even, if you please, your whole twenty-four essential Divine Principles; but that he believed in doing what appeared to be best for him from moment to moment, and could profess nothing more definite; yet this man should be unexceptionably upright, moral and congenial in the externals of life. Would it be right to hold such a person in disfellowship as an evil-doer, according to your standard?

Ex. You present a very strong case, but not a very supposable one. However, I shall meet it squarely. One of two conclusions must be adopted in this case. Either the Principles in question are *not essential*, or the man is a very dangerous evil-doer. Therefore the Principles must stand aside, or the man must. The test is useless, or the man is dangerous. So the question is simply this: Shall the basis of fellowship be one of acknowledged immutable Principles, or shall it be one of mere external *morality* for the time being, without any acknowledged essential Divine Principles? Without hesitation I say,

acknowledged, immutable Principles must be the basis. I would not trust the mere morality out of sight. Having no foundation but human caprice, it would be like a bank of quick-sand in the midst of rolling floods.

Inq. But have you a right to assume that my moral man has no immutable Principles as the foundation of his external virtues ?

Ex. You said that he believed only in doing what to him appeared to be best from moment to moment. Is that any immutable Principle of morality for a being as changeable in circumstances, passion, purpose and conduct as mortal man ?

Inq. Rather an unreliable one, I confess. But perhaps the man trusts to the instincts and intuitions of his own nature, which he believes to be unerring, and which to him supersede all necessity for definitely acknowledged Principles.

Ex. You now give your man a creed and a standard, viz: *the unerring instincts of his own unrestrained nature.* This is either a true and sufficient standard, or a false one. If a true one, it ought to be proclaimed as such, and made the basis of social fellowship; for all others must be false and injurious to human nature. If your man honestly believes this, he will act accordingly. And in that case, he will not desire to be in our fellowship; neither can he consistently offer us his fellowship, except under his own standard. So both parties will honestly disfellowship each other, until one of them shall have been converted to the standard of the other. And if we stick to our principles of justice and love, it is certain that we shall never intentionally injure your man, whatever his unerring instincts may lead him to do. Besides, the world will afford both parties room to solve their respective problems, without any serious interference of the other. And thus in due time each tree will be known by its own fruits. Until *then*, he would be an evil-doer in our esteem, and we should be evil-doers in his; both mutually reprovng, disfellowshipping and trying to reform each other.

Inq. Well, all this seems perfectly fair, and I do not see how the two parties, if really sincere and in earnest, could act otherwise or complain much of each other. But I will state

my objection in another form, by supposing a case like the following: Here is a good man who accepts all your acknowledged essential Principles in full confidence, excepting one or two of the less important, if you will allow any such distinction. For instance, he may say, I do not believe in the *mediatorial manifestation of God through Christ*, but I believe in God's direct manifestation as a Spirit to each true soul. I believe nothing and care nothing about Christ as a mediator between God and men. What would you say of such a case?

Ex. I should be instantly certain in my own mind, that such a man would make an uncomfortable member of our fraternity, if admitted into it, and that his influence on the whole would be demoralizing.

Inq. Would it be demoralizing, if he were otherwise unexceptionable?

Ex. Such a man would not be otherwise unexceptionable. The interior causes which would make any man say he believed nothing and cared nothing about Christ as a mediator between God and men, while pretending to have manifestations of God within himself, would be causes inevitably operating to demoralize, in a greater or less degree, the man himself, and all his adherents.

Inq. How so?

Ex. Because, Christ was characterized by Divine Love and Wisdom. As a man he was an embodiment and illustration of them so preëminent that no one who ever knew any thing of his history could possess the same divine Spirit, and be indifferent to his excellence. As a focalization of the eternal Christ-Spirit in a glorious personality, Christ is Love and Wisdom—is God communicable; and no good man, inspired of God, i.e. possessing the Christ-Spirit, can condemn him. Now here is your supposed good man sneering at Christ, at faith in Christ, at the manifestation of God through Christ, at the very name of Christ. He believes nothing and cares nothing about Christ as a mediator between God and men. But he believes in One All-Perfect Infinite God, and claims that this God is manifested in and through his own soul. Indeed he believes in all the great cardinal principles taught and exemplified by

Jesus Christ, yet believes not in Christ himself as being what he claimed to be. A wondrous good man is this same, who surely ought not to be disfellowshipped as an evil-doer—a demoralizer! Alas! there is a screw loose some where in this man's moral nature. There is an evil cause for his believing nothing and caring nothing about Christ as a divine mediator. He has the vanity and self-conceit perhaps to set up for a Christ himself. Or, he has too much pride to acknowledge that he is indebted for divine manifestations to any mediation except that of his own natural faculties. Or, there is some peculiar object of personal ambition which he has in view, that makes it convenient to get rid of the New Testament Christ. Or, he is swayed by old disgusts, prejudices and antipathies excited by people who in the name of Christ have become abominable to him. In either case, his bias of mind, and his egotism, will prove to be mischievous. He will not build up, but undermine and pull down the true social fabric. If he can do any good, let him have an open field to work out his ideal, with his own tools, or in coöperation with kindred spirits. Let him not be injured. Let him have a fair opportunity to illustrate his real character. But let not those who honor Jesus Christ as the highest manifestation of God to mankind approve and fellowship him. His career will ultimately prove a failure, though in some respects and for a time he may flourish like the green bay tree. He will diffuse a leaven of evil in the long run, which cannot fail to prove as mischievous to human welfare as it shall be anti-christian. These are my firm convictions.

Inq. I cannot say I am fully convinced that you are right in this particular; for I can imagine cases of partial dissent from your Standard, in which it would seem very hard for the dissenter to be disfellowshipped by your people as an evil-doer, or a heretic. But I do not feel inclined to press my objections further at this time.

Ex. I think all your difficulties, under this head, must arise from a doubt in your own mind, whether the twenty-four fundamental divine principles of my Table are *all* really essential to human salvation, progress and happiness. If so, I beg you

to remember that I am perfectly ready to have each of them thoroughly discussed, and if found to be false, or *non-essential*, then discarded. Or, if I have left out any *essential*, I desire it may be added. But you must see that so long as I honestly and firmly believe that Table to contain all these divine essentials, and no *non-essentials*, I am obliged to make it a test of fellowship. And, if I and my fellow adherents act to our acknowledged obligations under it, where is the evil-doer, or the heretic, on whom we can inflict any absolute injury? Can you imagine one?

Inq. Perhaps not. Your Standard is high, heaven high; and your bigotry, if it be bigotry, is so hemmed in by justice and charity that your sternest reproofs, oppositions and disfellowshipping testimonies cannot vitally harm even their occasionally mistaken victims. Please now take up your non-resistance principle.

Ex. I will do so. This is my seventh Principle of Social Order, viz. *The required non-resistance of evil-doers with evil.* This great prohibitory principle is exceedingly radical and sweeping. It forbids us to carry our reproof, rebuke, disfellowship, restraint, opposition and resistance of evil-doers beyond the bounds dictated by Charity, which seeks every neighbor's good as our own. We have already seen that the evil-doer must be reproofed, disfellowshipped, resisted and restrained. This has been shown in discussing the sixth principle. Now here is another principle which confines us within the limits of the second great commandment, viz. "Thou shalt love thy neighbor as thyself." It restrains us from hating and injuring any one of our neighbors, under pretext that such neighbor is an evil-doer and may rightfully be injured for the sake of others. Such has hitherto been the selfishness and darkness of the human mind, that nearly all mankind, from the lowest to the highest classes, have held it perfectly justifiable to resist evil-doers with evil, especially in extreme cases. Hence the common doctrine of self-defense, that an individual may rightfully preserve his own life, &c., by killing, or to any necessary extent, *partially* killing, his assailant; provided he cannot place himself under the protection of the civil authorities. Hence

the assumed right of civil society to maintain its authority and laws by the halter, and other less deadly penal injuries, when disturbed by outrageous evil-doers. And hence also the assumed right of nations to make war against each other for the maintenance of independence, territorial claims, honor, &c., &c. War, capital punishment, all injurious penal inflictions and all authorized resistance of deadly force with deadly force, rest on this one universal assumption, that evil-doers may rightfully be killed or injured when necessary to the protection of the injured party, or the safety of society, or the maintenance of national integrity. This is the predominant private feeling and the public opinion of the civilized, as well as uncivilized world. It is the chief corner stone of the present order of human society. Nevertheless it is anti-christian and evil. It must and will be transcended. The new order of society which I am endeavoring to recommend excludes it utterly. It installs, in lieu of the old bloody, injurious principle, the holy injunction of Jesus Christ, which prohibits all resistance of evil-doers with evil. This I call an essential divine principle of Social Order. I call it so, because I am certain it must be one of the fundamentals of the new and true social state.

It presupposes, 1. That every human being is neighbor, in the comprehensive sense of the term, to every other human being. 2. That every neighbor is bound to love every other neighbor as himself. 3. That this love of neighbor to neighbor is not one of mere personal affection, fondness or attraction, but one of absolute benevolence, which seeks the highest good of every human being as *such*, with equal regard to that of all others. 4. That this love necessarily embraces evil-doing neighbors, as truly as it does well-doing ones, and never permits the highest good of either to be disregarded or sacrificed under any pretext whatsoever. 5. That the infliction of any absolute injury on an evil-doer's person, whether physical or moral, knowing it to be such, is absolutely EVIL. 6. That to render evil for evil, or to resist evil-doers with evil, is a radical violation of the divine law committed under a false pretext; which violation not only injures the evil-doer, but indirectly

many well-doers, and tends to the perpetuation of all evil. 7. That to oppose, resist, restrain, reprove, disfellowship and endeavor to reform evil-doers *benevolently*, and without resorting to any absolute injury, tends to the highest good of all parties concerned, to maintain the authority of the divine law, and to do away with all evil from the human race. Such is the nature and scope of this principle. I wrote a work, some years since, entitled "*Christian Non-Resistance*," &c., in which this principle will be found to have been thoroughly illustrated and defended. I refer you to that Work, as conclusive of all I need to offer on this subject.

Inq. I will examine the Work at my leisure, and shall take for granted now, that you have fairly answered all the important objections to the principle under notice. But I should like to see a sample of the texts which you regard as teaching it.

Ex. I will quote the following as unequivocal, viz:—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same?" "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v: 38—48. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Ib. x: 26. "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Ib. xxvi: 52. "Wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye

are of; for the Son of man is not come to destroy men's lives, but to save them." Luke ix: 54—55. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." John xviii: 36. "Bless them which persecute you; bless and curse not." "Recompense to no man evil for evil." "Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii: 14, 17, 19—21. "We do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x: 3—5. "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." 1 Thess. v: 15. "This is thank worthy, if a man for conscience toward God, endure grief, suffering wrongfully." "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii: 19—23. "He that saith he abideth in him, ought also to walk even as he walked." 1 John ii: 6. How Jesus himself walked, as the great exemplar of Christian Non-Resistance, the Record very explicitly sets forth up to the dreadful crisis of the crucifixion, the wormwood and gall of his dying hour, when he prayed for his enemies, saying, "Father, forgive them, for they know not what they do." Are these samples sufficient?

Inq. They are. I have no doubt that Jesus Christ and his apostles taught your seventh principle of Social Order—*The non-resistance of evil-doers with evil.* But how such a principle

can be carried out into practice, in the present state of this selfish, and often outrageously wicked world, is more than I know. I greatly doubt whether the thing is practicable. *That* would be my chief difficulty in joining one of your Practical Christian Communities. I should acknowledge the principle to be Christian and most excellent, and should fear nothing but the trial of it under evil circumstances.

Ex. If you had a firm faith in two truths respecting this principle, you would give yourself no further anxiety about its practicability.

Inq. What are those ?

Ex. 1. That this principle will cost vastly less of human suffering in practice than its opposite does. 2. That it will certainly make this wicked world better, and ultimately do away with all evil aggression.

Inq. When I can believe all this, no doubt I shall stand shoulder to shoulder with you in attempting to carry it into practice. But let me not detain you from your eighth principle of Social Order.

Ex. This is the last in my Table, viz: *The designed unity of the righteous.* This I need not affirm to be a most important principle. Very little reflection will convince you that it must be so. Discord, contention and confusion are the infallible fruits of wickedness—its legitimate manifestations—its inseparable hell. The more sensual, selfish, cruel, hateful, vindictive and devilish mankind are, the more war, violence, strife, quarrelling, confusion and misery must they have. So, on the other hand, concord, unity and order are the infallible fruits of righteousness—its legitimate manifestations—its inseparable heaven. The more spiritual, benevolent, humble, truthful, forgiving and Godlike mankind are, the more peace, harmony and happiness will they possess.

Inq. But do you mean to say that righteousness necessarily tends to concord, harmony and order among those who possess it ?

Ex. Certainly I do.

Inq. Then what do you make of this Ishmaelitish Christendom of ours ? Its principal business is war. It is a boiling

whirlpool of contention. Every part of it throws up the dregs and scum of wrathful selfishness. You can find scarcely a church, or even a choir of singers, that has not a quarrel on foot. And in property matters nearly all our saints are as greedy to get, as snug to keep and as selfish in expending, as were the money-changing sharpsters whom Christ expelled from the temple. The old maxim of Cain has become christened into a sacred precept, "Am I my brother's keeper?" And the almost universal watchword in the market place is, Look out for number one. Is all this the infallible indication of righteousness in Christendom?

Ex. No; these are the fruits of wickedness. They demonstrate how low even so-called Christendom is in genuine Christian righteousness. Its *few*, (oh how few!) not its professing *multitude*, are the exemplars of that righteousness. As a *whole*, Christendom must be born again, or it cannot see the kingdom of God. Now it is devoted chiefly to the service of Mammon. But what if it be so, do you question the soundness of my principle?

Inq. No; but to confess the truth, I never before saw the idea distinctly set forth, that *unity* was the necessary fruit, proof and demonstration of righteousness among men; and *discord* of the opposite. But I now see at a glance that a family, a community, a church, a state or a nation, may be correctly gauged, as to their goodness, by the degree of their internal harmony. Devils and wicked men must be in a quarrel among themselves, except when they have a war outside of their clan, or are restrained by fear, or by some strong selfish motive. War is the breath of their life. Heavenly angels, and holy human beings, must love, do good, and be united in the bonds of peace, just in proportion to the measure of their absolute righteousness. Harmony is the breath of their life. Henceforth I shall know that where war, wrath and discord prevail, in a family, a community, a church, or a state, there Hatred and Folly reign, and Wickedness is at home. And where peace, good will and unity prevail, there Love and Wisdom reign, and righteousness is established.

Ex. And if so, of course you would naturally expect, could I

convert twenty minds, or twenty thousand, or twenty millions to the essential divine principles of my Table, that those minds would be drawn into proportionate concord, unity and order with each other.

Inq. Certainly I should.

Ex. But if you should see them still isolated, selfish, contentious, and ready to thrive by devouring each other, as is now generally the case, you would doubt whether my so called Practical Christianity was better than the Nominal Christianity which it denounced?

Inq. Certainly I should, if there was any room left for doubt in the case. But I think I should *know* that your fine professions were as "sounding brass, and a tinkling cymbal."

Ex. Solely because we brought not forth the good fruits of love and wisdom! You would be justified. And when I see two members of the same church, as unlike in condition as Dives and Lazarus, the one faring sumptuously every day, the other a breadless beggar, with dogs only to soothe his sores, I have a strong suspicion that such a church has not the spirit of Christ; that it is far from the unity of heaven. So when I see two professedly regenerate beings spitting venom at each other in a personal quarrel, or expending their resources in a law-suit, before a worldly Court, about a few dollars' worth of property; when I see one saint shooting another dead because Cæsar, Herod, Pilate, or some mere Human Authority commands it; when I see one member sell another on the auction block, though it be even to raise money for the conversion of foreign heathen; when I see hosts of Christians more zealous as sectarians and politicians, than they are to unite themselves in establishing a higher order of society; and above all, when I hear them sneering at the mere idea of a Practical Christian Community; I wonder how they ever happened to imagine themselves disciples of Jesus Christ! And I turn round to look for a people concerning whom I may exclaim, in the language of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Inq. I think I understand your last stated principle in its beauty, as well as importance. But I do not recollect the pas-

sages of Christian Scripture which directly inculcate it. I think a sample of them would be gratifying as well as instructive to me.

Ex. I will cite you the following, viz:—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. vii: 25, 30. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Ib. xx: 25—28. "Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great." Luke ix: 46—48. "Other sheep I have which are not of this fold: them also must I bring; and there shall be one fold, and one shepherd." John x: 16. "Ye call me Master, and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Ib. xiii: 13—17, 34, 35. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given

them ; that they may be one even as we are one." Ib. xvii : 20—22. " And all that believed were together and had all things common ; and sold their possessions and goods, and parted them to all, as every man had need." Acts ii : 44, 45. " And the multitude of them that believed were of one heart and one soul ; neither said any of them that aught of the things which he possessed was his own ; but they had all things in common. * Neither was there any among them that lacked." Ib. iv : 32—34. " I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Ib. xx : 33—36. " For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another." Be kindly affectioned one to another with brotherly love ; in honor preferring one another." " Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. xii, 4, 5, 10, 15, 16. " We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." " That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Ib. xv : 1, 2, 6. " For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? For while one saith, I am of Paul ; and another, I am of Apollos ; are ye not carnal ?" " For we are laborers, together with God : ye are God's husbandry, God's building." 1 Cor. iii : 3, 4, 9. " Dare any of you, having a matter against another, go to law before the unjust, and not before the saints ?" " I speak to your shame. Is it so, that there is not a wise man among you ? no, not one that shall be able to judge between his brethren ? But brother goeth to law with brother, and that before the unbelievers. Now therefore

there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather be defrauded?" *Ib.* vi: 1, 5—7. "Let no man seek his own, but every man another's wealth. *Ib.* x: 24. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" "But now hath God set the members every one of them in the body, as it hath pleased him." "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary:" "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." *Ib.* xii: 12—27. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ." "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure every part, maketh increase of the body unto the edifying of itself in love." *Ephes.* iv: 1—16. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him

who hath called you out of darkness into his marvelous light." 1 Pet. ii: 9.

I must not attempt to quote all the striking passages which suggest themselves to my recollection. I have given you a sample of the Socialistic texts; is it sufficient?

Inq. Abundantly sufficient. I did not imagine you could cite me half so many. I supposed I was well read in the New Testament Scriptures; but I am astonished to find that it abounds with passages, most important ones, which never struck my attention as containing the sublime ideas evolved in this your Exposition. Least of all was I aware that *the designed unity of the righteous* is set forth as a cardinal principle of the Christian Religion in so many impressive testimonies. Why has the nominal Church so overlooked, ignored, misunderstood, or trampled under foot this great doctrine of fraternal and communal unity?

Ex. I cannot answer for all this delinquency in others. But I am resolved to correct my own, and to induce as many others to correct theirs as I may be able. The remainder of my earthly life, with its best powers, stands consecrated to this cause of Practical Christian Socialism. And let me hope that I may have you, my inquiring friend, for a faithful fellow laborer in the same great movement. You now understand its fundamental Principles, and shall next be made acquainted with its constitutional Polity.

PRACTICAL CHRISTIAN SOCIALISM.

PART II.

CONSTITUTIONAL POLITY.

THE NATIONAL BUREAU OF INVESTIGATION

REPORT

CONSTITUTIONAL POLICE

CONSTITUTIONAL POLITY.

CONVERSATION I.

What is meant by Constitutional Polity—The grand aim of the new Social System, viz: the promotion and harmonization of all real human interests—The seven spheres of human interest, viz: Individuality, Connubiality, Consanguinity, Congeniality, Federality, Humanity and Universality—The wants, rights and duties of Individuality, &c., &c.

Inq. I think our twelve Conversations on the Fundamental Principles of your Social System have enabled me to understand that part of the subject. I now accept your invitation to enter on an exposition of what you designate as the Constitutional Polity of your System; which term I would thank you to define and explain.

Ex. I mean by Constitutional Polity the compacts, laws and arrangements according to which my proposed new order of Society is to be constituted and governed. Every thing important in the constitution and operation of organized society belongs to its Constitutional Polity. It includes whatever is properly *Institutional*. Having laid the foundation, I am now to erect the superstructure. The twenty-four essential divine principles of the Christian Religion, expounded in Part I. of this general Exposition, have been set forth as the foundation. The whole edifice must be framed and completed in just correspondence with that basis. I will proceed accordingly.

Suppose then, I find twenty souls, or one hundred, or one thousand, or ten thousand, with the distant prospect of millions, who heartily accept my fundamental principles, and who say to me, Please show us how we can communitize and establish an order of society in accordance with your principles. This is precisely what I now propose to do; and thereby I shall

present the Constitutional Polity of what, in my judgment, is the true Social System. That System has for its grand aim the promotion and harmonization of all human interests. If actualized in any established order of Society, all the real interests of the members will be secured to their utmost extent, and yet so secured as to harmonize in the highest common good.

Inq. Then you do not propose to annihilate individual interests, nor sacrifice them to societary interests in the least degree; nor, on the other hand, to sacrifice the common good to individual good?

Ex. Certainly not.

Inq. This will be a very difficult problem to solve, I must think. I have been accustomed to regard it as impossible to institute Society without compromising conflicting interests, and sacrificing those of individuals to the public good. And I supposed your Social System would carry this compromise of individual interests much farther than is done in the existing order of society.

Ex. By no means. I will explain. Understand me to take for granted that all *real* human interests, could we but see them in the true light of nature and the divine order, are perfectly consonant with each other; the highest good of *each* and *all* being identical in every possible case.

Inq. I concede *that*, in the metaphysical abstract.

Ex. Very well. Now the desideratum is, a Social System which shall illustrate *real* interests, as distinguishable from imaginary ones, and actualize their divinely ordained harmony in all human relationships. It is not enough to have the truth in metaphysical abstract; we want it in the practical concrete.

Inq. Go on then and exhibit it, if you can.

Ex. Remember, that as a Practical Christian Socialist, I propose a System of Society which keeps distinctly in view the preservation and promotion of all *real* human interests. It must not destroy, override or impair one of them. It must recognize, promote, secure and harmonize them all. Neither individual, nor social good, must be sacrificed. Both must stand together on a common foundation, upheld by common

bonds. If I do not present such a Social System, my work will be a failure.

Inq. God grant it may not be a failure.

Ex. I trust it will not. First then, let us inquire what the *real* interests of human nature are? They must all be involved in wants, rights and duties. If man's real wants are well supplied, his real rights well secured, and his real duties well performed, it follows that all his real interests are promoted, and so happiness must be the result. Thus man's real interests all relate to the proper supply of his wants, the proper exercise of his rights, and the proper discharge of his duties. What then *are* man's wants, rights and duties? I think we may look for them in the seven spheres of his activity and relationship, viz. 1. Individuality. 2. Connubiality. 3. Consanguinity. 4. Congeniality. 5. Federality. 6. Humanity. 7. Universality.

Inq. Please explain these terms.

Ex. Man acts and has relations in seven spheres. 1. He is a unit, an individual identity, a man. This is the central reality of his existence. Should he cease to be an individual, sentient, intellectual, rational, moral being, he would be no man. Nothing then could be predicated of him. As an individual being he has wants, rights and duties—consequently real interests. This is the sphere of his Individuality. 2. Man was created male and female. Thence comes the union of two individuals in marriage. This is the sphere of Connubiality. 3. From marriage results offspring and blood relationship, which comprehends ordinarily, besides the immediate family, a larger or smaller circle of kindred. This is the sphere of Consanguinity. 4. Next comes the sphere of Congeniality, embracing a larger or smaller circle of persons, who, by reason of similar tastes and pursuits, or on account of strong interior sympathies, become strongly attached friends. 5. Beyond the sphere of Congeniality man confederates with his fellows in the Community, the Municipality, the Nationality, &c., to maintain an orderly Social and Political System of relationship. This is his sphere of Federality. 6. Outside of all federal compacts lies our common humanity, to which we stand in a certain relationship, and must act accordingly. This is man's sphere of

Humanity. 7. But still outside of this humanital sphere, man holds relationship to all beings and things in the whole conceivable Infinitarium, from the invisible atom to the sun, and from the lowest insect to the highest angel—above all to the Infinite Spirit-Father. This is his sphere of Universality. Am I understood?

Inq. Sufficiently in respect to your terms.

Ex. Well, man has real wants, rights and duties, in all these spheres; and consequently he has interests which must be promoted and harmonized in them all. Each successive sphere, you perceive, is wider than the preceding. But nothing in a narrower sphere is necessarily destroyed or impaired by the peculiarities of the more expanded one. Rather, every thing ought to be conserved. None of man's real interests in the sphere of Individuality should be injured by entering into marriage. There must be something wrong in a marriage which makes either husband or wife a more diminutive being than before, which impairs the real interests of either, or renders either on the whole less happy. True Connubiality must therefore be conservative of true Individuality. The same may be said of each widening sphere. All the real interests of those below should be promoted, as well as included in, the next higher. The good of Connubiality ought not to be impaired by any thing in the relations of Consanguinity. Nor ought the good of family and friendship to be impaired by Federality. Community, Municipality, Nationality, ought to foster, promote and secure—not absorb up and devour—man's *real* interests in Individuality, Connubiality, Consanguinity and Congeniality. So in the sphere of Humanity and Universality. All should be harmony in the motion of these "wheels within a wheel." And if man could be brought to act truly in all these spheres, he would be greater and happier in each, for acting well his part in every other. His proper Individuality would then realize its greatest importance, integrity and happiness. What do you think of these views?

Inq. I admire them greatly. Your theory is sublime. If it can only be made practical, the human race will certainly be redeemed. I am glad to see that you do not propose to

socialize man's Individuality out of him, nor his legitimate Connubiality. But go on.

Ex. I am perfectly aware that the work proposed must be a difficult and a protracted one. But I am proceeding in strict accordance with my fundamental principles. Every one of them requires and justifies such a Social System as I have indicated. And if human imperfection should necessitate a long and somewhat tedious process of actualization, *that* ought not to discredit my theory; since the most meritorious and magnificent plans may be slow of consummation, merely by reason of men's reluctance to conform to their conditions of success. I will now endeavor to set forth the great interests of man's Individuality which must be recognized, preserved and promoted by the true Social System. What then are man's wants, rights and duties in the sphere of his Individuality?

What is man? He is a physical, affectional, intellectual and moral being. The Scriptures represent him as consisting of body, soul and spirit. We are accustomed to speak of his physical, intellectual and moral nature. Perhaps I can point out his interests better under this three-fold view than any other. So he has physical, intellectual and moral interests to be promoted. Let us look at his physical interests. He needs food, clothing, shelter, exercise, rest, recreation, and, when distressed from any cause, relief; that is, he needs a comfortable home and subsistence, in which we may include whatever is necessary to the physical enjoyment of life. The interests involved in securing these necessities of physical enjoyment are so pressing on mankind, that all are sensible of them.

Look at man's intellectual interests. He needs food, clothing, shelter, exercise, rest, recreation and relief for the mind. I mean, he needs knowledge, instruction, use of language, mental training, opportunities for intellectual activity, with the requisite rest and recreation. He needs teachers, books, educational institutions, and all the necessities of proper mental culture, improvement and usefulness; in fine, all that affords true intellectual enjoyment.

Once more, look at man's moral interests. Here we contem-

plate him as an affectional, passional, sentimental being, and of course a social one. The true passional loves of the soul, I mean the normal and legitimate ones, yearn for gratifications which ought to be as promptly and adequately provided, as those demanded by the physical and intellectual departments of his nature. Among these I include his Connubial, Consanguinal, Congenial, Federal, Humanital, and highest religious loves. The affectional and sentimental soul is a living fountain of loves—all innocent when normal, legitimate, unperverted and harmoniously exercised. They do not all manifest themselves with equal intensity in all individuals. But I may safely affirm that they exist in human nature; that they involve man's profoundest interests; that they include his highest wants, rights and responsibilities; and that they must not be disregarded. Ample provision must be made for the innocent gratification of these wants, for the just exercise of these rights, and for the faithful discharge of these responsibilities.

I sum up man's interests in the sphere of Individuality thus: Physically, intellectually and morally he wants all the necessaries of happiness; he has the right to all those necessaries; and he is in duty bound to do all he is fairly able towards providing them for himself.

Inq. But what if people will not do their duty towards providing these necessaries of physical, intellectual and moral enjoyment?

Ex. Then they must suffer, more or less, the lack of them.

Inq. Yet you contend that the true Social System should guarantee, to the utmost extent, all these necessaries of Individual culture and enjoyment?

Ex. I do; and any system which should propose less would be unworthy of respect.

Inq. And I suppose you will say the same in respect to Connubiality, Consanguinity, Congeniality, Federality, Humanity and Universality—with all the wants, rights, duties and interests appertaining to human nature in those several spheres? I mean, that your System may be expected to make the like

guaranties as to the necessaries of happiness in all these, as in the sphere of Individuality?

Ex. Certainly.

Inq. Well, I can only say that you are undertaking a great deal; and I should rejoice to hope that half of it could ever be realized.

Ex. Give me the concurrence of those whose happiness is sought—only a *tolerable* concurrence—and the result is to me certain. God wills it; Angels minister towards its consummation; and Creation groans in the travail of progress for deliverance from the bondage of existing selfishness. Nothing else is necessary but the fraternal coöperation of mankind in realizing their destiny. If they help themselves and help each other, this glorious work of their redemption will be accomplished in due time.

Inq. But they are generally so undeveloped, so low minded, so ill educated, so blind to their real interests, so selfish, envious, contentious and vindictive, so much more disposed to thrust each other down than to lift up, so full of violence and war, so proud and ambitious, so willing to prey on one another, and to flourish at each other's expense, that I fear the present coërcive, sword-sustained order of society is the best they are fit for. I am sure few could be worked into an order of society like the one you propose; in which nearly all government would be self-government within the individual, or in communal public opinion; in which all injurious force, even against the most outrageous criminal, is prohibited; and wherein selfishness must be checked at every corner and angle of life's intercourse. If mankind were high enough, wise enough, good enough, your system would certainly succeed and operate admirably.

Ex. I acknowledge the truth of what you say to a great extent, and am painfully sensible of the present unfitness of the majority of mankind to maintain a much better order of society than the one in which they live. But I wish you to consider three important facts, which I rely upon for my encouragement. 1. My proposed order of society is purely voluntary. None will be compelled to enter into it, or to

remain in it against their will. 2. There are a few, perhaps a respectable minority of mankind, high enough to form and maintain voluntarily something like my proposed social order. 3. The few who are prepared for this higher order of society will not only accelerate their own progress in Love, Wisdom and Happiness by ascending into it, but will thereby do more than they otherwise could to elevate all below them. Do you admit and appreciate these facts ?

Inq. I admit and appreciate the first. I cannot deny the second ; though I doubt whether so many as you imagine are high enough to unite in the new order of Society. It is true, we have many millions of professedly experimental Christians, who hope they have become regenerate, have renounced their sins, and laid up their treasure in heaven. How many of these are unselfish and heavenly minded enough to dwell together in unity, under the sovereignty of divine principles, without the sword for their dernier resort, I cannot calculate. It would be a shame if there were not enough to form several of your Communities. We have hosts of educated people, too, philosophers, refined in mind and manners, besides zealous philanthropists and reformers not a few. I confess I think you have reason to calculate on mustering volunteers enough to make a respectable beginning. It would be deplorable if so many Churches, Theological Seminaries and Sunday Schools ; Universities, Colleges, Academies and Common Schools ; printing presses, books and publications ; literary, humane, philanthropic and reform Associations ; and the ten thousand other instrumentalities of the civilized world for regenerating, elevating and refining people ; should all be insufficient to furnish you a goodly number wherewith to carry forward your experiment. I yield you this point ; but remember this prediction : You will find a great many who say they have been born of God, or have become philosophers, or have been elevated by education to great refinement, or are profoundly interested in philanthropy, or are devoted reformers, or have become sincere spiritualists, who nevertheless need high and strong fences to keep them from devouring each other, and the mighty arbitration of a military and penal government to determine their strifes.

Not all who can utter fine words on set occasions are good enough to live together in peace on your principles.

Ex. I thank you for your words of truth and caution. But I will content myself with what you have granted, viz: that I may calculate on volunteers enough to make a commencement. Give me this fulcrum for my lever, and I will ultimately move the world. Do you admit my third fact?

Inq. I admit its truth as probable; though I might have my doubts. Demonstration of its truth or falsity will come with experience. I should hope, certainly, that those who entered your new order of society would advance more rapidly; and if so, I see not why their good example may not stimulate the aspirations of others for higher attainments in the same direction.

Ex. I am sure the influence must be elevating; for the common and almost universal doubt is, whether the principles of my Social System can be made the basis of any practicable form of society. "Show us your new order of Society in actual, steady operation, and we will then believe," say most of these skeptics. If therefore the thing can be thus shown, the moral effect must be great and salutary, both within and without the new Social State.

Inq. I presume you are right on this point; and now I should like to see the plan of your proposed social superstructure, in all its important institutional details; that I may carefully examine them, and inquire particularly into their various bearings.

Ex. I will endeavor to gratify your wishes. In order to realize the vast and complex good contemplated, we have actually commenced the establishment of a universal Practical Christian Republic; within which an indefinite number of local Communities may be formed, all acknowledging the sovereignty of divine principles as set forth in Part I. of this Exposition, and all intimately confederated together, yet differing in many respects from each other as to domestic arrangements and matters of mere local concern. Permit me then to place in your hands for critical and deliberate examination the Constitution of The Practical Christian Republic. When you

shall have examined it sufficiently, we will discuss its merits in further friendly Conversations.

CONSTITUTION OF THE PRACTICAL CHRISTIAN REPUBLIC.

A new order of human society is hereby founded to be called **THE PRACTICAL CHRISTIAN REPUBLIC**. It shall be constituted, organized and governed in accordance with the following fundamental articles, to wit :

ARTICLE I. OBJECTS.

The cardinal objects of this Republic are and shall be the following, viz :

1. To institute and consolidate a true order of human society, which shall harmonize all individual interests in the common good, and be governed by divine principles as its supreme law.

2. To establish local Communities of various grades and peculiarities, all acknowledging the sovereignty of divine principles, and so constituted as to promote the highest happiness of their respective associates.

3. To confederate all such local Communities, wheresoever existing throughout the earth, by an ascending series of combination, in one common social Republic.

4. To ensure to every orderly citizen of this Republic a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.

5. To give mankind a practical illustration of civil government maintained in just subordination to divine principles ; which shall be powerful without tyranny, benignant without weakness, dignified without ostentation, independent without defiance, invincible without resorting to injurious force, and preëminently useful without being burdensome.

6. To institute and sustain every suitable instrumentality for

removing the causes of human misery, and promoting the conversion of the world to true righteousness.

7. To multiply, economize, distribute and apply beneficently, wisely and successfully, all the means necessary to harmonize the human race, with each other, with the heavenly world, and with the universal Father; that in one grand communion of angels and men the will of God may be done on earth as it is in heaven.

ARTICLE II. PRINCIPLES.

We proclaim the absolute sovereignty of divine principles over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections. We recognize in the Religion of Jesus Christ, as he taught and exemplified it, a complete annunciation and attestation of essential divine principles.

We accept and acknowledge the following as divine principles of Theological Truth, viz :

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

We accept and acknowledge the following as divine principles of Personal Righteousness, viz :

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

We accept and acknowledge the following as divine principles of Social Order, viz :

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil-doers.
7. The required non-resistance of evil-doers with evil.
8. The designed unity of the righteous.

We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles, never, under any pretext whatsoever, to kill, injure, envy or hate any human being, even our worst enemy.

Never to sanction chattel slavery, or any obvious oppression of man by man.

Never to countenance war, or capital punishment, or the infliction of injurious penalties, or the resistance of evil with evil in any form.

Never to violate the dictates of chastity, by adultery, polygamy, concubinage, fornication, self-pollution, lasciviousness, amative abuse, impure language or cherished lust.

Never to manufacture, buy, sell, deal out or use any intoxicating liquor *as a beverage*.

Never to take or administer an oath.

Never to participate in a sword-sustained human government, either as voters, office-holders, or subordinate assistants, in any case prescriptively involving the infliction of death, or any absolute injury whatsoever by man on man; nor to invoke governmental interposition in any such case, even for the accomplishment of good objects.

Never to indulge self-will, bigotry, love of preëminence, covetousness, deceit, profanity, idleness or an unruly tongue.

Never to participate in lotteries, gambling, betting or pernicious amusements.

Never to resent reproof, or justify ourselves in a known wrong.

Never to aid, abet or approve others in any thing sinful; but through divine assistance always to recommend and promote,

with our entire influence, the holiness and happiness of all mankind.

ARTICLE III. RIGHTS.

No member of this Republic, nor Association of its members, can have a right to violate any of its acknowledged divine principles; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and indefeasible rights, as human beings, to do, to be and to enjoy whatever they are capable of, that is not in violation of those Principles. Within these just limits no person shall be restricted or interfered with by this Republic, nor by any constituent Association thereof, in the exercise of the following declared rights, viz :

1. The right to worship God, with or without external ceremonies and devotional observances, according to the dictates of his or her own conscience.

2. The right to exercise reason, investigate questions, form opinions and declare convictions, by speech, by the pen and by the press, on all subjects within the range of human thought.

3. The right to hold any official station to which he or she may be elected, to pursue any avocation, or follow any course in life, according to genius, attraction and taste.

4. The right to be stewards under God of his or her own talents, property, skill and personal endowments.

5. The right to form and enjoy particular friendships with congenial minds.

6. The right to contract marriage, and sustain the sacred relationships of family.

7. The right to unite with, and also to withdraw from any Community or Association, on reciprocal terms at discretion.

In fine, the right to seek happiness in all rightful ways, and by all innocent means.

ARTICLE IV. MEMBERSHIP.

Sec. 1. Membership in this Republic shall exist in seven Circles, viz: the Adoptive, the Unitive, the Preceptive, the Communitive, the Expansive, the Charitive, and the Parentive. The Adoptive Circle shall include all members living in

isolation, or not yet admitted into the membership of an Integral Community. The Unitive Circle shall include all members of Rural and Joint Stock Communities. The Preceptive Circle shall include all members specially and perseveringly devoted to teaching; whether it be teaching religion, morality, or any branch of useful knowledge, and whether their teaching be done with the living voice, or with the pen, or through the press, or in educative institutions. All such teachers, after having proved themselves competent, devoted and acceptable in the Communities to which they belong, shall be considered in the Preceptive Circle. The Communitive Circle shall include all members of Integral Common Stock Communities, and Families, whose internal economy excludes individual profits on capital, wages for labor, and separate interests. The Expansive Circle shall include all members who are especially devoted to the expansion of this Republic, by founding and strengthening new Integral Communities; who have associated in companies for that express purpose, and are employing the principal portion of their time, talents or property in that work. The Charitive Circle shall include all members who are especially devoted to the reformation, elevation, improvement and welfare of the world's suffering classes, by furnishing them homes, employment, instruction and all the requisite helps to a better condition; who are associated in companies for that express purpose, and are employing the principal portion of their time, talents or property in such works. The Parentive Circle shall include all members, who, on account of their mature age, faithful services, great experience, sound judgment or unquestionable reliability, are competent to advise, arbitrate, and recommend measures in cases of great importance. They shall be declared worthy of a place in the Parentive Circle by their respective Integral Communities in a regular meeting notified for that purpose by a unanimous vote.

Sec. 2. The members of no Circle shall ever assume to exercise any other than purely moral or advisory power; nor claim any exclusive prerogatives, privileges, honors or distinctions whatsoever, over the members of other Circles; but shall be entitled to respect and influence in consideration of intrinsic

worth alone. Nor shall there be any permanent general organization of these Circles *as such*. But the members of either may unite in coöperative associations, companies and partnerships for the more efficient prosecution of their peculiar objects; and may also hold public meetings, conferences and conventions at pleasure in promotion of those objects.

Sec. 3. Any person may be admitted a member of this Republic by any constituent Community, or other authorized public body thereof in regular meeting assembled. And any twelve or more persons, adopting this Constitution from conviction, may render themselves members of the Republic by uniting to form a constituent and confederate Community thereof.

Sec. 4. Any person may resign or withdraw membership at discretion, or may recede from either of the other Circles to the Adoptive Circle, by giving written notice to the body or principal persons concerned. Any person uniting with a Society of any description, radically opposed in principle, practice or spirit to this Republic, shall be deemed to have relinquished membership; likewise any person who shall have ceased to manifest any interest in its affairs for the space of three years.

Sec. 5. Any constituent Community, or other organized body of this Republic, competent to admit members, shall have power to dismiss or discharge them for justifiable reasons. And no person shall be retained a member after persistently violating or setting at nought any one of the sovereign divine principles declared in Article II. of this Constitution.

ARTICLE V. ORGANIZATION.

Sec. 1. The constituent and confederate bodies of this social Republic shall be the following, viz: Parochial Communities, Integral Communities, Communal Municipalities, Communal States, and Communal Nations.

Sec. 2. Parochial Communities shall consist each of twelve or more members belonging chiefly to the Adoptive Circle, residing promiscuously in a general neighborhood, associated for religious and moral improvement, and to secure such other social advantages as may be found practicable.

Sec. 3. Integral Communities shall consist each of twelve or more members, inhabiting an integral territorial domain so held in possession and guaranteed that no part thereof can be owned in fee simple by any person not a member of this Republic.

There shall be three different kinds of Integral Communities, viz: Rural, Joint Stock, and Common Stock Communities. Rural Communities shall hold and manage the major portion of their respective domains in separate homesteads, adapted to the wants of families and to small associations, under a system of Individual Proprietorship. Joint Stock Communities shall hold and manage the major portion of their respective domains in Joint Stock Proprietorship, with various unitary economies, under a system of associative coöperation; laying off the minor portion into village house lots, to be sold to individual members under necessary restrictions. Common Stock Communities shall hold and manage their respective domains and property in Common Stock, without paying individual members profits on capital, or stipulated wages for labor. Common Stock Families may also be formed within Rural and Joint Stock Communities, when deemed desirable and practicable; in which case such families shall not be considered Integral Communities, but as constituent portions of the Communities on whose domains they respectively reside.

Sec. 4. Communal Municipalities shall consist each of two or more Communities, whether Parochial or Integral, combined, as in a town or city, for municipal purposes necessary to their common welfare and impracticable or extremely difficult of accomplishment without such a union.

Sec. 5. Communal States shall consist of two or more Communal Municipalities, combined for general purposes necessary to their common welfare and impracticable or extremely difficult of accomplishment without such a union.

Sec. 6. Communal Nations shall consist each of two or more Communal States, combined for national purposes necessary to their common welfare and impracticable or extremely difficult of accomplishment without such a union.

Sec. 7. When there shall be two or more Communal Nations,

they shall be represented equitably, according to population, in a Supreme Unitary Council, by Senators elected for the term of — years.

Sec. 8. The several constituent bodies of this social Republic, herein before named, shall all be organized under written Constitutions, Compacts or Fundamental Laws, not inconsistent with this general Constitution, and shall exercise the governmental prerogatives and responsibilities defined in the next ensuing Article.

ARTICLE VI. GOVERNMENT.

Sec. 1. Self-government in the Individual, the Family, and the primary congenial Association, under the immediate sovereignty of divine principles, being the basis of moral and social order in this Republic, shall be constantly cherished as indispensable to its prosperity. Therefore all governmental powers vested in the confederate bodies of this Republic shall be such as are obviously beneficent, and such as cannot be conveniently exercised by the primary Communities, or their component circles. And such confederate bodies shall never assume to exercise governmental powers not clearly delegated to them by their constituents.

Sec. 2. Each Parochial, and each Integral Community, shall exert its utmost ability to insure all its members and dependents a full realization of the guaranties specified in Object 4, Article I. of this Constitution, viz: a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress and due protection in the exercise of all natural rights. And whereinsoever it shall find itself unable to realize the said guaranties, it may unite with other Communities to insure them, by such means as shall be mutually agreed on for that purpose. Each Community shall have the right to frame, adopt and alter its own Constitution, and laws; to elect its own officers, teachers and representatives; and to manage its own domestic affairs of every description, without interference from any other constituent body or author-

ity of this Republic; excepting, always, the prerogatives which it shall have specifically delegated, or referred to others.

Sec. 3. Each Communal Municipality shall be formed by a Convention of delegates, chosen for that purpose by the Communities proposing to unite in such Municipality. The delegates shall be chosen equitably on the basis of population. These delegates shall frame a Constitution or Fundamental Compact, clearly defining the governmental powers to be exercised by the Municipal authorities; which, having been submitted to the voting members of the Communities concerned, and adopted, the Municipality shall be considered established, and shall go into organized operation accordingly. But either of the Communities composing such Municipality shall have the right to secede therefrom, after giving one year's notice, paying all assessments due the corporation at the time of such notice, and relinquishing its share of public property therein. Or the union of two or more Communities, constituting a Municipality, may be dissolved at any time by mutual agreement of the federative parties.

Sec. 4. Each Communal State shall be formed by a Convention of delegates from the Municipalities proposing to unite in the same, through a process substantially similar to the one prescribed in the preceding Section, but without the right of secession therein reserved. And each Communal Nation shall be formed by the States proposing to unite therein, in general accordance with the same process.

Sec. 5. The duties and powers of the Supreme Unitary Council shall be defined in a Fundamental Compact, to be framed by delegates from all the Communal Nations then existing, and adopted by at least two-thirds of the citizen members of this Republic present and acting in their respective primary Communities, at meetings duly notified for that purpose. And all questions throughout this Republic, excepting the election of officers, shall be determined by a two-thirds vote.

Sec. 6. No official servant of any grade in this Republic shall ever assume to distinguish himself or herself by external display of dress, equipage or other artificial appliances, above the common members; nor shall receive compensation for

official services beyond the average paid to the first class of operatives at large, with a reasonable allowance for incidental expenses; but every official servant shall be considered bound to exemplify the humility, modesty and benevolence inculcated in the Christian precept, "Whosoever will be chief among you, let him be the servant of all." Nor shall it be allowable for any of the constitutional bodies of this Republic to burthen the people with governmental expenses for mere worldly show, or for any other than purposes of unquestionable public utility.

ARTICLE VII. RELIGION.

Sec. 1. Acknowledging the Christian Religion as one of fundamental divine principles, to be practically carried out in all human conduct, this Republic insists only on the essentials of faith and practice affirmed in Article II. of its Constitution. Therefore no uniform religious or ecclesiastical system of externals shall be established; nor shall any rituals, forms, ceremonies or observances whatsoever be either instituted, or interdicted; but each Community shall determine for itself, with due regard to the conscientious scruples of its own members, all matters of this nature.

Sec. 2. Believing that the Holy Christ-Spirit will raise up competent religious and moral teachers, and commend them, by substantial demonstrations of their fitness, to the confidence of those to whom they minister, this Republic shall not assume to commission, authorize or forbid any person to preach, or to teach religion; nor shall any constituent body thereof assume to do so. But each Community may invite any person deemed worthy of confidence, to be their religious teacher on terms reciprocally satisfactory to the parties concerned.

Sec. 3. It shall be the privilege and duty of the members of this Republic to hold general meetings, at least once in three months, for religious improvement and the promulgation of their acknowledged divine principles. In order to this, Quarterly Conferences shall be established in every general region of country inhabited by any considerable number of members. Any twenty-five or more members, wheresoever resident, shall be competent to establish a Quarterly Conference, whenever

they may deem the same necessary to their convenience. In so doing, they shall adopt a written Constitution, subsidiary to this general Constitution, and no wise incompatible therewith; under which they may establish such regulations as they shall deem promotive of their legitimate objects. All such Conferences shall have power to admit members into the Adoptive Circle of this Republic; and also, for sufficient reasons, to discharge them. And each Quarterly Conference shall keep reliable records of its proceedings, with an authentic copy of this general Constitution prefixed.

ARTICLE VIII. MARRIAGE.

Sec. 1. Marriage, being one of the most important and sacred of human relationships, ought to be guarded against caprice and abuse by the highest wisdom which is available. Therefore, within the membership of this Republic and the dependencies thereof, Marriage is specially commended to the care of the Preceptive and Parentive Circles. They are hereby designated as the confidential counsellors of all members and dependents who may desire their mediation in cases of matrimonial negotiation, contract or controversy; and shall be held preëminently responsible for the prudent and faithful discharge of their duties. But no person decidedly averse to their interposition shall be considered under imperative obligation to solicit or accept it. And it shall be considered the perpetual duty of the Preceptive and Parentive Circles to enlighten the public mind relative to the requisites of true matrimony, and to elevate the marriage institution within this Republic to the highest possible plane of purity and happiness.

Sec. 2. Marriage shall always be solemnized in the presence of two or more witnesses, by the distinct acknowledgment of the parties before some member of the Preceptive, or of the Parentive Circles, selected to preside on the occasion. And it shall be the imperative duty of the member so presiding, to see that every such marriage be recorded, within ten days thereafter, in the Registry of the Community to which one or both of them shall at the time belong.

Sec. 3. Divorce from the bonds of matrimony shall never be

allowable within the membership of this Republic, except for adultery conclusively proved against the accused party. But separations for other sufficient reasons may be sanctioned, with the distinct understanding that neither party shall be at liberty to marry again during the natural lifetime of the other.

ARTICLE IX. EDUCATION.

Sec. 1. The proper education of the rising generation, being indispensable to the prosperity and glory of this Republic, it shall be amply provided for as a cardinal want; and no child shall be allowed to grow up any where under the control of its membership, without good educational opportunities.

Sec. 2. Education shall be as comprehensive and thorough as circumstances in each case will allow. It shall aim, in all cases, to develop harmoniously the physical, intellectual, moral and social faculties of the young. To give them, if possible, a high-toned moral character, based on scrupulous conscientiousness and radical Christian principles,—a sound mind, well stored with useful knowledge, and capable of inquiring, reasoning and judging for itself,—a healthful, vigorous body, suitably fed, exercised, clothed, lodged and recreated,—good domestic habits, including personal cleanliness, order, propriety, agreeableness and generous social qualities,—industrial executiveness and skill, in one or more of the avocations necessary to a comfortable subsistence,—and, withal, practical economy in pecuniary matters. In fine, to qualify them for solid usefulness and happiness in all the rightful pursuits and relations of life.

Sec. 3. The Preceptive Circle of members shall be expected to distinguish themselves by a zealous, wise and noble devotion to this great interest of education. And every individual, family private association and constituent body of this Republic, in their respective spheres, shall coöperate, by every reasonable effort, to render its educational institutions, from the nursery to the university, preëminently excellent.

ARTICLE X. PROPERTY.

Sec. 1. All property, being primarily the Creator's and provided by Him for the use of mankind during their life on earth,

ought to be acquired, used and disposed of in strict accordance with the dictates of justice and charity. Therefore the members of this Republic shall consider themselves stewards in trust, under God, of all property coming into their possession, and, as such, imperatively bound not to consume it in the gratification of their own inordinate lusts, nor to hoard it up as a mere treasure, nor to employ it to the injury of any human being, nor to withhold it from the relief of distressed fellow creatures, but always to use it as not abusing it, for strictly just, benevolent and commendable purposes.

Sec. 2. It shall not be deemed compatible with justice for the people of this Republic, in their pecuniary commerce with each other, to demand, in any case, as a compensation for their mere personal service, labor or attendance, a higher price per cent., per piece, per day, week, month or year, than the average paid to the first class of operatives in the Community, or general vicinity, where the service is rendered. Nor shall it be deemed compatible with justice for the members, in such commerce, to demand, as a price for anything sold or exchanged, more than the fair cost value thereof, as nearly as the same can be estimated, reckoning prime cost, labor or attention, incidental expenses, contingent waste, depreciation and average risks of sale; nor to demand for the mere use of capital, except as partners in the risk of its management, any clear interest or profit whatsoever exceeding four per cent. per annum.

Sec. 3. It shall not be deemed compatible with the welfare and honor of this Republic, for the people thereof to owe debts outside of the same exceeding three-fourths of their available property, rated at a moderate valuation by disinterested persons; nor to give or receive long credits, except on real estate security; nor to manufacture, fabricate or sell shammy and unreliable productions; nor to make business engagements, or hold out expectations, which are of doubtful fulfillment.

Sec. 4. Whenever the population and resources of this Republic shall warrant the formation of the first Communal Nation, and the government thereof shall have been organized, a uniform system of Mutual Banking shall be established,

based mainly on real estate securities, which shall afford loans at the mere cost of operations. Also, a uniform system of Mutual Insurance, which shall reduce all kinds of insurance to the lowest terms. Also, a uniform system of reciprocal Commercial Exchange which shall preclude all needless interventions between producers and consumers, all extra risks of property, all extortionate speculations, all inequitable profits on exchange, and all demoralizing expedients of trade. Also, Regulations providing for the just encouragement of useful industry, and the practical equalization of all social advantages, so far as the same can be done without infracting individual rights. And all the members shall be considered under sacred moral obligations to coöperate adhesively and persistently in every righteous measure for the accomplishment of these objects.

ARTICLE XI. POLICY.

It shall be the fundamental, uniform and established policy of this Republic :

1. To govern, succor and protect its own people, to the utmost of its ability, in all matters and cases whatsoever, not involving anti-Christian conflict with the sword-sustained governments of the world under which its members live.
2. To avoid all unnecessary conflicts whatsoever with these governments, by conforming to all their laws and requirements which are not repugnant to the sovereignty of divine principles.
3. To abstain from all participation in the working of their political machinery, and to be connected as little as possible with their systems of governmental operation.
4. To protest, remonstrate and testify conscientiously against their sins on moral grounds alone ; but never to plot schemes of revolutionary agitation, intrigue or violence against them, nor be implicated in countenancing the least resistance to their authority by injurious force.
5. If compelled in any case, by divine principles, to disobey their requirements, or passively to withstand their unrighteous exactions, and thus incur their penal vengeance, to act openly, and suffer with true moral heroism.

6. Never to ask their protection, even in favor of injured innocence, or threatened rights, when it can be interposed only by means which are condemned by divine principles.

7. To live in peace, so far as can innocently be done, with all mankind outside of this Republic, whether individuals, associations, corporations, sects, classes, parties, states or nations; also to accredit and encourage whatever is truly good in all; yet to fellowship iniquity in none, be enslaved by none, be amalgamated with none, be morally responsible for none, but ever be distinctly, unequivocally and uncompromisingly The Practical Christian Republic, until the complete regeneration of the world.

ARTICLE XII. AMENDMENT.

Whenever one-fourth of all the members of this Republic shall subscribe and publish a written proposition to alter, amend or revise this Constitution, such proposition, of whatsoever nature, shall be submitted to each Community for consideration. Returns shall then be made of all the votes cast in every Community, to the highest organized body of the Republic for the time being. And the concurrence of two-thirds of all the votes shall determine the question or questions at issue. If the proposition shall have been a specific alteration or amendment of the Constitution, it shall thenceforth be established as such. If a Convention shall have been proposed to revise the Constitution, a Convention shall be summoned and held accordingly. But no alteration, amendment or revision of this Constitution shall take effect until sanctioned by two-thirds of all the members present and acting thereon in their respective Communities, at regular meetings duly notified for that purpose.

CONVERSATION II.

Inquirer expresses his admiration of the Constitution—Proposes questions, difficulties and objections which he has heard raised, to call out a full exposition of the Document—The title "Practical Christian Republic" explained and defended—Article I. defended against the objection that too much is proposed—too wide a grasp of objects attempted—Article II. taken up, "Principles"—Objections of a human governmentist, of an individual sovereigntyite—Minor difficulties allowable as to explicatory ideas of fundamentals—Constitution open to amendment, progress a fundamental, secession a right—Creedo-phobia—Article III. taken up, "Rights"—Rights limited only by divine principles, broad scope of rights in this Republic—Property rights, the leveller's selfishness—Right to enjoy particular friendships.

Inq. I meet you again with pleasure. I have carefully examined the Constitution of your *Practical Christian Republic*. It has inspired me with profound admiration and interest. I feel incompetent to do justice to its merits, but trust I shall be able to converse on it understandingly, as an inquirer. I have shown it to numerous friends, most of whom have expressed a high opinion of the social scheme it unfolds. At the same time, many questions, objections and difficulties have been raised concerning it by these friends, the larger portion of which I have been able to solve to their satisfaction. I propose now to submit to you the substance of these questions, objections and difficulties, together with such as have arisen in my own mind. I do so to call out your own exposition of the Document, that I may be sure of its design, scope and bearings.

Ex. I will do the best I can to gratify you in these respects. Please proceed.

Inq. I will begin then at the beginning, with the name of your new Social Order, *The Practical Christian Republic*. Why have you chosen this name? and what is its true import?

Ex. We chose this name or title, because it seemed most

indicative and significant of the real nature of the thing designed. It is proposed to establish by voluntary association a new, grand and comprehensive body politic, such as has never heretofore existed on earth. It is not to be a mere church or ecclesiastical communion. Nor is it to be a mere civil government or political state. Nor yet a duplicate organization of church and state in mutual alliance. But it is to be a perfectly homogeneous organization, at once religious, social and civil in its inherent structural characteristics. It is intended to combine all the useful attributes of a true Christian church and a true civil state, to the utter exclusion of those malign forces which in past time have vitiated both church and state. It is to be preëminently a religious, social and civil Commonwealth, declaratively based on the essential divine principles taught and exemplified by Jesus Christ, and completely subordinate to the sovereignty of those principles. We call it a *Republic*, because its governmental functions are to be exercised for the common good of the people confederated in it through their chosen official servants. We call it a *Christian Republic*, because its acknowledged fundamental and sovereign principles are distinctively Christian. We call it a *Practical Christian Republic*, because it magnifies and insists on that personal, social and political righteousness which is absolutely *practical*, but treats as non-essential that mere external righteousness which consists in professions, forms, ceremonies and observances. We call it *The Practical Christian Republic*, because there is no other of the kind on earth. So much for the name. Could we have selected a better one?

Inq. Probably not. It is certainly very truthful, significant and appropriate. You have sufficiently justified the selection. I will proceed. Article I., entitled OBJECTS, is so lucid that I cannot ask you to make it more so by explanations and comments; especially as the prominent details involved in its seven grand particulars will come up for consideration further along. The principal objection I have heard made to this Article is, the gigantic magnitude of its propositions. Some have exclaimed, Here are objects vast as the habitable globe, which require ages for their attainment, and can hardly be

grasped by the most expansive imagination! Why does this handful of beginners presume to look so far into the future, and to aim at results at present so impracticable, if ever possible? Why lay out more than Herculean labors for great nations, and for generations unborn? Why not content themselves with undertakings suited to their present actual capabilities? Are they not reaching out to embrace a huge shadow, at the imminent risk of losing the little substance they already hold? How do you reply to such cautionary exclamations and interrogative appeals?

Ex. I respond thus:—1. The objects proposed are in accordance with the revealed will of God and the divinely predicted destiny of the human race. 2. They are in accordance with the mission of Jesus Christ into our world, with the genius of his Religion, and with the imperative dictates of its essential divine principles. 3. They are such as should be the animating and controlling motives of minds engaged in founding a new state of human society, in order to their making even a fair beginning. 4. Grand and comprehensive objects aimed at as ultimate results do not relax exertions to maintain present possessions, but strengthen and stimulate them. 5. Nothing is proposed to be done towards building up the Practical Christian Republic but what will be practicable from stage to stage of its growth.

The outlines of a vast social superstructure, from foundation to dome, are presented in design, that all the builders may know what they are about while constructing its component parts, and do nothing which shall require undoing. But the coöperatives are required only to labor faithfully in that constituent portion of the Confederacy which immediately concerns their respective communal companies. None need leave his proper sphere to assume the responsibilities of a wider one. None need be anxious for any thing but the faithful performance of his own duty at the post he engages to maintain. Each needs only to feel that he belongs to a grand army of human regenerators, all devoted to a common glorious cause, under a Supreme Commander who will certainly lead his invincible hosts to complete victory. With such motives

and such a faith the humblest soldier will be mighty, and will find his least honorable services ennobled and sanctified by their relation to illustrious final results. Is not this a sufficient answer to those who are afraid our objects are too grand, and that our scheme is too vast for comprehension?

Inq. It is sufficient for me. If others can improve on your objects, or your plan, by presenting better ones, I suppose you are willing?

Ex. I am. But for my own part I must have sublime objects in view, and a distinct outline of the operations depended on for accomplishing those objects. I cannot work vigorously with feeble motives, or at random. Will you proceed to Article II.?

Inq. This is entitled, *Principles*. We have so thoroughly discussed these in the Twelve Conversations of Part I., that it would be mere repetition to do so now. Besides, they are so explicitly stated that very few can mistake their real purport. I will only ask a few general questions on the Article, such as have been propounded to me by inquiring friends. Your declaration is, "We proclaim the sovereignty of divine principles over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices," &c., &c. I presume you mean by divine principles those stated in the subsequent part of the Article?

Ex. Certainly.

Inq. And you mean to affirm that whatever is plainly repugnant to those principles is absolutely wrong and of no rightful authority whatever?

Ex. I do.

Inq. So I understood the matter. Well, I have met with two exactly opposite minds since you placed the Constitution in my hands who demurred to your doctrine of the sovereignty of divine principles. One of them said it struck a fatal blow at the sovereignty of all established Human Governments, whether Monarchical, Aristocratic or Democratic, whether Despotie or Constitutional. Is it so?

Ex. He was right to this extent, that no one man, nor class of men, nor national people, can rightfully do or require to be

done any thing whatsoever which is plainly contrary to divine principles. Man is ever a bounden subject of the divine law. He cannot repeal it, nor annul it to the least extent, nor violate it with impunity. If any man, or combination of men, claims a sovereignty of this nature, they are rebels against God, and in a state of insurrection to his authority.

Inq. But suppose autocrats, monarchs or constitutional governments set up and enforce laws which they deem just, and which you deem wicked, as being plainly contrary to divine principles?

Ex. I shall protest against all such laws, as morally null and void. I shall deny that their enactors have any sovereignty or right to make such requirements. I shall refuse to obey such laws, and stand upon my conscience before God.

Inq. But what if they enforce the penalties of those laws upon you?

Ex. Then I shall try to suffer their inflictions meekly, patiently and heroically, without physical resistance, but with a solemn moral protest, even unto death, against the wrong done.

Inq. Is this the ground all the members of your Republic will be bound to take?

Ex. It is; they cannot consistently take any other.

Inq. Well, it is a most radical, responsible and noble ground. I told the friend just alluded to, that I understood this to be your ground, and asked him how he could get away from it. He acknowledged it was right in the *abstract*; but, said he, Human Government must be sustained in its assumed sovereignty for the present, right or wrong. So we parted.

Ex. And what was the ground taken by your other friend?

Inq. He was entirely devoted to the modern notion of *individual sovereignty*. He denounced all monarchical, aristocratical, democratical, ecclesiastical, theocratical, communal and associational sovereignty of man over man as usurpation and tyranny. Every individual of the race, he contended, was a sovereign over him or herself alone. He declared himself totally opposed to all creeds, covenants, standards, declarations, compacts and constitutions whereby individuals relinquish any part of

their own sovereignty. And he insisted that it was impossible to have any such without abridging individual sovereignty. He therefore objected decidedly to the whole of your second Article.

Ex. Did he deny the existence and supreme sovereignty of God?

Inq. I asked him that question. He said every individual must settle all questions of faith, religion and morals for himself, and had no right to meddle with another's judgment of what was true or right. He himself believed in the God of nature, and that this God had made every human being an individual sovereign. He believed also in natural laws or principles, which eternally executed themselves by a regular succession of cause and effect. But what those principles were, and how they were to be regarded, no man could assume to say for another. Each must investigate, judge and act for himself. He deemed it altogether absurd, as well as wrong, for a company of individuals to draw up a formal declaration of so called divine principles, and acknowledge themselves under the absolute sovereignty thereof. Who could be sure to-day, whether to-morrow he would or would not regard a principle as divine? One of these same sovereign divine principles might next week become, in the same mind's judgment, no principle at all, or perhaps an infernal principle. Every one was bound by the dignity of his own natural individual sovereignty to keep his mind unfettered from moment to moment, that he might always think, feel, speak and act spontaneously, as seemed to him proper. What could I say, or what could you say to such a thinker?

Ex. I should not deem it worth my while to contend with him. If sincere in his notion of individual sovereignty, of course he cannot assent to our doctrine of the absolute sovereignty of divine principles, nor approve of our Constitution, nor do otherwise than protest against the Practical Christian Republic. We must follow our convictions of truth and duty, and leave him to follow his. There can be no unity between him and us. He has no faith in our fundamentals. We have none in his. He is positive that every human being is an indi-

vidual sovereign over him or herself. We are positive that no human being is his own lawgiver, judge or sovereign, or has the least right to contravene the sovereignty of divine principles. Why then dispute about the matter? Let him go his way, while we go ours. Every tree shall be known by its fruits. Time will give practical and conclusive demonstrations of the truth on this, as on all other questions at issue. "Wisdom is justified of all her children."

Inq. I concur entirely with you in the course proper to be taken with such minds. They will soonest be converted, if at all, in the school of experience. In relation to your twenty-four acknowledged divine principles, I was asked, and will ask you, if you expect all who accept them to agree exactly in their explicatory ideas?

Ex. Certainly not. *That* would be expecting what is quite impossible in the nature of things, during the present imperfect development of the human mind. I expect only that the grand central truth of each proposition will be recognized, revered and cherished by all. You must know that every fundamental principle has a spiritual essence of its own, which cannot be seen with equal clearness and comprehensiveness by all who embrace it as a divine reality,—and which cannot be perfectly expressed in any external human language. It is very necessary to express spiritual truths as clearly as possible in external human language, because thereby most minds are inducted, as they otherwise could not be, into juster conceptions of them. But after all, the highest master of language cannot state a fundamental truth in words which perfectly express the spiritual reality. He may approximate such an expression very closely, to his own satisfaction; but other minds will view his grand truth from different stand points, through more or less lucid atmospheres, and will form peculiar explicatory ideas of it, which they will express in their own way. This latitude of conception and explication must be allowed among the adherents of all fundamentals. It is just, innocent and harmless. So long as the differences among common acknowledgers of declared fundamentals do not affect their spiritual vitality, the necessary unity of the associates remains unimpaired.

To make my meaning unmistakable in the present case, suppose one of my brethren, who perfectly agrees with me in acknowledging *The existence of one all-perfect, infinite God*, differs from me in certain conceptions of His personality, mode of existence, or causative activity in the universe. Why need such differences disturb our harmony? Again. Another agrees cordially with me in acknowledging *The mediatorial manifestation of God through Christ*, which to him is a cardinal truth in his own ideas of it, yet he differs from me respecting the preëxistence of Jesus, or his miraculous conception, or respecting the precise mode whereby the divine nature dwelt in him, spoke through him and made him the Christ. Why need such differences disturb our fraternal harmony; since we both believe that God actually made a sublime, authoritative and world-redeeming manifestation of his will, attributes and moral perfections through that same Jesus Christ? Again, a brother cordially agrees with me in believing in *The final universal triumph of good over evil*, which to him, as well as to me, is a cheering and hope-sustaining truth. Yet, he is not, like me, confident that there will come a period on earth when all people shall be holy and happy. Nor like me is he confident that all human beings in some future eternity will be perfectly holy and happy. He thinks it possible, and even probable, that some of the race will cease to exist, or will remain to all eternity in a condition of restraint and inferior happiness. He would be glad to hope for as glorious a triumph of good over evil as I do. He feels no repugnance to me on account of the extent to which my faith carries me. He himself rejoices in the assurance that evil will be reduced to its lowest possible minimum and so restrained as to become comparatively unappreciable in the condition of our race. If he thought otherwise, he would have too little hope to work in this great enterprise of human regeneration. Need such differences disturb our fraternal harmony? Surely not. I might take up all my fundamentals in the same way, and show that unity of faith in and love for each may consist with many differences of explicatory ideas respecting it.

Inq. But would not these *explicatory* differences sometimes insensibly run into *radical* differences?

Ex. They might. That is something which cannot be prevented by straining upon words. We should have to bear with grey cases till they grew dark enough to be unmistakable. Then the leading convictions of the general membership must dictate amputation of the threatening tumor. But I have no serious apprehensions on this point. The vital essence of our declared sovereign divine principles is so obvious that no one of them can easily be confounded with its radical opposite. No man can go far towards atheism, pantheism or polytheism, without setting at nought the radical truth that there is *one all-perfect and infinite God*. Nor far towards anti-christian theism without trampling on the radical truth that God has manifested himself *mediately through Christ*. Nor far towards naturalism and rationalism without contemning the radical truth that God has *given divine revelations and inspirations to mankind*, as set forth in the Bible, and as asserted with strong attestations by individuals in all ages down to our own times. Nor far towards mere materialism without doubting the *existence of human and angelic spirits* outside the realm of flesh and blood. Nor far towards mere circumstantialism or fatalism without denying *the moral agency and religious obligation of mankind*. Nor far towards Calvinism without rejecting the grand idea that good is finally to triumph over evil in our universe. In fine, I am confident no person could cherish a radically contrary idea to either of our acknowledged sovereign divine principles without soon flying off in a tangent from the whole movement. Consequently I cannot apprehend any serious mischief to come from the thousand and one explicatory and opinionial differences which always inevitably arise on minor points, even in the most united of human associations.

Inq. But suppose it should happen in the course of time, that some one or more of your now fundamental principles turned out to be an error, what then ?

Ex. Then it must be discarded as such. If two-thirds of the citizen members of the Republic should become convinced that errors were being cherished, it would be their duty, as well as their right, to amend their Constitutional declaration. If individuals should change their convictions, it would be their

duty and right to secede. Our movement includes among its fundamentals the principle of progress, is purely voluntary in its associational compacts, provides for both amendment and secession, and therefore cannot interpose any insurmountable obstacles to improvement.

Inq. I cannot raise any valid objection to the grounds taken thus far. But I fell in with one friend, the other day, who strenuously insisted that it was all folly to acknowledge any precise statement of fundamental principles as the basis of a social compact; because human beings are progressive and cannot absolutely *know* that what they now confidently deem a fundamental principle will not turn out to be a fundamental error, and then there must be a great ado made about the change which truth would dictate. He belongs to a class which has many worthy people in it, but who are infected with a kind of *creedo-phobia*, which has carried them so far that they seem fearful of everything in religion and morals which assumes to be a definite assertion of fundamental principle. I do not sympathize at all with them in this *phobia*, but I respect many of them so much that I should be very glad to bring them back a little towards reason, if I could. What am I to say to such minds?

Ex. All I can say to them is, that they have fallen into an indefensible extreme, of which experience will cure them, or which will forever prevent their accomplishing much for human progress. Little can be done for individual and social improvement without well-settled fundamental principles of religion and morals. Even erroneous ones, if cherished in the deepest convictions of mankind, will accomplish results which mere philosophizing, sentimentalizing, temporizing moralists are powerless either to rival or to countervail. How much more then truthful ones? Now it is ever the desideratum of really honest souls to get rid of all false principles in religion and morals. But it would be pitiful in them to treat their present highest convictions of essential truth and righteousness as too doubtful to proclaim and act upon, merely because at some future period they may possibly be obliged to change those convictions. No man ought to bind himself never to

change his convictions. We ask no one thus to bind himself. But every human being ought to act upon his or her highest religious and moral convictions for the time being, and to be willing to acknowledge them. So long as a certain proposition fairly expresses what to me, for the time being, is a sovereign divine principle, I ought to acknowledge and act upon it as such. If next year new light impels me to renounce what until then I have honestly held to be a divine fundamental, let me renounce it with equal uprightness, without shame, and with a noble willingness to suffer whatever reproach it shall cost me to be a true man. Am I ashamed or afraid to do this? Do I wish to play hide and seek in such a matter? Do I wish to say, "O I have not changed my mind; I never had any settled religious and moral convictions; I have none now; I dare not profess any; nothing is very certain to me; I am going to keep on learning; and if I never come to the knowledge of the truth I cannot help it!" What are such minds likely to accomplish towards bettering the condition of humanity? Like moth millers they will flutter through their aimless career, from flower to flower by day, and from lamp to lamp by night, till at length drawn by irresistible attraction into the blaze of some much admired light, their wings shall be fatally singed, and they expire. The Practical Christian Republic has little to hope from minds of this stamp. We will do them no harm, and must take care that they do us none. I think you had better proceed.

Inq. I am ready to do so. Your Third Article seems to be a declaration of Rights. It is prefaced and qualified by a very important assertion, viz: "No member of this Republic, nor Association of its members, can have a right to violate any one of its acknowledged divine principles; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and indefeasible rights, as human beings, to do, to be, and to enjoy whatever they are personally capable of, that is not in violation of those principles." No one then has the least right to do wrong,—in other words, to do, to be, or to enjoy any thing which is plainly contrary to either of the principles acknowledged as divine in

Article II. But it seems that female members or citizens of your Republic are to exercise all the rights of males, and members under twenty-one years of age the same rights as those over twenty-one, and colored members the same rights as white ones, and foreign born members the same rights as native born ones, and the poorest members the same rights as the highest born and wealthiest ones ?

Ex. You understand the matter correctly. A member is a member, and all members have coëqual rights. No one has any individual superiority, right or liberty to violate divine principles with impunity. All have equal rights and privileges within the limits of innocence. Is not this the true ground for us to take ?

Inq. It is ; and I contemplate your position with admiration. Also, your seven specifications of Rights meet my cordial approbation. They are so plainly set forth that it is hardly possible to mistake their import. I was asked the meaning of only two of them ; the 4th and 5th.

Ex. The 4th declares " the right to be stewards under God of one's own talents, property, skill and personal endowments. This is acknowledging that every individual has or may have talents, property, skill and personal endowments which are as rightfully his or her own as any faculty of body or mind ; for the use and disposal of which he or she is responsible to God only ; and which no other person or body of persons can rightfully make use of without the true owner's consent. Let it be distinctly understood that each individual is always God's steward, bound by divine principles to make no evil use of talents, property, skill &c. ; that each may consent at pleasure to let others make use of his or her talents, property &c., with or without an equivalent ; but that the real owner's right of control, as steward under God, is always absolute and sacred. I have no right to take what is yours without your consent, nor you what is mine without my consent. So of all. Is not this sound doctrine ?

Inq. I regard it as such, and have so explained the matter to others. But I fell in with one man who contended strenuously

that the very idea of individual property was false, and that so long as it shall be tolerated selfishness must reign. He said that the notion of individual property was the root of human selfishness, and the prolific source of nearly all the mischiefs prevalent in civilized society. He insisted on laying the ax at the root of this evil tree, and ridiculed as a cheat the old pretense, as he called it, of man's stewardship under God. The true doctrine, he affirmed, was, that every human being has an absolute right to what he or she really needs, and no one has a particle of right to any thing more. All talent, skill, property &c., wheresoever and with whomsoever existing, is really *common*, to be used by any body and every body who truly needs it.

Ex. And did that wise man say who should be judge in each case what and how much the individual really needed?

Inq. No; he did not descend into details; and he was so inflated with his own opinions, that I thought it useless to argue the matter with him. So I merely recommended that he and such as agreed with him should make trial of his theory in practice. He said he *should*, when he could get enough talented and wealthy people to join him. I asked him why he waited for such an improbable contingency; since, if his principle was a sound one, it ought to work between people of small talents and property just as well as between them and those above them. He said he had nothing to spare, nor even as much as he really needed; and that it was so with nearly all the humbler classes; but that the talented, skillful and rich had a great deal more than they needed; so that unless they could be brought over to his theory, it was useless to attempt putting it in practice.

Ex. All which plainly revealed to you that he himself was quite as selfish as those he denounced. I have fallen in with such minds now and then, all the way through my socialistic life; and I must honestly declare that, with very rare exceptions, they appeared to me as destitute of high moral principle as of enlightened reason. I have a sincere respect for people who, while acknowledging individual rights in talent, skill, property &c., propose to institute common property Communi-

ties on the great LOVE PRINCIPLE ; i. e. by voluntary reciprocal abandonment of separate interests, and a mutual waiver of their rights for the time being. But for the class of persons who begin by asserting that there is no such thing as individual property, and who are forever howling like hungry wolves on the trail of prey to be devoured—in other words, forever greedy to better their own condition at the expense of others—I have only the respect due to human nature when perverted, deluded and stultified by vicious ideas. All socialism of this stamp is essentially atheistic, selfish, unprincipled, anarchical and rife with physical violence. Such minds are morally incapable of living together for any considerable length of time in community with each other, and would be discordant elements in any society. Let them go their way to and fro through the earth till the time of reformation.

Inq. I am glad to hear you say so. It is just such restless, selfish levellers as these that have rendered the word *socialism* a stench and a terror to thousands. These thousands in their ignorance have been frightened into the apprehension that they were to be overwhelmed and despoiled of their individual rights by force, under the plea of social justice. Hence socialism, robbery, anarchy and ruffianism, with *them*, have become synonymous terms. I want they should be undeceived.

Ex. They will be in due time. A word or two on the other specification of rights referred to, and we will close this Conversation. It reads thus: "The right to form and enjoy particular friendships with congenial minds." There are high pretending socialists, somewhat akin to the class we have just been speaking of, who denounce all *particular* friendships and intimacies as contemptuous towards those not included in the congenial circle, and who insist that all the members of a Community are bound to congenialize indiscriminately with all the others. We believe such notions to be contrary to the order of nature, irrational and mischievous. Therefore we desire to preclude them from our Republic, by a distinct assertion of the right of every individual member to form and enjoy particular friendships. I have affirmed that there is a sphere of Congeniality within the sphere of Federality. I

have no doubt of this fact. If so, the individual has rights peculiar to that sphere. I am certain also of this. Now membership in our Republic, and in each of the local Communities, belongs to the sphere of Federality. Its wants, rights and duties must therefore be discriminated accordingly. But within the sphere of Federality are included numerous spheres of Congeniality which likewise have their appropriate wants, rights and duties. Now if your attractions, sympathies, tastes and pursuits connect you with one of these spheres, and mine connect me with a different one, what harm can come of our differences? No matter how much variety exists, if it be a variety in unity. We are in unity as to our sphere of Federality, but differ in our spheres of Congeniality. Our difference is not one which brings either of us into conflict with the common sovereignty of divine principles. Neither of us claims the right to violate a single one of those principles. Our differences are harmless, are innocent, are even useful. To break down these differences, by any arbitrary, artificial, forced uniformity of personal and social congenialities, would be as impolitic and mischievous as it would be unjust. If we broke down the boundaries of Congeniality, we might break down those of Consanguinity, then those of Connubiality, and finally those of Individuality itself. Then, instead of a social body fitly composed of multifarious parts and faculties, we should have one made altogether of a single lifeless substance—a wooden automaton, large enough perhaps to conceal inside of it one real man, possibly several men, who might give it motion to suit his or their own fancy. The Practical Christian Republic is not designed to be such an automaton; nor are any of its local Communities intended to have that sort of existence. Have you any objections to this asserted right of our individual members to form and enjoy particular friendships with congenial minds?

Inq. None at all. I did not see the precise bearings of that 5th specification, as you have just clearly explained them; but I concur entirely in the views you have expressed.

Ex. Very well. We will now separate for a season, to attend

to our respective duties elsewhere. Our next Conversation will open on Article IV., entitled Membership, which deserves a careful consideration.

CONVERSATION III.

The IVth Article of the Constitution taken up, "Membership"—The Seven Circles, viz: the Adoptive, Unitive, Preceptive, Communitive, Expansive, Charitive and Parentive, their uses and advantages set forth—The Vth Article taken up, "Organization," relating to the various constituent and confederate bodies of our Republic—Proposed Constitution for a Parochial Community—Also one for a Rural Community—Published Constitution and Enactments of The Hopedale Community referred to as a good sample of the Joint Stock Community organization.

Inq. Our present Conversation was to open on the IVth Article of your Constitution, relating to Membership. That Article prescribes that membership shall exist in Seven Circles, viz: the Adoptive, the Unitive, the Preceptive, the Communitive, the Expansive, the Charitive and the Parentive. Why are these seven distinctions made?

Ex. 1. Because they must exist to a considerable extent in the very nature of the Association which we denominate The Practical Christian Republic, and therefore may truthfully be defined. 2. Because such a classification of the members will be exceedingly convenient for the orderly organization and regulation of the Republic. 3. Because this classification will suggest, incite, encourage and invigorate a great deal of spontaneous effort, both individual and congenially associative, in various branches of the common cause. I think all this will be obvious on brief reflection.

In the first place there must be a considerable number of persons who will adopt our principles and approve of our polity, whose circumstances will not admit of their uniting immediately, if ever, with any Integral Community. By receiving such into the Adoptive Circle of our membership we shall attach them to the general movement, facilitate their progress, afford them needful encouragement, enlist them effectually in the dissemination of our doctrines among people otherwise

unapproachable, bring their children into our educational institutions, and induct many of them by an easy transition into the more interior Circles of the Republic. Do you not see the necessity, importance and wisdom of having an Adoptive Circle ?

Inq. I do very clearly, and admire the policy as well as principle of the thing.

Ex. Well, next comes the Unitive Circle. Those who unite in building up Rural Communities, or Joint Stock Communities, plant themselves on an integral territorial domain which is thenceforth consecrated to the perpetual ownership of the Republic. It is redeemed and guaranteed against the evil uses to which other portions of the earth are every where exposed. The vices and abominations which elsewhere have a foothold on the soil are effectually yet peaceably excluded from every square rod of these redeemed domains. The land and whatever shall be placed thereon becomes subordinate to the sovereignty of divine principles. This is a great step taken. Some will take it from the Adoptive Circle, and others directly out of the old order of society. But all who take it enter the Unitive Circle. They unite to dwell together on an integral domain, forever annexed to the grand Social Republic. Is not the Unitive Circle legitimate ?

Inq. Yes, and perfectly appropriate in the general scheme.

Ex. The third Circle includes all members specially and perseveringly devoted to Teaching; whether it be teaching religion, morality or any branch of useful knowledge, and whether their teaching be done with the living voice, or with the pen, or through the press, or in educative institutions. All such teachers, after having proved themselves competent, devoted and acceptable in the Communities to which they belong, shall be considered in the Preceptive Circle. This is designed to call out, consecrate, and combine all really meritorious and devoted Teachers in the Republic, as a class thoroughly committed to the great work of enlightening, disciplining and perfecting mind. The prosperity and glory of such a Republic demand that its population be exceedingly intelligent and moral. All branches of useful knowledge, of

true religion and of solid virtue must therefore be promoted with a zeal and energy unparalleled in the history of any previous People. If so, there must be numerous competent teachers inspired with an unconquerable ambition to effect such a consummation. They must love their work, and feel that they are consecrated to it by the highest of motives. They must be spontaneously united, too, as a congenial phalanx, all engaged in various departments of a common enterprise. They must consult and coöperate together, as a highly responsible class of whom great things are expected and will be required. They are all ranked together, because they really belong together, and ought not to be separated into learned Professions, as in the old order of society; because religious, moral, intellectual and physical improvement ought to go forward together harmoniously; and because we mean to have the whole Circle consist of persons who are intelligent and conscientious enough to preach the gospel in its proper connection with all useful sciences and arts. Thus we shall secure all the real benefits which the several learned Professions and preceptors of the old order of society honestly aim to render, without the superstition, craft, mischief and evils of which they have often been prolific generators. Do you see the wisdom, utility and probable advantages of the Preceptive Circle?

Inq. I think I do. But how are you to keep that Circle free from novices and incompetent assumers?

Ex. By the fundamental conditions of its very constitution. No teacher can gain a foothold in this Circle without being specially and perseveringly devoted to Teaching. Then each must also have proved him or herself competent, devoted and acceptable in some Community, as a member thereof engaged in teaching. Teachers cannot be manufactured by a mere course of study, a license, a diploma or an ordination ceremony. They must go to work and prove their competency to the acceptance of those who need their labors. If they attempt the thing and cannot succeed to the general satisfaction, they will be obliged to betake themselves to a less responsible calling; and as all extra pecuniary temptations are abolished in

our Republic, I think its Preceptive Circle must consist chiefly of worthy men and women.

Inq. I see now that its purity and efficiency are well guaranteed by the genius and conditions of its constitution.

Ex. It may be afflicted with some equivocal characters; but even *they* will be able to take little advantage of a professional position, since intrinsic merit alone is to be the basis of influence in any of the Circles. Next comes the Communitive Circle. This is to consist of persons belonging to Integral Common Stock Communities, or Families; whose internal economy excludes individual profits on capital, wages for labor, and separate interests. This class of members may be presumed to have attained a somewhat higher development of their moral and social nature than the generality of their fellow members in the Adoptive and Unitive Circles; inasmuch as they are willing to place their capital and labor in common stock together, to be content with the proper necessities of life, and to share these by mutual agreement equally as brothers and sisters of the same household. They may provide in their Communal Covenant for the withdrawal and discharge of members, and for assigning to such a just dividend of property to retire with. I shall treat of these details in their proper place. But for the time being these Communities are presupposed to live more unselfishly and in greater unity together than their brethren and sisters, who either dwell in isolation, or in Communities carefully recognizing individual claims to property and compensation for labor.

Inq. Yet it would not follow that *all* who lived in isolation, or in Communities where the dollar was carefully credited to its individual owner, were inferior to the Communitives in moral and social development. Because some of them might actually be preëminently disinterested and generous in all their feelings and dealings, but, by reason of circumstances wholly beyond their control, would be obliged to dwell among associates highly individualistic in their property interests.

Ex. You have made a very just exception. I have no doubt that *some* of our nominal Adoptives and Unitives will be better Communitives in *spirit*, than *some* who may be connected

with Common Stock organizations. Nor am I at all disposed to lay a foundation for self-righteousness on the part of the Communitive Circle. They will have nothing to boast of, should they be ever so faithful to their convictions; for they will have done no more than their duty, and will enjoy happiness in proportion; while the Adoptives and Unitives, if faithful to their highest convictions, under their different circumstances, will enjoy proportionate good, and be entitled to respect accordingly. All this ought to be duly considered. But it does not detract in the least from my first assertion, that the Communitives may be presumed to have attained a somewhat higher development of their moral and social nature, than the generality of the Adoptives and Unitives. And the same may be equally true with reference to the generality of the other Circles, so far as their members are indisposed to enter into Communitive relations.

Inq. I concede your positions to be just.

Ex. The next named Circle is to include all members especially devoted to the enlargement of the Republic, by founding and strengthening new Integral Communities. There is no distinguishing characteristic about this class of members, except zeal and devotion in the work of establishing new Communities, and so expanding the Republic. They are to be associated in companies for this express purpose, and to employ the major portion of their time, talents or property in the work. It is assumed that there will be a class of members who will have just such an ambition as this; who will delight in this particular work; whose glory it will be to push forward the common cause by selecting and purchasing suitable territorial domains for new Communities, enlisting recruits to settle on those domains, and helping them through the struggles of their associative infancy. A very necessary and noble work in its place will this be. Let those engage in it who have a heart for doing so. The mere designation of this *Expansive* Circle will suggest its central idea to many minds, and thus superinduce a munificent zeal to promote the objects contemplated. The Expansives would not be speculators in land, nor self-seeking money makers, but patrons and protectors of young Communities. They

would be in close affinity with each other, and would not be hindered in their schemes by having to consult reluctant fellow members belonging to other Circles. They would be of one heart and one mind among themselves, and consequently would operate much more efficiently than could be done by any organization not congenially and intensely interested in a common object. I have faith in the salutary influence which will result from our specific designation of the Expansive Circle.

Inq. Undoubtedly important good effects will attend the operations of that Circle. It will often be in the power of a few members of it to combine their capital and energies for the purchase of lands in various places, especially in the great West, if not in the older settled parts of the country: which lands they may hold without loss to themselves until fairly occupied by a Community gathered for that purpose. Meantime, with prudence and judgment, they may do much to give their young Community a fair start. Afterwards they can resume up their loaned resources and apply them to new enterprises elsewhere. Please proceed.

Ex. The Charitive Circle is the Sixth named. This Circle includes all members who are especially devoted to the reformation, elevation, improvement and welfare of the world's suffering classes, by furnishing them homes, employment, instruction and all the requisite helps to a better condition. Here is a most laudable work for the class of members whose sympathies and consciences draw them towards it. A wide field of charity and usefulness opens before them. There will be such a class of minds in our Republic, and they will both promote and honor the common cause by devoting themselves to such enterprises. Let them be encouraged to do so.

Inq. I see very clearly that opportunities and calls will be abundant for the labors of this Charitive Circle, and that it will be practicable for them to accomplish immense good in their line of operations. But if I might be permitted to suggest a word of advice to them, it would be this: Expend most of your energies on those whom you can induce to *help themselves*, not on those who are hopelessly imbecile and vicious. There are plenty of sufferers in the great world, (especially

the honest poor, the young in low circumstances, and the unfortunate without gross crime), who can be so helped as to rise into usefulness, moral dignity and happiness. It amounts to something to help *these*. But to expend time, labor and pecuniary resources on the incurably vicious, the used up victims of licentiousness, or on that class of lazaroni who cannot be inspired with self-respect enough to help themselves, amounts to but little. It pays *poorly*, even in a moral and charitable sense. Actual distress ought to be relieved, at least in its *crises*; but I have seen so much of that sort of charity which pumps itself out of breath to keep filthy ships from sinking, all their leaks still left unstopped, that I sincerely hope your Charitive Circle will not exhaust its energies in such fruitless labors.

Ex. I agree with you entirely; and I trust our Charitives will heed your suggestions. It is of little use to feed idleness and vice. There must be employment, education and reformation. I know too, that where the very stamina of moral principle has been choked to death by persistent licentiousness, reformation is all but impossible in this state of flesh and blood. I have seen such unfortunate transgressors. While sick, hungry, naked, in prison, in trouble, or in a fit of sheer exhaustion, the evil spirit would seem to have quite departed from them; but when cured up, well fed and clothed, and no longer in dread of impending punishment the same foul demon would return with seven-fold greediness of lust, and be welcomed into a swept and garnished house; so that the last state of the obsessed victim became worse than the first. But I cannot doubt that our Charitive Circle will go about their work understandingly.

Finally, we have the Parentive Circle. This is to comprise our most worthy and reliable Counsellors in cases of great importance, the fathers and mothers of our Israel. We shall need such, and shall have them. They will be known by their fruits through a long course of experience, and in due time be publicly acknowledged worthy of confidence by a unanimous vote of their respective Communities. Their responsibilities will then be mature, and they must deserve accordingly, or sink into obscurity. There will be no base inducement for any one to aspire to membership in the Parentive Circle, nor for

any Community to bestow such a mark of confidence on persons unworthy of it. I hope therefore for much good to the Republic from its acknowledged Parentive Counsellors. Have you any objection to the Parentive Circle?

Inq. None at all. May there be many members thereof in each succeeding generation, all filled with divine Love and Wisdom, and thus qualified to confer unspeakable blessings on the Practical Christian Republic.

Ex. Sec. 2 of this IVth Article prescribes that the members of no Circle shall ever assume to exercise any other than purely moral or advisory power; nor claim any exclusive prerogatives, privileges, honors or distinctions whatsoever over the members of other Circles; but shall be entitled to respect and influence in consideration of intrinsic worth alone. Nor is there to be any permanent general organization of the Circles *as such*. This precludes all evils of caste and useless organic machinery, which some might fear would grow out of seven such distinctions.

The ensuing Sections may be passed over as sufficiently explicit and understandable; unless you have some particular inquiry to make.

Inq. Their language and specifications are very plain. I am ready to pass on.

Ex. Article Vth, entitled Organization, comes next in order. This designates the various constituent and confederate bodies which are to compose our Republic. The first of these is the Parochial Community, which will consist of twelve or more members belonging chiefly to the Adoptive Circle, residing promiscuously in the same general neighborhood, and associating as a kind of Parish. They will guarantee to each other all the social advantages possible in their circumstances, as specified in Article I, Object 4. But it is hardly to be expected that they will be able to carry out these guaranties to their full extent. A Parochial Community can be formed in any city, town or vicinage where there are twelve or more members of the Adoptive Circle. This will be an easy step for many to take towards the upper plane of the Republic, who might be quite unable at the time to take a longer one. They will enter

the vestibule of the new Social Temple, and commit themselves decidedly to our grand movement. There will probably be many Parochial Communities formed during the early stages of the Republic; and it will be in their power to render the cause great service, as well as to derive important advantages from their connection with more advanced Communities.

Inq. I am much pleased with the idea of these incipient Communities, if I may so call them; because they will be inductive to the more consolidated ones. I have no doubt your Preceptive Circle will be able to establish many of them, and to render them prolific nurseries of the Republic. And as all your constituent and confederate bodies are to have Written Constitutions or Compacts, I should like much to see the draft of one for a Parochial Community. Can you present me something of the kind?

Ex. I will do so with pleasure. Of course, I cannot assume to give you the precise form of such a Document, verbatim et literatim; because each Community, when actually formed, will adopt its own Constitution according to its own taste and judgment. I can give you such a draft as will serve the purpose with incidental alterations.

Inq. I understand all this very well. I only want a proposed one. It will enable me to judge more intelligently of your organic plans.

Ex. It is as follows:—

CONSTITUTION OF A PAROCHIAL COMMUNITY.

We the undersigned, members of The Practical Christian Republic, belonging chiefly to its Adoptive Circle, do hereby associate ourselves, in conformity with the Vth Article of the General Constitution, as a Parochial Community, to be called

The ——— Parochial Community;

which shall be organized and regulated in accordance with the following articles of compact, viz:—

ART. I.

Sec. 1. This Community, being a constituent body of The Practical Christian Republic, shall be in perpetual confedera-

tion with all other constituent bodies thereof wheresoever existing.

Sec. 2. No act or proceeding of this Community shall designedly conflict in any respect with the General Constitution of The Practical Christian Republic; nor shall any person be admitted or retained a member of this Community who does not declaratively approve said Constitution.

Sec. 3. Any person declaratively approving and adopting the General Constitution of The Practical Christian Republic, and recommended by three members thereof as sponsors, may be admitted into the membership of this Community, at any regular meeting subsequent to the one at which he or she shall have been proposed, by a two-thirds vote of the members then present and acting; provided, that the candidate shall thereupon in open meeting subscribe this Compact.

Sec. 4. Every member, with his or her family dependents, shall be entitled to the guaranties specified in Article I, Object 4 of the General Constitution, viz: "a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights," so far as it may be in the power of this Community by reasonable exertions to fulfill the said guaranties.

Sec. 5. All the members shall be subject to Christian discipline, as indicated in the xviiiith Chapter of Matthew's Gospel, and shall be responsible for the orderly conduct of their respective family dependents.

Sec. 6. Any person may resign or withdraw membership at discretion by giving written notice to that effect. Any person having united with a Society of people, radically opposed in principle, practice or spirit to The Practical Christian Republic, shall be deemed to have relinquished membership; also, any person not having attended meeting, nor corresponded by letter, with this Community for a period of two years.

Sec. 7. This Community shall prescribe by standing rule a uniform mode of notifying its meetings. Nine members shall constitute a quorum for the transaction of business; and a

two-thirds vote of the members present and acting shall be necessary to the determination of all questions, excepting the election of officers, the process of which shall be prescribed by standing rule.

ART. II.

Sec. 1. This Community, being established to promote religious, mental and social improvement, so far as may be found practicable in a promiscuously inhabited neighborhood, the members shall endeavor to sustain at least one meeting on the first day of the week for public instruction, devotion and exhortation, a Sabbath School and suitable library for the benefit of their rising generation, a regular Monthly Meeting for Christian discipline and the transaction of Community business, and such other social arrangements as experience shall demonstrate to be useful.

Sec. 2. All members and dependents of the Community, not prevented by conscientious scruples, indispensable duties, sickness or other justifying necessity, shall be expected to attend regularly and punctually the public Sabbath meetings. Also, to abstain from all uses of the day not obviously promotive of physical health, social order, humane sympathies, moral improvement, spiritual progress and the regeneration of mankind.

Sec. 3. The funds necessary to sustain the Community's authorized instrumentalities of improvement shall be raised by such fraternal and equitable methods as may from time to time be prescribed by the members in regular meeting assembled.

Sec. 4. Whenever this Community shall possess public buildings, or other real estate, for any of its purposes, the same shall be held and supervised for its sole use and benefit by Five Trustees elected to serve during mutual satisfaction, any three of whom, but never a less number, shall be competent to receive and execute title deeds of all such estate. And the said Trustees shall execute and enter for record in the Registry of Deeds for the County of ——— a Declaration of Trust explicitly setting forth their prerogatives and responsibilities ;

to the end that all controversy both at law and in equity may be effectually prevented.

Sec. 5. This Community shall have power, if at any time deemed expedient, to purchase and manage such real and movable estate in joint stock proprietorship, or otherwise, as may be necessary to the convenient fulfillment of the guaranties specified in Article I, Section 4, of this Compact.

ART. III.

Sec. 1. This Community shall annually elect the following designated officers, viz: a President and not less than three Directors, a Recorder, a Treasurer, a Steward and such others as may be found necessary.

Sec. 2. The duties of these officers, not clearly indicated by their titles, shall be prescribed from time to time by general regulation, rule or special instruction.

ART. IV.

Sec. 1. This Community shall have power to enact any rules and regulations, not inconsistent with this Compact, which may from time to time be deemed requisite.

Sec. 2. This Compact may be altered, amended or revised, at any regular meeting of the Community duly notified for that purpose subsequent to the one at which such change shall have been proposed.

Such is my draft of the Instrument you asked for. Does it meet your anticipations?

Inq. Very satisfactorily. Every thing about it is plain and looks entirely practicable. I think any man of decent intelligence, with such a draft before him, could easily lead off in organizing a Parochial Community. Please proceed.

Ex. The next constituent body of our Republic, as designated in the Article under notice, is the Rural Community. This is one of the three kinds of Integral Communities. It differs from the Parochial, in respect to its having an integral territorial Domain so held in possession and guaranteed that no part thereof can be owned in fee simple by any person not a mem-

ber of the Practical Christian Republic. Perhaps I shall best explain the peculiarities of a Rural Community by proposing a Constitution for one.

Inq. You can do it in no better way.

Ex. Here it is :

CONSTITUTION OF A RURAL COMMUNITY.

We the undersigned, members of The Practical Christian Republic, do hereby associate ourselves, in conformity with the Vth Article of the General Constitution, as a Rural Community to be called

The ——— Rural Community;

which shall be organized and regulated in accordance with the following Articles of Compact, viz :—

ART. I.

Sec. 1. This Community, being a constituent body of The Practical Christian Republic, shall be in perpetual confederation with all other constituent bodies thereof wheresoever existing.

Sec. 2. No act or proceeding of this Community shall designedly conflict in any respect with the General Constitution of The Practical Christian Republic; nor shall any person be admitted or retained a member of this Community who does not declaratively approve said Constitution.

Sec. 3. Any person declaratively approving and adopting the General Constitution of The Practical Christian Republic, and recommended by three members thereof as sponsors, may be admitted into the membership of this Community, at any regular meeting subsequent to the one at which he or she shall have been proposed, by a two-thirds vote of the members then present and acting; provided, that the candidate shall thereupon in open meeting subscribe this Compact.

Sec. 4. Every member, with his or her family dependents, shall be entitled to the guaranties specified in Article I, Object 4, of the General Constitution, viz: "a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteous-

ness, sympathetic aid in distress, and due protection in the exercise of all natural rights," so far as it may be in the power of this Community by reasonable exertions to fulfill the said guaranties.

Sec. 5. All the members shall be subject to Christian discipline, as indicated in the xviiiith Chapter of Matthew's Gospel, and shall be responsible for the orderly conduct of their respective family dependents.

Sec. 6. Any person may resign or withdraw membership at discretion by giving written notice to that effect. Any person having united with a Society of people, radically opposed in principle, practice or spirit to The Practical Christian Republic, shall be deemed to have relinquished membership; also, any person not having attended meeting, nor corresponded by letter, with this Community for a period of two years.

Sec. 7. This Community shall prescribe by standing rule a uniform mode of notifying its meetings. Nine members shall constitute a quorum for the transaction of business; and a two-thirds vote of the members present and acting shall be necessary to the determination of all questions, excepting the election of officers, the process of which shall be prescribed by standing rule.

ART. II.

Sec. 1. This Community shall own and control an integral territorial Domain, to be inhabited exclusively by members of The Practical Christian Republic, their family dependents, and such other persons as may receive permission of residence thereon for limited periods of time. And the absolute ownership and control of such Domain within the said membership is hereby solemnly guarantied forever.

Sec. 2. The entire territorial Domain of this Community shall primarily be purchased and held in legal possession by Five Trustees, elected to serve during mutual satisfaction and pledged to act always in conformity with this Constitution, with the Enactments made under the same, and with the specific instructions of their constituents. Three of these Trustees, but never a less number, shall be competent to receive and

execute conveyances of real estate in behalf of the Community. They shall take the utmost care that all titles to real estate conveyed to or from them shall be so expressed, executed and recorded as effectually to preclude all ulterior controversy either at law or in equity. And for the security of all parties concerned in these transactions, they shall execute and cause to be recorded in the Registry of Deeds for the County of ——— a Declaration of Trust explicitly setting forth their powers, prerogatives and responsibilities.

Sec. 3. The pecuniary capital necessary to the primary purchase of all Domain real estate shall be raised by a Subscription Loan, in sums of not less than ——— dollars, payable to the subscribers in appraised homesteads, house lots or cash, according to stipulated terms.

Sec. 4. After the Trustees shall have come into legal possession of real estate sufficient for a territorial Domain on which to commence a Community settlement, they shall proceed, under the specific instructions of their constituents, to select an eligible Village Site, and also a parcel of ground suitable for a Community Cemetery. They shall then lay off the Village Site by accurate survey into streets, commons and house lots; reserving liberal plats of ground for public buildings of every kind likely to be needed by the Community. In like manner they shall lay off a sufficient portion of the Cemetery into burial lots, reserving convenient common grounds. They shall also lay off the remaining lands of the Domain, according to their instructions, into homesteads of various size suited to the wants of families and small associations. They shall cause properly drafted Plans to be made of all these layings off, one copy thereof to be entered for record in the County Registry of Deeds, and two copies to be kept for the convenience of the Community. They shall appraise equitably all the house lots and homesteads, at sums sufficient in the aggregate to cover the then actual cost of the Domain, and to leave a clear surplus equal to ——— per cent. on the said cost. This surplus shall be devoted to such common religious, educational and social uses as the Community may determine.

Sec. 5. House lots in the Village Site, and homesteads on

the Domain may be sold to any members of The Practical Christian Republic, whether belonging to this particular Community or not, who in purchasing the same will come under obligations that the premises with all their buildings and betterments shall revert to the Trustees of this Community whenever they shall cease to be owned within the membership of said Republic. And whenever any house lot or homestead shall be sold, on the conditions aforesaid, the Trustees shall execute a legal title deed thereof to the purchaser, substantially in a form to be carefully devised by some eminent conveyancer, and adopted by the Community for that purpose.

Sec. 6. In order to insure the prompt redemption of all real estate which may revert to the Trustees of this Community, as contemplated in the preceding Section, a Redemption Fund shall be created and sustained, in the manner herein after prescribed, to wit: Every member of this Community, possessing property clear of debt to the value of three hundred dollars, shall be required to make a promissory note equal in amount to ten per cent. of the property so possessed, running to the Trustees, and payable on demand with interest at three per cent. per annum. The Trustees shall have a right from year to year to require of new members such promissory notes, to renew any notes which may need revision, and to call for the interest annually due on all the notes comprising the Fund. They shall credit all moneys received on said notes to the Redemption Fund, and shall charge the same with their services and all moneys expended on account thereof. They shall also report their official transactions, and the standing of the Redemption Fund, to the Community at least once a year.

Sec. 7. When any real estate on the Community Domain shall cease to be owned within the membership of the Practical Christian Republic, the Trustees shall immediately take measures to provide for its redemption from the legal claimant or claimants. They shall first endeavor to find some member of the Practical Christian Republic to purchase the reverted property. If unsuccessful in this, they shall next endeavor to find one who will loan them the requisite sum of money. If unsuccessful in obtaining such a loan within the membership

of the Republic, they shall seek one wherever it may be obtained on reasonable terms. But if unsuccessful in all such attempts, they shall demand payment of the promissory notes constituting the Redemption Fund, or such portion of said notes as will meet the necessities of the case. In this last contingency, they shall return to such of the payers as may desire it the moneys received from them respectively, so soon as a fresh sale of the redeemed estate will enable them to do so. And when any person shall cease to be a member of this Community, against whom the Trustees shall hold one of the said promissory notes, they shall surrender such note to the rightful claimant, together with any unexpended balance which may be due for moneys paid to them on the principal thereof. But no claim for interest paid to the Trustees on such notes shall ever be allowed.

ART. III.

Sec. 1. This Community shall sustain all the institutions and instrumentalities for religious, mental and social improvement which its available resources will warrant. Public religious meetings shall be held regularly on the first day of the week, at which such devotional exercises, and ministrations of divine truth, shall be encouraged as the Community may from time to time approve. All members, dependents and residents of the Community, not prevented by conscientious scruples, indispensable duties, sickness or other justifying necessity, shall be expected punctually and regularly to attend these meetings. Also to abstain from all uses of the day not obviously promotive of physical health, social order, humane sympathies, moral improvement, spiritual progress and the regeneration of mankind. A sabbath school and library, or some equivalent thereof, shall be sustained for the religious and moral culture of the young; together with such other inductive methods for the formation of character as may be found practicable. The Community shall also hold a regular Monthly Meeting for discipline and the transaction of pending business.

Sec. 2. This Community shall promote the education of its rising generation, and the mental improvement of its entire

population, by devoted exertions to sustain good schools, a good library, a good lyceum and all similar instrumentalities. It shall aim also to elevate and genialize social intercourse among its inhabitants by all commendable devices and customs. Also, to encourage all the industrial, commercial, domestic and other economies possible in a Community of individual proprietorship.

Sec. 3. The funds necessary to promote and sustain the various instrumentalities of improvement contemplated in this Article shall be provided in such ways as the Community may from time to time determine.

ART. IV.

Sec. 1. The officers of this Community shall be the following designated, viz: Five Trustees, to serve during the pleasure of the parties; a President and three Directors, to be chosen annually; a Board of Education, consisting of three or more persons, also chosen annually; likewise a Recorder, a Treasurer, a Steward and such others as may be found necessary. All these officers shall serve till others are chosen and ready to assume their official responsibilities.

Sec. 2. The powers and duties of the several officers of this Community, not indicated by their titles, nor otherwise herein before specified, shall be prescribed from time to time by their constituents as occasion may require.

ART. V.

Sec. 1. This Community shall have power to make such Enactments of every description, not repugnant to this Constitution, as may be deemed necessary to its highest welfare.

Sec. 2. This Constitution may be amended, altered or revised, at any regular meeting of the Community, subsequent to the one at which proposals for so doing shall have been submitted, by a two-thirds vote of the members present and acting thereon.

Now therefore in full ratification of this Constitution, in all its Articles, Sections and Clauses, we have hereunto subscribed our several names, at the dates specified.

Inq. I thank you for the full and clear understanding which this proposed Constitution gives me of a Rural Community. Every thing about it seems practicable and judicious. I have no doubt many Rural Communities will be formed in your Republic, by persons unprepared to enter into more intimate social relations. It is a very natural and easy step to take, from the Parochial Community to the Rural, or even directly out of the old social state itself. I was puzzling my head much at your first annunciation of a Rural Community, about how the real estate could be purchased primarily, how held in homesteads, and how redeemed, in case of secession or death, so as to preserve an integral Domain from generation to generation. But the whole process is now simple, plain and feasible. I am sure a Rural Community would be exceedingly desirable to many Adopters of your General Constitution, who might not be pleased with a Joint Stock, nor a Common Stock Community. It would be a laudable enterprise to form a nucleus of a Rural Community with congenial members, say in New England, and then locate on a healthful, convenient, ample Domain at the West. The combined emigrants would be able to carry their neighborhood and many of its advantages with them to their new home; instead of scattering off, family by family, among strangers, and subjecting themselves to all manner of social privations, as has heretofore been almost unavoidable.

Ex. Yes; and after becoming well settled as a Rural Community, they could, if they pleased, gradually unite more and more closely in congenial associations among themselves, and, finally, perhaps, resolve themselves into a Joint Stock, or even a Common Stock Community. Or, such as chose might pass from their Rural to one of the more concentrated Communities, which would be likely to have got established in the same general vicinity. The formation of a Rural Community might be practicable in any part of the country for persons adopting our principles and polity, whose farms, already in a flourishing state, should lie contiguous or nearly so. Half a dozen land owners, by purchasing estates intervening between them, could resolve the whole into an integral territorial Domain. They could form their Community, raise their Subscription Loan,

elect their Trustees, pass their real estate into the hands of those Trustees, lay off their Village Site, house lots and homesteads, and thus consummate all the arrangements necessary to their new social state.

Inq. That would certainly be very practicable, and I have no doubt convenient in some cases, especially in future stages of your Republic when converts become numerous. At present it is not likely to occur very often; because your converts will be comparatively few and far between. However, there is no harm in looking ahead, and forestalling probable future contingencies. *This* your large development of hope seems to predispose you to do, and I confess you have magnetized mine somewhat.

Ex. Well, let all that pass. It is time to close this Conversation; and as the next constituent and confederate body of our Republic is a Joint Stock Community, I shall try to gain time by referring you to the published Constitution and Enactments of The Hopedale Community. You can easily procure the Pamphlet containing those documents. That Community is of the Joint Stock class. It is an established actuality of many years' standing. By reading its Constitution and Enactments you will obtain an insight into its polity, and receive many suggestions applicable to all our contemplated Communities, such as it would be almost impossible to give you in the most elaborate statements. You will bear in mind that The Hopedale Community is the first of our new order; that it was founded and partly matured long before the General Constitution of our Republic was adopted; and that sundry slight alterations in the Preamble and some of the Articles may be proper in a new Joint Stock Constitution. But it is substantially a model for a new Community of the same kind. You will procure it, and tell me what you think of it at our next interview.

CONVERSATION IV.

Expositor refers to the Constitution and Enactments of The Hopedale Community, which Inquirer has had under examination as presenting an actual sample of Joint Stock Communities—Common Stock Communities considered—Proposed Covenant for such a Community—Municipalities, States, Nations, the Supreme Unitary Council—Article VI., “Government,” considered—Particulars of the several Sections noticed—Article VII., “Religion,” considered in its several Sections—Articles VIII. and IX., “Marriage” and “Education,” briefly noticed—Both to be elaborately treated in Conversations specially devoted to them.

Ex. Have you procured and examined, to your satisfaction, the published documents which I commended to your attention at the close of our last Conversation ?

Inq. Yes, and they have furnished me a great deal of valuable information. The Constitution and Enactments of The Hopedale Community were the more interesting to me, because they belong to the world of actualities. They introduce me to demonstrative realities. The most unexceptionable and beautiful theories involve this drawback, that they have not yet been tried, and may not work well in practice. It seems that The Hopedale Community commenced its existence under great worldly disadvantages, struggled through many trying experiences, and has overcome all obstacles ; so that now, after more than twelve years of persevering effort, it presents itself to beholders an established and prosperous Institution. I am sure that no intelligent and candid person can read the little code, which comprises its Constitution and several Enactments, without being impressed with the conviction that Truth and Righteousness, Love and Wisdom, have unfolded themselves in that Community to an extraordinary extent. And this is a sample of what you expect the Joint Stock Communities of your Republic will be every where ?

Ex. An infantile and imperfect sample. For it is not yet

out or its childhood, and has only made a decent beginning. There has been a remarkable guardianship of Divine Providence attending the formation, location, upbuilding and progress of that Community. At its birth most friends of Association in the country deemed it as insignificant as it was harmless. It was regarded as a root out of dry ground, without form, comeliness or strength. Not so, however, its devoted friends. They had faith that it was a Social Bethlehem, which, though least among the Communities of Israel, would ultimately become one of the most illustrious. It took root in obscurity. It learned wisdom by experience, and gained strength in the midst of adversity. It saw Associations and Communities one after another laid in their graves, which at their outset would have disdained its own poor chance in the world. Thus it lived on and prospered in its humility, till now it promises to be the parent of a numerous progeny. Still it is but a child, and, of course, an imperfect sample of what a multitude of Joint Stock Communities in the Practical Christian Republic are designed to be. In the matter of unitary economies it has hardly made a commencement. It has no Unitary Mansion, Bakery, Refectory, Baths or Laundry. All these were contemplated by its founders; and the genius of the Community will continue to demand them with increasing urgency until supplied.

Inq. Your remarks recall the thought which crossed my mind in reading those documents, that the coöperative unities of The Hopedale Community were not as conspicuous as I had been led to expect. But that thought was lost in my admiration of the many good things which have been secured, or at least hopefully commenced by the Community. And after what you have just said respecting the unitary economies contemplated in the future, I am disposed to think the Hopedale people have accomplished all that could have been reasonably expected. If they shall be as faithful to their enterprise hereafter as heretofore, I cannot doubt that its genius will be gloriously developed, and their social destiny equal your highest anticipations.

Ex. I am glad to hear you speak thus considerately and

cheerfully. No stranger to such an undertaking, and no mere theorist, can justly estimate the difficulties to be overcome. Those who have had responsible positions in attempts to establish Communities or Associations of this general nature, know what it costs, in money, labor, mental energy and moral power, to gain even a permanent foothold for successful operations. You do justice, therefore, to The Hopedale Community, in making the allowance you have for their imperfections, and in giving them credit for what they have accomplished. But I need not descant on this topic. You now understand all that is necessary respecting the nature and peculiarities of our Joint Stock Communities.

Inq. Tell me, then, what I need to know relative to your proposed Common Stock Communities. I am quite curious to see how they are to be constituted and managed under your System.

Ex. Our General Constitution prescribes that "Common Stock Communities shall hold and manage their respective Domains and property in Common Stock, without paying individual members profits on capital, or stipulated wages for labor." There are persons already belonging to our Republic, and will doubtless be a constantly increasing number in the future, who aspire to live in Community with kindred minds free from the corrosive cares and conflicts of separate interests—the continual vigilance, calculation, reckoning and trafficking which necessarily prevail to a greater or less extent where individuals manage their property affairs in severalty. This class of minds would not be satisfied with membership in a Parochial, nor in a Rural, nor in a Joint Stock Community. They want to go up higher. Let them do so. At least let them make the attempt, even though they should fail. I have no doubt that some of them will learn that they are not exactly the unselfish, wise beings they take themselves to be. And in this particular they will only learn what is likely to be learned in all the other Communities. I have drafted a Compact for Common Stock Communities, which provides for all the individualism that can well exist with such a concentrated Socialism. Whoever joins a Common Stock Community ought to have great confidence

in his or her fellow members generally, as to their moral purity, intelligence and real benevolence of heart. Also, great frankness of expression, and a perfect willingness to share equally with the humblest member of the Community. So long as he or she shall remain a member, no claim is to be made for profit on capital invested, nor for compensation of labor performed, nor for extra allowances of a pecuniary nature. All property interests are reduced to a common level. And whoever cannot contentedly stand on that level has no remedy but to retire from the Community. Provision is made for this; but as it is due to the Community that seceders should not endanger its existence by withdrawing from its funds the full amount credited to them on its books, I have stipulated that ten per cent. of all such credits should inure to the Community in every case of withdrawal. But I will submit my draft of a Common Stock Compact without further introduction.

CONSTITUTION

For a Common Stock Community.

We whose names are hereunto subscribed, being members of The Practical Christian Republic, and aspiring to exemplify the virtues justly expected of its Communitive Circle, do hereby enter into sacred compact with each other, as a Common Stock Community, to be called

The ——— Community.

And we do make with each other and establish the following

Covenant, to wit :

1. That this Community shall be in perpetual confederation with all the constituent bodies of the Practical Christian Republic wheresoever existing.
2. That all the property of its members, for the time being, shall be held in Common Stock, by Five Trustees to be chosen, qualified and instructed by The Community for that purpose.
3. That all the members shall be treated as coëqual brethren and sisters, under a common unitary system of arrangements.

4. That each member, originally investing property in the Common Stock, shall be credited by the Trustees for the same on the Financial Books of the Community, and also, shall be credited from year to year with his or her equal share of the net increase of the common property, if on a fair annual appraisal there shall be any such increase.

5. That every person who shall have resigned membership, or been discharged by the Community, shall be paid ninety per cent. of the amount credited to him or her as investments in the Common Stock without interest, and shall give a written receipt therefor to the Trustees in full of all demands; all which payments shall be made within one year after cessation of membership.

6. That every member shall have the right to bequeath or devise, by last Will and Testament, ninety per cent. of the amount credited to him or her on the Community Books as investments in the Common Stock; which shall be paid within one year after the Testator's decease without interest. But if any member die intestate the Community shall inherit all his or her property, and the same shall be reckoned as a part of its current income.

7. That the whole Community shall be arranged into Families, varying from nine to twenty-five persons, at least one third of whom shall be *members*, as distinguished from *probationers* and *dependents*.

8. That each family shall be formed on the principle of elective affinity, with due regard to the common convenience, shall be provided with domiciliary and all other accommodations suited to the reasonable wants of its inmates on a footing of equality with all the other families, shall choose its domestic Father and Mother as occasion may require, and shall manage its own internal affairs in all respects not contrary to positive Community regulations.

9. That the Fathers and Mothers of the several Families, for the time being, shall constitute a Community Legislative Council; and that two-thirds of said Council acting in concurrence with three of the Trustees shall have power to enact any regulation, appoint any official servant, authorize any

measure, and determine any question, deemed necessary to the general welfare of the Community. Provided nevertheless, that if the minority of said Council, or of the Trustees, shall deem the decision of the majority in any case a violation of this Covenant, or of the Constitution of The Practical Christian Republic, they may make an appeal to the Community at large, and the decision thereof, by a two-thirds vote of the members present and acting in regular meeting, shall be final.

10. That the Five Trustees of this Community shall be elected by the members at large by a two-thirds vote of all present and acting in a regular meeting duly notified for that purpose, to serve during mutual satisfaction; that they shall be required to execute and enter for record in the Registry of Deeds for the County of ———, and also in the Community archives, a Declaration of Trust explicitly setting forth their powers, obligations and liabilities; and that any three of them, but never a less number, shall be competent to receive and to execute conveyances of real estate in behalf of the Community.

11. That the Trustees shall be required to keep reliable records of their official transactions, accurate Book Accounts exhibiting plain statements of the Community Finances from month to month, and well arranged Files of all papers worthy of preservation. Also, that their Records and Accounts shall always be subject to the inspection of any member desirous of examining them, that they themselves shall at all times be subject to Community instructions, and that they shall make an explicit Financial report to their constituents at least once every year.

12. That the Legislative Council shall be required to keep ample and explicit records of their proceedings; and that all proceedings of the Community in commons assembled shall be recorded by a Scribe annually elected for that purpose.

13. That all the members, probationers and dependents of this Community, capable of industrial exertion shall cheerfully render their services in some useful occupation during such a number of hours per day, week, month, quarter or year, not exceeding an average of more than ——— hours per week, as

the constituted authorities of the Community may from time to time determine.

14. That requisitions for industrial services shall be equitably made on Families *as such*, according to their respective aggregate ability to render the same, leaving each to fulfil its obligations according to internal adjustments most convenient to its own operatives.

15. That supplies of every description, intended for domestic consumption or use, shall be equitably furnished to families *as such*, according to their respective aggregate wants, leaving each to distribute the same in detail among its inmates, as the official heads or responsible members thereof may determine.

16. That all rights, privileges and advantages guaranteed or afforded by the Community shall always be dispensed as justly, seasonably and satisfactorily as circumstances and the nature of the case will possibly admit.

17. That the best provisions shall be made for religious, moral, intellectual and social improvement, which the Trustees, Legislative Council and Community at large may be able to institute.

18. That no person shall be admitted a member of this Community without having resided on its Domain at least one year, nor without being recommended by some Family declaratively willing to adopt him or her into the same, nor without personally subscribing this Covenant in the presence of at least three Trustees.

19. That no person shall be retained a member of this Community against his or her declared will, nor after an absence of two years without just cause, nor after persistently setting at naught any fundamental principle or requirement of this Covenant, nor after having proved so uncongenial that no Family in the Community is willing to have him or her an inmate thereof.

20. That this Community shall contract no debt out of the membership of The Practical Christian Republic, nor within the same except for *temporary* necessity or convenience.

21. That this Community shall steadily aim to christianize the production, distribution and consumption of property, by

conscientiously subjecting every process thereof to the test of acknowledged divine principles, and eschewing all customs and practices obviously incompatible with those principles.

Finally, we severally and solemnly declare that we are conscious of no selfish motive in entering into this Communal Covenant. That we seek no exemption from toils, cares or burdens, by imposing them wrongfully on others. That we desire no domination over the persons, consciences or affairs of our associates. That we deem it more blessed to give than to receive, and to serve than be served. That we are willing to be reprov'd, and to reprove others, for all wrong, frankly in the spirit of meekness. That according to our ability, we are determined to do more towards producing the necessaries of life than towards consuming them. That we are resolved to be content with plain wholesome food, raiment and personal accommodations; and to stand on a level with each other in respect to all the advantages and disadvantages of this Community. That we pledge ourselves during our membership never to demand interest or profits on capital invested in its Common Stock, nor wages for labor performed. Also, to resign our membership therein when we cannot cheerfully conform to all our Covenant engagements. Also, in case we shall ever leave this Community for any cause, to accept ninety per cent. of the capital credited to us individually on the Financial Books thereof, at any time within one year after cessation of membership, and thereupon to receipt the Community authorities in full of all demands.

Now therefore, in full confirmation of this our Communal Covenant, in all its articles, stipulations and clauses, as imperatively binding us individually, with our respective heirs, executors, administrators, assigns and legal representatives of every description, to the Community, and mutually to each other, we have hereunto severally subscribed our names, at the place and time designated opposite the same.

Such is the Constitutional Compact which I propose for a

Common Stock Community. It may be imperfect in some particulars and need amendment; but it will serve as an approximation at least to the true one required. It will also suggest the form of Covenant suitable for a Common Stock Family of any size, gathered within the limits of a Rural, or of a Joint Stock Community.

Inq. You mean by a Common Stock Family, in this connection, the same that is contemplated in the last clause of Sec. 4, Article V. of your General Constitution, viz: "Common Stock Families may also be formed within Rural, and Joint Stock Communities, when deemed desirable and practicable; in which case such Families shall not be considered Integral Communities, but as constituent portions of the Communities on whose Domains they respectively reside?"

Ex. You understand me correctly. It was deemed wise to provide for the formation of such Common Stock Families within Rural and Joint Stock Communities, because it might often happen that a few persons in such Communities would desire thus to associate, and could do so, not only without detriment to others, but with great advantage to themselves. Such a Family in one of those Communities would stand in the same relation to the Community as an ordinary family, and would differ only in numbers and internal arrangements. Outside of itself it would enjoy all the advantages afforded by the Community to which it belonged, and within itself it might make all the improvement which its Common Stock arrangements were calculated to secure. Besides, if any of its inmates should find they had undertaken more than they were capable of carrying through, they could easily recede into the ordinary social positions of their Community associates. The Common Stock plan could be tried with great ease and little risk under such circumstances. If it worked well, the Family formed within a Rural or a Joint Stock Community would become a nursery for a Common Stock Community, and might at any time unite with kindred Families elsewhere in purchasing a Domain and establishing a Community of their own kind. And if the experiment failed in any case, there would be no serious loss or inconvenience attending its failure. What do

you think of this kind of Community, and of my proposed Compact for its organization ?

Inq. On paper the thing looks well. There is something so unselfish, noble, loving and harmonious in it, that I confess I should greatly prefer your Common Stock Community to either of the other kinds, if I had confidence enough in my own virtue and that of my proposed Communal associates. But that, I fear, would prove fatal. Poor human nature has so many selfish tendencies besides the mere love of money, so many weak points, so many uncomfortable twistifications, and is so undeveloped in true Wisdom, that I am afraid of myself and of all mankind. Intimacy is a fearful ordeal. Thousands imagine they feel a high regard for persons with whom they have had only a slight acquaintance. They admire and confide in them greatly. And they suppose that to live with such choice specimens of humanity on terms of daily intimacy would be little less than Paradise. But unfortunately few human beings are wise and good enough to bear a close acquaintance, without exciting disappointment and contempt, if not offense and disgust, in the very persons who were charmed with them while "distance lent enchantment to the view." I know that the fault is often greater in the admirers than in the admired; since the admiration felt is altogether too poetic, and the judgment finally pronounced proportionately unjust. It requires wisdom and goodness to criticise justly, as well as to bear criticism triumphantly. Still, practically the ordeal of daily intimacy is a fearful one. If familiarity did not breed contempt, it would reduce the poetry of "Liberty, Equality and Fraternity" to unmistakable and sometimes tedious prose. Aside from these reflections and their concomitant distrust of human nature in its present development, I cannot see a single objection to your plan of a Common Stock Community. I sincerely wish your Republic may have a generous sprinkling of this kind of Communities. I think the provision you have made for the establishment of such is eminently wise, and I have no doubt that many will deem it the brightest feature in your Social System. I think so, because something of this high Communitive nature has been the dreamy ideal of a true human

society in all ages of the world, from the days of Pythagoras, Plato &c., down to our living Communistic theorists. The grand difficulty will be to find people enough of the right stamp to unite happily in such Communities.

Ex. I fully appreciate the general truth and pertinency of what you have said. My personal experience and observation run in the same channel ; and I was once or twice on the eve of interrupting you with the suggestion that you must be a kind of Clairvoyant, who had read a lesson out of my own mental registry. For I could hardly believe my inquirer old enough to have learned by actual experience and observation so much of anti-poetic and homely truth. But waiving this, I will only say, that Common Stock Communities have existed here and there in different countries of the earth for thousands of years, that there is a natural want of them in a comprehensive Social System, that they are likely to work better in a general confederacy like The Practical Christian Republic than as constituting a uniform and exclusive Communal scheme of their own, and that if they do not benefit my System they certainly cannot harm it.

Inq. I cordially agree with you ; and if you please you may now proceed.

Ex. Communal Municipalities come next in the series of organizations contemplated in our Republic. These will consist of two or more Communities, whether Parochial or Integral, combined as in a Town or City for municipal purposes necessary to their common welfare ; which purposes must be such as would be impracticable or extremely difficult of accomplishment by one Community alone. It is anticipated that in process of time, perhaps at no distant day, Communities will be formed near each other. Their Domains may adjoin, or they may be so contiguous as to render a municipal union of two or more Communities exceedingly convenient, if not absolutely necessary. It will be unwise for any Community to be very large. From five hundred to fifteen hundred people, or two thousand at the extreme, would be as many as ought to be concentrated in a single Community. A large population would impair unity, concert and effectiveness of action. They

could neither deliberate nor execute so well in respect to any of their common interests. Besides, it is unnatural for more than about fifteen hundred, or at the outside two thousand persons, to be closely associated in a simple organization. Hence it is common to find them forming new societies, by off-shoots, even before numbers reach this maximum. Like bees they must needs swarm and have a new hive. It was necessary, therefore, in the Constitution of our Republic, to provide for the Municipality, as a natural combination of two or more distinct Communities. This will obviate the necessity of ever having inconveniently large Communities, and will encourage the formation of new ones side by side with the parent hive, or at least in close contiguity with some kindred body. Thus situated they may form a confederate Municipality of any size they please, from that of the smallest of our common townships, to that of a large City or County. It is easy to see that vast advantages will arise from clustering our Communities together in such Municipalities. I will not stop to mention even the more important of these advantages, since any intelligent mind can readily imagine them. All I need to say now is, that the Municipalities will be formed, not to overrule arbitrarily the Integral Communities, nor to assume any of their merely local responsibilities, but to promote their common welfare, by doing many things necessary to that welfare, which otherwise could not be done without great difficulty and perhaps not at all. All this belongs to the future, and cannot be provided for otherwise than in the general manner prescribed in the Constitution before us, until the first occasion for forming a Municipality shall actually arrive. Then the Communities proposing to enter into a municipal union will elect their delegates to form the Compact necessary to such union. The Convention of delegates so elected will send out the Compact agreed upon to their constituents in the several Communities concerned; which, if ratified by the requisite majority, will of course go into operation; and thus the new Municipality will become an established organization.

Inq. You have made no draft of a Constitution for a Communal Municipality?

Ex. Certainly not. I thought it quite unnecessary, and even improper. *That* matter cannot fail to take good care of itself in its own time and place, if the Integral Communities shall be fairly started.

Inq. Probably you are right on this point. Next come your Communal States, which I suppose are to be somewhat analogous to the States composing the American Union. I think I understand how Municipalities would confederate and combine in a State. The same principle would be followed out which is to govern the formation of a Municipality, and the process would be similar, only on a wider scale. Next comes the Communal Nation on the same principle, and by substantially the same process. And then follows ultimately the grand Fraternity of Nations, to be represented by Senators in the Supreme Unitary Council. The serial combination, from the Municipality upward, seems to follow a natural order of ascending gradation, and its outlines are characterized by a simplicity as understandable as the designed results are majestic and sublime. I will not trouble you for further explanations of the Article on Organization. What you have already offered is sufficient. I now understand the organic structure of your Republic, so far at least as it need be understood in theory.

Ex. I will pass then to Article VI., entitled Government. This contains six Sections. The first declares self-government in the Individual, the Family and the primary congenial Association, under the immediate sovereignty of divine principles, to be the basis of moral and social order in our Republic. Therefore, all governmental powers vested in the Municipality, the State, the Nation, and the Supreme Unitary Council, shall be such as are obviously beneficent, and such as cannot be conveniently exercised by the primary Communities. And the confederate bodies are prohibited from ever assuming to exercise governmental powers not clearly delegated to them by their constituents. This is true Christian Republicanism. It subjects all human government to the sovereignty of divine principles, magnifies self-government into its just importance, throws back the responsibilities of government where they ought to rest, and prohibits the assumption of all power not

delegated by the people themselves. It is making government a natural cone, with a broad base and a narrow apex. The people will govern themselves almost entirely, as individuals, families and Integral Communities. The Municipalities will be limited to a well defined sphere of prerogatives. So will the States. So will the Nations. So will the Supreme Unitary Council. And though each successive sphere widens the diameter of its scope, it will narrow in respect to the discretionary power delegated to it. The interests to be supervised and the authority to govern will be specific. Thus government will grow more and more simple in its ends and machinery as it ascends above its primary sources.

The second Section prescribes that all the Communities shall do their utmost to ensure their respective members and dependents a full realization of the guaranties specified in Article I, Object 4. But if unable to do so single handed, they may unite with sister Communities to do it. Doubtless this will sometimes be necessary, and often convenient. A strong Municipality may easily ensure some of those guaranties which a single Community cannot. The same Section prescribes that each Community shall have the right to control all its domestic and internal affairs without interference, and shall be subject only to governmental prerogatives specifically delegated or referred to other confederate bodies.

The third Section prescribes the process by which Municipalities are to be formed and organized. The fourth and fifth Sections relate to the formation of States, Nations and the Supreme Union. All this you understand.

The sixth Section prohibits all official display of dress, pomp, parade, arrogance and needless governmental show. Likewise all compensation for official service beyond the average paid to the first class of operatives at large. It speaks for and commends itself to all who abhor the worship of baubles, the pampering of mortal vanity, and the exorbitance of rulers.

Inq. And I am one of that number. God grant that your Republic may never fall into such wretched idolatry and ex-

travagance. I approve the prohibitions in the sixth Section with all my heart. If practically carried out, it will be a new exhibition under the sun. But it is perfectly accordant with the genius of your Social System. I think you may take up the next Article without delay.

Ex. That is the VIIth, and is entitled Religion. It contains three Sections. The first sets forth that our Republic insists only on the essentials of faith and practice affirmed in Article II.; the Christian Religion being acknowledged as one of fundamental divine principles and preëminently practical. Therefore no uniform religious or ecclesiastical system of externals shall be established, nor shall any rituals, forms, ceremonies or observances whatsoever be either instituted or interdicted; but each Community shall determine for itself, with due regard to the conscientious scruples of its own members, all matters of this nature.

The second Section recognizes God, by his Holy Christ Spirit, as the raiser up and qualifier of all true religious teachers, and declares that the Republic shall not assume to commission, authorize or forbid any person to preach or teach religion. But each Community may invite any person, deemed worthy of confidence, to be their religious teacher on terms reciprocally satisfactory to the parties concerned.

The wisdom of these positions will commend them, I am sure, to the admiration of all truly conscientious, intelligent and charitable thinkers. As Practical Christians, following out our highest convictions, we could plant ourselves on no other ground. But you have been sufficiently inducted into our principles on all these points, and I will not multiply useless words.

The third Section prescribes the holding of general religious meetings once in three months throughout the Republic, and the formation of Quarterly Conferences in every region of country inhabited by any considerable number of members. It indicates the powers and duties of such Conferences, and requires that they shall be organized as religious bodies under a written Constitution. The nature and authority of these Quarterly Conferences will fully appear from the Constitution

of the only one yet established, viz., The Hopedale Quarterly Conference; a copy of which may be obtained at any time on application to its Recorder. This, with slight verbal alterations, will serve as a model Constitution for all Quarterly Conferences hereafter formed, leaving the door open, of course, for all possible improvements.

Inq. I have no objection whatever to make to any thing in your Article on Religion. Every thing about it strikes me favorably. I think the Quarterly Conference organizations necessary in their place, and that they will greatly conduce to the religious unity, vigor and prosperity of the Republic. In making converts and admitting them into the Adoptive Circle, I am confident these Conferences will render the general cause an indispensable service. I admire this provision of the General Constitution. It plants trees which will bring forth much fruit.

Ex. Article VIII. is entitled Marriage. It contains three Sections. The first sets forth the sacred importance of Marriage; assigns it to the special oversight of the Preceptive and Parentive Circles; recommends those Circles to universal confidence as counsellors in all cases of matrimonial negotiation, contract and controversy; leaves persons who are averse to such interposition at full liberty to act on their own responsibility; and makes it the perpetual duty of those Circles to enlighten the public mind relative to the requisites of true marriage, and to elevate the institution within our Republic to the highest possible plane. The second Section prescribes the proper solemnization and registry of marriages. The third relates to divorce and other separations of the connubial bonds. The whole Article is plain, and I think unobjectionable in its prescriptions. But I shall treat of Marriage by itself minutely hereafter, when you will have ample opportunity to criticise my positions.

Inq. Then I will defer all inquiries and remarks on the subject until our Conversations on it.

Ex. Article IX. is entitled Education. It sets forth the fundamental importance of a sound and universal education of our rising generation, indicates the general characteristics of

such an education, commends the cause of education to the special care of the Preceptive Circle, and pledges the whole Republic to promote it by every reasonable effort. I shall also treat of Education by itself explicitly in Conversations exclusively devoted to the subject; and therefore suggest that we defer its further exposition till that time.

CONVERSATION V.

Article X., "Property," taken up and considered—Some sharp criticism on people's being the Lord's stewards—also on the prescribed maximum price of personal services inside the Republic—also on prices in trade—Interest on capital considered—The restriction against contracting debts outside the Republic exceeding three-fourths of one's property—Giving and receiving real estate securities—Making and selling shammy articles &c.—Prospective Mutual Banking, Insurance and Mutual Exchange—Outlines of Mutual Banking &c.

Inq. Three Articles of your Constitution still remain to be considered. The next in order is Article X., entitled Property. This struck me as worthy of serious and critical attention. It opens with an acknowledgment that all property is primarily the Creator's, provided by him for the use of mankind during their lifetime on earth, and therefore ought to be acquired, used and disposed of in strict accordance with the dictates of justice and charity. Hence it proceeds to declare that the members of your Republic shall consider themselves stewards in trust, under God, of all property coming into their possession, and, as such, imperatively bound not to consume it on their inordinate lusts, nor to hoard it up as a mere treasure, nor to employ it to the injury of any human being, nor to withhold it from the relief of distressed fellow creatures, but always to use it as not abusing it for strictly just and benevolent and commendable purposes.

Ex. And certainly you can have no objection to any thing of all this ?

Inq. Indeed I have none. I approve and admire the whole of it heartily. But I was going to say, that the leading ideas of it have been affirmed by our best religious teachers in all ages of the Christian Dispensation ; perhaps to a certain extent by the best ethical writers of all religions and times. And the query came up in my mind, why the great majority of

the Christian Church have so sadly ignored and contravened this doctrine in practice? Also, whether your Practical Christian Republic is likely to be conscientiously strict in carrying it out?

Ex. It would be wonderful if many of our members should not come short on this point, as on many others made prominent in their Constitution. But I will mention some reasons for believing that they will pay a far more scrupulous respect to the doctrine than it has received in the old order of society, either in Church or State. Those reasons are the following:

1. Our whole movement has a marked and multiform reference to the right use of property. Our eyes are open to the anti-christian uses of property, and cannot easily be closed to the ever-recurring question, What does true righteousness require respecting property? 2. We have acknowledged the sovereignty of divine principles as supreme. These are so explicitly stated, and require so thorough an application to all human affairs, that obvious abuses of property cannot long escape rebuke. 3. Our specific guaranties and Communal arrangements must necessarily fix the general attention almost constantly on the workings of property, especially its accumulation and distribution. 4. Our strong moral prohibitions relative to intemperance, war, slavery and other notoriously prolific evil customs, will operate as strong safeguards against the abuse of property. 5. The solemn, explicit and prominent declaratory prescriptions, as well as prospective provisions of the Article before us, render it quite impossible that property abuses should go long unchecked in our Republic. The whole genius of my Social System is in favor of *property righteousness*, and against *property iniquity*. For these reasons I am confident that The Practical Christian Republic, notwithstanding many incidental short-comings, will do honor to its professions relative to this important point. It will occupy very different ground from the Church and State of the Past. Its fundamental objects, principles and polity include all the good of the Past, with little, we trust none, of the evil. Its sublime principles were never before set forth in their wholeness with so much clearness and thoroughness of application. Much less

were they ever before so organized, as operative forces, to act on all human relations. Many of them, perhaps all, have been solemnly inculcated, reiterated and written down, with more or less distinctness, by the great religious and moral teachers of the Past. But never before, I repeat, have they been so recognized, acknowledged and organized into a social body politic, as by ours in this Constitution. Adverse and evil principles have been organized and inwrought into all the predominant social and political institutions of mankind hitherto extant. And what chance does the fragmentary, unorganized annunciation of great principles stand for success against the organic, popular and wholesale sins of the world? Principles must be organized constructively into the frame work of society, before they can finally prevail. It is not enough that they be preached and written by individuals. They must be carried into practice, first by individuals and then organically by society. This is what is proposed by The Practical Christian Republic; and I see no good reason to apprehend a failure in its noble undertaking.

Inq. Your confidence is better founded than I was aware. Your reasons are strong and well considered. I am glad they are so; for I am sure I wish your great social enterprise nothing but success. Still, much will depend on the faithful application of your doctrine to individual cases as they rise. I have seen some very fair seeming Christians, who acknowledged themselves stewards under God of all the property in their possession, but who contrived to be extremely selfish, both in accumulating and bestowing this world's goods. Their stewardship was wonderfully warped towards their own gratification. I have seen some such, who lacked little of being shavers, sharpers, extortioners and misers. Doubtless they would tell me that they were only prudent and careful of the Lord's money. So they left large inventories to rapacious and quarrelsome heirs, or perhaps generous legacies to popular institutions. Others have drawn profusely on their Lord's deposits, and consumed the major portion of them in costly mansions, costly furnishings, costly raiment, costly equipage and costly living of every description, whilst Lazarus begged at their gates and

had his sores licked by the dogs. If you should chance to have citizen members of your Republic, by and by, who could never get enough of God's property into their particular trust, or others who could never expend enough of it on their own lusts, do you feel sure that they will be properly disciplined?

Ex. I perceive a vein of irony, as well as of skepticism, in your remarks, and knowing how many unworthy stewards the Lord has of his earthly goods, I dare not be very positive that none of our Practical Christians will turn out misers or spend-thrifts. "Sufficient unto the day is the evil thereof." Be results what they may, we will make a good beginning, and hedge out all the abuses of property we can by placing them under prohibitory laws. At present we shall not be likely to violate our principles in that direction; as not many mighty, not many noble, not many of this world's great ones will feel called into our Republic. The kind of people who ardently love money, either to hoard up in large piles, or to expend in luxurious and showy living, will be pretty sure, most of them, to creep through the eye of a needle, sooner than seek the kingdom of God through the strait and narrow way of Practical Christian Socialism.

Inq. Well, I think, on the whole, you have very little to fear in this generation on that score. You suspect me of irony and skepticism in my last remarks; and I confess, I felt just then a little in that humor; for I happened to recollect, at the moment, two or three specimens of miserly and luxurious piety in my native town, who disgraced their good professions by a very inconsistent practice. They both made quite a display of external religion, and one of them was a frequent exhorter in the church to which he belonged. The former was notorious for grinding his workmen and all he traded with, I mean, in what passes for a legal and respectable way of doing worldly business. Yet he was famous for using this very expression, "*the Lord's steward in trust.*" He died very rich. The latter was equally famous for representing himself also as the *Lord's steward*. He was of a very different turn from the other, and had some really commendable traits of character. But in spite of all his piety, he was ambitiously vain, and had a family still

more so. He inherited a handsome property, and for many years seemed to be a fortunate acquirer. Yet he must needs have property enough in one house to build ten respectable dwellings, and expend annually on himself and family, to keep up style, nearly enough to make ten economical families comfortable. At the same time, partly as a matter of course, all his contributions to society and the necessitous, except where his popularity was directly concerned, were exceedingly meager. Indeed, he often made the remark when called on for pecuniary aid, that it cost him nearly all he could get to live decently, and that being the *Lord's steward* he must dispense the funds in his trust where it would best subserve the Lord's cause. He finally died and received splendid funeral honors, but left less property to his heirs than he himself had inherited. These cases happened to intrude on my memory, just as I was thinking how your property stewardship would work. I therefore spoke as I did; for which please excuse me.

Ex. I cannot pretend to excuse you for what was well said, and may prove a wholesome premonition to many of our own Practical Christians at some future stage of the Republic. I have noted down your words for the profit of such as may need their promptings; and will now proceed to the second Section of this Xth Article.

Inq. You say in this Section, "It shall not be deemed compatible with justice for the people of this Republic, in their pecuniary commerce with each other, to demand, in any case, as a compensation for their mere personal service, labor or attendance, a higher price per cent., per piece, per day, week, month or year, than the average paid to the first class of operatives in the Community, or general vicinity, where the service is rendered." What and how much is meant by this clause?

Ex. 1. It is meant to prevent injustice between all persons belonging to The Practical Christian Republic, relative to the price demanded of each other for personal services of any description. 2. To abolish and preclude all high salaries, professional exorbitance and unreasonable exactions, whereby one class may enrich themselves by the impoverishment and degradation of another. 3. To establish as a maximum com-

pensation for all kinds of personal service the average paid to the first class of operatives. The minimum is left to adjust itself.

Inq. I was asked by one of my inquiring friends, who was inclined to criticise this Article rather captiously, Why you made a distinction between the pecuniary commerce of members with members, and members with outsiders? How do you answer this question? Why is it just to deal with outsiders according to the caprice of the market, yet unjust so to deal among yourselves?

Ex. I should set limits to the caprice of the market every where, *outside* as well as *inside* of our Republic. The rule of trade which makes it justifiable to ask all we can get, and pay the least that others will take, ought to be restricted by the dictates of justice every where; because cases often occur in which that rule allows one to make another's absolute necessity an opportunity for extortion. Unmistakable cases of this nature would leave no excuse to one who should take advantage of them. Nor is it intended, by making a distinction between internal and external commerce, to pronounce that just to *outsiders* which we pronounce *unjust* as between *insiders*. It is not so clear what would be just in outside commerce. *That* must depend partly on conventional reciprocity and mutual obligations. In dealing with an order of society, or a class of people, or an individual, whose fundamental maxims are—
 [☞] *No one his brother's keeper: Every man for himself: Buy as low and sell as high as possible: Get all you can and keep all you get:* [☞] justice would dictate a different scale of prices from one required in commerce with people associated, like those of our Practical Christian Republic, as coëquals under pledges and guaranties of mutual support.

Inq. But justice would not dictate nor tolerate injustice in your dealings even with Shylock himself.

Ex. Certainly it would not. It would set bounds to price, even with the most unprincipled and selfish of men. We do not undertake to fix a maximum with outsiders; because we are not certain what that maximum ought to be. When we can determine what it should be, we will declare and abide by

It. Till then we presume not to draw the line. But not so with commerce in our own Brotherhood. Here we are sure that justice prescribes a maximum of price to be demanded, at least a general maximum such as we have indicated. Below that maximum line there is still a broad space of pecuniary commerce, which we do not presume to map out by definite lines of latitude and longitude; leaving justice to pronounce extemporaneously its own decisions, case by case, as occasion may require. We only mark one plain boundary, beyond which we are confident it would be unjust for our people to go, in demanding compensation for personal service of any kind. I do not see how any reasonable person can take exceptions to our position.

Inq. Ner do I. But the criticising friend, alluded to, was confident he had found a discrepancy here, which could not be explained away; and as I did not quite see through the whole matter, I was willing to let you try your hand at it. Your explanation satisfies me, so far as the distinction between *insiders* and *outsiders* is concerned. I infer from what you have hinted, that you would be willing to deal with outsiders on the general basis of reciprocity?

Ex. Certainly.

Inq. I come then to what seems to me a practical pinching point. It is hardly to be expected that the average prices paid to the best class of operatives for their services, as matters now stand in the United States, should exceed from four to five hundred dollars per annum. I think it would rather fall below that general gauge for each operative.

Ex. I concur with you; what then?

Inq. What is to become of our overseers, superintendents, agents, professionals &c., whose incomes range all the way up from \$600 and \$1000 to \$20,000 or more each per annum?

Ex. Why do you not ask rather, what is to become of the people whose hard earnings are taxed to pay all these overseers, superintendents, agents and professionals?

Inq. That is the question which justice asks, which humanity asks. But in the world, as it goes, we know what the answer is: "Let the devil take the hindmost." I suppose,

however, you will grant that many of these highly compensated officials and professionals, by their directorial and managerial skill, do really cause the underling classes to produce much more than they otherwise would ?

Ex. There is truth in this statement. But I do not grant that it costs these managing and professional persons more than the average paid to the first class of operatives ; and I think if they were willing to yield to the dictates of plain justice, they would be content to descend to that maximum level. If so, you can see at a glance that all the lower strata of operatives would soon rise in the scale of competence, and of course in all other respects sensibly affected by competence.

Inq. I grant you all *that* ; but the practical pinch which I have in my mind is this : Many of these higher paid people are just such persons as you must need in the various Communities and constituent circles of your Republic, to make things flourish. Many of them are worthy persons, too, who would do honor to your cause. Their services would be invaluable to you. But it has cost them much to qualify themselves by education and practice to be what they are ; and, moreover, their ideas, tastes and habits, also those of their families, are more expensive than common people's. Now do you expect they are going to come down by the force of moral principle, or great socialistic ideas, to the level you have prescribed ? Do you expect persons whom the world readily pays \$600, \$1000, \$3000, \$5000, \$10,000, &c. &c., will undertake to live on \$450 or \$500 per annum ? Is it in human nature voluntarily to come down from such means of pecuniary self-indulgence to your maximum ?

Ex. Our Savior declared that all things were possible with God, even the induction of a rich man through the eye of a needle into the kingdom of God. You present a great difficulty. I do not undertake to underrate or deny it. It must be looked boldly in the face. We do greatly need the talent, skill and prowess of these now highly paid people to help forward our enterprise. But it would ruin the cause to purchase them with *money*. If we cannot enlist them by a fair conversion to our principles and polity, we must go without them,

though it should take a thousand years longer to reach our grand consummation. Of what use would it be to go through the long process of founding a new order of society, if when founded it should be radically like the present order; which impoverishes, degrades and imbrutes five hundred families in order to enrich, elevate and refine one family? I would abandon the whole undertaking, sooner than worry onward to such barren, or rather abominable results. I can make great allowance for those circumstances which will render it a temporary hardship, with many worthy persons, to enter into our Republic on the terms prescribed. I can excuse them for delaying to unite with us, and even dying in the comfortable places of Egypt and Babylon. I will not denounce them as sinners above all others. To their own masters let them stand or fall. To their consciences and their God let them answer. But I cannot compromise with their ill-formed habits, tastes and customs. They cannot fight this battle of "the Lord and Gideon" without hearts of humility and self-sacrifice. And if they have *these*, they will get down low enough on their hands and knees to lap the running waters of fraternal justice. I must however assure you that I have faith in the power of divine principles over the moral susceptibilities of the managing and professional classes, as well as over other classes. I have no doubt that we shall obtain a fair quota of recruits from that quarter; if not from the highest ranks, yet from the lower, who will be quite as useful to our cause, and probably as worthy in every essential quality. At the same time we hope to have enough born and educated among us to do something towards officering our forces. Thus will we either overcome, or at least render our difficulty endurable. The changes of time and the progress of events will enable us to triumph. So you must be convinced that though we have such very formidable obstacles before us, we have no reason to dread them as insurmountable.

Inq. I confess, I do not see how you can recede from your positions without dishonor and ruin to your movement. The least of the two evils must be to persist and advance. I think too, you have given the prospect a more hopeful hue than it

first wore to my indistinct vision. It will certainly be a pure and noble motive with which to appeal to high-souled men and women of the favored classes, that by yielding their superior advantages in point of money, they can elevate the masses, even without any self-privation of the real necessities of life. But please proceed.

Ex. The next clause of the Section under notice carries the same principle into trade and interest on capital loaned. It prescribes as follows: "Nor shall it be deemed compatible with justice for the members, in their pecuniary commerce with each other, to demand as a price for any thing sold or exchanged more than the fair cost value thereof, as nearly as the same can be estimated—reckoning prime cost, labor or attention, contingent waste, depreciation and average risks of sale; nor to demand for the mere use of capital, except as partners in the risk of its management, any clear interest or profit whatsoever exceeding four per cent. per annum."

Inq. It seems then, that if I were a citizen member of your Republic, and had any thing to sell or exchange, I must fairly estimate the value thereof, by setting down 1, its prime cost; 2, labor or attention bestowed upon it, not exceeding the prior specified maximum of price; 3, incidental expenses; 4, contingent waste or depreciation; 5, average risks of sale. Thus I am to make myself whole and get nothing more than handsome pay for my labor. I am not allowed to set the highest price I can get in the general market. I am not allowed to gain any thing more by trading, averaging one thing and one time with another, than may be earned by the first class of operatives, unless I can get it by trading honorably with outsiders.

Ex. Precisely so. You apprehend the matter correctly.

Inq. And what if I make a much humbler living than this, or run completely out?

Ex. That would be nothing strange. It is just what happens to a majority of those who in the old social order undertake to live by trading. Nine fail where one succeeds in getting rich.

Inq. But ought I not to have some guaranties from my purchasing brethren, to insure me against losses?

Ex. Not if you go on your own hook, and price your articles

with reference to the contingencies and risks of trade. Why should you? But we intend to kill out this trading of individuals on their own hook, (I mean trading thus as a business), before long, by socializing, unionizing and systematizing the whole range of commercial transactions. Then individuals will be in no danger of *failing*, in the common meaning of that term. Associate bodies will employ and pay all the persons needed to conduct trade, and the supernumeraries may go to useful pursuits. Meantime the common people will rise to the enjoyment of their rights; paying no more than they ought to pay for goods bought, and receiving what they ought for goods sold. Have you any objection to this?

Inq. No; but if you should prosper in your scheme you would spoil trade.

Ex. Do you mean that we should destroy free exchanges and distributions of property?

Inq. O no; I only mean that you would take away the money-making charm from trade; since there would be no more fortunes to make, or to lose, by commercial pursuits.

Ex. You are right in that view. We go against all kinds of gambling; and we trust all the winners, as well as losers by such games, will rejoice with us when the last of their "hells" is cleared of its enticements.

Inq. Very well, I will not stand in your way. I should like now to know why you tolerate four per cent. interest, and interdict all higher rates? Tell me first why you sanction the taking of interest at all. Is it right to take interest on money?

Ex. That depends on the answer to a prior question,—Is it right for any individual, or association of individuals, distinct from the rest of mankind, to take net increase on property of any description whatsoever, except a fair compensation for labor and care bestowed thereon? Apply the question to lands, houses, orchards, cattle, &c. &c. For instance, I own one hundred acres of land, which, in consequence of God's rain, air and sunshine superadded to my labor and skill, or in consequence of some Railroad built near it, or in consequence of something else taking place without expense to me, has become twice as valuable as its actual cost. I may mention the rear-

ing of an orchard, or a flock of sheep, or a yoke of oxen, or a horse, no matter what. Now here is a net increase beyond actual cost, and a handsome payment of all labor bestowed on the property in hand; to whom does that net increase rightfully belong?

Inq. Have you taken into consideration all contingencies, liabilities to depreciation, and risks of sale, according to your own rule of appreciation?

Ex. Well, if I have not, put them in yourself. Still, the appraisal overlays all cost, and there is a large net increase; whose is it? To make the case a little stronger, suppose I discover a rich mine of gold, silver or other valuable metal, which has cost me absolutely nothing; whose is it?

Inq. Well, I suppose the net increase in all such cases would belong to him or them who held the capital on which the increase accrued.

Ex. And this would be right, would it?

Inq. I do not see but it would, so long as we allow property to be held in severalty. If we could resolve the whole world into common property, the indivisible inheritance of our entire race, we might change the issue. But as this is out of the question, we must take things as they are. And now, before you press me too closely, please tell me how you would apply your own rule of price and sale to one of these net-increase cases. Would you feel bound to sell your farm, lately doubled in value by the new Railroad, or rendered perhaps a thousand times more valuable by the discovery of that mine, at "the fair cost value thereof" to one of your Practical Christian Republicans?

Ex. I should not feel bound to sell such an estate at all. But I should feel bound to place the net increase where it would, in my judgment, do most towards sustaining the instrumentalities necessary to regenerate the world. Or if wanted to relieve suffering humanity, I should feel bound as God's steward to dispense it gratuitously. Or if I had needy brethren who wanted it on loan, to let them have it without usury. But I should not feel bound to sell it at cost, even to a brother, for the sake of transferring the net increase from my control to

his. Nor under our rule would he have a right to insist on such a transfer of my ownership to him.

Inq. From all this I might infer that there may arise extreme cases which would be exceptions to your rule?

Ex. Perhaps so, very rarely and to a certain extent. There are exceptions to all general rules. But in nine hundred and ninety-nine cases out of a thousand, the ups and downs of appraisal under our rule would only cover the contingencies and risks to which all property is subject. Thus the net increase of a large amount of property in any country, during ten, twenty or thirty years, would be exceedingly uncertain. But in modern times such an increase, greater or less, has been supposed to accrue in all civilized countries. This has grown chiefly out of commerce and the innumerable improvements in all the material interests of mankind. Hence, as money is the immediate representative equivalent of all kinds of property, interest has come to be considered justly due on it, within certain limits. And within those limits interest is not now considered *usury* in the ancient Bible sense. All this, because property in general is presumed to have a certain absolute net increase annually on the average of the nation. The theory is, that the lender of money has as good a right to a certain per cent. per annum net increase on his capital, as the borrower has to his net gains thereon. His theory is just enough under the existing commercial system; but there has been a general tendency to rate interest too high, especially since lenders have reduced their risks by demanding strong securities. The inevitable consequence has been excessive banking, trading and speculation, all tending to the enrichment of the few and the impoverishment of the many. Interest is too high, especially in our own country. It cannot be paid without oppressing the common people. It exceeds the average net increase of property, and so must increase the money lender's wealth at the expense of the borrowing and working classes. In a true Social System, where commercial exchanges were wisely regulated, it is clear to my mind, money would be loaned at cost, under the general rule we have been criticising. Accordingly, the fourth Section of this Property Article in our Constitution

contemplates such an ultimate state of things. At present, however, we are obliged to make a compromise with the existing commercial system. Hence we make a protest against exorbitant rates of interest, and indicate our drift for the future, by naming four per cent. per annum, as the maximum rate of interest which our members shall demand of each other.

Inq. Still, you make an exception. You allow your members, when combining their capital under joint management as partners in the risk of it, to divide higher profits, if they can.

Ex. True ; because in that case their risks become such that ten per cent. one year might not leave them one per cent. the next. This is not intended to allow them a greater general average than four per cent., in commerce with each other and their brethren, but only to enable them to offset one term of years with another in respect to the risks of their general business. Such arrangements will be likely to take care of themselves. This is a complex and knotty matter to settle in its details at present. We have done what seemed practically best under the existing state of things ; hoping for great improvements in the future.

Inq. I am inclined to fall in with you throughout ; though I cannot see all your points under this head so clearly as I would wish. Let them rest where they are, and pass on.

Ex. The third Section is directed against contracting improper debts ; giving and receiving long credits without real estate security ; manufacturing and selling shammy and unreliable productions ; and making business engagements &c. of uncertain fulfillment. All these are evils which prevail in the existing social state, and are pronounced incompatible with the welfare, prosperity and honor of the new Republic.

Inq. If I understand this Section correctly, no one of your members would be at liberty to run in debt, outside of the Republic, beyond three-fourths of the worth of his property rated moderately by disinterested persons. This is a good rule, and I hope you will all strictly adhere to it in practice. Then you will get no bitter curses nor reproaches for failing, and cheating your neighbors out of their dues. As to long credits, they are

bad enough at best; but if they must be given or received, I should say, let good real estate security make them safe. Neither leave them at loose ends, nor ask one man to be bound for another. This, too, is a good rule. Shammy and unreliable productions glut the markets, and are every where a fraud. Any honest man ought to be ashamed of them, and your Practical Christians had better lay aside their professions, if they cannot take a higher stand in this matter than the world in general, or than the nominal Church in general. I do not suppose any class of manufacturers or mechanics can work up raw materials so as to turn out only first quality productions. But they ought to turn out a reasonable quantity of such productions, and then mark the rest at their true value as of inferior quality, to be represented and marketed accordingly. *Work* preaches louder than *words*, and a people whose fabricated or cultivated productions should *lie* would deserve to be set down for liars themselves; which I hope will not be the case with your Practical Christian Republicans. The other prohibition, against making business engagements and promises which there is no certainty of being able to fulfill, admits of only one objection, which is, that it ought to be superfluous in its application to a people professing your high morality. The making of such engagements and promises is very common in the world, I know; but it is a kind of lying so mean and inexcusable, that any decent person ought to be utterly ashamed of it. If you really think your people are in danger of being guilty of this vice, let it stand prescriptively prohibited.

Ex. I thank you for your plain spoken words and admonitory suggestions on the third Section, and will now pass to the fourth. I consider this highly important. It prescribes that, "Whenever the population of our Republic shall warrant the formation of the first Communal Nation, and the government thereof shall have been organized, a uniform system of Mutual Banking shall be established, based mainly on real estate securities, which shall afford loans at the mere cost of operations. Also, a uniform system of Mutual Insurance, which shall reduce all kinds of insurance to the lowest terms. Also, a uniform system of reciprocal Commercial Exchange, which

shall preclude all needless interventions between producers and consumers, all extra risks of property, all extortionate speculations, all inequitable profits on exchanges, and all demoralizing expedients of trade. Also, Regulations providing for the just encouragement of useful industry, and the practical equalization of all social advantages, so far as the same can be done without infracting individual rights. And all the members shall be considered under sacred moral obligations to coöperate, adhesively and persistently in every righteous measure for the accomplishment of these objects."

Inq. I read this Section with deep interest; perhaps no one in your whole Constitution with a livelier one. The objects set forth are at once grand, and fraught with the highest importance to the welfare of the common people. I presume I have but an imperfect conception of the things prospectively provided for; but I judged them so desirable, that I could but feel impatient for the formation of your first Communal Nation. And it occurred to me that a beginning might be made soon.

Ex. A beginning has already been made in respect to most of the particulars named, and all the objects in view may be approximated long before the national organization can be inaugurated. But it is not to be expected that more than preparative and incipient advances will be made during the early infancy of the Republic.

Inq. How many members should you think would be necessary to the formation of your first Communal Nation?

Ex. I have made no definite calculation. Not less than ten thousand, probably; and one hundred thousand would be few enough. Half a million would make things come into the new course much more easily. We must leave all that to God and the future.

Inq. Will you give me a little insight to your contemplated system of Mutual Banking, which is to furnish loans at the mere cost of operations.

Ex. I will not attempt to enter into many of the details, but barely indicate some of the outlines. Suppose then we have five hundred owners of real estate, or five thousand, or fifty thousand if you please, or twenty Communities or more with

valuable Domains. A Mutual Bank is proposed with a Capital of \$100,000, or \$250,000, or \$500,000. One-tenth of the capital stock shall be specie or its equivalent. The other nine-tenths consist of real estate securities; that is, Mortgages of real estate running to the Trustees of the Bank so conditioned as to be available to the Bank in certain contingencies, but otherwise harmless to the Mortgagers. For instance, I subscribe \$500, towards the stock in one of these Mutual Banks, of which I pay \$50, in specie or its equivalent never to draw interest. The other \$450 I pay in by a Mortgage on real estate worth at least \$1000 at a moderate valuation, and clear of all prior incumbrances. I receive Scrip for \$500. One thousand other persons do the same. We have now a capital of \$500,000, of which \$50,000 is specie or its equivalent. Each stockholder by the terms of the Institution shall be entitled to a loan from the Bank of at least thirty per cent. on his stock, or the average thereof through the year, and as much more occasionally as the Directors may deem safe on the part of the Bank, never exceeding the amount of his stock. He may obtain these loans as principal, or as endorser for some friend. And only such a per cent. is to be charged by the Bank on its loans as shall be sufficient to pay its cashiers &c. the maximum compensation herein before stipulated for services, and to defray all the other incidental charges of Banking operations. This might be *one*, certainly not *two* per cent. per annum. At the same time the Stockholders all stand pledged never to loan at second hand to their fellow members any of this money at a higher per cent. than cost, according to the rule of trade stipulated in Section 2 of the Article under examination. And all the people of the Republic stand pledged to favor its circulation among themselves and their friends, by preventing its passing into the hands of persons likely to draw upon the Bank for specie, or its equivalent, and by assisting its directors to all the money of other Banking Institutions which it may be in their power to command. In this way a numerous population would be continually well supplied with a reliable circulating currency on most easy terms, enterprise would be fostered, fraternity promoted and Shylockism effectually counteracted. Let there be as

many such Banks as the Republic may need. These are the outlines of my proposed system of Mutual Banking. What is there to hinder the complete success of such a system?

Inq. Nothing. You have only to raise up the people who are able, willing and committed to it. I do not see why such a Bank could not be instituted by the honest farmers, mechanics and manufacturers in any County of the existing order of society.

Ex. So it could, if they *would*. But most of them want to get large interest or profits on their own capital. They have too little confidence in each other to work such a system smoothly. They are too antagonistical in their other interests, and withal too much enslaved to the old customs of business. It will therefore be almost impossible for them to come into such a system, without first coming into a new social order. Yet if they had the *will*, they would soon find the way; which I should much rejoice to see take place. But in our Republic the thing will be perfectly natural and feasible. And what a deliverance will it work from the covetousness and growing extortion of the existing Mammonitish order!

Inq. Great indeed. But are you sure they will not combine to crush your Mutual Banks?

Ex. No; but I am sure they will never be able to do it, if they make the attempt. With solid capital for our basis, moral unity of action, tolerable financial skill, and the good will of the working, honest, friendly outsiders, we should be impregnable.

Inq. I believe it. God speed "the good time coming." I suppose the other great objects proposed will come about gradually on the same equitable and fraternal principles, viz: Mutual Insurance and reciprocal Commercial Exchange?

Ex. I see not why. The path lies open, and ample inducements beckon our people on. Indeed, their sovereign divine principles will not let them stop short of planning and executing the measures necessary to accomplish all these objects. The genius of our enterprise will not be satisfied with less. I would give outlines again if it were necessary and we had time; but as it is, you can infer, analogically from what has

been said enough to satisfy you that any thing proposed is practicable and likely to be actualized sometime.

Inq. I think I understand the matter well enough not to trouble you for further expositions at present. We will meet again soon.

CONVERSATION VI.

Article XI., "Policy," taken up and considered—Policy and Duty one—What is meant by sword-sustained governments, and what by anti-christian conflict therewith; sundry applications of point first—Point second elucidated—Point third, objections answered relating to non-participation in sword-sustained governments—Points fourth, fifth, sixth and seventh briefly noticed—Article XII. considered—Exposition of the Constitution closed with a promise to take up next the subject of Education.

Ex. We come now to Article XI. of our Constitution, entitled Policy. There are seven points of this policy relating chiefly to the relations and conduct of our Republic towards sword-sustained human governments, and the various Associations of mankind which make up the old order of society. Our Policy is founded strictly on acknowledged divine principles, and allows of no time-serving expediency contrary to those principles.

Inq. Why then do you designate it as Policy? Why not prescribe the same course of action to your members as Duty?

Ex. We do prescribe the whole as Duty. Yet it is not the less Policy. We call it Policy because it takes on the character of prudential forecast, and indicates precautionary measures with reference to possible difficulties with outsiders.

Inq. It is to be your fundamental, uniform and established policy, 1. "To govern, succor and protect your own people to your utmost ability in all matters and cases whatsoever, not involving anti-christian conflict with the sword-sustained governments of the world under which your members live." What do you mean by sword-sustained governments of the world?

Ex. I mean all human governments which hold to the rightfulness of resorting to war, capital punishment and penal injury for the maintenance of their own existence and authority whenever they deem the same necessary.

Inq. Do not all human governments make the sword their dernier resort in respect to foreign enemies and domestic disturbers?

Ex. I know of none not sword-sustained, excepting our incipient Republic. And here is a great moral gulf which separates us from the old order of society. We renounce the sword and all manner of penal injury as a dernier resort for self-preservation, whether individually, socially or governmentally. I supposed you fully understood this.

Inq. Certainly. But you allow me to be mouth-piece sometimes for others less informed. In such cases I must be excused if I seem even captious.

Ex. All right; go on with your questions.

Inq. We know then what is meant by sword-sustained, alias man-killing governments. That is, they are man-killing when they cannot sustain their independence and authority without taking human life. And you expect that the members of your Republic are to live for years, perhaps centuries, under these governments?

Ex. Yes; we can anticipate nothing else.

Inq. But what if you should gain the ascendancy in any country, so that the responsibility were thrown upon you by the common wish of the people to exercise the government thereof?

Ex. In such an event they would adopt our government in all its length and breadth, and our course would be straightforward. Our moral power would then have become so strong and consolidated in that country, that we should have no need of the sword or any kind of injurious penalties to sustain our government.

Inq. But you might have your turbulent individuals at home and some foreign aggressions.

Ex. Possibly. Yet our policy founded on our principles would be equal to all emergencies. We should be under no necessity to kill or injure our offenders. We should have a more excellent way of getting through our difficulties; I mean that of overcoming evil with good. Any how, it is useless to borrow trouble from so far off a future.

Inq. Well, assuming that your members live under a sword-sustained government, they must not come into anti-christian conflict with it. What is anti-christian conflict?

Ex. A conflict of arms, a conflict by deadly or injurious force, a conflict by resisting any kind of evil with moral evil. Should we resist or attempt to thwart a government by means contrary to our principles, we should carry on an anti-christian conflict with such government. This we cannot do. We may maintain a righteous moral conflict in a good cause, but cannot resort to injurious force, nor to immoral expedients of any kind. We may *suffer* wrong, but we must not *do* wrong. In this lies the secret of our strength.

Inq. Still you are going to govern, succor and protect your own people. How far and by what means?

Ex. To the utmost of our ability, so far as we can go without coming into anti-christian conflict with "the powers that be." In legislating, adjudicating and executing we can go very far; because we are a voluntary body politic, and may do what we are agreed among ourselves is right. You would not expect such a people to look up to a sword-sustained human government to teach them what was right, nor to settle their controversies, nor to regulate their domestic police. They will govern themselves, and government outside will do little but impose taxes and subject them to its general laws. Now the policy prescribed is, to do every thing for ourselves in the way of government that we can do without coming into anti-christian conflict with the sword-sustained government of the old order of society. We cannot fight with carnal weapons, even in self-defense. Nor is our revolution one to be promoted by violence. It is a peaceful one altogether, though so radical.

Inq. What do you mean by the words "succor and protect"?

Ex. That we all stand solemnly pledged to succor and protect such of our members as may need sympathy, counsel, money or moral influence, by reason of misfortunes, oppressions, persecutions and tribulations which from any cause or quarter may befall them. So long as our members demean themselves worthily of the Republic, it would be shameful in us not to succor and protect them to the utmost extent of our

ability. I mean ability compatible with our principles. We cannot fight with carnal weapons, nor bring ourselves into anti-christian conflict with "the powers that be" to protect them. But we can make common cause with them in every justifiable effort to succor and protect them. We are bound to do so. They are "bone of our bone, and flesh of our flesh," in the best social sense of those terms. Therefore, if we have talent, wealth, influence, we must pour them out like water for the succor and protection of our suffering members. The pure white flag of our Republic must proclaim to all the world, that its humblest citizen will receive all the sympathy and protection which an undivided people can righteously render. Our poor are not to be thrown upon the old order of society for support. Our widows and orphans are not to go abroad begging relief and protection. And if any of our citizens are fined, imprisoned or in any manner oppressed by "the powers that be," for acting conscientiously according to our standard of Practical Christianity, they are to be aided and befriended by us to the utmost extent of our power, i. e. within the limits of innocence. We are to suffer with them—to make common cause with them. So, if our feebler members are crowded upon, injured and taken advantage of by unprincipled men of the world, the stronger members in talent, wealth and weight of character are to interpose a shield of protection over them, without money and without price; that it may be known by all in due time, that what they do unto the least of us they do unto the mightiest and unto the whole Practical Christian Republic. Is not this right? Could we do less without shame and contempt, in view of our professions?

Inq. It is all right, all noble, all honorable, all worthy of my highest admiration.

Ex. The second point of our fundamental, uniform and established policy is, to avoid all unnecessary conflicts with sword-sustained governments, by conforming to all their laws and requirements which are not repugnant to the sovereignty of divine principles.

Inq. You think then it would be easy to have conflicts with those governments *unnecessarily*?

Ex. Undoubtedly it would. It would be easy to differ with and oppose them for the sake of keeping up a broad line of distinction between them and ourselves. It would be easy for many well-meaning members of our Republic to magnify their disfellowship of the old order of society and government by non-conformity to requirements which were right in themselves, or indifferent, merely because those requirements made a part and parcel of a wrong *whole*. All such non-conformity would be foolish and pernicious. Why stickle and make a great ado about non-essentials? The existing order of society and government has many good things in it, good laws, customs and usages—such as with slight modifications would befit our Republic. It has also a great many formal niceties which have a technical and legal importance, which time will sweep away as mere cob-webs of vanity, but which are of no consequence to us. It would be folly for our people to stand out and contend with government functionaries about these indifferent things. Our thunder should be reserved for worthy occasions. There are essentials enough to stand out for. Let trifles go. We are to differ with no human being or beings for the sake of differing. We are not to be singular for the sake of being singular. We are not to be whimsical, mulish and crotchical, merely to let the world know that we are not “*of it*.” We are to choose conformity in preference to non-conformity always when we can do so without violating our divine principles. This should be our policy. Then noble souls and wise minds will see that our dissent, singularity and non-conformity are determined by principle, and not by egotism, clannishness, or wrong-headedness. Unnecessary conflicts are therefore always to be avoided, that necessary ones may be maintained the more courageously, dignifiedly and triumphantly. Do you object to this?

Inq. Not at all; pass on.

Ex. The third specification of our Policy is to abstain from all participation in the working of the political machinery of sword-sustained governments, and to be connected as little as possible with their system of operations.

Inq. Well, here is a point about which I have had more dis-

cussion than on any other in your whole Constitution; and sometimes I have been quite confounded by the arguments arrayed against your position. The same difficulties came up on that clause in Article II. which contains the words, "Never to participate in a sword-sustained human government, either as voters, office-holders or subordinate assistants, in any case prescriptively involving the infliction of death or any absolute injury whatsoever by man on man," &c. But I managed to get rid of the question till I came to this Article on Policy, where I had to meet it, and where I wish you to meet it.

Ex. I will do so with pleasure. Give me the hardest of the objections you encountered.

Inq. The grand difficulty always is with the fundamental love-principle itself, which forbids man to kill or injure man. These objectors either do not accept that principle as forbidding all injury between man and man, or they will not allow its application to government, or they plead that the time has not come for insisting on it. Indeed, they seem to be quite indisposed to recognize, appreciate and reason from fundamental religious and moral principles at all. They take every thing up by pieces, and look at it in the light of expediency. And their expediency is like the child's world, bounded by the sensible horizon, which terminates in all directions where the sky seems to shut down upon the earth. It is a very short-sighted expediency. But they are none the less confident it comprehends all things. Such is their mole-eyed wisdom. With this sensible horizon of expediency for their universe, and the self-confidence which is its concomitant, these objectors generally begin thus: "What, not vote, not take office, not participate in the government of the country, stand off by themselves as a separate people or nation! *That* is preposterous! *That* spoils the whole thing! I should think something of the scheme, were it not for this silly non-resistance and no-governmentism. I admire the larger part of their Constitution; but such weak, absurd and impracticable notions damn it for me." Now what answer would you make to such objections?

Ex. I should take them very patiently, knowing that they came naturally and honestly from minds groping in thick dark-

ness, but perhaps capable of being enlightened. I should ask such an objector: Is the old order of human society right? Are you satisfied with it?

Inq. He would answer promptly, "O no, no; it is very bad—full of selfishness, antagonism, hatred, violence and misery."

Ex. Do you want a better order of society established in the earth?

Inq. He would answer, "Yes, yes, certainly."

Ex. How do you expect that better order of society is to be established?

Inq. He would reply, "By Association, unselfish, peaceful Association."

Ex. By Association on any radically different principles from the now prevailing order of Association?

Inq. "Yes, certainly, more just, fraternal and unselfish principles, and more scientific too—more unitary."

Ex. Would you exclude war and vindictive punishments from the new order?

Inq. "Most assuredly. Stop; *exclude?* no not *formally*, perhaps; but in true attractive Association all these evils would be transcended. They would cease with the cessation of their causes and occasions, which would not exist in the true order of society. So they would need no other preclusion."

Ex. But you would have the new order of society in close fellowship with the old, so that your members might vote, hold office, litigate, fight and do every thing else in the governments thereof just like the rest of its citizens?

Inq. "Yes; only they should be more virtuous and honorable than ordinary, and should do every thing constitutionally, legally and properly."

Ex. You would have them soldiers, generals, hangmen, sheriffs, &c., &c., &c.—all bound by solemn oath to sustain the old order of society and its government, by force of arms if necessary?

Inq. "Certainly; leave all these things to take their course. Only I would have our Associationists and Communists aim continually to improve the old order of society, to favor the new order as much as possible, and to make their influence

felt for the general good. *That* is the beauty of the thing. Just think how much good we could do by exercising our political rights in the old order of society and government!"

Ex. But what would become of your new order of society, and who would take care of its growth, while its most talented and enterprising minds were taking such beautiful care of the *bad* old order of society and government; and while, too, they were in a scramble with each other for the rich loaves and fishes of office, as partisans of rival leaders?

Inq. "O, I would not have our Socialists neglect their own work, nor be mere office seekers, or salary hunters, nor get divided among themselves into rival squads of politicians. Not at all."

Ex. You would have them attend to their own business, and other people's too! Expend their best energies in improving the old order of society, and at the same time show all the world the excellences of the new order! Be devoted to the politics of rival parties in sword-sustained governments, and still be united at home in the bonds of peace! Serve two masters with equal fidelity! Sit on two stools, and not come to the ground between them! All this may be very beautiful, but is not very likely to come to pass in such a world as ours. I venture to suggest that it would savor more of common sense, if not of honesty, to confess at once, that the only road to a new order of society is through the old one by gradual improvement, whereof politics is the indispensable "staff of accomplishment." In that case, let the objector cease to amuse himself and others by talking of a new order. Let him stick to the old like a pertinacious tinker till he shall have patched it into a new kettle. I can excuse him from joining the Practical Christian Republic till he takes a few more lessons in the school of experience.

Inq. Well, it is ridiculous, as well as utterly impracticable, to ride two such different horses, on two such different roads, at the same time. But now I will change the tune of objection a little. Granting that it is totally inconsistent for the members of your Republic to profess allegiance to the sovereignty of divine principles and yet participate in war, preparations for

war, capital punishment and penal injuries, either as officers or subordinates of sword-sustained governments, still, why may they not vote at the polls and seek redress at law for injuries done them?

Ex. It is possible they might innocently vote on some questions, and resort to Judicial assistance in some cases. They are not precluded from doing so, except in cases prescriptively involving the infliction of death, or some other absolute injury, by man on man.

Inq. Yet your policy is to stand aloof as much as possible from participation in the machinery of these sword-sustained governments, even in cases where your principles might permit it.

Ex. Such indeed is our policy; and for two good reasons; 1, there are few cases in which we could be certain that our principles would allow us to participate; and 2, of the few allowable, not one in a hundred, perhaps, could be used to any good purpose. We should do more harm than good, both to ourselves and the world, by departing from our general course. In some cases, few and far between, it might be best for us to use our rights and innocent liberties in the particulars referred to; but such exceptions will take care of themselves, without disturbing the general tenor of our Policy.

Inq. But why not vote for State and National officers, to aid in keeping out bad men, and getting in good men?

Ex. For seven reasons. 1. We seldom know which of the candidates is best. 2. The best as a man is not always the best as a partizan officer. 3. The best man of the best party must bind himself by oath or affirmation to do some things which are in plain violation of our sovereign divine principles. 4. By voting we become complicated with the political party whose general course we most approve, which nevertheless we must radically differ from. 5. We invite discord into our own circles, where there can hardly fail to be honest differences of opinion about the merits of opposing parties, or the propriety of taking sides in such contests; or, 6. If our people all voted one way, we should provoke public suspicion against ourselves as an ambitious, consolidated clan, ripening for political mis-

chief. 7. We should neglect our own sacred enterprise to help govern an order of society from which we profess to have separated ourselves for conscience' sake ; and thus we should not only open the door for all our members to meddle continually with the political, seditious and revolutionary turmoils of the world, but actually involve our whole movement in the uncertain issues of those commotions. For these reasons it would be folly, madness and suicide for Practical Christian Republicans to participate in such elections. Our cause would have nothing to gain, but every thing to lose, from such meddling. " Let the potsherds of the earth contend with the potsherds of the earth." Let each order of society be managed by its own adherents, on its own professed principles. Then by their fruits good men will know which is most worthy of support. The two cannot be amalgamated. Nor can the new wine of love and peace be put into the old war-bottles.

Inq. And would there be the same objection to your members voting in municipal affairs ?

Ex. Very nearly. So nearly that it would hardly be worth while to pick out the possible cases which might be exceptions.

Inq. But I do not see why your members might not sue at the law for a just debt, or to recover damages for injuries sustained, or to get dangerous offenders restrained.

Ex. Possibly cases of these kinds might now and then arise when it would be no violation of their principles to do so. But this would so seldom happen, and would be so little in unison with the usual course to be pursued, that it would be safest to make no calculation on such a resort at all. In all sword-sustained governments, the sword, or some other instrument of penal vengeance, is necessarily always behind the civil authorities as their dernier resort. To sue a man for debt, or for the purpose of compelling him to conform to our will, is to call on the government to use their sword-sustained power in our behalf. If it is right for us to sue to them for the use of such power for our convenience, why have we any scruples against doing the same thing ourselves ? If wrong for us to use the sword ourselves, is it not also wrong to ask others to

do so for us? Would it not be adding *meanness* to our inconsistency?

Inq. I cannot gainsay your reasoning. But I will ask if your principles will preclude your appearing in the Courts of sword-sustained governments to plead in your own defense, when wrongfully prosecuted or accused by others?

Ex. Certainly not; if our cause be just.

Inq. Then you can be defendants in those Courts, but not complainants or plaintiffs! What is the difference?

Ex. It is the difference between dragging a man into Court with the strong arm of power backed by the sword, and being dragged thither unjustly by such an arm against our choice. Is there any difference in the two cases?

Inq. A radical difference to be sure. But then you are not obliged to plead in your own defense.

Ex. Not absolutely obliged; but I have a natural right to defend myself by truthful testimony and speech against false accusations and unjust allegations. Most human Courts concede this right. I may therefore use it, as Paul did before Felix and Festus, or waive it, as Jesus did before Pilate. If I use it, I violate none of my principles. If I waive it, I do so at my own option. I am arraigned before "the powers that be" at the prosecuting instigation of another. I did not ask the government to bring me into Court, nor to compel him to come. I am the coerced party; and if I defend myself there, it is not by injurious force, nor by invoking the injurious force of government to help me. I stand up as a man, with the common consent, to plead my cause by the force of truth. And when I have done so, I am in the hands of that authority before which my prosecutor compelled me to appear. Is not the case plain?

Inq. It is perfectly so to me. But you must excuse me for still personating the objector a little longer. Your policy seems to be to leave government, if possible, wholly in the hands of bad men, by withdrawing all good men from it! What is to become of the world if bad men are to be left to wield all the power of government?

Ex. Have you any fear that I shall succeed in withdrawing

all good men from the support of the world's sword-sustained governments.

Inq. No; but you boldly avow what you would do if you could, and I fear you will be able to draw away some good men who are much needed to help carry on government as it ought to be. We want all the good men we can have to weigh down the bad ones of whom we cannot get rid.

Ex. I do not doubt that good men are much needed to countervail bad ones in most governments; but I am afraid they are more *needed* than *welcome*, generally. At any rate, I am sure The Practical Christian Republic will not rob any government of the ability or the will to do good in its own sphere and way. Because 1. The kind of good men thereby withdrawn from sword-sustained governments will be precisely those who would not be wanted if they could be had, and would not be allowed to lead if they were introduced into government. They might be acceptable as appendages of moral respectability, to make well meaning people think favorably of the government as a whole; but they would be allowed no real influence in shaping important public measures, or in working its powerful machinery. This kind of good men are always deemed impracticables, or visionaries, by the world's leading politicians and statesmen. 2. All the people brought into our Republic will be of real service to the governments under which they may live. They will govern themselves and their dependents in the best possible manner almost entirely at their own expense. They will exert a healthful moral influence on all around them, and do as much at least as ordinary peace officers to preserve good order. They will be a check on vice, crime and violence wherever they are known. They will dispense alms and relieve much surrounding want. They will make no criminals nor paupers among themselves to be a charge on government. They will breed no lawsuits, and require no police nor military interpositions, either to restrain or to protect them. They will be good customers of the Post Office, being far more than ordinarily addicted to correspondence and to reading public intelligence. At the same time they will be liberal, peaceable and prompt tax-payers to government. If

more than all this is wanted of them, to demonstrate that they are the very best subjects any government can have, I should like to know *what!* 3. There are several grades of very respectable good men who will still adhere to all these sword-sustained governments; who will be glad to hold any office of honor or emolument to be had; and who will not be troubled with scruples about doing any thing required by the established Constitution or laws of the land. So there will be no lack, on that score, for generations to come. 4. There are always plenty of bad men and rogues ready to serve these governments for money, in hunting down and punishing their own like; and it is well known that such are always remarkably expert and efficient on the police, among the prisons, at the gallows and in the military department. There is nothing like setting a rogue to catch a rogue, or a ruffian to kill a ruffian. Thus our secession from the old order of society will still leave sufficient help in the punishing and fighting line. But 5. If by possibility it should ever so happen that any sword-sustained government in any country is obliged to dissolve, on account of the growth of our Republic, we pledge ourselves to take its subjects under our care, and see that no body in the world is a loser by the change. I think these reasons conclusively show that no serious calamity is likely to happen from the establishment of our Republic, or from its rigid adherence to the policy under consideration.

Inq. But you yourselves may suffer from that policy.

Ex. How?

Inq. You will be robbed, oppressed and despoiled of your property, and cannot avail yourselves of redress by law.

Ex. Borrow no trouble for us on that score. We shall doubtless be wronged more or less in person and estate, both by individuals and governments. But all we shall lose and suffer will not be a tithe of what the same number of people with the same amount of property in the old order of society will lose and suffer during the same period of time.

Inq. You have marvelous faith in your prospective good luck.

Ex. No; in God, in our principles and our policy. The fruit

of peace is enjoyed by them who sow peace; whilst they that take the sword shall perish with the sword.

Inq. Well, I trust you must be aware of one great disadvantage under which your Republic will have to labor.

Ex. What is that?

Inq. Your Principles and Policy between them will shut out great numbers of talented, enterprising and influential men, who are attached to politics and the legal profession, under what you are pleased to call sword-sustained governments. Many of these are progressives and highly favorable to social reform, as they certainly are to human improvement in general. But they will never forego all their prospects, and wide spreading spheres of distinction in the old order of society, for the sake of hampering themselves with your non-resistant and no-government restrictions. They will have nothing to do with a scheme which tames down and belittles its adherents after that fashion. So you must make up your mind to go on without them.

Ex. We have all made up our minds to bear true allegiance in our Republic to the sovereignty of divine principles, and to adhere uncompromisingly to the fundamental Policy dictated by these Principles, be the consequences what they may. And we ask no human being to join us in ignorance of our Principles or Policy, nor against his honest convictions of duty, nor without being fully persuaded in his own mind that he ought to make all the sacrifices of worldly ambition, honor and emolument which you represent as so dear to the class of persons just mentioned. We have no bribes, no flatteries, no compromises of principle to offer. We want no talents, skill or enterprise which shall not voluntarily respond to our sublime moral and religious appeal from the living souls of their possessors. God through his holy angels will provide help for us, whoever may hold back or turn the cold shoulder. We have faith that our Republic will not lack for talent, skill and enterprise.

Inq. Your faith amounts to sheer fanaticism, and I will not further condescend to debate the matter with you.

Ex. I think you have acted the objector well, and given me

a fair specimen of the kind of talk that has greeted your ears while trying to explain and defend our Constitution among your acquaintances.

Inq. I believe I have; though I am sure I have been much more respectful in the use of terms. And on your part you have been quite as patient with me, and much more convincing than I was able to be with some of my pertinacious opponents. So we may pass on to what remains of the Article before us for examination.

Ex. We have virtually gone over the whole ground, leaving scarcely any thing to say under the other specified points of Policy. The fourth specification reads thus: "To protest, remonstrate and testify conscientiously against the sins of sword-sustained governments on moral grounds alone; but never to plot schemes of revolutionary agitation, intrigue or violence against them; nor be implicated in countenancing the least resistance to their authority by injurious force."

Inq. This is declaring that you will be true to your own principles in rebuking their sins on moral grounds, and in refraining from giving them the least just cause of offense as disorderly or rebellious subjects. I see that this will be as politic as it is truthful and just. It will make you morally powerful, while it will shield you from many of those suspicions and vexations which many governments excuse themselves for inflicting on restless revolutionary spirits, who they have ample reason to expect will miss no good opportunity to overturn them either by craft or violence.

Your fifth specification I think I understand and appreciate; that is, if obliged by the dictates of your principles to disobey or passively withstand government at any time, you will do it openly and heroically, and patiently suffer what may be inflicted on you for acting conscientiously.

Your sixth is, that you will not ask protection, nor petition for governmental interposition in behalf of yourselves or others *when* it cannot be rendered by means perfectly compatible with your own principles. This also I understand, appreciate and honor, as worthy of your Republic.

Your seventh may be summed up thus: Peace with all

mankind, if possible without sacrifice of principle ; credit, approval and encouragement to whatever is right and good in all ; but no fellowship of iniquity in any, no enslavement to any, no amalgamation with any, no moral responsibility for any ; ever distinctly, unequivocally and uncompromisingly upholding The Practical Christian Republic. This is all right, all consistent with what precedes it, and all indispensable to the success of your noble enterprise. And if your people adhere to their declared Policy with any tolerable fidelity, I am sure their Republic will not only become illustrious in magnitude and true power, but the triumphant regenerator and pacificator of the world.

Inq. Such is our prayer, our aim and our all-animating hope.

Ex. The final Article of your Constitution suggests little of inquiry, and needs little explanation. Its prescriptions and terms are plain, just and reasonable, so far as I can judge. The whole thing is left open to revision and amendment—resting on its own intrinsic merits, and unreservedly subjecting itself to the deliberate judgment of all coming times. This is right, and implies unswerving confidence in the ever living Spirit of Truth and Righteousness to adjust its external forms to the progressive changes of human nature. One-fourth of your citizen members may always move amendments, and two-thirds carry them. Nothing can be more unobjectionable. Happily the General Constitution is of such a character that few changes will be likely to be called for. These will take place chiefly and conveniently in the secondary Compacts of your constituent and confederate bodies. I forbear further inquiry and remark under this general head.

Ex. And I need not multiply comments. We will now consider the General Constitution sufficiently expounded. I propose next to take up the subject of Education, and give you a thorough exposition of it, as I hope to see it carried out in The Practical Christian Republic.

CONVERSATION VII.

EDUCATION.—Definition of education—Its processes of development, enlightenment and government—Man's threefold constitution of matter, soul-spirit and Deific spirit—Education must begin in the maternal womb when development begins—Education and educators of the child before birth—Seven general kinds of education to be treated of—Physical education from birth onward—Outline indicated suggestively and preceptively with reference to six cardinal conditions of physical health, viz: protection, alimentation, exercise, rest, purification and medication.

Ex. I am now to present you my views of education. Without a highly improved and thorough course of education, I could not expect success and permanency for my Social System. Education may be divided into three general processes, viz: development, enlightenment and government. Whatever process or operative influence expands, unfolds and matures the inherent constitutional faculties of a human being, belongs to *development*. Whatever imparts ideas, knowledge, understanding, wisdom, belongs to *enlightenment*. Whatever gives controlling motives, principles of action, regulation, habituation and decided characterization, belongs to *government*. Education presupposes beings to be educated, educators and processes or methods of educative operation. So far as I am now to treat of education, both the educated and their educators are human beings. What then is a human being?

A human being is a compound identity consisting of *matter*, *soul-spirit* and *Deific spirit*. The exterior personal identity is composed of mineral, vegetable and aqueous matter—inert, passive substance. This is the physical body. Interior to this is an incomparably finer substance which I have called soul-spirit. This soul-spirit pervades, animates and controls the body until after death. It is inherently vivific and active. Sensation, affection, intellect, sentiment and reason are developed from germs inherent in soul-spirit. Thus we have the

soul within the animal body. But interior to the soul is a still finer essence, a little ganglion on one of the innumerable Deific nerves that traverse immensity in all directions throughout the Infinitarium. This divine nerve ganglion is at first so minute and impalpable that the soul is unconscious of its presence. But it is inherently capable of such expansion and intensification under certain conditions as to gain absolute control over the whole man, and ultimately in coming eternity to absorb his identity as it were into its own divinity, and thus without annihilating that identity to harmonize it perfectly with the Supreme Deific Volition. This inmost essence is what chiefly distinguishes man from beast, allies him to the angel world, forms within him the divine image, renders him receptive of heavenly inspirations, and finally brings him into perfect union with the Infinite Father.

From this view of the human constitution it is seen that education must be adapted to develop, enlighten and govern man in accordance with the wants, susceptibilities and capabilities of his threefold constitutional being. His physical part must be treated physically. His psychical part must be treated psychically. And his divine part must be treated divinely. The material body must have its due supply of appropriate matter; the soul its due supply of appropriate soul-substance; and the inmost Deific essence its due supply of divine influx. And every condition and circumstance necessary to these results must receive due consideration.

Now where must education begin? Undoubtedly it must begin with the physical identity of the human being and at the point where development commences. Thence working inward it finally takes cognizance of the most interior nature, and addresses its appliances to the entire man with due regard to all his wants. The human seed commences its development, for good or evil, in the maternal womb at or soon after impregnation. Therefore I must begin at this point. When I come to treat of marriage and procreation I shall begin even farther back. But educationally I will start where development is first cognizable. Who now are educators of the embryo man or woman? Primarily, directly and chiefly the mother.

Next in degree of influence the father. And next subordinately the mother's intimate associates in the family and neighborhood. All these exert a greater or less influence, designedly or undesignedly, to determine the development of the unborn child. Their influence is variously limited, yet great. Their educational responsibilities are proportionate. The structure, conformation, nervous system, appetites, passional propensities and moral tendencies of the future man or woman will be more or less affected by influences operating in, upon and through the mother before birth. This may be safely affirmed of ordinary cases, not to mention extraordinary ones in which very dire calamities sometimes occur. Before birth, as well as afterwards, it holds true that

"Just as the twig is bent the tree's inclined."

Inq. You astonish and alarm me. I never dreamed of education before birth. Who will dare to become parents with such responsibilities as these resting upon them!

Ex. It is a pity that multitudes who are grossly unfit to become parents could not be deterred by some wholesome motive from perpetrating those dreadful generative and gestative wrongs which so grievously afflict their offspring.

Inq. Be kind enough to indicate the wrongs to which you allude.

Ex. I cannot indicate them all. "Their name is Legion." They result from great abuses, some of which I will briefly mention.

1. Frequent and persistent venereal indulgence of the husband, sometimes with, sometimes without, and sometimes against the reciprocal inclinations of his pregnant wife. This is a great and prevalent abuse of nature. Perverted amateness, unchastened lust and the force of habit, strengthened by the ignorant plea of passional necessity, thus inflict incalculable mischiefs on the helpless fœtus. Such indulgence should seldom, if ever, take place during pregnancy, or during lactation. It is contrary to unperverted nature and productive of most blighting consequences.

2. Cruelty, unkindness, indifference, neglect and various

kinds of ill-treatment from the husband, or from other persons, towards the pregnant wife. This is sometimes gross and outrageous, sometimes refined and secret, but always injurious to the mother, and through her to the unborn child. There is no period of female life during which a loving, kind, considerate treatment is so necessary—so indispensable. Yet ill-treatment from the husband, or other intimate associates, to the incipient mother is no uncommon occurrence. And the consequences are deplorable. Many a child comes into the world mal-formed, or non-compos, or sickly, or irascible, or ill balanced, by reason of the gall and bitterness amid which it has been gestated.

3. Extreme toil, hardship, care and anxiety of the pregnant mother, whereby in many instances she is overtaken, worn down, and her vital energies nearly exhausted. This is no uncommon evil. Sometimes it seems absolutely unavoidable. Sometimes poverty impels it. Sometimes it is enforced by rank covetousness on the part of the husband, or the wife herself, or both. Sometimes pride, fashion and a false hospitality, which oppresses the family with company to be entertained, occasions the drudgery. And not unfrequently it is necessitated by too large a family. A thoughtless husband ignorantly indulges his venereal lusts at every opportunity. Impregnation occurs just as often as poor jaded maternity will admit of it. The good woman perhaps believes it to be the visitation of Divine Providence upon her from year to year, and that she is irrevocably fated to have her "number." So the house swarms with unbidden offspring, and resounds with the clamor of their conflicting wants. There is an utter disproportion of strength, qualification and means to the necessities of the case. They cannot be properly cared for even physically, much less intellectually and morally. The affectionate but worn down mother drags on through it all as well as she can, meantime adding to the household another and another crying loved one, till age or death terminates the struggle. And long after she shall have paid the debt of nature will her ill-developed, half-lived children reëcho her sighs. All this is wrong. Such abuses ought not to go uncorrected. In fulfilling

functions so momentous, and under circumstances so delicate, the wife should not be overtaxed, oppressed with care nor tortured with anxiety. At least such evils should be avoided to the utmost possible extent. The developing embryo should have the benefit of sterling vital energy, genial tranquillity, and a calm, cheerful enjoyment of life's needed comforts. Otherwise both mother and child must be more or less injured.

4. Undue excitement of the passions, especially the more malignant ones—anger, envy, jealousy, hatred, revenge, fear and despair—exert a blighting and baneful influence on unborn offspring. Mothers thus excited often unintentionally stamp the most fatal impressions on the fruit of their wombs. Abuses of this nature are fearfully prevalent, if not in their extremes, yet to a malign extent. But it is of the highest importance that they should be studiously avoided during both gestation and lactation; indeed, for other reasons, at all times through life.

5. There are great physiological abuses which in millions of cases poison, pervert and curse human nature before birth. We need not dwell on instances of disgusting drunkenness, gluttony, filthiness and gross intemperance of the animal propensities, which sometimes occur in the degraded classes of society. They are horrible to contemplate in connection with the procreation and gestation of children. Besides these we may find evils enough to deprecate in more favored circles. Look at the food generally eaten. Think of the quantity, the quality, the cookery, the condiments, the accompaniments, the mastication and the digestion. Is it nutritious, wholesome, simple, digestible? Far otherwise. Look at the exhalations, perspirations and evacuations. Are they open, free, regular and healthful? Far otherwise. Look at clothing, dress. Is it adapted to preserve a just temperature of the body? Is it comfortable and easy at all points? Is there no compression of the lungs, chest, abdominal viscera, blood vessels, muscles of the limbs or pores of the skin? Far and fatally otherwise. Look at sleeping rooms. Are they spacious and well ventilated? Alas, little better often than death cells, where people breathe a most vitiated, gaseous atmosphere from eight to twelve hours

in the twenty-four! Look at the exercise taken by women, over the cooking stove and the fervent coal fire, on the treadmill of household drudgery, in the streets with elegant good-for-nothing shoes, or worse yet in the parlor or ball-room, or some frivolous party got up for amusemental dissipation, killing of time and reversing of day and night. I will not allude to the thousand and one other abuses rife among women, the mothers of each successive generation of our race. When we contemplate the wrongs inflicted before birth on millions of human beings, is it any wonder that the world abounds with so many unfortunate, incompetent, untractable, depraved, vicious, contentious, destructive and unhappy creatures? Is it any wonder that mankind are so low, ill-developed and miserable; especially when we adjoin to the education before birth that which follows after through infancy and youth? Imagine now a million of unborn babes in process of development amid the blight and bitterness of these multiform abuses. Every one of that million comes into outer life more or less perverted in physical, mental and moral capability. Is it very strange that one-third of the race die in infancy? Is it very strange that so many of the survivors spend a wretched life? Is it very strange that only a few of them are really healthful, intelligent, virtuous and happy? Certainly not. What do you think of education during this germinal stage of human existence?

Inq. I am amazed and confounded in the attempt to conceive of its importance. I never before had my attention directed to the dreadful ignorance, abuse and perversion, through which human beings are generally introduced into our world. I begin to perceive that unspeakable blessings would result to future generations, if mothers, fathers, relatives and associates would adopt your educative suggestions relative to the yet unborn. But I look for others equally important in respect to education after birth. Please proceed.

‡ *Ex.* I would not imply that education after birth is *unimportant*, because so much depends on what precedes birth. Right education is so important, both before and after, that it is difficult of comparative estimation. We have traced development

from conception to parturition. Let us suppose that thus far all is right. Well formed, healthful, promising infants are born, and now we are to proceed with their education. What have we to do? They are to be developed into mén and women—such men and women, physically, intellectually and morally as shall be truly happy. We wish them to be, to do and to enjoy all that is really desirable, to the extent of their natural capabilities. This then is what we have to do, so far as it can be done by education. After birth development soon requires the aid of enlightenment and government; and thenceforth these three activities of education are concurrent, until the first becomes unnecessary, then the second, and then the third.

Inq. But I would ask, if either of them can become unnecessary this side of ultimate absolute perfection? Will not the human being progress by development, enlightenment and discipline through all ages until complete reünion with the Infinite Divinity?

Ex. So I fully believe; and in that sense education can terminate only when man's identity shall have become perfectly divinitized. But I am now treating of education in a more restricted sense. I mean by the term that compound process of development, enlightenment and government which renders men and women what they are at full maturity in *this* life. If this process be well carried out by human agency, we may confide all the rest to higher teachers. Practically the question is, What have *we* to do in the education of the rising generation? In responding to this inquiry I propose to consider education under seven heads, viz :

Physical education,
 Affectional education,
 Intellectual education,
 Industrial education,
 Economical education,
 Social education, and
 Religious education.

You must not expect me, in such an exposition as this, to treat of education in all its minute details under these several

heads. I can only indicate the capital points to which attention should be given. I must speak suggestively and preceptively on the essentials.

Inq. I understand very well that you must leave innumerable good things unsaid; and I ask only for plainly stated cardinal truths and rules.

Ex. I. Physical education. This relates almost exclusively to the material body. Suppose we are now to take charge of a new born infant, which is to be provided for and trained up to adult age. Our first concern is for the body of this child. Our great desideratum is the child's health. If this can be promoted and preserved, we are sure that the whole body will naturally grow to full size and consistency, experiencing much pleasure and comparatively little pain. What then are the indispensable conditions of physical health?

First. Proper protection against external injuries by means of suitable care takers, a suitable habitation and suitable clothing. The little stranger comes into the world the most helpless of all creatures, yet exposed to multiform dangers. There must be persons to take suitable care of this helpless being until rendered capable of all necessary self-care. Let the midwife, the nurse, the mother, the father and the subsequent assistant educators, be qualified both by knowledge and good will, to do their duty. Thus will the child fall into good hands, and receive suitable care. Let the habitation be a safe and quiet shelter—a suitable protection against the inclement elements and all invading annoyances by day and by night—a pleasant, healthful home. To be such, it should have a good surrounding atmosphere and pleasant prospects, plenty of natural light, moderate warmth, ample ventilation, very little dampness, very little filth, and very little harsh noise. The wretched abodes in our large cities, and often in our villages and country places, where so many of the human race are born, and for a while vegetate rather than live, are deplorable opposites of the suitable habitations I am recommending. Clothing is an important item of physical protection. What is suitable clothing? That which is absolutely healthful. All

other is unsuitable. The following general precepts may be safely followed.

1. Let the clothing next the skin be flexible and congenial; of linen or cotton, such as may be easily cleansed; a day suit, and a night suit, often well washed and aired.

2. Let the more exterior apparel be of various material, and adapted to preserve the normal heat of the system, which is about 98 degrees, in just equilibrium from head to foot, by night and day, adding or diminishing the quantity as the varying temperature may require.

3. Protect the feet and other much exposed parts from injury by substantial yet flexible attire. Also, the head and shoulders in hot weather from the scorching sunbeams, by very light, cool coverings.

4. Let not the head be over clothed. It needs little clothing additional to the hair, while that lasts. Keep it cool, and the feet warm.

5. Let all clothing be as light as it can be and afford the necessary protection against cold, moisture and other injury.

6. Let no part of the clothing be so tight as to impede the circulation of the blood, or the free play of the muscles, or the full respiration of the lungs, or the natural action of any internal organ, or the ingress of a portion of air to the skin. Let it be so loose and easy at every point, from head to foot, as to move readily at all times.

Inq. I cannot find a word of fault with these precepts. But I am sure that the kind of education you propose to give to the bodies of children and youth is radically contrary to that which prevails. For one, I have been brought up in obvious violation of these six precepts, at least in numerous particulars. And I am unacquainted with any young man or woman who has been much more fortunate than myself in this part of physical education. To confess the truth relative to your sixth precept, saying nothing of the others, I was scarcely ever dressed for company without a tight hat, a tight cravat, a tight coat at certain points, a tight vest, tight pantaloons, tight hose, tight boots or shoes, besides other fashionably uncomfortable things. My cramps and aches have been in proportion. But it has been

useless to complain. Fashion and custom have silenced all rebellion. I have seen others worse enthralled than myself by this evil education, both male and female, especially the latter. My poor sisters are living martyrs to unhealthful dressing, and never suspected it till lately. They are always elegantly dressed when ready to be seen. But such work have they made with their spines, lungs, hearts and internal organs, nay, even with the very frame-work of their chests, that scarcely any thing *natural* is left about them. They breathe unnaturally, in semiquavers. Their hearts are palpitating in contracted cells. Their blood has been driven from their feet to their heads. Vertebrae, stomach, liver and most other parts of their main structure are more or less deranged. But I need not be more specific. Health is impossible under such abuses. I hope a new and better physical education is awaiting the unborn.

Ex. I join you in this hope, and therefore proceed.

Second. Another indispensable condition of physical health is proper alimentation, nutrition or refection, by means of eating, drinking &c. I may sum up my leading ideas on this point in the following precepts :

1. Let the child be nursed at the breast, or fed on similar liquid nutrition, for one year, or until the period of dentition ; then on easily digested liquids and solids suited to age until seven years old.

2. Let nutriment be taken often by infants, but never to surfeiting. From seven years of age and upward let three meals be taken per day at regular periods, and seldom any thing else eaten, except wholesome fruits.

3. Let all food eaten be of a good quality in its kind, not adulterated, damaged or inferior.

4. Let all cooking be cleanly, simple and wholesome, not filthy, not greasy, not compounded of many ingredients, not highly concentrated, not under-cooked nor in any wise unfit for comfortable digestion. Eschew nearly all confectionary, pastry &c. as abominable.

5. Eat only one, two or at the most three kinds of food at the same meal. Masticate well, and be careful not to over eat.

Intemperance is the common fault in alimentation. There are as many gluttons as there are drunkards.

6. Let the flesh of animals be wholly eschewed if vigorous health can be secured without; and if used at all, let it never be in large quantities, nor oftener than once a day. Studious, sedentary and excitable people must live on the simpler and more digestible kinds of food. They must be regular and abstemious feeders, yet not starvelings.

7. Intoxicating liquors of all kinds must be eschewed as beverages or ordinary refreshments. Likewise coffee, tea and hot refectations in general. Likewise tobacco and narcotics of every description. Some of the more harmless coffees and teas may be occasionally used; but moderate quantities of pure water, or milk, or milk and water or some other unstimulating drinks, are the healthful liquids to be taken into the stomach.

These are good general rules for proper alimentation. More might be added, and doubtless some exceptionable cases provided for. But with common sense these are sufficient; and without common sense ten thousand rules would be useless. May I proceed to the next condition of health?

Inq. I have no objection. I like your views of alimentation very well. Some will think you go too far, and some that you are too latitudinarian. But it strikes me that if you educate the young in accordance with your seven precepts, they will exhibit a very radical and satisfactory contrast with most of the present generation.

Ex. I am sure they will. I have read and seen much of dietetics in various extremes, and the result of my convictions is given in these precepts. Nevertheless, let every possible improvement be made that can be.

Third. Proper exercise is a condition of health. The physical system is so constituted that every part of it must have more or less motion. Certain vital organs keep up a perpetual motion from birth till death without volition, and to some extent without the mind's consciousness. Thus the heart throbs, the blood circulates, the lungs respire, digestion goes on and the secretions take place, by what we call involuntary

action. But the healthy action of even these organs depends much on external exercise ; i. e. on the proper activity of the organs which we can voluntarily put in motion. Muscular exercise is quite indispensable to development and strength. I will give my ideas on this point in the preceptive form :

1. Let every kind of exercise be so adapted to the present strength of the organ or muscles exercised as to increase it, but never to overtax any part. Thus the feet, hands, chest, eyes, ears and every part of the system will be invigorated.

2. Let exercise take place daily, and, when at all convenient, in the open air. Let it commence while the infant is yet young, and be varied in all practicable ways.

3. Let it be gymnastically adapted to exercise duly and harmoniously all the muscular powers of the system. So soon as the child can walk and run, let it be taught to use its limbs in all manner of wholesome ways. Also, to inhale long breaths, and slowly exhale them, that the lungs may be strengthened, the chest expanded, and the blood exhilarated.

4. Let there be multiform graceful and invigorating exercises gradually taught, such as the most unexceptionable calisthenic and gymnastic movements. Also, marching and dancing in the *open air* to music ; or if within doors, never in crowded, heated, ill-ventilated rooms.

5. Let exercise be taken often with a distinct object immediately in view that is useful, charitable, or of real benefit to some human being. Let utility be combined with recreation.

6. Let not exercise be sought in the wanton killing of harmless creatures, nor in any kind of cruelty to human or brute beings, nor in vulgar demoralizing antics, nor in any pugilistic rencounters, nor in mimicking the arts of war, nor in burning gunpowder with fire arms and annoying play things, nor in any other vitiating sports. These have prevailed long enough ; and there are plenty of innocent unexceptionable methods, which will completely subserve the promotion of health.

Do you assent to these rules of physical education ?

Inq. I can do so very honestly and cordially.

Ex. I will proceed then to another condition of health, which is

Fourth. Proper sleep, rest, repose. The human body must have a due portion of these, or become diseased and wear out. Some persons require more and some less. The following rules may be observed to advantage :

1. Let sleep always be natural and abundant—never otherwise except from necessity. Infants, if healthy, will sleep a large part of the time for the first few months. Let them sleep all they will *naturally*; but do not stupefy them with drugs. The young generally require more sleep than adults. Let them have what they need. It is a much praised folly in many quarters, that the less people sleep the better. Not even the benefits of early rising, though great, will offset the evils of insufficient sleep.

2. Let beds be as soft as they can be without over heating the sleeper, with bed clothes as light as they can be and preserve sufficient warmth. There is no merit in hard beds *per se*. Feather beds are well enough in cold weather, but bad in hot. Mattresses of decent flexibility are generally preferable at all seasons.

3. Let sleeping rooms be large, well lighted by day, well aired at all times, and kept thoroughly clean. Let the bed clothes and bedsteads be frequently cleansed and aired. Let bedsteads be well elevated above the floor, and never hung about with curtains. Curtains are an unhealthful nuisance. Let there be no trundle beds for the children. They are too near the floor, where the air is often carbonized. Let there be wide berths, or single ones, that the sleepers may not annoy each other, nor suffer from vitiated air, or fœtid exhalations.

4. In securing the requisite ventilation, freshness of air and coolness, let damp vapors and atmospheric currents be carefully avoided.

5. Let sleep be taken regularly and in the night season; when practicable always between sunset and sunrise. At other times, of course, according to age, circumstances and necessity.

6. Let there be other repose than that of sleep, whenever the weary and exhausted system requires it, especially about

meal times, during the heat of summer noon days, in the evening, and on the weekly sabbath.

7. Let the amount of sleep and rest, if possible, always be equal to the wants of the physical system; and let no one involve him or herself, except from necessity, or considerations of duty, in cares, anxieties and toils which prevent the taking of needful repose.

Thus would I educate the rising generation physically in respect to sleep and rest. Have you any objections to offer?

Inq. None at all; please proceed.

Ex. Fifth. Another condition of health is purification. The term purification implies proper attention to all the natural and artificial processes of physical cleanliness. There is a constant effort of the human body to expel from itself all impure and deleterious matter. This is done through the lungs, the skin, the bowels and the other excrementary organs. This effort of nature to cleanse itself must be encouraged and assisted from without. Otherwise the natural channels are obstructed, the discharges checked, the rejected matter flows back, and the whole system becomes diseased. It is said that five-eighths of this impure, poisonous matter is expelled naturally through the lungs and skin, and three-eighths through more obvious channels. What then if the lungs do not expand and contract freely, so as to inhale a full supply of oxygen, and to exhale the carbon and fetor from the circulating blood? Or what if the air breathed is itself vitiated, so as to be unwholesome? Or what if scurf and filth agglutinate the pores of the skin from the crown of the head to the soles of the feet? Or what if uncleanness be absorbed from foul linen about the body, or the bed occupied by night? Or what if there be unfrequent and insufficient discharges through the other excrementary organs? Can there be health? Surely not. Then let the following rules be carefully observed:

1. Breathe long full breaths of good air habitually. Let the lungs do justice to the blood in purifying it.

2. Cleanse the whole surface of the body with soap and water frequently; every day if you can, but every week without failure. If you cannot bear cold water, use warm. Apply

the comb, the towel, the flesh brush, and the scraper if necessary, till the dead scarf and oily impurities are purged away, and the exhalent putridity can freely escape through the pores.

“ Wash and be clean.”

3. See that your clothes are washed and aired often enough not to scent the surrounding atmosphere as you sit down or walk about. Let not the absorbents of the surface be doomed to take in exuded pollution from unclean linen. Never leave the bed room in the morning till the clothes have been well laid open, and the window has welcomed the fresh air.

4. Promote habitually a regular stool at least once in twenty-four hours, and attend promptly to the other natural purifications, that there may be no unhealthful obstructions, and that the whole machinery of the physical system may run smoothly.

5. Let your habitation and all its appurtenances, within and without, share in the general purification.

6. Let children from birth receive all needful purifications, and be so trained that they will cheerfully adhere through life to the law of cleanliness.

Such are my ideas of purification, as one of the conditions of health and an important item in physical education. I will present another and close.

Sixth. Proper medication, or use of medicines, or the means of recovering health. If due attention were always paid to the five previously named conditions of health, it would not often need recovery. But there are many casualties, unavoidable exposures to disease and delinquencies through imperfection. Hence there will arise frequent occasions for medication of some sort. Therefore let the following rules be observed :

1. If a surgical operation be requisite, for any sufficient reason, let reliable aid be seasonably called and skillfully applied.

2. In all ordinary cases of disease rely on dieting, exercising, bathing, journeying, resting and kind, simple nursing. Be not easily alarmed; be patient; and nature will recuperate. Three-fourths of all the cases wherein doctors are called, and drugs swallowed, or other worrying applications prescribed,

would pass off well if treated according to this rule. Perhaps nine-tenths. Perhaps even a greater proportion.

3. In very extraordinary cases resort to the physician in whose medical skill and judgment you have the greatest confidence ; and let his prescriptions be faithfully followed so long as you profess to trust him. But if the medicines prescribed, or the applications urged, are of a violent nature, from whichever of the conflicting *Pathies* emanating, make up your mind that the chances for your recovery are doubtful, and be ready for death.

4. Abstain from all artificial interferences with the course of nature as much as possible. When you make use of any, be sure that they will not damage or weaken, but assist and strengthen the system. As a general thing eschew the whole chaos of high pretending medication.

5. Let the sick have a good nurse, plenty of wholesome air, cleanliness, few watchers and little excitement. There is commonly too much company and too much noise about sick persons. It is a great mistake to fill the house with what is called help, kind callers and night watchers, when one of the family is taken sick. Let there be silence, serenity and order to the utmost extent.

6. In time of health prepare for sickness. Let there be as many conveniences in readiness as can well be provided. The changes of body and bed clothing, the utensils, implements and other requisites should be kept in readiness by every household ; or at least by every group of families, so that when the visitation is made all things necessary and comfortable may be readily available.

7. Finally, let the old rule of health preservation be constantly respected,—“ Keep the head cool, the feet warm and the bowels open.” Then you may hope for the best, and be prepared for the worst.

This is what I have to offer relative to physical education. In general accordance with this outline would I have the bodies of the young, in my new social order, treated, trained, habituated and governed. And if they were thus physically educated from birth to adult age, it seems to me that their average health

must be incomparably greater than that of mankind in general as society now is.

Inq. I do not doubt it, and that other vast benefits would result from such a physical education. I have followed you attentively through your course of suggestion, from the commencement of physical development in the maternal womb to maturity. God grant the good you hold up in theory may one day be realized in practice. I shall await with pleasurable expectancy no less instructive expositions of the six other kinds of education yet to be considered. Meantime we will be ready for another interview at your earliest opportunity.

CONVERSATION VIII.

EDUCATION.—Affectional education explained—Its distinctive peculiarities stated—Seven truths to be considered by educators—Seven particulars about the educated to be inquired into—Qualifications of educators—Results to be sought—Specific measures for accomplishing the desired results—Intellectual education explained—Developments of children and other things relating to their capabilities considered—Order of induction and progress—Remarks—Seven general departments of science—Explanations of the system proposed—habits to be formed in the educated.

Ex. II. Affectional education. What do I mean by affectional education? I have treated of physical education. I now take a step inward to the soul which animates the material body. It is but a step. I come to the sensational instincts, the animal propensities and the passional forces. All these are variously excitable, normally and abnormally. In their aggregate general character and tendency they give what we call *disposition*. Hence we say of such and such children, *this* has a good disposition, *that* a bad one. When these sensational instincts, animal propensities and passional powers are strongly excited by external objects or influences, we speak of excited feelings as *passions*. Thus we have the passions of anger, fear, grief &c. Now what we properly call *affection* comes between *disposition* and *passion*. It is a determinate love or hate, like or dislike—a settled inclination of feeling in a certain direction. Human nature is so constituted as to become strongly affectional, both carnally and spiritually. The ruling affections make the man. They determine his character to a great extent, also his measure of happiness, and frequently that of others. The propelling power of human nature is affectional; the directing is rational. But the affectional often overrules the rational. Hence the importance of affectional education. It is this which regulates and molds the affections.

Inq. Will you specify the principal affections of the human

soul which you propose to educate and the roots from which they spring.

Ex. The love of alimentation or gustatory pleasure; root, Alimentiveness. The love of property; root, Acquisitiveness. The love of crushing, destroying, or overcoming what is offensive; root, Destructiveness. The love of contest and debate; root, Combativeness. The love of secrecy; root, Secretiveness. The love of the opposite sex; root, Amativeness. The love of friends; root, Adhesiveness. The love of display; root, Approbativeness. The love of command or power; root, Self-Esteem. The love of justice; root, Conscientiousness. The love of safety or security; root, Cautiousness. The love of worship, homage, adoration; root, Veneration. The love of benefiting and blessing others; root, Benevolence. These samples sufficiently explain my meaning. Phrenologists designate organs which serve as the vitalic centers of all the known loves. Some make these organs more and some less numerous. Without discussing the merits of their general philosophy, which I regard as fundamentally sound, we know very well that human nature has these loves in great number and variety. We know that it has what may be called animal affections, intellectual affections, and religious affections.

Inq. And you propose to educate all these affections. Do they admit of much education? Do they not naturally and necessarily grow up from their several vitalic roots? Are not all man's loves and hates, likes and dislikes, phrenologically predetermined before birth by hereditary transmission, or gestatory influences?

Ex. Not to any such extent as to preclude education. Were I to entertain such a persuasion, I should, of course, abandon all idea of molding and regulating these streams of feeling by means of education. I have already taken for granted that the physical system is very much affected, for good or evil, by what takes place before birth. The same is undoubtedly true of the affectional constitution, which during the present existence is almost inseparable from the material body. But I maintain that both the material and affectional systems, however predisposed at birth, are capable of education to an immense extent.

Inq. So you do not assume either that infants are born wholly normal and pure or wholly depraved ?

Ex. This you have before heard me assert in our conversation on spiritual regeneration. I believe that infants come into the world in all degrees of impurity, from the least to the greatest. I differ from those philosophers who assume that all children are born in a normally pure and proper state with respect to their affectional predispositions. Consequently the very first inquiry I should institute, in order to the right affectional education of children, would be, What are their hereditary and gestatorial predispositions ? Because the desideratum is affectional health ; just as in physical education the desideratum was physical health. To secure health, either in the physical or affectional system, there must be well balanced activity, order and harmony. Angular, ill balanced, disorderly affections are necessarily incompatible with happiness. This is why there is so little true happiness in our world.

Inq. What then are the distinctive peculiarities of the affectional education which you propose to institute ?

Ex. First. Let educators understand and duly consider the following truths :

1. That all the natural affectional powers of human beings, rightly exercised, are good.
2. That they are all liable to abuse and perversion.
3. That they have no inherent self-regulation, but are the proper subjects of enlightenment and law.
4. That they are all to be regulated by reason and divine principle.
5. That they are all to be temperately exercised, indulged and gratified in their proper place and season.
6. That the more animal and selfish affections are to be kept in just subordination to the spiritual and unselfish ones.
7. That the whole need to be harmoniously balanced.

Second. Let educators take care to be well informed concerning the following particulars in the state of children and youth under their influence :

1. Whether they have any extreme hereditary or gestatorial angularities or affectional proclivities, which require to be cor-

rected ; or any important deficiencies of affectional capability which require special remedies.

2. Whether their nervous and affectional systems, as a whole, are too excitable, or too torpid, or of a proper sensibility.

3. Whether they have *refined*, or *gross* constitutional affectionalities.

4. Whether their sensual, or their spiritual capabilities are predominant.

5. Whether there be danger of the precocious or unseasonable development of any affectional power.

6. Whether *excitive*, or *moderative* influences are necessary, what they should be, how they should be applied, and when.

7. Whether the good effects intended are really produced on their pupils by the course of educative treatment pursued.

Third. Let educators earnestly and persistently endeavor to approve themselves competent and well qualified to discharge their responsibilities in dealing with the affections of children and youth. In order to this they ought themselves to be

1. Truly and wisely affectionate.

2. Truly and wisely intelligent.

3. Truly and wisely exemplary.

4. Truly and wisely diligent.

5. Truly and wisely firm.

6. Truly and wisely patient.

7. Truly and wisely progressive.

Fourth. Let them always conscientiously aim at the following results :

1. To promote the highest permanent happiness of the educated in their proper relations to all other beings.

2. To secure their real love, confidence and respect.

3. To render them preëminently benevolent, friendly, kind, forgiving and courteous.

4. To render them preëminently conscientious and reverent of divine principles.

5. To inspire them with a modest but just self-respect as rational and immortal beings, and a due mutual respect for each other.

6. To give them confirmed habits of self-discipline and self-control.

7. To bring all their loves into healthful, orderly and harmonic activity.

Fifth. Let educators understand and wisely make use of the following specific means for accomplishing the forementioned results :

1. Example. Let them take care to be affectionally right themselves ; to be what they would have their pupils be ; to treat infants and children tenderly, gently, benignly and lovingly ; to speak to them and to all around them in like manner ; and thus by looks, tones, gestures and all other indications to give them the best possible impressions. This treatment should commence at their birth and never cease. They are responsive, imitative beings. Let them not be taught by an evil example to be affectionally perverse.

2. Habituation. Insist perseveringly on their exercising their affectional powers aright, and on their restraining their wrongly indulged appetites and feelings as they ought. Let them exercise their right loves, and disuse their wrong ones, till habit is confirmed. Habit is well termed "second nature." Once established it is not easily changed. Give the right, the good and the delightful all the advantage of habit. Habituation is indispensable in education, especially affectional education.

3. Association. All things familiar belong to association ; and all familiar things exert their influence, for good or evil, on the young soul. Scenery, objects, sights, sounds, vegetables, animals, persons, playmates, school fellows, industry and amusements all make their impressions. They all call out and mold the right or the wrong affectional germs. They sweeten or embitter, purify or corrupt, ennoble or degrade the passional nature. Let educators see that they be rendered salutary and beneficent.

4. Contrast. When the educated become old enough to appreciate opposites, let them be occasionally, yet judiciously, placed in circumstances to know how abhorrent and dreadful are the evils from which they have been preserved ; and how wretched is the condition of children, youth and people who

are suffering those evils. Let them not merely see the gilded exterior of incipient vice and folly, but rather the lower degradations and woes which are the legitimate results of gross and perverse loves. This will indelibly stamp their souls with devotion to affectional righteousness, and also stimulate them to determined efforts for the reformation of the world.

5. Intimacy. Parents and all auxiliary educators may act powerfully on the affectional nature of the young by confidential intimacy with them. This must be based on mutual love and truthfulness. Indifference, austerity and despotism on the part of educators, with distrust, fear and slavishness on the part of the educated, work only mischief to the affections. The parent and child, the teacher and learner, should be on such terms of confidential intimacy that their souls may at all times flow into each other congenially. Then the young heart will freely confide all its little hopes, fears, joys, sorrows, desires and difficulties to the older; and the older one will entrust the younger with information, suggestions and counsel of the most delicate and sacred nature, as well as interchange with it the best of sympathies. Thus a sweet reciprocal confidence will mutually expand and genialize their bosoms. And all this may be so conducted as not to destroy but greatly promote true filial reverence. Let sympathetic, confidential intimacy be regarded as an indispensable means of affectional education.

6. Thought and imagination. By thought and idealizing, all the human loves, from alimentation to veneration, are powerfully excited, and also moderated. A simple suggestive idea enters the mind relative to some affectional pleasure. If retained and cherished, it generates a series of thoughts which soon inflame the imagination, thence awaken passion, and at length generate a permanent desire for gratification. On the other hand, the most pernicious lusts can be gradually conquered if only the thoughts be effectually turned away from their ideal indulgence and concentrated on some good object of pursuit. If a vicious appetite, or wonted criminal lust can be thus corrected, by the power of thought, or a holy love strengthened, educators should regard it as of great importance in affectional education. They should carefully endeavor that the ed-

necated be disciplined to cherish right thoughts, and to avoid evil imaginations. Much may be done to this end by keeping them from witnessing demoralizing exhibitions, from being corrupted by evil conversation, and from being poisoned by vile reading; but the grand preventive of all such mischief will be found in habituating them to cherish only right thoughts and a pure imagination. Thought, idealization, imagination, is the key of their affectional citadel.

Religion. This is the last great lever of affectional education; and it is absolutely indispensable. The veneration and love of God, and of his law and righteousness, is the mightiest of all human affections. To this all others must do homage. Let educators develop and perfect it in their pupils by all suitable influences. Let it not be so developed as to be a servile and superstitious fear; but a profound, worshipful, filial love for the universal, all-perfect Father; and not merely for a Deific Person, but also for divine principles, attributes and qualities, as exemplifiable by God, angels and good men. If this grand religious power can once be developed and enthroned, its scepter will become a sovereign regulator of the entire affectional nature. Here I conclude on this point. What have you to say?

Inq. I feel that I could say much. But as it would only be in admiration and hearty approbation of your views, I may as well not retard your exposition by my comments. I shall certainly henceforth understand and appreciate affectional education as I never did before. Please proceed.

Ex. III. Intellectual education. This relates to the intellectual powers, faculties or capabilities. These are comprised in seven classes, viz: the perceptive, retentive, reflective, imaginative, inventive, expressive and executive. With our perceptive powers we acquire more or less knowledge of existing facts. With our retentive powers we retain more or less of what has come to our knowledge, and are able to remember it. With our reflective powers we examine, consider, compare, reason and judge. We inquire into the nature, causes and effects of things. With our imaginative powers we form mental images of external realities, or images of things partly real and

partly fictitious. We idealize and fictionize indefinitely. With our inventive powers we devise and contrive new things—new combinations of matter, of mechanical power, of vegetable and animal nature, of human association and coöperation, and so on through all departments of external and internal nature. With our expressive powers we express, or manifest, by speech, language, signs, gestures, looks and action, our knowledges, our thoughts, convictions, opinions and mental determinations—as also our emotions, passions and affections. With our executive powers we are enabled to actualize our ideals somewhat in the outward world, to reduce theories to practice, to be skillful constructors, elaborators and performers. Thus we are learners, rememberers, considerers, imaginers, inventors, expressors and performers.

Now what is the desideratum in intellectual education? Health again—intellectual health. This requires well-balanced activity, order and harmony. The intellectual faculties, being all good in their place, ought to be qualified to perform their appropriate functions. How may this be done? By suitable intellectual education. This, as said at the outset, consists of development, enlightenment and government; i. e. of the complex processes which are denoted by these terms. Let parents and all educators of the young consider well their responsibilities and how to discharge them. Their children and pupils are in their hands to be intellectually educated. Let them begin by ascertaining as nearly as they can,

1. What the hereditary, gestatorial and actual developments of their children are; what the capabilities and marked tendencies of their intellectual powers are; and what can or cannot be made of each child intellectually. For there are radical and almost unalterable differences between children in these particulars, which require corresponding differences of educational treatment. There is no such thing as running all through the same mold. It is wisely ordered that there shall be a variety of gifts, aptitudes, and ministrabilities of usefulness among the individualities of human nature.

2. What the activity and strength of each pupil's nervous system are, whether great, or small, or average. Because oth-

erwise too much haste may be made, or too little, in urging forward the intellectual powers.

3. Whether, as the process goes on, any of the faculties are getting along too fast, and others too slow; so that one flourishes greatly at the expense of another, and the requisite balance is being destroyed. It is not wise to make a prodigy of a child in one direction, and a simpleton in all others. And let it be remembered that there is always a limited quantity of vital stamina in each individual, which if overdrawn at one outlet must leave others deficient. Peter must not be robbed to pay Paul.

4. Whether the age, physical development and affectional state of the pupil are sufficiently mature to admit of vigorous intellectual drilling. Nothing is gained, but much lost, by overtaxing the young intellect, hurrying the child into the man, and breaking down sickly constitutions with premature or excessive study.

5. What general sphere the pupil is best adapted to occupy, and probably must occupy in mature life, to be successful, useful and happy. If this point can be rationally settled, let *that* be taught which is indispensable to all, with the addition of what will probably be needed for actual use in the anticipated sphere of adult life; but let not time, strength and other resources be wasted in lumbering the intellect with useless freight. Of what use are the dead languages, for instance, to one who has no taste for them, and who will never be likely to use them, even if able to do so?

6. Whether the child or scholar can be best taught by direct lessons and close application to study, or by more general observation, by free conversation, by illustrations, by association, and by other indirect means. For there are minds that can easily be educated by the latter method, but not by the former, especially in childhood and early youth. Wise educators will choose their methods judiciously.

7. What the opportunities and means are which can be commanded for giving particular individuals an intellectual education; i.e. whether ample or limited. If any thing desirable must be omitted, let it be that which is least important. The

indispensable, or most necessary, should always take precedence.

These preliminaries being judiciously settled, let the following order of induction and progress be followed. Begin with the child, or pupil, as him or herself first to be studied, and thence proceed,

1. From that which is nearest in kind, locality or time, to what is most distant.
2. From that which is most noticeable to what is least so.
3. From that which is most exterior to what is most interior.
4. From that which is most simple to what is most complex.
5. From that which is most material to what is most spiritual.
6. From that which is most knowable to what is least so.
7. From the comprehensible finite to the incomprehensible infinite.

According to this order we may see that a person, having a good intellectual education, will know himself and human nature as well or better than any thing else that exists. Though he began with studying his hands and fingers, he has come at length to a good practical knowledge of his body, soul and spirit; he knows himself physically, affectionally, intellectually and religiously. He is well versed in anatomy, physiology and pneumatology. He understands his wants, rights and responsibilities. Hence also he knows mankind within and without; what they are, what they have been and what they are destined to be; their constitution, their relationship and all that is essential to their welfare. He has a good knowledge of the earth, its animals, vegetables, soils, minerals &c.; but is best informed respecting that part of its contents nearest his own home; because he studied first the geography, zoology, botany, geology, mineralogy &c. of his immediate vicinity, of his own country, and thence outwardly to the remotest parts. So he understands best the climate and atmospheric peculiarities of his own latitude and longitude. So of language; so of history; so of all that can be known in the earth, or in the heavens. His education began, proceeded and was matured in the natural order. From himself he went outward, exploring in all directions the fields of knowledge. Thus he ascended upward

through nature to nature's God. First well instructed in the nursery, in the vicinage, in the continent, in the earth, in the skies, he is now qualified to fly on the wings of thought far abroad into the boundless expanse of the Infinitarium.

Compare with one thus educated the thousands of *nominally* well educated, the graduates from high schools, academies, colleges and universities. Behold great numbers of them as profoundly ignorant of themselves, and of what is practically necessary to their physical, affectional, intellectual, industrial, economical, social and religious welfare, as they are learned in mere fashionable lore. They know something of the dead and of foreign languages, but far too little of their own. They are profound in knowledges, useless, or worse than useless, but ignorant of a thousand things necessary to their own highest happiness. I will not descend into specifications. Men of sound common sense, acquainted with real life in its practicals, know how defective is much that passes for "liberal education."

Inq. I am deeply interested in your suggestions and remarks on intellectual, as on the other two kinds of education previously discussed. I infer that you would have your educators rather precise in their order of prescribed studies, and rather stringent in their requisitions of thoroughness as the pupil proceeds from one step of knowledge to another. You speak strongly of self-knowledge as first in course and importance. Would you confine the child, scholar or student to the study of himself and his kind until thoroughly master of Physiology, Anatomy, Pneumatology, &c. &c., before commencing other branches of knowledge?

Ex. I perceive the difficulty in your mind. You have not exactly understood me. I have pointed out a general order of induction, and a general course of progression. But I did not intend to make either so precise and arbitrary as to be unnatural, unreasonable and impracticable. Indeed, it would be impossible to follow the order and course suggested, if the pupil should be confined wholly to one branch or theme of knowledge till thoroughly mastered. I entertain no such ideas

of educative treatment. I will try to make my views better understood. I propose then that the young be taught,

1. Humanity or anthropology and all that is peculiar in the manifestations of human nature.
2. Geography, geology, botany, zoology and whatever belongs strictly to the earth, as to its substance and productions.
3. Meteorology and every thing appertaining to the atmosphere which surrounds our globe.
4. Chemistry, or the science which investigates and explains the composition and changes of all material substances.
5. Electricity, magnetism and all the more subtile material forces.
6. Astronomy, with all that appertains to it.
7. Theology, with all that is naturally and legitimately connected with it.

All human knowledge, *useful* human knowledge I may safely say, is comprehended in this outline or synopsis. Now I do not expect that any possible intellectual education which can be given to men and women previous to maturity is to make them thoroughly masters of all these sciences, nor of any of them. The best that can be done will be to induct them into such an elementary knowledge of these sciences, as shall supply their rudimental necessities and qualify them for all desirable progress. They will then only have learnt what there is to learn, and how to prosecute those sciences which most attract them. This, to be sure, is a great work to accomplish in the youthful soul. It fairly launches the intellectual ship, and provides it for its long voyage of discovery on the ocean of knowledge. In effecting all this do I propose to tire and exhaust the child, pupil, student, by confining the attention to one particular, or one topic, or one theme, or one department of science at a time till that one be mastered or have received all the attention it demands? By no means. Beginning at the right point I would so apply my rules as to give the child some rudimental ideas in each of the seven great sciences above specified before he was five years old. But I would not overstrain a single one of his faculties, nor tire, nor disgust him. But whatever might be the range and variety of my

inculcations, each child should then and always have most knowledge of himself and that which most immediately concerned human nature.

Inq. I understand you now. Let me give you an illustration, that you may know I have caught your idea. Here is a child in the nursery just old enough to distinguish persons and things, to understand a few words of the tongue spoken by his parents; to topple about the room, and to remember some familiar names. His mother is now his principal educator. She is teaching him daily the difference between his feet and his hands, his fingers and toes, and sundry other parts of the body; i. e. physiology. She is teaching him the elements of grammar by the pronunciation of names &c.; the elements of music in a sweet melody of sounds frequently chanted to soothe him; the elements of geography by acquainting him with the apartments of the house, the door-yard and garden; the elements of mathematics by counting his hands and fingers; the elements of botany by frequently directing his attention to flowers; the elements of zoology by awakening his admiration for the domestic animals; the elements of astronomy by pointing out to him the full moon in her silvery brightness, or the setting sun, or the glowing stars; the elements of theology by the offering of devout prayers, or the first direct inculcations of the idea that there is a great Spirit Father. In many ways, simple, pleasing and impressive, she inducts her loved one into the rudimentals of your seven sciences. And as the capacities of the child unfold and strengthen, she goes on deeper and wider, more and more systematically, more and more thoroughly with her inculcations. Is not this your idea?

Ex. Certainly it is. Only suppose it carried completely through, and you have my plan of intellectual education. In order to make the whole matter perfectly plain, perhaps a series of catechisms and manuals, partly for pupils and partly for educators, would be necessary. If so, they will be forthcoming when wanted.

When the young have fairly become teachable in any science or art, educators should endeavor to give them the following habits:

1. Of close attention and application, for the time being, to the lesson in hand.
2. Of original thinking and questioning about the more important particulars of their lessons.
3. Of reflecting and reasoning on all subjects for themselves.
4. Of freely expressing by speech, or in writing, and in both ways at different times, their own thoughts, views and feelings.
5. Of taking notes, and making memoranda of what seems most important in any lesson, lecture or case considered.
6. Of criticising their own productions and performances, and correcting defects therein.
7. Of being humble, modest, candid, frank and straight forward in expressing their own minds, and above all in acknowledging mistakes or errors into which they may have fallen.

These habits, once fairly formed, will prove of incalculable value. I need not expatiate on their importance.

Inq. By what means would you have educators inculcate knowledge and train the young intellect to think and reason?

Ex. By a great variety of means, but chiefly by the following:

1. In early infancy by intellectual toys and amusements, and by living objects talked about.
2. Subsequently, by a higher grade of pleasing contrivances, pictures, books, conversations and simple lessons—making very light requirements of thought or study till at least seven years of age.
3. Later, by regular lessons adapted to capacity and health, by books, pictures, maps, outlines, models, illustrations, practical exercises and demonstrations.
4. Later still, by similar appliances of a higher class and adaptation, by lectures added to conversation, observations in real life, and manifold experimental exercises.
5. By all the instrumentalities, appliances and contrivances discovered and proved to have been worthy of adoption, whether ancient or modern.

Inq. What have you to offer respecting educational institutions, places, times, regulations, &c. &c.?

Ex. I will treat of all these by themselves, when I have got through with the four remaining kinds of education, viz: Industrial, Economical, Social and Religious.

CONVERSATION IX.

EDUCATION.—Industrial education defined and illustrated—Its seven objects—Five important considerations—Economical education defined and illustrated—Thirty precepts to be inculcated and reduced to practice—Social education defined and illustrated—How the young should be trained to treat parents, elders and superiors; how to treat equals, juniors and inferiors; how to treat strangers, foreigners, the poor, ignorant and unfortunate; how to treat enemies, offenders and the vicious classes; how to treat each other in the sexual relation.

Inq. Industrial education comes next in the order of your exposition. What are your views concerning this kind of education?

Ex. IV. I mean by industrial education that which trains the young to respect, love and practice useful industry. What is useful industry? Industry is habitual diligence in some employment, either bodily or mental. *Useful* industry is that which aids in supplying real human wants, whether of body or mind, so as to increase the sum of human happiness. Every kind of industry which contributes to the comfortable physical subsistence of man, or to the augmentation of his innocent pleasures, or to enlighten, elevate, purify and angelize his soul, in fine, whatever promotes his absolute good of body or mind, is useful industry. And that is *most* useful which supplies the *necessaries* of life. Many kinds of industry are not *useful*; some may be termed *useless*; and many are *injurious* to human welfare.

Inq. Please indicate some of these.

Ex. Contemplate the industrial energy and skill expended by mankind in war, its preparations, concomitants and adjuncts; in upholding chattel slavery and the secondary kindred oppressions; in sustaining drunkenness, gluttony, debauchery and the numerous vices, follies and hurtful extravagances which are prevalent in the world. Poor foolish mortals certainly work

hard to injure themselves and their fellows, to shorten their days, or fill them with misery, to render earth a bedlam and a hell. Imagine all this industrial energy and skill turned completely round in the opposite direction, so as to preserve life and promote happiness—physically, intellectually and morally. Then you have my idea of useful industry.

Inq. I understand you now. Useless, pernicious, mischievous industry must be eschewed. Useful, salutary, beneficent industry is to be cherished.

Ex. And my Social System requires that the young be educated accordingly. What then are the leading incentives to a good industrial education? What the cardinal ends to be sought?

1. Justice. A certain amount of industry, manual and mental, greater or less, is requisite to carry every human being decently through mortal life. This amount of labor must be performed by somebody. Every human being, who has any ability at all to labor, is in justice bound to perform his equitable share. To consume the fruits of other people's industry without rendering an equivalent, according to industrial ability—i. e. to live upon and at the expense of others—is manifest injustice toward them—is to defraud, oppress, rob them. We must not educate our young to live by robbery, oppression, fraud and injustice, but to bear their part of the burdens of life.

2. Health. The health of the human system, physical, mental and moral, depends largely on exercise. Every part of the body and mind is strengthened by due activity. Much wholesome exercise of the muscles and brain may be had in useful industry. But idleness, effeminacy, sloth and indolence are the foes of health. We must not educate our young to laziness and imbecility.

3. Competence. Each individual and family need a certain amount, greater or less, of the good things which useful industry alone supplies. There is enough for all, if all will but do their part towards producing, preserving, distributing and adjusting. This is true of things material, and of things spiritual; of things indispensable, of things convenient and of

things innocently pleasurable. If there is insufficiency any where, it results from lack of useful industry, from non-production, or waste, or unjust distribution, or carelessness. Somebody is in fault. Let not the fault be in industrial education. Let all do their part, so far as useful industry is concerned, towards securing a competence. And let it be remembered that a competence includes what may be necessary to dispense to the unfortunate, as well as to meet the calls of "a rainy day" at home.

4. Pleasure. Useful industry, rightly pursued and properly circumstanced, is really pleasurable, really recreative, really delightful; not all kinds of it, not in all degrees, not at all times; but much of it is when pursued under good conditions. The idle and the misemployed are unhappy. The usefully and wisely employed find substantial pleasure in their industry. If you would defraud the young of a large amount of pleasure, withhold from them a good industrial education. If the contrary, confer on them such an education.

5. Virtue. All the virtues are fostered by useful industry; all the vices by idleness, and by pernicious industry. This is so obvious to all right thinking minds, that I need add nothing to the statement by way of illustration. To train up the young without habituating them to useful industry would be to place them in what has been aptly designated as "the devil's workshop."

6. Dignity. No man or woman can justly respect him or herself, who is too imbecile, or too lazy, or too mean to earn an honest living. No matter how much property, or rank, or fashionable gentility may be possessed, such a human being stands an object of pity, or contempt, by the side of a self-subsisting industriant. The less a person is able and willing to help him or herself, the lower that person sinks in true dignity; always of course excepting cases of absolute misfortune, of infancy, and of old age. All that false and vicious respectability, which prevails with certain classes of people in the old order of society, is to be held disgraceful under my proposed Social System. To be waited on, served and pampered by menials; to be useless, helpless dolls; to be masters and mistresses; to be mere

consumers; to be fattened and decorated paupers, maintained by slaves, is to sink to the lowest rank of humanity. These are the ideas to be inculcated and acted upon in our Practical Christian Republic. True dignity and honor are inseparable from usefulness; and he is greatest who is most usefully industrious.

7. Charity. Charity is not in mere word, but in deed; not in effeminate sentimentalism, but in substantial benefits conferred on the needy. But how can we confer these substantial benefits without possessing the ability to do so? And how can we honorably possess that ability without exercising ourselves in useful industry? We may have honorably inherited something from others; but we cannot so honorably and satisfactorily confer benefits on the necessitous as with our own hands, or out of the fruits of our own industry. Then we bestow what God has made ours by the best of titles. Other charities are but giving away what we never earned. Let the young be taught that the most truly charitable benefits they can bestow on others are those devised by their own intellects and wrought out by their own personal industry.

These are the principal ends, objects, motives and reasons which prompt industrial education. I will now suggest several points to be understood and considered by educators with respect to their pupils. They should, if possible, ascertain and determine,

1. What department of useful industry the young are predisposed, hereditarily or otherwise, to prefer as their principal one. Many give early indications of genius and taste in a certain direction. When this bent of mind can be innocently and practically indulged, it should be. If not, the next best thing must be done. But no one should be exclusively confined to a single industrial calling. There should be a principal one and then two or three subsidiary or contingent ones, so as to secure choice and alternation, if health or success require it. Yet the idea is not to be acted upon, that the same individual may excel in several different callings, or accomplish much by changing frequently one kind of employment for another.

Some few individuals may be adapted to such variety and changes, but not the generality.

2. What those are capable of and most fit for who have no marked predilection, genius, taste or choice. There will be many such. They should be trained, with the young in general, to the common industries proper for all. Then they should be habituated to one, two or three, as primary and subsidiary, which on the whole appear to be most appropriate and useful.

3. How in each case there may be a due and well balanced amount of manual and mental industry; according to age and circumstances; and how good habits may be formed in respect to manual and mental labor. It is not to be expected that all will perform the same amount of these two kinds of industry. There will be great differences. Nor is it to be expected that each individual will excel equally in both kinds, or delight equally in both, or be occupied equal portions of time with both. It will be so with very few. But all should be educated to perform habitually the amount of manual labor requisite to physical health, and the amount of mental labor requisite to intellectual vigor. No faculty of body or mind should be left to suffer from inertia.

4. By what means useful industry can be rendered most subservient to the seven cardinal ends before mentioned, viz: to Justice, Health, Competence, Pleasure, Virtue, Dignity and Charity. All these ends should be sought in every case. If it be impossible to subserve all, then as many of them as possible should be secured. And certainly no one of them should be intentionally contravened. But if, in extreme cases, any one of them must be sacrificed, let it never be Justice, Virtue, or Charity.

5. What perversions and abuses of industrial activity are liable to be committed, and how they may be most effectually guarded against. Children and youth, as well as adults, often make mistakes, even in practicing useful industry. They over exert themselves in one direction, and under work in another. They are unseasonable, irregular and intemperate, both in bodily and mental pursuits. Their errors should be carefully corrected at the earliest period after being discovered. It is the

business of educators to bring them upon the stage of adult life with good industrial habits, and as free as possible from all those irregularities, perversions and abuses which now so often defeat success. What does my inquirer think of industrial education?

Inq. Your suggestions have rendered me very sensible of its importance. I was hardly aware that the young needed any other industrial education than they might incidentally acquire, or than would be forced upon them by the necessities of life. I now see that educators have a great responsibility resting upon them in this department of duty; and that a young man or woman without a decent industrial education would lack an essential qualification for usefulness and happiness. But please proceed to your next topic in order.

Ex. V. Economical education. This is closely connected with industrial education, yet is not identical with it. The young need to be taught economy in all things. They ought to be trained by instruction and habituation to economize their time, their strength, their skill, their money, their talents and all their resources. This is what I mean by economical education. Reflect for a moment on the waste and loss which the majority of mankind suffer through bad economy. Even the honestly and usefully industrious suffer much. Through ignorance or wrong habit they are great losers in numberless ways. One loses a great deal of time, and is often out of season. Another lays out muscular strength to great disadvantage. Another throws away skill foolishly. Another contrives to enjoy less at a cost of two dollars than might be obtained for one. Another has good talents, but does not know how to employ them effectively. So of all the resources of human good. They must be economized aright, or they fail to satisfy our wants. A sound economical education would be almost indispensable to the success of my Social System. Perhaps I may offer all the suggestions necessary under this head in the form of precepts, to be inculcated and practiced. Let educators make such exceptions, qualifications and additions as enlightened reason shall dictate or as peculiar circumstances may necessitate.

1. Depend not on others to do for thee what it is wisely possible to do for thyself. Hire not, beg not, accept not unnecessary assistance.
2. Find out the best method of doing what must be done, and practice it.
3. Do all things in their proper season.
4. Do all things thoroughly in their kind.
5. Do nothing that is useless.
6. Destroy nothing, damage nothing, waste nothing wantonly, recklessly, carelessly.
7. Save, repair and be careful of all things useful; make the most of them.
8. Consume nothing on thy body or mind that is injurious, however tempting.
9. Consume nothing that may wisely be dispensed with, however harmless.
10. Consume nothing which conscience, reason or charity forbids, however fashionable.
11. Reduce all mere artificial wants to the lowest terms of health, decency and innocent indulgence.
12. Purchase nothing which thou really dost not need.
13. Purchase only what is good in its kind,—not those cheap things which prove dear.
14. Purchase seasonably and in sufficient quantity.
15. Purchase nothing for which thou art not able to pay according to terms; beg rather.
16. Pay promptly, cheerfully, liberally.
17. Do away with all credits, if possible, both in buying and selling. But if thou must owe, let it be to *one* well secured creditor in a large sum, rather than to *many* clamorous creditors in small sums.
18. As a seller be open, truthful and upright; no jockey, no higgler, no sharpster.
19. Demand an equitable price, and insist on it; let thy words be few in trade.
20. Sell only that which is good in its kind, that which is fit for use, that which sensible people choose; little else, however marketable.

21. Take advantage of no one's necessity to obtain high prices; be not an extortioner.

22. Give ample weight and measure; be accommodating; stand not in thine own light. Penny wisdom is pound folly.

23. Be no gambler, no mere speculator; never seek to enrich thyself by making others poorer. True trade is that which profits both parties. Covet not unearned wealth.

24. So deal with all that the honest, upright and liberal will delight to deal with thee.

25. Deal as little as possible with the unprincipled, the churlish and the quarrelsome.

26. Keep current, orderly and reliable accounts, not only with others, but with thyself, that thou mayest know thy standing at any time.

27. Put in writing all agreements and understandings that are of any considerable importance; it will pay.

28. Preserve all writings which prove or explain transactions long after they seem to be useless; they may be wanted.

29. Study the writings, and treasure up the maxims of sound Economists, whether ancient or modern, and reduce all that is unexceptionable to practice.

30. Make and adopt all possible improvements in the various economies of life.

31. Be not ashamed of true economy in the presence of sumptuaries, spendthrifts and simpletons, though genteel, fashionable ones; being careful only not to slide into parsimony and miserism.

In accordance with these precepts would I have the young of both sexes thoroughly trained from infancy to adult years. The motto should ever be before them, *Economy in all things*—in time, strength, skill, money, talent, capability and resources of every description. There should be a wise and habitual economy in producing and consuming, in acquiring and expending, in planning and executing, in saving and dispensing, in transporting, exchanging and using all things. It should be so in the house and out of the house, with individuals, with families and with associations, in respect to all good things. And if it were so, who can calculate how much of hardship,

privation, poverty and misery would be prevented? or how much of convenience, comfort, wealth, virtue and happiness would be secured? Need I even ask your assent to the importance and necessity of giving the young a good economical education?

Inq. No; I realize it in a manner and to an extent which is wholly new to me. It strikes me with the same novelty and force of conviction that industrial education did. I can but be astonished now, that these two kinds of education should heretofore have quite escaped my consideration. And I am sure that thousands who profess to be the friends of education must have overlooked them. Indeed, your exposition makes education extend to almost every thing that mankind need to know and practice. I confess that in this matter of economy, notorious facts would seem to indicate that multitudes have been so educated, or I would say *miseducated*, as to be adepts in consuming, wasting, perverting and destroying both the spontaneous wealth of Nature and the hard earned products of human industry. I am inclined to think that all the perishing classes might be comfortably subsisted on what is thus lost. My mind even now recurs to families whose children were brought up to waste and destroy more property than would have sufficed, with your economical notions, to bring up thrice their number. And yet several of these families had hard drudging parents, one or both of whom struggled under an almost insupportable burden of toil, scheming and anxiety to supply the wants of their dependents. But I do not see how Communities, educated as you propose, could possibly be *poor* in the necessaries and comforts of life. If you thus go on combining advantages and avoiding evils, the success of your Social System is inevitable. Please proceed.

Ex. VI. Social education. By social education I mean that which trains the young to propriety of feeling and conduct towards their fellow human beings in all the intercourse of life. A vast amount of happiness, or of unhappiness, depends on social influences. From birth till death one human being is almost constantly affecting others, or affected by others. No individual exists, acts, speaks, thinks or feels wholly uninflu-

enced by others, nor wholly without an influence on others. We are preëminently social beings. A large portion of our wakeful conscious life is occupied with social concerns. It cannot be otherwise. It follows therefore that the young should be educated to feel, think, speak and act with propriety in all their social relations and intercourse. Affectional education is closely connected with social and involves it to some extent. But social education includes so much more than affectional, that I have felt obliged to treat it under a distinct head. In doing so, I would say :

1. Let the young be trained to behave with propriety towards their parents, elders and superiors. Reverence, docility, modesty and kindness are indispensable to this. Order is said to be Heaven's first law. Order forbids that the young should treat their parents, elders and superiors irreverently, self-conceitedly, impudently or unkindly. The Christian Religion explicitly and repeatedly enjoins this ancient righteousness of the young in their behavior towards parents and elders.—“Honor thy father and thy mother,” is reënnounced as the first commandment of the Decalogue with *promise*. And the experience of all ages has demonstrated that this divine ordinance cannot be violated without the most deplorable consequences to all parties concerned. There are two evil extremes into which this kind of education may run, viz: training the young to an abject, slavish subjection, or an irrational deference for mere authority; and training them to equality, self-sufficiency, debate and contempt of all authority. In the former extreme there is despotism, austerity and tyranny on the part of the parents, elders and superiors; whilst on the part of the young there is slavish fear, crippling constraint, mental degradation and many demoralizing effects. In the latter extreme there is indifference, impertinence, impudence, contempt, disobedience and all manner of confusion on the part of the young; whilst parents, elders and superiors are degraded, insulted, abused and rendered miserable. It is hard to say which of these extremes is most abhorrent. At present the tendency, at least in our country, is to the latter error. And it will require the greatest consideration, care and perseverance in the new order of

society, to counteract this evil tendency, without running back insensibly into the old extreme. It is lamentable to see so many children and youth of our times precociously old, assuming and contemptuous. They look, speak and act towards their parents, elders and superiors, not merely as if they were equals with them, but quite their betters. They are far from that reverence, docility, modesty and respectful kindness which is so becoming and so salutary in the well educated. The fruits of all this are evil and only evil continually. Trained up in this self-importance, insolence and insubordination to the most sacred moral authority, these miseducated beings graduate into adult life and society only to carry out their pernicious immorality in all manner of lawless practices, and, what is still worse, to marry and propagate a new generation of their own like. Such mischiefs *must* and *will* be prevented, under my Social System, by a judicious social education which shall cower no one into a slave by despotic authority, yet induce and secure proper reverence, docility, modesty and kindness on the part of all the young towards parents, elders and superiors. Educators must see to this.

2. Let the young be trained to behave with propriety towards equals, juniors and inferiors. They cannot do this without respecting all each other's rights, regarding each other's welfare of body and mind, carefully avoiding to inflict unnecessary pain, frankly yet kindly reproving wrongs, generously forgiving acknowledged offenses, making reasonable allowance for weaknesses and incidental faults, being uniformly courteous, and scrupulously abstaining from all inflictions of injury defensive as well as offensive. Not a blow, a word, a gesture, a look, should be indulged, much less repeated or approved, that is radically contrary to these indications of social propriety. All usurpation, tyranny, brute force, fighting, quarrelling, hectoring, contempt and abuse must be rebuked and superseded, in the family, in the school, at work and at play. All base rivalries, jealousies, hatreds and revenges must be put away by the appliances of love and wisdom. The older and stronger must not be allowed to domineer over the younger and weaker, nor the intelligent to despise the simpler minded, nor

the more favored to condemn the less favored. The world is full of such mischief. It must not be tolerated in the new social state. Equals with equals and superiors with inferiors must be educated to live in love, courtesy and peace. And above all it must be held abominable for a superior to insult, trample on or take advantage of one who either is or is imagined to be an inferior. It is a great work to keep all these little socialities right; but it is worth the cost, and educators must not shrink from a vigilant and patient discharge of their duty.

3. Let the young be trained to behave with propriety towards strangers, foreigners, the poor, the ignorant, the degraded and all the commonly despised classes. How mean and base is it to be uncourteous, inhospitable and neglectful to the stranger, who is exactly in the condition to need the offices of friendship, and to whom the least kindness will seem a great favor! How revolting to see a fellow creature hated, spurned, insulted, or unkindly treated, because born in another country, or speaking another language, or colored with a different skin, or educated in a different religion, or belonging to a lower class, or dressed in a different garb, or unfortunately brought up in ignorance, or marked by some personal deformity, or destitute of money, or crushed under the heel of oppression, or laboring under insanity! All such are to be treated humanely, compassionately, kindly, considerately; never haughtily, contemptuously, cruelly, unfeelingly; never in a manner which either justice, courtesy or charity would condemn. Let educators see to this. It is a matter never to be passed over with indifference. Children readily imbibe the prejudices, likes and dislikes of their parents, teachers and associates; and as readily their morals. Hence the universal prevalence of feuds and quarrels among mankind, originating in mere narrowmindedness and clannishness of education. It is sickening to see the little wars of clanship and caste, as well as the great ones of nationality. Nothing of all this must be encouraged, or even tolerated in the new order. It is incompatible with my Social System, which rests on the Love and Wisdom of God as gloriously manifested through Jesus Christ.

4. Let the young be trained to behave with propriety toward enemies, offenders and the vicious classes. It is wrong to injure enemies offenders &c. either in body or mind. It is wrong to hate them. It is wrong to withhold any needed good from them because they are unthankful and evil, vicious and perverse, hateful and injurious. It is wrong to feel, speak or act toward them otherwise than as their sincere well wishers. And what is wrong is improper of course. But the animal instincts and impulses, which are developed in human nature before the spiritual sentiments can be rendered commanding, rise up in wrath, violence and retaliation against enemies and offenders. Resistance of injury with injury, and the punishment of offenders vindictively, will be found common among children, as among adults not Christianized in their upper nature. It will therefore require the best and highest moral culture to place the young on the right track and keep them there, in respect to the treatment of enemies, offenders and the vicious classes. Nevertheless, it must be done. Educators can do it by divine assistance and perpetual diligence. Let them assiduously inculcate, and insist on the practical observance of the following precepts :

1. The worst of human beings may be converted into good ones, and God wills that they should be.

2. The good of no human being, however wicked, or hateful, must be disregarded.

3. It is wicked to injure even the wicked.

4. God loves his enemies ; and we must ours. He reproves and rebukes his offenders, yet always seeks their good ; we must do the same with ours.

5. True love worketh no ill to its object. We may reprove, disfellowship and if need be forcibly restrain evil-doers ; but we must never do them a known injury.

6. Evil cannot be overcome with evil, but only with good.

7. " It is better to suffer wrong than to do wrong."

8. The worst enemy and the vilest offender injures himself more than he can injure the innocent ; he cannot escape the evil of his own hands ; he will receive a just retribution in harvesting the evil seed he sows.

9. We ourselves are often sinners against God and our fellow creatures, and need great forbearance; let us act out the goodness toward our enemies and injurers which we hope to have exercised toward us.

10. Why are we less vile, offensive and guilty than our enemies and offenders? Why are they worse than we? If we had been in their circumstances and they in ours, are we sure we should now be less evil than they? Ought we to boast and be vindictive?

11. God knoweth all things; he will do justly by all; he will suffer nothing to injure us, if we be followers of that which is good; let him judge and dispose of all our enemies, all our offenders, all the wicked.

12. Therefore we will avoid our enemies and offenders when possible, befriend them when in distress, reform them if we can, pity rather than hate them, do them the good which may be in our power, but injure them intentionally never. We will do nothing, say nothing, desire nothing that shall make them worse in character or condition.

Such are the ideas, sentiments, principles and practices which I would have inculcated on the young in respect to propriety of behavior toward enemies, offenders and the vicious classes. Let it be done "line upon line, and precept upon precept," against all obstacles and discouragements, till ingrained into the whole texture of their character. It will work out two grand results, their own highest happiness, and the constant diminution of evil in others, till there be none left on earth to overcome or endure. The contrary education ever has had and ever must have just the contrary effect. It keeps man a fighting animal, and reproduces all the evils it professes to repress.

5. Let the young be trained to behave with propriety in their sexual relations. I name this *last*, but not because it is *least*. It is the central pivot on which the whole social machinery turns. Right social education respecting the intercourse of the sexes is of vital importance. What is the desideratum on this point? It is to train the young all the way up from childhood to marriageable years in such a manner as to render

them mutually just, truthful, kind, friendly, courteous, agreeable and intimate, without unchastity, without premature development of amativeness, and without any habits adverse to their subsequent happiness. A most desirable but most difficult achievement. In order to such a result I venture to recommend the following precepts :

1. Let both sexes be brought up and educated *together* in the family, and in the places of instruction and association—not artificially kept strangers to each other.

2. Let both sexes be seriously and carefully instructed, at the earliest suitable age, concerning their respective sexual constitutions, and made to understand the capabilities, liabilities, susceptibilities, dangers and responsibilities of each. This should be done long before puberty. It should be done by parents and educators whom the young reverence and love. It should be done, degree by degree, in a private and confidential way, and in such a manner as to make the pupil feel that he or she is entrusted with sacred knowledge. After due induction, many things may be taught to a whole class, and ultimately to a promiscuous assembly. Ignorance and mystification are to be utterly laid aside as safeguards to virtue. Knowledge and truthful explanation, judiciously imparted by suitable persons, are to be relied on with confidence. Nothing is to be left to guess-work and greedy surmise. Neither are the pupils to be left to corrupt and clandestine tutors. Every thing is to be done wisely, seriously and thoroughly by competent educators.

3. Let both sexes be plainly taught and profoundly impressed from the beginning, that the male was created to be the father, and the female to be the mother of immortal offspring ; that this is the central and sacred use of the genital organs ; that this cannot innocently take place except in a state of acknowledged marriage ; and that true marriage is the most responsible of all human contracts between persons who are fit to be married, and who tenderly love each other.

4. The rightfulness and allowability of genital sexual intercourse out of the married state being utterly excluded, let both sexes be carefully trained to avoid all known provocations,

incitements and occasions of venereal amativeness—likewise all abuses, perversions and pollutions of the genital organs. As many come into the world hereditarily perverted, and others will have already become corrupted by evil practices solitary or social, educators will find themselves involved in a very perplexing and disagreeable task. But they must not shrink nor relax. What cannot be prevented may in time be corrected, or if not corrected, yet greatly restrained. Regard must be had to diet and regimen, to company kept, to books read, to amusements followed, and to all things which tend to a precocious or perverse development of amativeness. And to make sure of good results, let the following rules be strictly observed by both sexes :

1. Never let the genital organs be touched by the hand, except for purposes of natural incidental necessity. Avoid pollutive fingering and friction.

2. Never let them touch others or be touched lasciviously at all.

3. Let them never be spoken of frivolously, by lascivious innuendo, or otherwise than in the language of purity.

4. Let them never be thought of impurely ; turn away from all unclean imaginations ; they are dangerous—the germs of pollution.

5. Keep the mind, the imagination, the affections and the bodily energies well employed in concerns foreign to amative indulgence and abuse.

These rules scrupulously followed will *prevent*, and even *cure* the perversions deprecated. If violated, unspeakable mischiefs will result. The difference between a young man or woman pure, cool, calm, free from amative inflammations up to the marriageable age, and one corrupted, self-abused, precocious and restless with the fires of lust, is the difference between, I might almost say, an angel and a devil. There is no greater misfortune than lascivious, perverted, restless, lustful amativeness. Besides all its other evils in grosser forms, it precipitates even well-disposed persons into the most unsuitable and unhappy marriages. It hurries them forward against all the remonstrances of reason, wisdom and friendship, into

connections which their better judgment would have condemned. It also poisons the miscellaneous and general intercourse between male and female, which otherwise would be pure, guileless and pleasant. It does so by rendering the presence and social intimacies of the sexes inflammatory of desires, passions, and imaginations that cannot be responded to by the pure and virtuous except with disgust; and which, whether betrayed or not, render the inflamed party alike miserable and mischievous.

5. All these evils and abominations being effectually prevented, corrected or repressed, let the intercourse of the sexes be as unrestrained as it can be with perfect chastity, friendship and refined courtesy on all occasions. Let there be no caresses, or fondling familiarities which incite the least lasciviousness, or trench on rudeness, but a refined and genial companionship, such as the best educated brothers and sisters may approvingly maintain in the presence of wise parents; provided always, that the parties are on terms of reciprocal esteem and good understanding. Let every young man and woman equally disdain to infract the laws of chastity, friendship, courtesy and sexual honor. Let each be alike emulous to preserve the other's virtue and reputation uncontaminated and unsuspected. With this noble and refining intercourse, both sexes will at length enter on the adult stage of life well qualified, not only to form happy marriage connections, but to diffuse through every department of society the most genial and salutary influences. It seems to me that with such an education the vices of self-pollution, lewdness, obscenity, lasciviousness, fornication, adultery, seduction, prostitution and their kindred evils would become as rare as they are now common. The two sexes would recognize each other as essentially equal in human rights, would mutually promote each other's happiness, and would be comparatively free from most of the perversions which now debase both.

Such are my ideas of social education in its several peculiar bearings. I have passed over many minor particulars, which of course an outline exposition could not be expected to notice. What have you to say on this topic?

Inq. I have only to express my admiration as well as approbation of the social education you recommend. I forbear till we meet again.

CONVERSATION X.

EDUCATION.—Religious education defined and elucidated—It must be both theoretical and practical—The theoretical already set forth in Part I. of this Exposition—The practical consists of Piety, Philanthropy and Morality—These three expounded at full length—Educational Institutions treated of—The family; the combined nursery and infant school; the common school; the grammar school, academy &c.—Educational Homes, complete Universities—Why manual labor schools have heretofore failed—School books and apparatus—How pernicious literature is to be counteracted—Amusements next to be considered.

Inq. I gladly seek another interview. I suppose this conversation will enable you to conclude that portion of your exposition which relates directly to education. Your views of religious education remain to be unfolded, and also of educational institutions.

Ex. Yes, these are the two principal topics now waiting to be discussed; and I will proceed accordingly.

VII. Religious education. I mean by religious education that which trains the young to be, to do, and to suffer always, in all things, conscientiously; i. e. with a supreme reverence for and love of divine principles. This is recognizing the sovereignty of those principles as supreme and absolute. It is acknowledging and cherishing the very highest obligations which can bind the human soul. It is enthroning in the mind the purest and strongest motives by which it can be controlled. It transcends, overrules and corrects all mere philosophy, expediency and policy, and establishes firmly the conviction, that only what is *right* can be *best*. It brings the creature into true spiritual relations with the Paternal Creator, and with fellow creatures. Human beings thus receive the inspirations of the spiritual world, realize that they are accountable for all their conduct, and learn how vast and far-reaching will be the good or evil consequences of their actions. Thus inspired with faith, hope and charity, they may *be, do and endure* all things

necessary to the sublimest practical results. I should therefore deem my scheme of education superficial, incongruous, impotent and impracticable without a thorough religious tuition pervading every part of it. Thus religious education becomes the life and perfection of the entire superstructure.

Inq. Could you not rely on morality without religion ?

Ex. All true morality grows out of true religion, derives its vitality from religion, and would die without its sustaining forces, as a tree does when cut away from its roots. Without religion, morals become mere *manners*, liable to change with the fashions of time and place. What are manners without principles? They are little to be trusted.

Inq. I fully agree with you ; but I have met with a considerable class of persons who praise morality, and seem to despise religion. These are confident that morality can be maintained independently of religion, and ought to be ; because religion, in their minds, is always associated with superstition, bigotry, formality or hypocrisy, or with all four together.

Ex. False religion may and often does involve all these evils. So may and does false morality. But true religion and true morality exclude them. We must be careful, however, not to take every person's assumptions as just, when superstition, bigotry, formality or hypocrisy is charged. Some minds mistake facts, and some misapprehend them, through the perverseness of their own prejudices. Let us be intelligent, discriminating, just and candid. And if others are not so, let them go their way. By their fruits will they be known. One thing I am sure of, that no human being ever did or ever will accomplish any thing morally great and enduring without some strong religious principles.

Inq. Proceed then to expound your views of religious education.

Ex. Religious education must be both theoretical and practical. Theoretically the young should be seasonably, gradually and thoroughly indoctrinated into what I call the essential divine principles of the Christian Religion. These I have set forth in *Part I.* of this general Exposition. In my Table, you recollect, they are comprehended under three divisions, viz :

Eight principles of Theological Truth, Eight of Personal Righteousness, and Eight of Social Order; in all Twenty-Four. I need not now repeat them. I would have educators make these divine fundamental principles the basis of all theoretical religious teaching; following them out into their legitimate bearings, as set forth in my exposition; tracing them back to their divine source; simplifying them to the common understanding; adapting them to the comprehension of each mind; and so ultimately bringing all to a complete knowledge both of their nature and practical requirements. In accomplishing so important and complex a process, much discretion, patience and perseverance will be requisite. A beginning will have to be made in early infancy, and progressively followed out in an orderly and well graduated course to adult age. All this should be done in the most simple, natural and pleasant manner possible. But the persistent design should be to graduate every young man and woman a willing subject of acknowledged, well-understood divine principles; so that each should always be able to judge whether any law, custom, habit, practice, act, expression, idea, feeling, was true, right, good and best, by a ready reference to those great first principles. Thus would the sovereignty of divine principles become supreme and absolute over all mere human assumptions and prescriptions.

In respect to practical religious education, I must be somewhat more particular. This should be carried along concurrently with the theoretical as its inseparable and necessary complement. It consists in habituating the young to be consistent in practice with their acknowledged principles. Now the genius of the Christian Religion, as I have expounded it, is averse to all mere external show made to be seen and admired of men, and insists uncompromisingly on practical substantial goodness. It is therefore extremely simple and unostentatious in respect to what may be called the ceremonies or externals of religion. It does not prohibit them, yet denounces all human *show* of them. It tolerates and even recommends the simpler forms of them, but constantly urges its disciples to transcend them in spirituality and absolute

righteousness. This distinguishing peculiarity of the Christian Religion must be impressed on the young indelibly from the outset. For there is no religious error, perhaps I ought to say *vice*, into which mankind more easily slide, than imagining that forms and ceremonies, observances and solemnities, *are religion*; when in reality they are at best only the husk which protects the ripening kernel of religion, and after its full maturity are separable from it, as chaff is from wheat. Wherever people fall into this error so as to become confirmed, they are mere idolators. Thenceforth they substitute the non-essential for the essential, the shadow for the substance of religion; resisting and despising all appeals in behalf of the weightier matters of the law—the plain dictates of divine principle. These are the Scribes, Pharisees and Formalists of all ages. Antipodal to these are those extremists who, through disgust with Formalism and Pharisaism, denounce all external manifestations of religious devotion, even its most harmless observances, and strain themselves into a studied anti-formalism, which itself becomes absurdly formal. I would have the young educated to avoid both these and all similar extremes.

Practical religion consists in piety, philanthropy and morality. Consequently religious education must relate especially to the habitual practice of these. Let us consider each of them separately.

1. Piety. This is love to God, as required in the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." God is a *person*, in respect to all that spiritually constitutes a person. But being an infinite person, finite beings cannot conceive of him comprehensively. They can form only a general idea of his personality, which must be simple or complex, diminutive or grand, according to age and development. The child can conceive of him only as an exalted and mysteriously constituted man. The Mosaic Religion would not tolerate the natural tendency of the mind to delineate God in a comprehensible form, because it *finitized* him, was derogatory to his true nature, and led to idolatry. The Christian Religion follows up the same idea, and insists that God shall be worshiped

as the great Father-Spirit, who cannot be limited, nor localized so as not to be accessible to all true worshipers, in all places alike, at the same moment. It is plain then that, while it is proper to educate the young into the general idea of God's personality, we must not confine them to it, nor dwell upon it as something comprehensible by finite minds; but must hasten to give them the true conception of him as an Infinite Spirit, omnipresent, omnipotent and all-perfect; who is to be known, revered and loved, rather in his attributes, qualities and principles than in his personality. Attributes, qualities and principles are comprehensible, in a high degree, by the human mind; because they are manifestable in and through man. But an *infinite* personality is unrepresentable to finite beings, and therefore is incomprehensible by them except as a general idea. Hence each finite mind may fully believe that there is an infinite divine Mind or Spirit possessing all the constituents of personality; but no one can definitely know and comprehend more of that Mind or Spirit than fills the measure of his own limited soul. It must of necessity be so with all children, youth and adults, and even with the angels of heaven.

In this view of the subject, it is plain that God cannot be truly loved by any creature who does not love his divine attributes, qualities and principles. One who hates Truth cannot love God. One who hates Justice cannot love God. One who hates Mercy cannot love God. One who hates Purity cannot love God. One who hates Charity cannot love God. Many imagine that they love, worship and serve God as a person, while they have no love for divine principles, and are in a state of rebellion against them. I would have the young assiduously educated to love God as a Spirit, in those holy attributes, qualities and principles which are communicable to man, which man can spiritually cherish within himself, which he can exemplify towards his fellow man, and which render him Godlike. Let the loving and devout mother, the wise and conscientious father, and educators of every grade, from the nursery upward to the university, artlessly instill into the young mind *first* the great idea of God as our Infinite Spirit-Father, and then just conceptions of his divine attributes, qualities and principles, as

the same are exemplifiable by man toward man. Let them impress on each expanding soul such views of God's Love, Wisdom, Power and Perfection as shall exclude every particle of hatred, revenge, partiality, injustice, untruthfulness, cruelty, selfishness and weakness from his character. Let the profound conviction be deeply rooted in each unfolding mind, that the All-Perfect Father is incapable of malevolence or enmity towards any of his moral offspring, even the most unthankful and perverse of them. That he is the disinterested and unchangeable friend of all. That his highest glory consists in promoting their greatest good. That he commands nothing tyrannically, and forbids nothing which ought to be allowed. That he requires us to do only what is best for us, and prohibits only what is injurious. That he cannot interfere to prevent evil-doers from rendering themselves miserable, if they will persist in their evil-doing; nor restore them to goodness and happiness against their own will, nor without their sincere repentance and reformation. But that he desires the repentance of all sinners, that he is ever using the wisest means to induce all to come to repentance, and that all who truly return to him are graciously accepted. That all the good in every universe emanates directly or indirectly from him. That he is present by his Spirit in all good angels, spirits and beings, prompting, inspiring and directing them, and through them ministering continually to the spiritual and temporal wants of the more necessitous. That his providence and government are omnipresent and perfect over all beings. That he is to be loved, trusted and obeyed in all things, as one who will never leave nor forsake his dutiful children, but cause all things to work together for their highest ultimate good. That no wickedness can permanently prosper, but righteousness and truth will finally triumph. That sinners are their own worst enemies, who though they inflict great sufferings on the innocent, are certain to procure greater ones to themselves; and therefore are always to be pitied rather than hated. That the Infinite Father overrules partial evil for universal good, and in the fullness of times will completely explain the dark mysteries of human experience so as to vindicate all his ways, by demonstrating them to have

been dictated by unerring Love and Wisdom. Therefore that God is absolutely worthy to be loved with all the heart, all the understanding and all the strength of all his moral offspring.

Thus let parental and all auxiliary educators gently lead the young to love their Heavenly Father and all that is divine with a perfect love, which they will find to be the highest bliss of the soul. By precept and example let them teach all under their guidance to meditate often in the retirement of the closet, in the field under the starry firmament, and through all nature's walks, with reverence and gratitude, on the divine perfections; to pray daily in secret for divine Love and Wisdom; to confess their sins with true contrition and purpose of heart to forsake them; to resign themselves meekly under affliction in hope that all things will be divinely overruled for good; and to persevere without faltering in all righteousness, under every discouragement and trial, with a full assurance of ultimate victory. Thus will they cherish more and more of the Holy Christ-Spirit in their souls, become more and more subject to the sovereignty of divine principles, grow more and more holy as God is holy, more and more perfect as he is perfect, more and more his true children, and consequently less and less the mere creatures of external control.

This religious teaching and formation of character must not be done artificially, austere, ostentatiously, sanctimoniously or superstitiously; but it must be done artlessly, familiarly, meekly, unpretentiously and naturally, on every fit occasion which occurs. It should come in every where as a natural, simple, sincere recurrence to divine and spiritual principles, and as the application of fundamental religious obligation to all the feelings, expressions, actions and pursuits of life. Otherwise it will degenerate into heartless formality, cant, superstition and hypocrisy. I do not mean that religious education shall be unsystematic, or left at hap-hazard to take care of itself, that there should be no regular public seasons of devotion, that there should be no family worship, that schools should never be opened with religious exercises, that children should never be taught the use of little prayers to God and hymns of praise, and that the young should be brought up as if all frank

and definite expression of their highest sentiment were useless or pernicious. I have no fellowship with such extremes. Let piety be natural, free, sincere, all-pervading, persistent and Christ-like. Let it be systematically inculcated and practiced by all in their own best way. But let it not be neglected, suppressed, perverted, distorted, abused.

2. Philanthropy. This is love to man, as expressed in the commandment, "Thou shalt love thy neighbor as thyself." It is pure good will; not the love of our neighbor's personal peculiarities, qualities or appendages, but the disinterested love of his highest good for time and eternity. The young must be carefully and unequivocally impressed with the deep conviction, that they cannot possibly love God and yet hate man; that piety and philanthropy must live, or die, together; that God never accepts any pretended love, worship or praise which is offered to him by an injurer, persecutor, hater of man; that he regards the good or the evil done by man to man as done to himself, and acts accordingly; that he delights in justice and mercy, truth and goodness, purity and charity, shown by man to man, more than in any expressions of piety, any sacrifices, any worship offered directly to himself; and that nothing which man can say or do will be received as a substitute for genuine love to man. This is the plain doctrine of Jesus Christ, and must be insisted on continually throughout the entire religious education of the young. And so much the more assiduously must it be inculcated, as mankind in past ages have shown a general proneness to ignore and practically disregard it. Nothing is more common than to see piety divorced from philanthropy, and multitudes blindly, stupidly worshipping God while trampling humanity under foot as the mire of the streets. Let it not be so in the Practical Christian Republic. I close on this point with one caution to parents and teachers, which is, to be sure and make the young understand distinctly the difference between loving the external persons of their fellow creatures with the love of complacency, and loving their internal persons with reference to their absolute highest good. They cannot love enemies, offenders and hateful persons with the love of complacency. This kind of love can exist only

between those who are reciprocally congenial or agreeable to each other. It will be utterly useless therefore to urge it in words. It cannot be felt. And if the young think this is the love which they are required to feel for every human being, the requirement will become worse than a nullity; it will induce rebellion, cant or hypocrisy. But if they are enabled to see that the love required to their neighbor, and even to their enemy, is the sublime, disinterested love of benevolence—the pure charity which looks through all external hatefulness and repulsive surroundings to the absolute highest present and eternal good of the real being, its excellency will be felt, its practical possibility admitted, and its divine obligatoriness in some measure obeyed. Then, if nothing more can be gained, there will be a determined purpose formed never to do a known injury to the most unloveable, disagreeable, hateful human being. And this in most cases will be followed, sooner or later, by truly benevolent efforts to do the disliked party positive good. Thus will pure philanthropy take its appropriate place as the inseparable companion of pure piety.

3. *Morality.* This implies all kinds of right outward behavior, conduct or manners, whether with respect to one's self, to other individuals in the various circles of life, to human society in general, or to God. All true morality must be rooted in religious principle, in order to be reliably permanent. This is already understood. What I now wish to urge is, that the young must be so educated as to attach great importance to *good works*—to positive, scrupulous, unequivocal, every-day morality; not as the tree of righteousness, but as its requisite and indispensable fruit. They are not to be taught that morality is the whole of religion, nor the foundation of righteousness, nor the ground of self-merit in the sight of God. But they are to be taught that piety and philanthropy in the heart can demonstrate their existence only by their fruits in the outward conduct; that faith without works is dead or useless; that it is shameless hypocrisy to pretend to love God yet not keep his commandments, or to love man and yet treat him as if he were a brute, or to be personally pure and yet live a life of corruption and crime. Actions speak louder than words. He

who is obviously immoral in word and deed, whether toward himself, his fellows, or his God, ought to be ashamed of all pretensions made to piety or philanthropy. If he do his whole duty, he will have nothing to boast of; but if decidedly immoral, he is an actual violator of his undeniable obligations. I would have the young so educated as never to misunderstand that true morality is the fruit of true piety and philanthropy. Let them be carefully guarded against that hollow religionism which is always belittling morality, and also against that equally hollow moralism which is always belittling religion. The former is sour, solemn and ugly—magnifying mere creed-faith and external forms above downright every-day morality. The latter magnifies mere conventional, superficial morality, such as keeps people passably respectable outside of the House of Correction, above all deep-seated religious principle and scrupulous conscientiousness. Thus let religious education comprehend and foster true piety, philanthropy and morality. Then will the young be enrobed in the beautiful garments of practical Christian righteousness, crowned with diadems of spiritual excellence, qualified for every kind of earthly usefulness, and made meet at last “for the inheritance of the saints in light.” Have you any objection to my views of religious education?

Inq. None. I heartily concur in them all. I regard them as a worthy completion of the grand outline sketched under the preceding heads. I think I have now a good understanding of your educational system, physical, affectional, intellectual, industrial, economical, social and religious. I need only say that I shall rejoice exceedingly to see your system fairly inaugurated and in successful operation. Nothing remains for me to ask on this general theme but your promised suggestions respecting

EDUCATIONAL INSTITUTIONS.

Ex. My exposition would certainly be incomplete without treating of these.

1. I will begin with the family. I know that the family is not commonly regarded as an educational institution. But I

deem it a very important one; partly for what it is naturally, and partly for what it ought to be and may be made. It needs little reflection to learn that the family is naturally and necessarily a very influential educational institution. Consider how much of education, for good or evil, almost every human being receives in the family. There generation, gestation, lactation, refection and all the rudimentals of education, in the seven kinds I have been describing, operate to form the character. If family education be right up to twelve years of age, there is every thing to hope for the future man or woman. If very wrong there is much to fear. There is yet little absolutely good family education in the world. Much of it is absolutely bad. All other educational institutions are greatly affected by family influences. If these have been good, how easy to build on the foundation laid! If bad, how exceedingly difficult to overcome and correct their mischief! I need not expatiate here. The matter is plain. The father and mother are principals in this family seminary. All the adult inmates are assistant teachers. So are the older brothers and sisters, as relative to the younger. What then should be the qualifications of these principal and assistant educators? Alas, what are they in the generality of cases! Is it any wonder that they turn out such swarms of untoward pupils?

Inq. But you intimate that the family ought to be and may be made an educational institution of great excellence. What do you expect it will become under your System?

Ex. Under my System the family will gradually become a very systematic and thorough educational institution. When the parents themselves shall be persons well educated, in the seven kinds treated of in the preceding Conversations; when all the domestic and adult members of the family shall also be well educated; and when there shall be no vile distinctions of caste remaining, it is easy to see that children will come into the world and be developed from infancy to early youth amid exemplifications of wisdom and goodness now seldom known even in our most favored families. This consummation, so "devoutly to be wished," cannot come soon. But it will come at last, if The Practical Christian Republic be established.

You readily perceive that in such a state of things the family must become a systematic and thorough school for most children under twelve years of age. But I will pass on to the mention of another educational institution ; which is,

2. The combined nursery and infant school. It will be found extremely convenient, economical and beneficial, in many cases, for several congenial families living in a Community together, to combine their resources for the establishment of a common nursery and infant school. In order to this, there must be suitable rooms, play grounds and conveniences of every description. Great care must be taken to have ample space, good air, good light, and every thing healthful as well as pleasant and convenient. The establishment must have separate apartments for the different grades of children, who will be of different ages from nursing babes to infants of two, three and five years old. There must be open and sheltered places of exercise adapted to all kinds of weather. The nursery apartments must have all the labor-saving fixtures, easements and accommodations requisite to economy and comfort. The infant school apartments must be furnished with an amplitude of pleasing pictures, models, intellectual toy apparatus, music, &c. &c., such as experience shall demonstrate to be necessary. And the older children must be inducted into the simpler kinds of useful industry. Of course there must be matrons, superiors and assistants in such an institution. Such an institution will cost money, time, skill, labor, and many experiments for a while. But the expense need not be over burdensome. Where there is intelligence and a *will* there will be a *way*. If well endowed and well conducted, it will pay ; and the results can hardly fail to be satisfactory.

Inq. I do not understand whether any of these infants are to remain in the establishment continuously, or only through certain hours of the day.

Ex. As a general thing they will remain only during certain hours of the day. Exceptions might however be provided for, by special arrangements of the proprietors.

Inq. And who are to incur all the expenses of founding and sustaining this kind of educational institution ?

Ex. The proprietors, of course, whoever they shall be; whether a Community acting together, or a select association formed for that particular purpose. That matter, it may be safely presumed, will be provided for properly in different ways, under different circumstances.

Inq. Very well; proceed.

Ex. 3. The common primary school comes next. I would adopt the best existing models of these, with improvements conformable to my theory of the seven kinds of education. The modified institution needs little explaining. It would be a highly improved common school for both sexes. I will not enter into the numerous particulars which readily suggest themselves as important modifications under my system. The fundamental characteristics of an improved common school will be obvious.

4. Grammar schools, academies and high schools of various adaptation. The same in substance may be said of these as of the common primary school. The best models should be improved and modified, in such a manner and to such an extent as will conform them to the educational theory I have propounded. Thus modified and improved, I would have them liberally sustained as useful educational institutions by The Practical Christian Republic. But,

5. I would establish Educational Homes as the most comprehensive and perfect of all the educational institutions to be sustained in the new social order. These should be *Universities*, in the best sense of that often misapplied term. They should afford all the requisite accommodations, facilities and appliances for giving a first rate education to children and youth, from the infant group to the highest collegiate class.

Inq. According to this indication your Educational Homes would nearly supersede most other educational institutions. I am curious to see your ideal outline of such a Home.

Ex. I will try to give you such an outline. Imagine then a flourishing Integral Community of several hundred persons. Imagine, within that Community's territorial Domain, a pleasant, healthful educational plat of land, containing from ten to one hundred acres, set off and devoted to the Home. The

land included in this educational plat is adapted to the erection of all kinds of buildings necessary to accommodate from one hundred to five hundred persons, pupils, students, teachers, supervisors, professors, &c. &c. All these are to be manual labor operatives to a greater or less extent. It is also adapted to the laying off of common grounds for promenade and recreation, ornamental enclosures, walks, gardens, fields, orchards &c. Thus the culture of useful plants, flowers, roots, vines, shrubs, fruit trees and the like will be provided for. Imagine ample unitary buildings, affording suitable accommodations for all these industrial educationists of every grade, whether at work, at study, at play, at refection, at rest by night, or assembled together on public occasions. Imagine all the work and care, within doors and without, properly attended to by the educationists themselves, together with a reasonable amount of mechanical and manufacturing industry executed in the production of articles for sale. Imagine the institution to be self-subsisting in respect to its current expenses, leaving out of account the original outlays. Imagine the two sexes to be nearly equal in numbers throughout this Educational Home, to have equal rights and privileges in all respects, and to receive the best qualifications which their natural capabilities can acquire, for all the appropriate pursuits of adult life; and all this side by side, with the utmost freedom of intercourse compatible with unequivocal chastity.

Imagine my theory of education in its seven kinds carried fully into practice throughout the establishment. Imagine the buildings and apartments so constructed, that every class, section or group of twelve pupils, or students, more or less, with their two, three or four teachers and assistants, should constitute a family for the time being by themselves; eating, sleeping, working, recreating and doing all things as a select educational family—the two sexes in equal numbers as nearly as practicable. The principal teachers are the responsible heads of these families. They and their assistants together are competent to take all necessary care of their respective families, by night and day, physically, affectionally, intellectually, industrially, economically, socially and religiously. They live on intimate,

confidential and endearing terms with all under their family care. And they have all the facilities for promoting their highest progress, improvement and happiness. As occasion requires, but not too frequently, changes are made in the heads and members of these educational families, until the infant at the end of eight, ten or twelve years, graduates a ripe adult Master or Mistress of Arts. The institution as a whole is under the general supervision of a President and Faculty of Directors, and is sustained outside by a strong patronic Association, who liberally contribute their money, talents and influence to render it worthy of universal admiration and confidence. This Educational Home, once fairly in operation, becomes legitimately a most perfect Normal School, sending out annually to all the other educational institutions of the Republic and country excellent teachers of every grade. At the same time, imagine the superior fitness and qualifications of its graduates to enter into the estate of matrimony and to become the heads of families. Can you set any bounds to the blessings which must flow forth in living streams from these Educational Homes? Compare them for a moment with the now elegant and popular resorts called colleges and universities, from which females are generally excluded, and in which so many thousands of young men are ruined in health and morals, or transformed into unnatural and impracticable literati. The best of them are often to be pitied, whilst the worst are to be dreaded as leeches and scourges let loose to prey on the unlettered multitude. What do you think of my proposed Educational Homes?

Inq. I think so highly of them that I am impatient to see one established. You have carried my imagination rapidly through lofty regions and over delightful scenery. And now I should like to imagine some practicable process by which the pecuniary, physical, intellectual and moral resources for an Educational Home are to be collected and wrought into form. That is what troubles me. I cannot see whence or how the money, men, women and children, talent, skill, tact, patience and perseverance—the internal and the external necessary to actualize your ideal, are coming.

Ex. Here indeed is the mountain to be removed. Yet if we

have "faith as a grain of mustard seed," we may remove even this mountain. "What *ought* to be done *can* be done." Now ought Educational Homes to be established? Yes. Then let those who think so go about the work. It is a great work—a difficult one. The first of these institutions will have to begin small and grow up slowly. Patrons will be few. Money will come hard. Buildings will be insufficient. Facilities will be deficient. Teachers will be scarce, inexperienced and imperfectly qualified to carry out the new system. All things will work disadvantageously. But the triumph will come at last. First we must proclaim our ideal, that people may know what ought to be done. Then we must make definite propositions for founding an Educational Home on a small scale. The few that are interested must be intimately associated, so as to coöperate actively in judicious measures for promoting their object. Patrons must be enlisted; a location chosen; a few thousand dollars secured; a commencement made on the requisite buildings; teachers put in train of proper qualification; and thus a small beginning made, such as circumstances will allow. Meantime our Republic will be gradually taking root here and there; Communities will be founded; numbers will be multiplied; wealth will slowly increase; talent, learning, skill and enterprise will be augmented; unity of feeling, ambition and effort will give consolidation to the new social order; and glorious results will be more easily achievable. All this may be expected. It is mapped out in the destiny of our noble movement. It will come in the fullness of times. But it can come only as the legitimate elaboration of our own faith, zeal, fidelity and invincible perseverance.

Inq. It occurs to me that an Educational Home might be commenced on a small scale, in an economical way, by adopting the suggestions and recommendations in Mr. O. S. Fowler's "Home For All or the Gravel Wall."

Inq. That is an admirable and highly valuable Work. Mr. Fowler has conferred a great favor on humanity in that book. I am sure that the Communities of our Republic will thankfully avail themselves of his labors. I think it would be practicable to commence an Educational Home piecemeal, so to speak,

with the Gravel Wall architecture. A plan of the whole establishment, as intended to exist when completed, might be drawn. This plan might contemplate a continuous range of block to be put up piece by piece, as occasion should require and resources warrant. Or it might contemplate a chain of cottages, square or octagonal, with ample accommodations for study, industry and recreation, located between every two of them, so as to form at last a well arranged village. There would be room for great ingenuity, taste and judgment in devising these architectural plans. Special regard ought to be paid to ultimate unitary economies, to health, convenience and beauty. The establishment ought at maturity, if not earlier, to have the very best unitary Bakery, Refectory, Baths, Laundry, &c. &c. It ought to be pleasantly situated with respect to prospect, air and light. It ought to be ventilated in the most improved manner; and should be so constructed as to afford each of its educational families all the privacy necessary to a distinct home. This last mentioned feature of the institution is fundamental. It is the essential characteristic of the establishment—Home. Promiscuity and generalism would reduce the whole concern too nearly to the level of our old educational establishments.

Inq. I think I understand you on most points, and I am sure that your propositions will prove practicable when fairly tested. But I suppose you are aware that Manual Labor Schools, so called, have generally failed.

Inq. I am; and can tell you why. Nearly all of them have been shams. Manual labor has been virtually treated as derogatory in them. Few of the teachers have ever condescended to perform it. The majority of scholars have eschewed it. They could afford to pay their tuition bills with money previously earned, or supplied by their parents. So they have pushed forward their studies faster than would be convenient for manual labor pupils. A minority of the students, sometimes a lean one, have tried to pay their way, in part at least, by the labor of their hands. Could they do so, and readily keep pace with their non-working associates? No. Could they enjoy the presence, society and example of their teachers, in the shop or

field? Not at all. What kind of persons must they work under and with? Perhaps respectable people, in respect to general good feeling, and competent to teach hand labor in their craft, but otherwise unintelligent and uncongenial. What sort of accommodations and facilities have commonly been afforded to these manual labor students? Very ordinary and imperfect ones. Could manual labor under such conditions be either attractive, profitable, or respectable? Just the reverse. Is it to be expected that young men and women will go to such Manual Labor Schools, and thus advertise themselves as obliged to submit to such discomfort and degradation? No; they will work till they get money enough to pay their tuition bills, and be respectable like their teachers and fellows. They will not make themselves degradees of an inferior caste more than once. All such pseudo Manual Labor Institutions ought to fail. They are contemptible. But my proposed Educational Homes are not to have teachers who will shirk manual labor, nor a privileged class who may be allowed to dispense with it, nor an inferior caste invited to advertise their poverty, and obliged to work under disreputable, disagreeable conditions.

Inq. The truth, justice and force of your answer are invincible. You are clearly right. What do you think of the dead languages, heathen classics &c., heretofore held so important in our old fashioned educational institutions of high grade?

Ex. I think them worse than useless in nineteen out of every twenty cases. It is high time that this old folly were exploded. It is incompatible with my educational theory, and with the genius of The Practical Christian Republic. Possibly five students in a hundred might be encouraged to master the dead languages, and plod through the so called classics. These should have a natural predisposition and adaptation to such learning. Let the rest read the compound wisdom and folly of heathen masters in some one of our numerous translations, or, what would generally be better, leave them unread. Let the grand aim be a thorough knowledge of the natural sciences and arts, and of the living languages. An intelligent naturalist, geologist, chemist, physiologist, agriculturist, is worth a thousand adepts in the Greek and Roman classics. Let living

knowledge be accumulated and perfected, not the learning of dead pagans.

Inq. In what estimation do you hold Libraries, Reading Rooms, Lyceums and the numerous instrumentalities for mental improvement now in vogue ?

Ex. Most of them in high estimation. I should adopt them, with the modifications necessary to conform them to the new order of things.

Inq. What do you think of the now current educational text books, facilities and apparatuses ?

Ex. The best of them are excellent ; many of them are tolerable ; others would answer well if slightly amended ; but a considerable portion ought to be discarded. A great deal of labor will be requisite to prepare manuals and text books suitable for the educational institutions of the new social order. But we have an ample variety of good things to select and adopt from, and ought to avail ourselves of all the acceptable works which the past has bequeathed to us.

Inq. In respect to the doctrines and moral tendencies of many school books, which are filled, or at least highly tinctured with war literature and other objectionable peculiarities, what will you do ? Will you exclude all the fine prose and poetry written in glorification of these hoary evils, now so prominent in school books ?

Ex. I would recommend the following remedies and counteractions for this demoralizing literature. 1. That all our teachers habitually point out its incompatibility with divine principles, wherever it occurs in the books used by their classes. 2. That all our pupils and students be taught to point out of their own accord these incongruities of their text books with divine principles. 3. That new text books be compiled which shall exhibit in close contrast the best pieces in glorification of these old evils, and the best pieces on the right side, with a few pertinent comments adapted to set the matter in a true light. 4. That new text books be multiplied wholly free from objectionable literature. These will be ample remedies and counteractions of the mischiefs referred to. I would not have the

young kept artificially ignorant of old abominations and the panegyrics uttered on them, but rather thoroughly enlightened, and well provided with antidotes against them.

In our next Conversation I propose to treat of Amusements.

CONVERSATION XI.

AMUSEMENTS.—A difficult subject—Definition of terms—Amusements an ineradicable want of human nature; very liable to perversion and abuse; must be subjected to divine law—That law condemns and prohibits 1, wicked amusements; 2, unhealthful, useless, foolish ones; 3, excessive, unseasonable, ill associated ones—Twelve precepts relating to amusements—Five principal objects to be aimed at in a true system of amusements; how these objects are to be secured—Seven important suggestions recommended relative to the formation and administration of a true system—Conversation briefly concluded in order to proceed to the subject of Marriage.

Inq. I have come to learn how you will expound the subject of amusements. I suspect it must be a somewhat difficult and delicate one to dispose of; especially for a high toned Practical Christian Moralist.

Ex. I feel that it is so, but shall not shrink from a frank exposition of my views concerning it. What are amusements? Webster defines the word *amusement* thus: "That which amuses, detains, or engages the mind; entertainment of the mind; pastime; a pleasurable occupation of the senses, or that which furnishes it" &c. I must give the term even a broader and more comprehensive meaning. As I am now to treat the subject, all contrivances sought after or delighted in *mainly* for the sake of the diversion, entertainment, sport or recreation which they afford, are amusements. The number and variety of these can hardly be stated. It will be understood then, that I include all kinds of games, sports, diversions and recreations under the general designation of *amusements*.

Inq. Your definition of terms is sufficiently explicit and understandable. And now what importance do you attach to amusements?

Ex. Very considerable importance. All mankind, in all ages and countries, have been more or less addicted to them. Even the few who have denounced and opposed them most strenu-

ously have insensibly fallen into some form of amusement. I am therefore obliged to conclude that there is an ineradicable want in the very constitution of human nature, which can never be satisfied without amusements of some kind. Having come to this conclusion, I cannot oppose amusements *per se* and *in toto*. I concede that they are natural and necessary in their place. I recognize their utility under proper limitations and regulations. And I see that my Social System would be radically defective, if it did not make wise and ample provision for them. But here lies the grand difficulty; to determine what is a wise and ample provision. All things, however natural, necessary and good in themselves when rightly used, are liable to perversion and abuse. Amusements are no exception. They are preëminently liable to perversion and abuse, on account of the strong affinity our senses have for them. Just in proportion as they charm and captivate our mere animal and intellectual loves are they dangerous. So much the more likely will mankind be to pervert and abuse them. And so much the more necessary is it to provide against the evils which may arise. The whole history of our race admonishes us in thunder tones to bridle our appetites, passions and tastes—to beware of excessive, foolish and perverse pleasures—to be governed always by reason, conscience, divine principles and our Creator's best understood Will. Amusements then must be completely subjected to law—the highest divine law. That law will condemn and prohibit all amusements which may be justly included under either of the following heads:

1. Wicked amusements. I mean by wicked amusements all such as are positively contrary in their nature and tendency to essential divine principles. This evil world abounds with such. Mankind, being themselves wicked, have consequently devised and delighted in wicked amusements, from the most ancient times down to our own age. And the more brutal and depraved they have been, the more wicked have been their favorite amusements. Hence the abominable gladiatorial shows among the ancients, in which the actors adroitly murdered each other by piecemeal in protracted personal combats, eagerly watched by thousands of eyes and greeted by shouts of applause at

every blood-letting blow. Our modern pugilistical fights, in which hardened bullies bruise each other to death with their fists for prize money and the diversion of profligate spectators, are of the same class. Likewise the ancient combats of men with wild beasts, and the bull fights of our own times in Spanish countries. Cock fighting, dog fighting and all such like cruel entertainments of vulgar ruffians belong in the same category. Likewise the hunting, worrying, teasing, maiming, cruelizing and killing of harmless creatures for sport. Every amusement which consists in or requires the shedding of human blood, or the infliction of personal injury by man on man, or which causes unnecessary pain to any living creature, is plainly repugnant to the great law of love and must have a demoralizing influence on all who countenance it. All such are malevolent amusements.

But there are other wicked amusements. All obscene, lascivious, lewd, sexually unchaste amusements must be wicked. Likewise all which are contemptuous toward God, divine principles, and religious responsibilities. Likewise all which entice to sensual intemperance, injustice, falsehood, envy, reckless passion, resentment and revenge. The Bacchanalian orgies, licentious carousals and idolatrous feasts of the ancient pagans were of this nature. So are many of our popular modern orgies, carousals, festivals, balls, theatrical entertainments, plays and games, from the enjoyment of which the participators all come out demoralized to a greater or less extent. Amusements of every description which obviously make people ungodly, sensual, drunken, vicious and unprincipled, must be set down as wicked. Behold our dissipated, libertine, gambling, reckless, profligate votaries of corrupt amusements! Every tree is known by its fruit.

2. Unhealthful, useless, foolish, derogatory and equivocal amusements. There are many such, which it would be improper to call *wicked*; but which the divine law must prohibit as *wrong*, all things considered. All such should be avoided. It is presumable that we can find amusements enough which are healthful, useful, wise, elevating and unequivocally salutary. We have no excuse therefore on the score of necessity,

for resorting to any which impair our health of body or mind, or which are obviously mere time-killers, or which make fools of us, or which reduce us to the mannerism of the monkey tribes, or which are so equivocal that we are at a loss to determine whether they are good or evil. Any amusement, from the enjoyment of which we cannot conscientiously retire with the conviction that on the whole it has done us good, ought to be immediately eschewed. If it promote innocent mirth and cheerfulness, or otherwise conduce to improved health of the physical and intellectual powers, without injuring the moral character, it is an innocent and commendable amusement. If it have the contrary effect, it is at best more or less a pernicious one, however fashionable, specious or captivating.

3. Excessive, unseasonable and ill-associated amusements. The divine law must condemn all these. It is not enough that our amusements be unexceptionable in themselves; they must not be carried to excess, nor be indulged in at unseasonable times, nor connected with evil associations. Amusement is not rightfully the business of any one's life. It should be no one's principal occupation. The moment it is made so, it becomes perverted—it is abused. It should be regarded as the spice of life—not as the staple food. Its use is to relieve and recreate the otherwise too continually worked powers of the human system. It belongs to the incidental and subsidiary occupations of our earthly pilgrimage—not to the fundamental business. But by carrying amusement to excess it soon becomes an *end*, rather than a *means* of good—a labor, rather than a recreation. It exhausts, rather than refreshes us. It enslaves us into mere pleasure seekers—into dissipated votaries of its intoxicating exhilarations. Here is one of the greatest dangers connected with amusements. We do not know when we have got enough; we hold on too long; we turn pleasure into pain; we overdo and spoil that which would be real enjoyment, if only kept within the bounds of moderation.

Unseasonable amusements fall under the same condemnation. They may be unobjectionable in all other respects, yet if unseasonably appointed or persisted in they become pernicious. Solomon truly said: "To every thing there is a season, and a

time to every purpose under the heaven : a time to weep and a time to laugh ; a time to mourn, and a time to dance." So there is a proper season for all innocent amusements ; and if they are put out of their proper season they cease to be innocent. An amusement is seasonable which does not interfere with time due to religious devotion, moral improvement, intellectual culture, the relief of human distress, sympathy with mourners, the burial of the dead, the exercise of justice, the necessary business of life, healthful repose and proper consideration of other people's well being. No amusement is seasonable which disregards these important particulars.

Amusements in themselves innocent also become pernicious when ill associated. Thus they may take place in corrupt localities, abounding with temptations to vice ; or in close intimacy with corrupt associates, ever ready to seduce the unsuspecting into sin ; or in combination with interludes and after-pieces of an exceptionable nature. Good parents might be perfectly willing that their sons and daughters should enjoy certain amusements at one place, but not at another, with one set of companions, but not with another, and with one combination of adjuncts, but not another. Thus a game, a dance, a concert or a drama might be innocent and salutary with right associates, but would be corrupting and pernicious with wrong ones. All these things are to be considered.

Inq. Your positions are tenable, your discriminations just, and your suggestions worthy of all acceptance. Perhaps you can present a series of precepts sentimentiously expressive of amusements righteousness.

Ex. I will endeavor to do so.

1. Abstain from all wicked amusements.
2. Consider all amusements wicked which contemn God, injure man or inflict unnecessary pain on any living creature.
3. Consider all amusements wicked which are obviously repugnant to any divine principle, and especially which contravene humility, justice, benevolence, charity, meekness or sobriety.
4. Eschew all unhealthful, useless, foolish, derogatory and equivocal amusements.

5. Be sure that every amusement you encourage is in accordance with the laws of health, is of some real utility, is justifiable by wisdom, is of an elevating tendency, and is unquestionably innocent.

6. Carry no amusement to excess.

7. Take care that all your amusements occur in their proper season. Let them never interfere with the discharge of any duty which you owe to God, to fellow man, or to your own well-being.

8. Pursue no amusement after 10 o'clock at night.

9. Indulge in no amusement which disregards the sorrow and sadness of afflicted neighbors.

10. Never sacrifice piety, humanity, justice, charity or virtue, in the slightest degree, to amusement.

11. Resort not to the most innocent of amusements in corrupt places, nor with associates likely to lead you astray, nor in connection with demoralizing accompaniments.

12. Remember that you are to do all things to the glory of God in the exemplification of true personal righteousness, even to indulgence in amusements.

If any just regard be paid to these precepts, a large amount of innocent pleasure may be enjoyed in amusements. For then none but rational, orderly and unexceptionable ones will be indulged in; and of these there will always be an ample supply.

Knowing, as I do, how important a place amusements must occupy, for good or evil, in our Practical Christian Republic, especially in the educational formation of character, I am extremely anxious to guard the whole thing against abuses, and at the same time to make liberal provision for all the true enjoyment possibly derivable from amusements. To this end I would gladly furnish such hints to parents, educators and Community legislators as should enable them to institute a well-regulated system of unexceptionable amusements, judiciously adapted to all ages, from the earliest infancy to the ripest maturity. In my judgment, such a system should aim at the following principal objects:

1. The physical health of all concerned.

2. Their mental health and improvement.
3. Their social health and improvement.
4. Their moral health and improvement.
5. Their cheerfulness and contentment at home.

Inq. And I cannot see what there is to prevent the attainment of these objects. There is a vast range of physical, intellectual, social and moral amusements, from which to select and compile an unobjectionable system. And whatever more may be needed can undoubtedly be supplied by contriving new sports, games, exercises and entertainments, all conformable to the genius of your Social System.

Ex. Nor can I apprehend any serious obstacle in the way of accomplishing the objects specified. With a will there must be a way. Still, great discrimination and judgment will be requisite to determine wisely what ought to be retained, what rejected, and what invented. Every amusement will have to be brought into judgment and tested by our acknowledged sovereign divine principles. If repugnant to any one of these, it must be wholly rejected, or correctively modified. In the existing code of amusements there is a large infusion of demoralizing elements which must be purged away. The worst of these elements are the following: The warlike or martial one, that of chance and hazard, that of rivalry and thirst for mastery, that of sexual corruption, and that of passional bewitchment. All amusements which are of a pro-war character must of course be excluded, or at least expurgated of that pernicious element. Of such there are many. Games of chance and hazard have a natural tendency to unsettle the mind, to inspire it with a disorderly ambition for success without merit, and to induce actual gambling. All amusements strongly marked by this evil element ought to be discarded. Games of rivalry and desire for triumph include those of chance and those of skill. The latter have some redeeming traits, inasmuch as the triumph is often gained by real merit, and inasmuch also as the emulation engendered may sometimes be a salutary stimulus to necessary exertion. I do not recommend that all amusements of this nature be interdicted, but only such of them as are obviously objectionable. Nevertheless, every

thing like ignoble emulation, rivalry and triumph should be effectually rebuked. The element of sexual corruption inheres chiefly in certain over-familiar house-party sports, in midnight balls, in waltzing dances, in theatrical exhibitions, and in the lower kinds of musical entertainment. The pruning knife should be unsparingly applied to all these.

Inq. You do not condemn them *in toto*, do you ?

Ex. No ; but they need a thorough regeneration. Many of our young people's plays are well enough ; the more simple and modest dancings are well enough ; and the drama might undoubtedly be elevated to something like a Practical Christian standard of purity. But those vulgar and obscene sports to which I refer, those fashionable night balls, those giddy waltzes, the theater as it generally is, and much of the current ballad singing, I denounce as intolerable under my Social System. The passional bewitchment of which I spoke is also a dangerous element in many kinds of amusement. It influences the feelings and imagination of ill constituted persons to such a degree as to disaffect them with all the sober realities of life, and to render them slavish devotees of fiction, exaggeration and exciting pleasure. This must be constantly guarded against by the supervisors of Community recreations. But if the children, youth and adults of our Republic can be so satisfied and contented with the amusements provided for them on their own domains, as not to rove abroad after those of the outside world, this evil will be easily controlled.

Inq. Will not other powerful safeguards against the evils you are denouncing naturally distinguish your new code of amusements ? I allude to the preponderance of physiological, intellectual, moral, religious and spiritual amusements over those of an inferior character now generally prevalent. It seems to me that there is hardly any limit to the improvements of this nature, which your people will be able and disposed to make, when once they shall have resolutely taken hold of this work. They will first adopt all the athletic, gymnastic, calisthenic, mirthful, graceful and pleasing physical recreations which may be selected as healthful and innocent. Then all the unexceptionable intellectual ones, of which the world has

already a considerable assortment. Then a great number of new intellectual entertainments may be invented. And finally competent members of your Preceptive Circle will be able to invent an indefinite number of moral, religious and spiritual amusements—a class hitherto almost or quite unthought of by mankind. Thus pleasing exercises of one kind and another may be made to teach useful knowledge throughout the whole compass of the arts and sciences, and also every great truth and duty of religion.

Ex. You are right. There is no conceivable limit to the selections, inventions and combinations which may be made for the gradual perfectionation of a true system of amusements. The *pleasing* and the *useful* may be so combined in every department of human interest, as effectually to secure an incalculable amount of good. In order to secure such desirable and glorious results, I recommend the following suggestions :

1. That some competent member or members of the Preceptive Circle devote special attention to this subject with a view to the selection, invention and combination of unexceptionable amusements, and their arrangement into a practical system.

2. That the proposed system be set forth in a Manual, adapted to furnish parents, educators and legislators with all needful information respecting the various series of amusements proper for infants, for juveniles, for older youth and for adults.

3. That parents, educators and all persons concerned, endeavor to concur in the adoption of the system recommended, or at least so much thereof as they can conscientiously approve, and then cordially coöperate in reducing the same to practice.

4. That each Community, through its official authorities, afford ample patronage, accommodation, encouragement, counsel and guardianship to the system of amusements adopted.

5. That the system be altered, amended and improved progressively, as time and experience shall dictate.

6. That the practical working of the system be always so conducted as to exert a salutary and elevating influence on visitors and outside spectators, as well as home participators.

7. That all excesses, abuses and perversions, which may oc-

asionally develop themselves in spite of preventive vigilance, be promptly corrected.

Without entering further into the details of the subject, I now leave the outlines I have given, with their accompanying hints and suggestions, to be elaborated by those immediately concerned in the desired practical results. A well digested Manual of Amusements will have to be prepared and published within a few years at farthest. We may hope that such a Manual will unfold a comprehensive system, with all its divisions, subdivisions and particulars in their proper order. Therefore, as I am anxious to proceed to the subject of Marriage, you will excuse me for concluding this Conversation with more brevity than usual.

Inq. I cheerfully excuse you. All has been said that was necessary to indicate the fundamentals of a good system of Practical Christian Amusements. I understand your leading ideas, and heartily approve them. May the system thus partially sketched be duly completed by some master hand, and all its promises be more than realized by the future Communities and Nations of your beloved Republic.

CONVERSATION XII.

MARRIAGE.—Expositor proposes to show I. what Marriage is ; II. what its principal objects are ; III. what its cardinal requisites are—First proposition taken up—Definition of Marriage ; three capital points to be noted—Inquirer criticises these points, and they are illustrated and defended—Polygamy, concubinage and Free Love promiscuity denounced, for five important reasons—Personalities disclaimed, and principles made the grand centers of approbation or condemnation—Several illustrations given—The Christian Religion treats of marriage as dissolved at death ; this is sound doctrine ; reasons why.

Ex. We will now enter on the very important subject of marriage.

Inq. I have met you for that purpose.

Ex. I propose to show I. What marriage is ; II. What its principal objects are ; and III., What its cardinal requisites are.

I. What marriage is. Marriage, as I define and shall treat of it, is a sacred union of one man with one woman, formed by mutual covenant of the parties to live in exclusive sexual communion with each other, as true husband and wife, till separated by death. Note the capital points here indicated. 1. Marriage takes place by covenant of the parties. 2. It pledges the parties to exclusive sexual intercourse with each other during continuance of the matrimonial bonds. 3. The bonds are dissolved by death.

Inq. I will inquire into the bearings of these points somewhat, if you please. The first would seem to imply that there must be a deliberate, voluntary covenant or agreement between the man and woman themselves to be husband and wife. Would you exclude all dictation and compulsion of parents, guardians, relatives, society and government ?

Ex. Certainly I would. Likewise all teasing and over-urging. Marriage should be the free act and deed of the parties themselves. Others may recommend, advise, dissuade, protest, remonstrate, or approve. They may take acknowledgment of

the covenant, witness it, record it. But the parties themselves must make and acknowledge the contract. Such a declaration ought to be made, witnessed and recorded, as should unequivocally prove the marriage forever. Nor is there any valid objection to forms, ceremonies, customs and laws relative to the transaction. Suitable ones may be very proper. I insist only that the parties shall virtually marry themselves; that marriage shall be the free act and deed of the woman, as well as the man; that it shall not be forced by parents or any outside dictators. The idea of a woman being contracted for and bargained away, without her own choice, is utterly inadmissible in a true order of society. Royal, aristocratic and plutocratic families, or savages and pagans, may act upon it, but Practical Christian Republicans never. I make this point essential.

Inq. You are right. No human being should be compelled or over-urged, for reasons of State, family pride, caste, rank, wealth or ease, to give the hand without the heart. The world has witnessed misery enough on account of such matches. As to your second point, it seems that you go squarely and uncompromisingly against polygamy, concubinage, and Free Love promiscuity, as well as old fashioned adultery.

Ex. Most certainly. I cannot do otherwise, and adhere to the Christian Religion; one cardinal principle of which is *Purity in all things*.

Inq. What then can you think of the Patriarchs of the Old Testament, with their numerous wives and concubines? Will you condemn them?

Ex. I accord to them all the reverence due them for their many virtues, and for their fidelity to their own highest religious standard. I leave their imperfections, errors and frailties to molder with their mortal dust, or to the chronicles of their own times. I have no idolatry for their weaknesses or their sins, and no contempt for their excellences on account of accompanying defects. I look to Jesus Christ for clearly revealed divinity and model humanity. He is above all Patriarchs, Prophets, Apostles, Sages and Philosophers. He has rendered essential divine principles to me unmistakable.

Inq. But you are aware, I presume, that nearly two-thirds of

the human race are against you on this point, and are in favor of polygamy, concubinage and various degrees of sexual promiscuity. You are aware that the whole Pagan and Mahometan populations of the world, embracing a host of distinguished Prophets, Priests and Philosophers, are against you. You are aware that the great Mormon Prophet and his saints are against you; that eminent Socialists, Physiological doctors, Individual Sovereigns and sinless Perfectionists, go for a Free Love promiscuity of sexual delights, and against your exclusive notions. Many of these either claim to have received revelations from heaven in support of their liberalism, or to have drawn it by philosophic research from the profundities of nature, or to have mined it scientifically out of the depths of Anthropology and Physiology, or to have deduced it fairly from the native Sovereignty of the Individual as an inherent prerogative to enjoy pleasure, or to have derived it from the great law of perfect love which abolishes all selfishness. All these claim to be intelligent, pure minded, disinterested Progressives, lovers of humanity, deprecators of vice, patrons of virtue, and seekers after the holiness and happiness of mankind. Will you adhere to your position against such doctrinaires, reformers, philanthropists and perfectionists as these?

Ex. I must. It is no terror to me to be in a lean minority, nor mortification to go with the multitude, if I can but feel the assurance that I am true to the sovereignty of divine principles. In the present case I have this assurance to the fullest extent. I have no quarrel with nations, nor with men. I deal with principles and their legitimate practical consequences. It is not what public teachers are, intellectually, personally or morally, but what they *teach*, and what those taught by them become when their doctrine goes to seed. "By their fruits ye shall know them." The legitimate fruits of a principle or set of principles taught may not be developed in their first teachers, nor in all their disciples. But they will certainly be developed sooner or later, in the few or the many. Therefore, show me the doctrine with its essential principles, and in most cases I will predict to you the practical results. It is high time that mankind reasoned from cause to effect, and calculated practical

results from active principles. It would save them oceans of misery. "Experience keeps a dear school, but fools will learn in no other." When will people take a hint, and spare themselves so much cost? They now regard any thing and every thing superficially, rather than with reference to solid principle and sure working experience. They are all opposed to gross evil results, and horrified at them when they come; but they cannot trace them back to their causative principles.

Inq. From these reflections I am to understand you, that all the plausible and specious theories, put forth against the doctrine of exclusive sexual communion between husband and wife according to your definition of marriage, and in favor of greater license, are false and demoralizing?

Ex. I have no doubt of it.

Inq. Have you acquainted yourself with those theories and the arguments by which they are sustained?

Ex. I have, and reject them all as illusory, presumptive and fallacious.

Inq. Will you give me the principal reasons in support of your own doctrine on the point before us?

Ex. I will endeavor to do so.

1. The two sexes of the human race exist in equal numbers or very nearly so. Therefore so far as polygamy is concerned, it is a plain violation of natural rights. One man has no right to monopolize two or more women, and thus leave others without any. But if it be right for one man to have a plurality of wives or concubines, it must also be right for one woman to have a plurality of husbands or Free Love conveniences. Thus comes promiscuity as a matter of equal rights.

2. Promiscuity of intimate sexual communion is revolting and degrading to pure minded lovers. It is unnatural. It comes from perverted amativeness, despotism, artificial education, sophistication, or arbitrary custom. What pure minded man could endure the thought of his wife's giving herself to the embrace of other admirers, or of her choosing another man to be the father of a proposed child! Or what pure minded woman ever received the proposition of a beloved husband to conjoin himself with a new wife, concubine or lover, without

revulsion and anguish. The natural instincts of true love and purity are against it. There may be submission and conformity, but it is forced, or comes from other sources. And any assertion, that the revulsion thus felt at promiscuity arises from selfishness, is simply *contemptible*. It is not selfishness, but an instinct implanted by God himself to ensure moral and social order.

3. Sexual promiscuity inevitably tends to moral and social disorder. It sophisticates, perverts and demoralizes its practitioners. It stimulates and confirms the lust of variety. Amativeness, like all the passional appetites, has no inherent self-government. It grows by indulgence, and becomes both inordinate and capricious by license, till it knows not where to stop. It is the most sinister, serpentine, illusive and infatuating of all our propensities. When in the ascendant, neither reason nor conscience can overrule its freaks, follies and crimes. It may begin in a very nice, select, fastidious and modest way; but it is sure to end in lawless self-indulgence. No sooner has it obtained ample room, broken over its original bounds, and become assured in its license, than it befogs the intellect, sears the conscience and vitiates more or less the whole moral nature. Safety lies in subordinating amativeness strictly to reason and the moral sentiment. And the sooner this is done in every human being the better. But not only does unduly indulged amativeness demoralize the individuals who obey its lusts; it also vitiates others, and tends directly to disorder all the elements of society. What would become of the family under the promiscuity practice? It would be abolished, or worse than abolished. Here are six, eight or ten children with half a dozen different pairs of parents, cross-matched in ways most curious to imagine. Who are responsible for the maintenance, the education and government of these children? What unity is there, what affection, what confidence, what responsibility? Will the Community adopt them, and provide them nurses, teachers and all the concomitant necessities of a good bringing up? Who are to compose such a Community, and how long will its materials cohere, in the absence of those cements which appertain to family chastity and integrity? It

is a dream which never can be actualized. Shall each woman be endowed with a mansion and an annual stipend or pension sufficient to rear and educate half a dozen children begotten by half a dozen different fathers? Who are to produce or contribute the means necessary to all this? Or how is this independent mistress to manage her speckled flock single handed! Or if she could, what sort of society would result from such mottled broods? Preposterous and presumptuous proposition at best! Whatever dissolves the close bonds of matrimony dissolves the integral family; and whatever does *this* renders society a chaos, or a wretched despotism.

4. Sexual promiscuity must degrade and oppress woman. What is she where polygamy and concubinage prevail? A slave at best, however bedecked and pampered. What can she be under sexual promiscuity? At best a semi-harlot. Woman is subjected by nature to disadvantages for which a husband's love, sympathy, fidelity and devotion are the only adequate compensation. In virgin youth she has personal charms which attract man, and make him for the time almost her worshiper. She is wooed, won and wed. She becomes a mother once, twice, thrice &c. It exhausts her strength, preys on her nervous system, impairs her beauty, confines her to the nursery, reduces her health and despoils her of much that was formerly attractive. Love, duty, necessity have rendered her at once more weak, helpless and dependent than in the bloom of her virginity. Now it is that she needs the love, sympathy and devotion of the man that won her heart and hand with such protestations of devoted love. Is she not entitled to this? Is she just then to be told that her attractions have ceased, that the marriage has faded out of the record, that new charmers have come up, that she may go among the brokers in love and find a new admirer! Where is her husband, where his now indispensable sympathy, where her home, where her subsistence? By whom are her little ones to be directed and protected? What would life be worth under such circumstances? But attraction has ceased, and with it the ties of marriage! What man would not thank God for the great mercy of creating him free from the curse of womanhood! What affectionate father

and mother would not prefer to bury a lovely daughter, rather than to launch her on the turbid waters of sexual promiscuity! And what intelligent, pure maiden would not choose virginity, or death, rather than such an experience? It may be denied that Free Love promiscuity will ever work in this way. Believe no such denials. It *will*, in numberless cases, so surely as water runs and fire burns. The principle cannot fail to bring forth just such bitter fruits. It will degrade and wrong woman outrageously! If any are foolish enough to try the experiment, they will find it so to their sorrow.

5. Finally, sexual promiscuity, having poisoned the fountain heads of virtue and social order, will send untold mischiefs down their streams into all the relations and concerns of life. Distrust, suspicion, jealousy, contention, hatred, revenge and violence will run to seed in every part of society. It will spring up between pretended lovers, between rivals, between children, between neighbors, between coteries, between Communities. There will be mutual reproach, insult, resentment and conflict. Deadly weapons, penal vengeance and every form of violent antagonism will be the dernier resort. It is proposed, I know, by our theoretic Free Lovites, to have no such troubles. All are to be intelligent, refined, circumspect, loving and harmonious, when promiscuity shall have been once fairly inaugurated! Human nature will then have ascended to the sphere of purity, unselfishness and peace! It will have become completely regenerated! Is there so great a simpleton as to believe that men will "gather grapes of thorns, or figs of thistles"? What must be the credulity of one who believes that sexual promiscuity will legitimately produce purity, harmony, peace, and bliss among mankind! Where is the uniform testimony of history? Where that of observation? Where that of bitter experience? Where is the voice of reason? And where that of God himself? I will not argue, nor declaim. I am as certain that the results I have contemplated will ensue from such causes, as I am that man cannot handle pitch without defilement, nor violate the eternal laws of order without involving himself in sin and misery.

These are my principal reasons in support of the doctrine,

that exclusive sexual communion between one man and one woman, is essential to true marriage.

Inq. I cannot gainsay them. I am confident your position is impregnable. But I fear the Free Lovites, as you call them, will feel that you bear down too hard upon them. I am acquainted with some of them; and I know that they not only claim that their theory (or rather theories, for they are various) ought to be regarded as regenerative, but that they themselves are highly exemplary in sexual morality.

Ex. Have I assumed to sit in judgment on their personal motives and morals? Have I not already said that I must deal with theories, doctrines and principles in view of inevitable practical results—not with mere personalities?

Inq. You have. But will they not feel that you accuse, condemn and denounce them implicitly, even if not explicitly, as responsible for the abominable practical results charged upon their principles?

Ex. That may be; but how can I help it? If I do not assail their personal motives and morals, how can they complain?

Inq. May they not demand more respect for their judgment, opinions, theories and principles, on account of their own good motives and character as individuals?

Ex. If they do, I cannot accord it. Some of the greatest mischiefs are done in the moral and social world by public teachers and leaders who mean well, and are personally very respectable. Must we approve, sanction and fellowship them in doing these mischiefs?

Inq. I do not understand how this can be.

Ex. I can make the matter plain to you by a few examples. You know I am a strong Teetotaller or radical Temperance man. Now here is a fine gentleman, of numberless good qualities and very exemplary morals. He tells me I am an ascetic and a fanatic on the subject of temperance; that he is opposed to intemperance as much as I can be, and a much truer temperance man than any teetotaller ever was. He was never drunk in his life, and never shall be. He takes only a little now and then, of the choicest liquors, and none at all of the

adulterated stuff wherewith the vulgar herd poison themselves. He thinks Champagne a very pleasant and harmless beverage for select occasions. True temperance consists in taking just enough and none too much of wholesome liquors and classical wines. Thus he sets himself up as a model exemplar of true temperance, and denounces teetotalism as contemptible asceticism. And all the drinkers around, both *hard* and *soft*, exclaim, Amen! What can I say to all this? I say that this very temperate gentleman, whether he intends it or not, is doing more ultimate, absolute mischief than any ten low grog-sellers in the country! He is poisoning the streams of public opinion at their fountain heads. He is keeping a Normal School of Intemperance, whence issue every year numbers of highly intelligent and polished young gentlemen and ladies to echo his pernicious doctrines. When I follow these demoralizing streams down to the dark gulf of degradation, crime, pauperism and ruin, where their accumulated evils send up a vile stench to heaven, what am I to say or do? Am I to wring my hands and dole out my lamentations over all this mischief, as having happened by chance? No; I shall point the beholders to the high places whence the deadly waters have descended into the marshes. I shall direct their eyes to the true sources of all these woes—those clean seeming little springs in the mountain, where stand my model temperance gentleman and his like poisoning the waters in a most respectable manner! Will those innocent gentlemen take offense? If they do, I cannot help it!

Again. I profess to be a radical, uncompromising Anti-Slavery man; contending that no man can be rightfully held as a chattel slave at all under any circumstances. But here is another amiable gentleman, who protests that he is as much opposed to slavery as any body, only he hates this fanatical, ranting Abolitionism which makes slaveholding a sin *per se*. He scholastically and ingeniously argues, that slaveholding is not only justifiable in many cases, but actually a great blessing to the enslaved, especially when not *abused*. He makes out so clear and plausible an argument, that the majority all around him declare their hearty Amen. Now this man holds no slaves

himself; he protests that he wants none for his own use; he even resents being called *pro-slavery*; and in fact he is quite an humble, servant-like, unassuming, perhaps pious man. He only wants to demonstrate that those who wish to be slaveholders may be the best of republicans and Christians, provided they treat their slaves as decently as good people do other kinds of cattle. Am I obliged to assail this man's personal motives, habits and morals, because I protest against and denounce his doctrine, theory or principle as utterly abominable? I will go where his doctrine ultimates itself in practice; i. e. to the slave auction, to the negro dealer's pen, to the plantation field, to the huts of the bondmen and women, to the calaboose and its whipping post, and to the hidden scenes where masters satiate their lusts in begetting new victims of slavery ad libitum! I will then turn back upon this most learned, civil, amiable, and it may be pious gentleman, and tell him what I think of the school he teaches! I will bruise the head of this pro-slavery serpent just where it looks around with its fascinating eyes of seeming innocence to charm the unwary! And if this gives offense, I cannot help it. I am at war with causative principles of mischief—not with mere persons.

Once more. I profess to be a Christian Non-Resistant, a radical Peace man—not an expediency Peace man—not a commercial Peace man—not a fair weather Peace man—nor a defensive-war Peace man; but a Christian Peace man on the principle that it is never right to inflict a known absolute injury on any human being. Now here is a very learned, pious, meek looking clergyman, who, it may be, never fired a gun in his life, and can hardly bear to kill a rat or a snake. Yet he studies a fortnight to write an elaborate discourse, in which he demonstrates to the satisfaction of his congregation, that my doctrine of Christian Non-Resistance is rank infidelity and sheer nonsense; that it is absolutely necessary and right, under certain circumstances, for one man to kill another in self-defense; that injury must in many cases be resisted with deadly injury; that government ought to inflict death on capital criminals, except in cases open to special pardon; that nations are perfectly justified in waging the most destructive wars in

a righteous cause; and that mankind, either individually or collectively, are competent judges when to inflict death and all lesser injuries on the offending party. To all this the delighted hearers respond, Amen! What shall I say? Must I attack this very meek, peaceable, harmless, pious, learned, argumentative and rhetorical preacher, and prove him to be a man of blood? Every body about him knows that he is personally an inoffensive man; and he solemnly protests that he has a great horror of war. He even prays that it may speedily come to an end throughout the earth, and believes it *will* in the millennium. I will not stop to convict him of murder. I will go to the gallows, to the muster-ground, to the battle-field, to the sea-fight, to the haunts of violence where dirks and pistols settle disputes! There I will contemplate the legitimate workings of that accursed principle which justifies a resort to deadly injury in self-defense, and a righteous cause. I will not pounce on the hangman, nor on the poor tool of a soldier who kills men he never saw before for seven dollars a month and his rations, nor on the dirk and pistol ruffian who stabs his drunken assailant in self-defense in a gambling den or a brothel. It is the head of this fighting serpent that must be bruised—not the tail. I shall lay the axe at the root of the tree. I shall denounce the false principle, the evil doctrine of his harmless reverence who preached that admirable pro-war discourse. And if he, and ten thousand such as he, will continue to justify the murderous principle which renders this earth an Aceldama, I shall do my duty! If they take offense, I cannot help it. If they plead that they are good men and mean well, I shall nevertheless denounce the mischievous leaven of their doctrine as it deserves.

And so must I deal with this Free Love, sexual promiscuity doctrine and its advocates. What if they do mean no harm? What if they mean *well*? What if personally they are sexual moralists of the first water? My warfare is with their doctrine and the working leaven of its main principle. Here is a most modest, chaste looking, circumspect sentimentalist, socialist, spiritualist, philosopher, physiologist, universal reformer, or religious perfectionist. Grant that he never committed actual

adultery, fornication or lasciviousness in his life. Make him personally as pure and spotless as you please. But this most excellent man is as busy as a bee, with pen and tongue, in public and in private, trying to convince all the susceptible, that every kind of external restraint, even that of sacred covenant deliberately made, and of public opinion, ought to be taken off from sexual intercourse; that all ought to be left perfectly free to follow their attractions; that there ought to be no marriages under contract of life-long, exclusive intercommunion; that when a couple cease to be mutually attractive, and either party is attracted to a new object, there is no longer any real marriage between them, and it is adultery for them to live as man and wife; that it is nothing but selfishness in a man to insist that a woman shall confine herself to him, or in a woman to insist that a man shall confine himself to her; that pure love among a perfect people would be Free Love, promiscuous and common, yet pure; that every woman ought to choose, from time to time, who among her male friends shall be the father of each desired child; that every man has a natural right to hold sexual intercourse with any woman who is willing he should do so; and that the only concern in all these cases should be to enjoy Free Love without physiological abuses, in a scientific, philosophical, refined and holy way! These are his doctrines and principles. He has never carried them into practice himself, and never may, at least till he has a strong temptation and a good opportunity. But he is continually shocked, disgusted and distressed by the existing abuses of the marriage institution, and by the sexual restrictions under which poor humanity now groans! He feels impressed and impelled to denounce marriage *as it is*, and yearns for the happy day when every man and woman shall enjoy *social freedom* as seemeth to them right in their own eyes; when Free Love promiscuity shall emancipate the human race, and all-attractive, all-perfect amateness prevail from pole to pole! Now shall I bid this nice, chaste, moral man God-speed in promulgating such principles, when I have not a doubt that incalculable evil and misery will be the inevitable practical result of their adoption? Must I have so much respect for such men, their wisdom,

their chastity, good intentions and perfect holiness, as to refrain from denouncing their abominable doctrines? No; I shall do my duty as I apprehend it; and if I give offense, I cannot help it. In conclusion on this point, I ask, in the name of God and humanity, what necessity or demand there is for this Free Love promiscuity? Who is suffering for want of this kind of freedom? Not the vicious and the licentious, certainly. They would only abuse it. Not those who have become preëminently pure, spiritually minded and perfect in holiness. They must have got beyond dependence on such gratifications. Who then are suffering from restriction and privation in respect to sexual indulgence? Let us know what class of persons need this enlargement of their limits. Whoever they may be, one thing is certain, that the liberty demanded for them will be the liberty of making themselves miserable slaves to their own deluded passions! Do you now understand me?

Inq. Perfectly. You have spoken too plainly to be misunderstood. Your illustrations have been exceedingly instructive, as well as impressive. I see where you stand, why you take your position, and why you maintain it with such fidelity. I believe no one can justly complain of you for doing your duty in withstanding what appear to you to be false and demoralizing principles, however they may appear to their own promulgators. I wish now to inquire briefly into the truth of your third point, viz: that the bonds of marriage are dissolved by death. I do not like to think so. The great Swedenborg, and many noble minds since his time, have maintained that true marriage is for eternity. I delight in that doctrine, and should give it up with great reluctance. The doctrine is that sex is of the soul, in the interior spiritual constitution of human beings, not of the flesh; that each male has his appropriate female counterpart somewhere in the great world of souls; that the true pair will certainly come together after death, if not in this life; and that if good they will mutually enjoy unspeakable bliss with each other to all eternity.

Ex. To my mind nothing in the Christian revelation declares what will be the precise relations of male and female in the immortal state. That the distinction of sex may continue for-

ever in some of its peculiarities, as founded in the soul of human nature, is very probable. That husbands and wives, parents and children, relatives and friends, who are congenial and true to each other in this life, will sustain endearing intimacies in the future state, I do not doubt. But how exclusive any of those intimacies will be is to me uncertain. All will be right we may rest assured. If others know or believe with particularity how it will be, I need not dispute them, and shall not. But however it may actually be in the next life, the Christian revelation treats of marriage in this world as confined to this world, so far as concerns the exclusive sexual intimacy of the parties. It leaves the man and the woman free after the death of a companion to marry again. Reason, I think, does the same. If it be really true that there is marriage in heaven, as Swedenborg saw, and as others teach, it must be different in two most important respects from earthly marriage. 1. The marriage there will be *perfect*; the true pair will come together by instinct without a possible mistake. 2. There will be no procreation of children. This radical difference between earthly and heavenly marriage justifies the Christian position of treating the latter as having no necessary connection with the former. For granting that men and women will be paired together in perfect and eternal marriage in the immortal state, where they are to have no children nor unpleasant care, it would be quite impracticable to adjust earthly marriages to such a theory. Let us look at the difficulties which would arise. 1. All marriages in which the true pair for eternity did not come together must be false and virtually adulterous. 2. It is so extremely uncertain who *do* belong together for eternity, that with the best of intentions a mistake must be made at least three times out of every four, if not nine out of ten. 3. People would suspect a mistake quite as often as there really was one, and would be looking around to find their true mate; which, whether successful or not, would be sure to increase their discontent at home. 4. In many cases, if they really believed they were living in virtual adultery with the companion they were tied to, they would lug in religion to sanction the greedy demands of insane amativeness in

favor of separation and the trial of a new chance in the matrimonial lottery. 5. Others would come to the conclusion, that they were mismated at home, but that they knew who their true companions probably were, and that sexual communion with a dear congenial soul must be innocent in the sight of God. Hence spiritual wives and husbands would become numerous, and proportionate discord would reign among temporal ones. And to complicate all these difficulties still more, almost every married pair, however ill-matched, contrive to be blessed with more or less children—all of whom need nourishment, clothing, shelter, education and sundry other comforts of life. So it is easy to see how impracticable it would be to adjust mortal and immortal marriages, even if we believed in the latter. It is wise therefore, in my judgment, to leave this matter where Christ left it, and to treat of marriage in this world as terminating at death. Whatever of marriage there may be in the angelic world will be regulated wisely by the laws of that world.

Inq. I see now the difficulties which would embarrass any attempt to adjust marriages in this mortal state to the marriages of the heavenly world, and though I cannot relinquish my persuasion that there is such an eternal relation between some pairs here on earth, and will be between all true pairs of the redeemed, I must concede that your ground is the only one which would prove tenable in general practice.

Ex. Having shown, by definition and exposition, what marriage is in its capital peculiarities, I will proceed in our next Conversation to consider its principal objects and cardinal requisites.

CONVERSATION XIII.

MARRIAGE.—II. What the principal objects of marriage are—They are three, viz : 1, Sympathetic companionship ; 2, Mutual improvement and progress ; 3, The rearing of good offspring—The last not in all cases an object—Parents in a high degree responsible for the number and quality of their offspring—False notions of God's Providence—Elucidation of the three objects of marriage—III. What the cardinal requisites of marriage are—Seven important ones specifically stated—Analysis of amativeness—Seven errors to be avoided—Seven precepts relating to amativeness—Conclusion—Divorce to be considered in the next Conversation.

Ex. I am next to show,

II. What the principal objects of marriage are. Every rational, conscientious and enlightened person will enter into marriage with certain important objects in view. Such a person will not rush into it thoughtlessly and presumptuously. The legitimate objects of marriage may all be included in three principal ones, viz : 1. Sympathetic companionship. 2. Mutual improvement and sympathy. 3. The rearing of good offspring.

Inq. Are no other objects justifiable ?

Ex. None radically incompatible with the three I have specified.

Inq. Must those who enter into marriage do so with all three of these cardinal objects in view ?

Ex. Excepting the third, in *some* cases.

Inq. In what cases ?

Ex. Cases wherein the age of child-bearing may have passed. Cases wherein the capacity for it may be known not to exist. And cases wherein ill health, or the peculiar circumstances of one or both the parties, render it improper to attempt rearing offspring. In all other cases the three objects should be deliberately contemplated before actually entering into marriage,

and kept distinctly in view. The first and second are to be held always fundamental and indispensable.

Inq. You seem to speak of rearing offspring just as if the married pair had the whole power and responsibility of determining the matter. I thought it was generally held that God determined it; that every woman must have her number of children; and that the parents have no discretionary responsibility about the results of their sexual communion.

Ex. There are such errors and follies as these in the popular mind; but they must be excluded from our Practical Christian Republic. The true doctrine is, that God has given married pairs large discretionary power to determine whether they will have children or not, when they will have them, how many and of what general constitution; and that they are to be held in a high degree responsible for the number and quality of the offspring they bring into the world. Of course there are limitations, qualifications and exceptions to this doctrine; but it is substantially sound. Therefore I affirm that no child ought ever to be generated, without a deliberate design, understanding and harmonious agreement of the parents. It may not be in human power to determine that a child shall come into the world, nor to command all the conditions necessary to have a proper and well-constituted one; but it is in human power to refrain from generating children at improper times, and under known unpropitious circumstances. And if men and women are guilty of perpetrating such wrongs, God and society have a right to hold them responsible, according to the measure of their light and ability. I shall say more on this point hereafter.

Inq. It appears to me that your doctrine is, or at least ought to be true; but it is a very radical and revolutionary one. It will go down hard with the multitude; and our old fashioned thinkers will charge you with setting at nought the special Providence of God.

Ex. I think I fully explained my views of divine Providence, in Conversation VI., Part I., while treating of retribution and natural laws. There is a sense in which it is true, that God giveth and taketh away our children, numbereth the hairs of our heads, directeth our steps, heareth the ravens when they

cry, feedeth the young lions when hungry, noteth the falling sparrow, and presideth over all things, small as well as great. There is a sense in which he

“ Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

But all this takes place in a wise order of processes accordant with the various gradations of being, and the appropriate development of each kind. Human nature takes its place, and is governed according to its inherent capabilities. God adjusts his providence and government to man's peculiar constitution, as one of the links in the great chain of existence. So far as he is a moral agent, God treats him as such. He holds him responsible and governs him as such. All his providence over and toward him is in proper correspondence with the constitutional capabilities of his nature. What sense then is there in man's ignoring or repudiating his responsibilities? What justice in his making God responsible for acts which have been left to man's own discretion? Or because the divine government follows him perpetually through all the uses and abuses of his individual and social agency, what propriety is there in his ascribing to *special* Providence all the results of his own disorderly conduct? Shall a man get drunk, and lay his misdeeds or mishaps to God's special Providence! Shall he murder, lie, steal, or beget an idiot, and charge the effects of his crimes on God! Shall a married pair indulge their lusts without stint or reason, and say that God causes all the deformity, impotence and constitutional defects of their children! We have had enough of this pernicious superstition. As well might a man plant garden seeds in a damp dark cellar, or on a naked rock, or in a briar jungle, and expect the same results as if he had placed them in the well situated, well prepared soil of a first rate garden! God requires good conditions and circumstances, in order to the production of good results. And whatever he *can* do, he does not *choose* to dispense with these requisites. Therefore man is responsible for neglecting or refusing to conform to the clearly indicated will of God. If he desires good

vegetables, good animals, or good offspring, he must carefully comply with his Creator's requirements. "God helps those who help themselves." He gives results according to the laws of eternal order. And all this is as true of rearing human offspring, as of obtaining any other results in nature. Let this be considered settled.

Inq. Very well; please proceed in your usual method to explain and illustrate the three cardinal objects of marriage.

Ex. 1. Sympathetic companionship. I mean by companionship in marriage a mutually respectful, cordial, confidential, coëqual intimacy—the relationship of real companions, as distinguished from that of master and slave, ruler and subject, numeral and cypher, proprietor and property, superior and inferior. By sympathetic companionship, I mean a loving, congenial, trustful companionship, in which the husband and wife not only recognize and treat each other as coëqual partners, but feel a hearty interest in each other's ruling loves, aims, pursuits and responsibilities.

Inq. But can it be expected that many married couples will realize the bliss of such a sympathetic companionship? It would be too complete a heaven for this gross earth. The leading inclinations, feelings, motives, ambitions, tastes, pursuits, habits and peculiarities of individuals are so various and conflicting in both sexes, that it seems to me almost impossible to bring a man and a woman together without considerable dissimilarities.

Ex. Sympathetic companionship, as I understand it, does not require perfect similarity. This is neither possible nor desirable. Indeed, there are many dissimilarities of male and female which render them the proper counterparts and complements of each other, like the cup and ball. But if their dissimilarities are of a nature to breed disgusts and antipathies, they will be fatal to high connubial happiness. It is these radical and irconcilable differences that I deprecate as incompatible with sympathetic companionship. No matter how much a husband and wife are unlike each other, if they heartily sympathize and coöperate on all the important points felt by either to be essential to happiness. But suppose they are sympathetic in only

one, two or three particulars, and antipathetic or exceedingly cold in all the remaining important interests of life. Suppose one is very religious, and the other decidedly irreligious; that one is tenderly conscientious, and the other exceedingly unscrupulous; that one is benevolent, and the other very selfish; that one is intellectual, and the other quite unintellectual; that one is social, and the other anti-social; that one is domestic, and the other perpetually agog after pleasure abroad; that one is an inquirer, investigator, reformer and progressive, and the other exactly the reverse; that one finds supreme delight in bettering the condition of humanity, and the other in making money, showing off, or in some way pampering self; that one is devoted to the arts and sciences, or to some active and responsible profession, and the other to frivolous amusements; in fine, that one dislikes and is disgusted with nine things out of ten which are the delight of the other. Or suppose that one is cowered down, domineered over and made a trembling slave by the other. What coldness, alienation, distrust and misery must reign between such ill-matched pairs! We all want sympathetic companions; some one to love and confide in above every other; some one who will love us, confide in us and take pleasure in sharing our joys and sorrows; some one in whose darling pursuits we can cheerfully coöperate; some one who will delight in our delights, and be truly a help-meet. If we marry and fail of this sympathetic companionship, we may possibly endure it without public complaint, and even without private contention, but we cannot enjoy much real connubial happiness. To all such couples marriage brings disappointment, mortification and a frequently painful sense of failure.

Inq. And yet how many such marriages there are! Why is it so?

Ex. It is no wonder at all. The greater wonder is, that we have so many tolerable matches. What have the generality of people known concerning the cardinal objects and requisites of justifiable marriage? What is ordinary match-making and courtship but a game of hide-and-seek, in which it is almost unbecoming to act soberly and rationally? How few know themselves, or their intended companions, or what each should

possess as indispensable qualifications for a happy marriage! Who stops to ascertain and consider whether there is a fair probability of sympathetic companionship between the parties? Somehow and to some extent they are "in love." So they make haste to put on the nuptial yoke, not dreaming that it will ever gall their necks. They pass a few months, or perhaps years, under the magic spell that entranced them, when to their great astonishment they come to themselves and find two beings bound together for life who are sympathetic companions in scarcely two things important to solid happiness. Is it at all strange? They came together ignorantly, without consideration, at random, and in a mere passion. I repeat what I before said, the wonder is that so many matches are tolerable. There is need of a great reform. But I will proceed.

2. Mutual improvement and progress. This is the second cardinal and indispensable object of justifiable marriage. It is perfectly accordant with the first, just now considered. I mean by mutual improvement and progress, physical, intellectual, moral and spiritual improvement and progress. The husband and the wife ought both to be gainers by their union; gainers physically, intellectually, morally and spiritually. Neither should use up the other. Neither should make a mere convenience of the other. Neither should thrive at the expense of the other. They are to be mutual helpers. In all that relates to health and the physical comforts of life, they ought to improve each other's condition. But especially ought they to be mutual helpers in intellectual, moral and spiritual progress. In useful knowledge, in genuine godness, in all that expands, elevates and purifies the soul, marriage should minister to the absolute progress of both husband and wife. And no two persons should ever decide to enter into this sacred union, without considering whether it is probable they can promote each other's improvement and progress, nor without a mutual understanding that this shall be a cardinal object of their intimate relationship. They ought to regard each other as really immortal beings, tabernacled for this life in flesh and blood, but destined to a vast future of progress, which will be greatly advanced or retarded by their conduct here on earth. And in view of all this,

both should firmly resolve never to be a hindrance but always a help to the other. With sympathetic companionship and mutual improvement in a good degree realized as the fundamental objects of marriage, how great a blessing would it be to the connubial pair and to all around them!

Inq. Every such marriage would be a miniature heaven; and a general order of society in which such marriages abounded would be a complex social heaven on earth. I wish I could hope for a great Practical Christian Republic, such as you dream of, distinguished by the prevalence of such elevated conjugal unions. But when I look at things as they are, I fear your magnificent reform can never be consummated. Yet let not my unbelief discourage you, nor detain you from proceeding with your exposition.

Ex. 3. The rearing of good offspring. This is the third grand object of marriage. It is a laudable, a noble; a sublime object. There cannot be a more important and sacred one. To be the parents and educators of good offspring—of incipient angels and archangels, who are to shine as stars in the spiritual firmament of heaven forever and ever, is an office and a privilege the real dignity and responsibility of which few have yet worthily considered. All married pairs cannot become parents, however willing or desirous. And some that might become such ought not to undertake the responsibility; because they cannot do so under right conditions. We have no right to bring children into the world marked by deformity, saturated with disease, imbecile in intellect, low in moral capability, and overloaded with intolerable disadvantages. It is our imperative duty to be sure that we can command the requisite conditions for rearing good offspring, or else to abstain from procreation. I mean, by good offspring, children of proper physical conformation and health, fair intellect, decent moral sentiment, and tolerable capabilities; such as with good advantages of education will be blessings to themselves, their families and human society. I have already said that no child should be called into being except with the deliberate design and a harmonious understanding of the parents. I repeat it. But parents who are living in sympathetic companionship, and sincerely endeavor-

ing to promote each other's spiritual as well as intellectual improvement, will find no difficulty in conforming to this doctrine. Such parents will be qualified both to procreate and to educate good offspring. Actualizing the first two grand objects of marriage, it will be comparatively easy for them to achieve the third. And how glorious an achievement! How beautiful, how admirable the spectacle of a family of healthful, intelligent, affectionate, virtuous, well educated sons and daughters, all generated in love and wisdom by parents who are what they ought to be themselves, and are harmoniously endeavoring to render their offspring such! Blessings ineffable cluster around such parents and such children through all their earthly life, and will be multiplied to them forever in the immortal state; because they live and act in essential harmony with the eternal divine order.

Inq. I contemplate your picture with all the admiration you can desire; and I can easily elaborate it into all the details of a family paradise. Yet I cannot forget that it is an *ideal*, rather than a *real* thing of life—a picture of what ought to be common, and perhaps *may* be in some possible future of our race, but of what now rarely exists.

Ex. True it rarely exists in the present order of society; but the fact that it exists at all should encourage us to hope it may become common.

Inq. How can it become common?

Ex. By the diffusion of knowledge, and by persistent efforts to comply with the cardinal requisites of true marriage.

Inq. These requisites you have promised to set forth.

Ex. I have, and will now proceed to do so.

III. What the cardinal requisites of marriage are. If the principal objects of marriage, of which I have just been treating, are attainable, it can only be done by complying with the requisites of divine order. God allows nothing great and good to be accomplished without proportionate pains. This is especially true of human improvement. All processes have their appropriate requisites to success, and all results are dependent more or less on conditions. Means are indispensable to ends. Marriage is no exception. Suppose then that a number of

men and women are sincerely desirous of knowing the conditions required to ensure successful and happy marriages. To such I should reply substantially as follows :

1. A good general education is requisite. What such an education is I have endeavored to show in our Conversations on that subject. I will not repeat my words, but simply refer to the exposition already given.

Inq. But if men and women must have received such an education, physical, affectional, intellectual, industrial, economical, social and religious, in order to be qualified for marriage, the present generation would be precluded from marriage altogether. None of us have been thus thoroughly educated. Nevertheless people will marry.

Ex. No doubt of that. But I cannot promise them that they will marry so successfully as to secure great happiness. I do not forbid them to marry. But I am quite sure that just so far as their education, tried by my standard, is radically defective, they will make imperfect husbands and wives. Still their matches may be very tolerable. It must however be considered, that many persons have been partially educated in consonance with my standard, and some perhaps thoroughly enough to enter happily into connubial relations. It is also in the power of those who are greatly deficient in the details of such an education to profit by the study of the system. If they understandingly assent to the principles laid down and the suggestions presented, they will thereby receive solid advantage. But be all this as it may, I must still insist that the first cardinal requisite of marriage, according to my ideal, is a good general education. Do you doubt it?

Inq. I do not. I think you have properly explained and qualified your views. Without something like the habits, knowledge and moral character aimed at in your educational system, I do not see how marriage could be eminently successful and happy. As you have said, many matches might be tolerable—far better than a life of licentious promiscuity, or of solitary vice, or of sour celibacy; but with few exceptions they must fall far below your ideal. Please proceed.

Ex. 2. A good knowledge of sexual physiology and its con

comitants is requisite. No man or woman ought to enter into marriage, without a tolerable knowledge of that part of human physiology which treats of the sexual peculiarities, functions; relations and necessities, as existing both in male and female. The conditions of health, with reference to these peculiarities, should be well understood. If they have not received an education sufficiently explicit and thorough on these points, there are books and living teachers to be had; and all who are honestly intent on this kind of useful knowledge should seek it. For people to plunge into marriage, in such utter ignorance of this subject as has heretofore generally prevailed, would be totally incompatible with the genius of the new social order; as it ever must be with justifiable and happy connubiality. This physiological knowledge is not to be deferred till the last moment before marriage. It should be acquired in season—just before, at, or soon after puberty; at all events before marriage. You cannot object to the importance of this requisite.

Inq. Certainly not. I have no faith in ignorance. You have effectually exploded all I ever had. It is a shame for people to enter into such delicate and sacred intimacies as those of marriage in gross ignorance of their sexual constitution and the laws of health. The perversions and abuses resulting from such ignorance are alike common and lamentable.

Ex. 3. A good knowledge of the nature, principal objects, and cardinal requisites of marriage, is a requisite. To furnish such a knowledge, or at least an outline of it, with necessary hints and suggestions, is my design in these Conversations on the subject. Whoever will study and endeavor to profit by this exposition may put him or herself in the way of attaining all the information required. But certainly the knowledge itself, however acquired, is a most important requisite to successful and happy marriage. No person is qualified to be a husband or a wife who is ignorant of these truths.

Inq. Alas, that so many thousands should rush into a relationship of such tremendous responsibilities, as the horse rushes into the battle, and as the sheep goes to the slaughter! God speed the day when it shall be otherwise. May your labors hasten it.

Et. I am confident they will not retard it. 4. A good knowledge of one's self and of the person to be wedded is a requisite. Unless one has a tolerably thorough knowledge of his or her own physical, affectional, intellectual, industrial, economical, social and religious characteristics, it could not be known what excellences or defects existed, nor what corresponding characteristics should be sought in a companion, nor what was necessary to a suitable and happy match. "Know thyself" is an ancient, truthful, significant and unspeakably important precept. In respect to marriage it is doubly important. Yet it is exceedingly difficult to practice. How willingly and almost willfully ignorant people in general are of themselves! Nevertheless, I insist that if they mean to be successful and happy in marriage, they must try to know themselves. Let them analyze themselves thoroughly—their predominant propensities, appetites, passions, motives, sentiments, principles, habits, peculiarities and characteristics. These will come up into strong activity in married life, and will seriously affect the happiness of at least two individuals. If any thing ought to be checked, corrected or radically changed, set about it resolutely at once. And whatever is to be adhered to or persisted in, as essential to the happiness of life, let it be laid down in the map of permanent outlines and calculated on accordingly. Then a man or woman has a basis of judgment on which a stand can be made for determining what sort of a person would be a suitable matrimonial companion. Such a companion is next to be sought. The general pattern being fashioned in the mind and the outline of characteristics sketched, the living reality is to be found. Exactitude is not to be insisted on, but only a fair approximation to it. In order to determine whether a particular person will be a suitable partner, that person must be thoroughly known. And this knowledge should be had before the parties commit themselves to each other as lovers. Fashionable courtship is wholly inadequate to the interchange of such knowledge. It is a silly and deceitful farce in most cases. If the parties are not so circumstanced as to have good opportunities for becoming thoroughly acquainted with each other, I would recommend the employment of com-

petent and responsible mediators, such as are designated in the VIIIth Article of the Constitution of our Republic. It should not be left to superficial busy-bodies, officious match-makers, nor interested managers ; but to persons whose wisdom and goodness are preëminent—who know how to treat the whole matter worthily, and will feel a deep responsibility not only to the parties confiding in them, but to God and the public. It is not within the province of such mediators to *conclude* marriage contracts—i. e. to make matches ; but only to put the inquiring parties in possession of a thorough knowledge of each other's peculiarities, strong characteristics and essential qualifications, and to give their opinion whether the affinities and correspondences between them are such as to promise connubial harmony, in case they shall find themselves true lovers on close acquaintance. All these preliminaries are to be gone through with before the parties commit themselves to each other, or permit their affections to take a strong hold. And the mediators are in duty bound to make themselves certain of the main points to be known, before they give any opinion. This may sometimes be difficult of accomplishment, and even impossible. If impossible, the case had better be suspended, or abandoned altogether. If difficult, due time and pains should be taken. At all events, the marriage should never be contracted until the parties have a good knowledge of themselves and each other. This is too important a requisite of justifiable marriage to be dispensed with.

Inq. Then the parties would have a map of themselves and each other to examine, compare and consider before hand, and would know what to expect in the prosaic substantials of life. There would be no cheatery, deception or misapprehension. They would know, at least, whether there was a solid basis of mutual respect and friendship ; and without this indispensable foundation of the love-superstructure ought not to proceed farther. I concur entirely with you on this important point.

Ex. 5. True connubial love is an indispensable requisite. Though all other matters and things were unexceptionable, the man and the woman should be personally and affectionally congenial, should be mutually attracted to each other, should

on close intimacy cordially love each other. Without taking proper opportunities to enjoy such close intimacy, and finding to their entire satisfaction that they do thus love each other, they should never pass through the external forms of marriage. I need not enlarge on this point.

Inq. I presume not. There can be no difference of opinion here. But some will say that love is the beginning, middle and end of marriage, and that all the rest of your requisites are necessarily involved in or superseded by it.

Ex. Very likely. With such minds conscience, reason, wisdom are mere words, which have no distinct significancy apart from *love*. And love itself is a mysterious something which comes and goes in a manner quite inexplicable to the human understanding. I do not belong to that school, and shall therefore leave them to gyrate undisturbed in the mazy regions of their own incomprehensible limbo. So I proceed.

6. Sufficient knowledge and ability to preside over the family is a requisite. Marriage institutes a family. The husband and wife are the presiding heads, or rather the joint head of the family. There may be few or many members in it. Important responsibilities devolve on the husband and wife both severally and jointly. There must be a domicil, furniture, food, clothing and all the necessaries of life, to say nothing of extra comforts. These should be provided honestly, and managed in a neat, economical and orderly manner. All this costs money, judgment, skill, labor, care and pains. The intellect and moral sentiment must also receive due consideration, and be properly provided for. If the husband and wife both know what is necessary, and are competent to discharge their respective responsibilities creditably, they may begin with comparatively small pecuniary means. But if either of them, or still worse both, are ignorant, incompetent and irresponsible, they must have ample pecuniary means, or become a burden, perhaps an absolute nuisance to their friends or the public. They may mean well, and be harmless, in the common acceptance of the word, or even worthy and agreeable in some respects, but they are unfit to be married. They lack either the knowledge or the ability to set up a family, to be husband and wife, and to

be parents. Ignorant, inefficient, thriftless and incompetent, what right have they to involve themselves and others in all the complicated troubles which are certain to follow if they marry? None at all. It would be a great wrong, a downright sin for such persons to perpetrate matrimony. And they should be kindly but resolutely dissuaded from the deed. Let all who presume to contract marriage first be sure that they have sufficient knowledge and ability to preside decently over a family. This is a cardinal requisite of justifiable marriage. What say you to this?

Inq. I cannot dissent from it. But it will seem rather hard, I suspect, in some cases. I have observed that the very class of persons, who for lack of this requisite would be cut off from marriage, are generally addicted to amativeness, eager to marry, and remarkably fruitful of offspring. In these particulars, they make up in quantity what they lack in quality. Would it not seem cruel to restrain such persons from marriage?

Ex. Yes; but it is even more cruel, all things considered, to encourage them. I would take the middle ground; that is, insist on disciplining the *tolerable* cases as thoroughly as possible, holding out the hope of marriage when they should be qualified. Perhaps their strong anxiety to reach the matrimonial consummation might reconcile them to a decent preparation. Thus a majority of the hard cases would be softened, and the very hopeless ones either prevented or rendered endurable. At any rate, I flatter myself that we shall not be seriously afflicted with *black* cases of this nature in our new social order. We may have some grey ones, which must be disposed of in the most judicious manner practicable. Meantime, the outsiders will not be likely to do worse or fare harder than heretofore on account of our position.

7. The proper control and regulation of amativeness is a radical requisite. Here I tread on delicate ground—not on altogether “holy” ground which requires me to put off my shoes—but ground consecrated by the multitude to the goddess of fastidious mystification. Nevertheless, I shall presume to make myself understood without mincing matters. What is

amativeness? I mean by the term that organic instinct, or vitalic affection of human nature which attracts the sexes toward each other with reciprocal interest, courtesy, kindness, tenderness, love; in other words, the sexual affection which ultimates in conjugal unity. Now it should be well understood that amativeness, in human beings, is not a self-limited, self-regulating instinct, as in some of the lower orders of creation. The Creator having endowed man with the faculties of imagination, moral sentiment and reason, it became impossible to confine any of his fundamental instincts and propensities within the fixed bounds constitutionally prescribed in lower natures. More range must be given them on this higher plane of creation. Hence they assimilate themselves with the superior faculties of mind, and must be mainly controlled by them. The necessary consequence is, that they are capable of great elevation and great degradation, according to the mind's good or evil state. They may be refined and spiritualized, or deteriorated and sensualized. They may be *angelified*, or *brutified*, to almost any extent. This is eminently true of amativeness. It may be sublimated and exalted to heaven, or perverted and debased to hell. The perversions and abuses to which it is liable are legion. And unhappily it is now almost universally in a diseased, perverted state, by reason of hereditary, customary and habitual abuse. Were it otherwise, its activities might be regulated with less difficulty. But the best must be done that can be done under existing circumstances. Let it be understood then, that there is a normal, healthy, innocent activity of amativeness, and also an abnormal, diseased, criminal, God-condemned activity. In order to a thorough knowledge of the subject it will be necessary to go into a brief analysis.

Amativeness appears to have three spheres of activity. The first may be called its sphere of generality. In this it inspires each sex with a peculiar interest in the opposite one; males with a vague, indefinite, yet often lively regard for females, and vice versa. Hence the reciprocal deference, attention, courtesy and kindness frequently manifested by one sex to the other, with little or no reference to mere personal congenialities. The second may be called its sphere of partiality. In

this amativeness grows select, and inspires individuals with a partiality for congenial individuals of the opposite sex. They feel a decided attraction towards those agreeable individuals, pay them particular deference, show them marked attentions, and take peculiar pleasure in their society; yet have no such tender and exclusive love for them as to desire marriage. The third is the sphere of connubiality or strong conjugal love between two individuals exclusively.

In each of these three spheres of activity amativeness manifests itself on three planes, viz: the spiritual, the intellectual, and the sensual. On its spiritual plane, it is refined, unselfish, noble, and swayed by high moral considerations. On its intellectual plane, it is ideal, imaginative, literary and tasty; it doats on intellectual excellences and congenialities. On its sensual plane, it seeks physical conjunction and sensual pleasure as the chief object.

In each of these three planes of manifestation amativeness has its three degrees of intensity, viz: its minimum, its medium, and its maximum. In its minimum degree, it makes scarcely any external demonstrations; it sees, thinks, feels and acts, but with great moderation and circumspection. In its medium or second degree, it becomes strong and unequivocal, but confines its demonstrations within narrow limits. It is in earnest, yet calm and temperate. In its maximum degree, it becomes the most powerful, determined and uncontrollable of all human affections in this mortal state.

From this analysis, it may be seen how vast the difference must be between normal, healthful, innocent amativeness, and abnormal, perverted, criminal amativeness. The difference is that between heaven and hell. It may also be seen how important and at the same time how difficult it must be to keep amativeness so controlled and regulated by the higher faculties of the mind, as that it shall not become abnormal, diseased, perverse and criminal. If it were so controlled and regulated, neither male nor female would ever be guilty of the solitary vice called self-pollution; of lascivious actions, gestures, speech or imagination; of fornication; of adultery; and much less of seduction, or of rape. Neither would the marriage bed ever

witness the intemperance, abuse and abomination now so frequently committed. And then a multitude of diseases and infirmities, some of them the worst that afflict humanity, would pass away forever. But if abnormal, perverse, criminal amativeness be allowed to prevail, outside or inside of marriage, the evils thence resulting will render it utterly impossible to regenerate mankind. Physically, intellectually, morally and socially, these evils are far more numerous, malignant and destructive than human language can describe. And what is most deplorable of all, the great mass of those therefrom suffering with multiform diseases of body and mind do not suspect, and will not be made to believe, that they are the victims, directly or indirectly, of abused, perverted amativeness.

Now shall amativeness be an unspeakable curse, or shall it be an unspeakable blessing? It may be rendered the one or the other. I would do all in my power to render it an unspeakable blessing, at least within the new social order I am endeavoring to establish. It has its rightful place and use. It only requires proper control and regulation. It is not to be annihilated, nor suppressed, but properly controlled and regulated. This is a cardinal requisite of true marriage. Let those who contemplate matrimony disabuse their minds of the following very common errors:

1. That venereal pleasure is the staple good, and an indispensable object of marriage. It is but a minor incidental one.
2. That marriage gives unbounded license for the indulgence of amativeness on its sensual plane. It gives no license whatever to be intemperate, or disorderly, in such indulgence.
3. That genital orgasm must take place somewhat frequently, especially with the male, in order to relieve the system of seminal repletion which would endanger health. This is an utterly unfounded and most pernicious notion. There is no such natural necessity; but the danger lies in the other direction.
4. That the husband has an absolute right, by marriage, to demand sexual indulgence as an accommodation. Neither party has any such right; and no such thing should ever take place without cordial, mutual spontaneity.
5. That the wife must have her decreed number of children,

and as fast as her system will allow of gestation. It is folly, superstition, absurdity. She should never have a child without deliberately consenting and agreeing to it; nor without a just regard to good conditions.

6. That husbands cannot have physical conjunction with their wives without imparting the seminal element, and thereby exposing them to impregnation even against their will. It is a great mistake of ignorance, and a very bad habit. A self-disciplined, decent, kind husband may and *will* completely control that matter. It is only an ignorant, ungovernable, reckless one who will continue to repeat such wrongs.

7. That the husband and wife cannot have satisfactory physical conjunction without genital orgasm. It is not so. If living in true sympathetic companionship and in the proper exercise of intellectual and spiritual amateness, they will not frequently resort to that which is sensual. But when they do, it will partake of intellectual and spiritual delights. It will be calm, temperate, and controllable. It may thus become incomparably more pleasurable, refined and innocent *without* orgasm than with. Purpose, discipline, habit will render it not only possible but easy. There should very seldom be orgasm, except designedly for the mutually understood purpose of generating offspring. This should be firmly resolved on from the beginning, and studiously persisted in through life. Then would the married pair retain their nervous vitality, their love, cheerfulness, courtesy and caressive agreeableness in perpetual vivacity down to old age; not waste and squander it by frequent exhaustions, as is generally done, to the loss of health, strength, cheerfulness, good humor, courtesy and all that renders connubial life delightful. Marriage ought to be and may be a happy perpetuation of the best phases of sensible courtship. But this is utterly impossible without the proper control and regulation of amateness.

Persons disposed to profit by these suggestions will accept the following precepts:

1. Endeavor by every possible means to understand the nature, different spheres, planes and degrees of amateness, its uses and abuses.

2. Endeavor to determine precisely what are normal, healthful, innocent and God-approved exercises of amativeness, and what not.

3. Endeavor to cast away errors, break off bad practices, and by studious self-discipline to form right habits in this department of human responsibility.

4. Aspire and resolutely labor to elevate amativeness to its highest capabilities of excellence, that its spiritual activity may transcend all lower ones, or at least sanctify them.

5. Be sure and keep it in its proper place, subordinate to conscience and reason, in harmony with all the other instincts and sentiments.

6. Be prepared before marriage to act wisely and dutifully after marriage.

7. Unite only with a companion who understands and is willing to act the proper part in controlling and regulating amativeness.

8. Prefer rational, conscientious, useful celibacy always to bad marriage. Celibacy for righteousness' sake is approved of God and bedewed with his eternal benedictions.

Here I may conclude my III^d head, the cardinal requisites of marriage. The first is a good general education. The second is a good knowledge of sexual physiology. The third is a good knowledge of the nature, principal objects and cardinal requisites of marriage. The fourth is a good knowledge of one's self and of the person to be wedded. The fifth is true connubial love. The sixth is sufficient knowledge and ability to preside over a family. The seventh is proper control and regulation of amativeness. Many others might be specified, but they are all involved in these seven. Thus I have tried to show all that I proposed at the outset. I am aware that a much more perfect exposition of the subject might be given, but I must content myself with having given this. It remains only that I treat distinctively of Divorce; which must be made the theme of another Conversation.

Inq. Accept my hearty thanks for the pains you have taken to unfold to me your views of this very grave and delicate subject. I deem myself greatly enlightened, and now look

forward with high anticipations to the time when The Practical Christian Republic, and through its influence the world, shall actualize your ideal of marriage. I am glad you propose to treat of Divorce. That is a somewhat vexed question on which there are so many opinions, that I should have been very unwilling to remain ignorant of your convictions. We will meet again at our earliest convenience.

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CONVERSATION XIV.

DIVORCE.—Definition and explication—What the bonds of matrimony are—Notions of the Free Love Doctors—Priests, magistrates, government not the creators, nor imposers of marriage obligations; they are *moral* and of God—What society rightfully insists on relative to marriage—The bonds of matrimony threefold—Objections—Adultery the sole cause of justifiable divorce—Proof, explanations, confirmatory reasons—The matter of separations, as distinguished from divorce—Precepts for persons unhappy in marriage—End of Part II.

Ex. We are now to discuss the subject of divorce.

Inq. Yes; and I suppose I already have your doctrine concerning it, in Article VIII, Section 3, of your General Constitution, viz: "Divorce from the bonds of matrimony shall never be allowable within the membership of this Republic, except for adultery conclusively proved against the accused party. But separations for other sufficient reasons may be sanctioned; with the distinct understanding, that neither party shall be at liberty to marry again during the natural lifetime of the other." I have met with some persons who dislike this Section very much. They pronounce it despotic, arbitrary, irrational and incompatible with the progressive spirit of the age. I shall be glad therefore to have the doctrine so explicated, proved and defended, as to demonstrate conclusively that these objectors have no good reasons for their opposition.

Ex. I will endeavor to give you full satisfaction in these particulars. But I do not promise to satisfy the objectors to whom you refer. Many of them are too completely committed to their foregone conclusions, for *that*. Nothing but time, observation and bitter experience will satisfy them that they are in error. What do I mean by divorce from the bonds of matrimony? A complete dissolution of the marriage contract, covenant, obligation and connection. The civil law of most countries authorizes two kinds of divorce, viz: divorce from

the bonds of matrimony, and divorce from bed and board. Divorce from the bonds of matrimony is a complete discharge of the party obtaining it, and leaves him or her at perfect liberty to marry again. Divorce from bed and board is a personal separation of the parties from matrimonial intimacy, without allowing either of them to contract a new marriage. In our Republic we apply the term divorce only to cases of absolute dissolution of the marriage tie. All other cases are included under the general term, "separations." These are the distinctions to which I shall adhere in expounding the subject. Divorce then is a complete dissolution of the bonds of matrimony. Now what are the bonds of matrimony?

Inq. Are they not the bonds of penal civil law? Are they not the obligations imposed by the priest, or the magistrate, who married the parties?

Ex. No; they are those sacred moral obligations voluntarily assumed by the man and woman when they covenant with each other to be husband and wife. The penal and civil law creates no marriage obligations. It makes no marriage contracts. Priests and magistrates create no bonds of matrimony. The man and woman who agree to take each other as husband and wife, thereby assume the only *real* obligations which constitute the bonds of matrimony. These bonds are inherent in the relation of husband and wife. They are obligations created by God, in the very nature of the marriage contract. They are determined by irrevocable divine laws. Human laws may recognize and assume to enforce these divinely determined obligations. Civil society may prescribe regulations for the orderly solemnization, record and maintenance of matrimonial bonds. Priests and magistrates may officiate in taking acknowledgment and making record of marriage contracts. And the formalities for all this may be prescribed by human authority in Church or State, or both. But marriage itself is the deed of the parties entering into it. If the ceremony, or the cohabitation of marriage, be enforced on the male or female *against consent fairly given*, the connection is not *real* marriage. In that case the coerced party would be a mere slave, held in bondage by might without right. Such cases have existed;

but the party thus held in durance by injurious force could be under no matrimonial obligations in the sight of God.

Inq. From the manner in which some of our Free Marriage, Free Divorce and Free Love Doctors hold forth on this subject, one might suppose that very few people in the married world ever *voluntarily* obligated themselves to be husband and wife ; but were tied together, *volens volens*, by some priest or magistrate, and then kept in their matrimonial yokes by the penal civil law. These Doctors vehemently denounce priests, magistrates and governments, as chiefly responsible for the miseries of married life ; and earnestly contend, that if men and women were universally left at perfect liberty to cohabit or separate according to their attractions and repulsions, most of those miseries would be prevented. What do you think of such notions ?

Ex. I regard them as very silly, extravagant and mischievous. The miseries of married life are great and complicated, no doubt. But we ought not to ascribe them to mistaken causes, nor propose to cure them by mistaken remedies. Low and deplorable as the married world *is*, under existing conditions the same persons would sink much lower without marriage, and be far more miserable. The grand difficulty is not in marriage, nor in its solemnizers, nor in the laws, but in the ignorance, imperfection, frailty and perverseness of people themselves. They are intellectually and morally low in the scale of development. They marry badly, live badly, and do almost every thing badly. And until they are trained to think, feel, speak and act in accordance with higher principles, it is vain to expect better things of them. Would we remedy the evils complained of, by giving people full license to follow their sexual impulses, inclinations and wills from day to day, regardless of solemn obligations heretofore assumed ? Unless their wills were first rendered less carnal and more spiritual, they would only "leap from the frying pan into the fire." The truth is, that a very large majority of people who are unhappy in their marriage relations are so in consequence of what they themselves were when they married, or of what they have since habitually become, or both. They were ignorant and

full of disorderly passions when they entered into the marriage contract. They knew not themselves, nor their proposed companions, nor the requisites of conjugal happiness. They were wheedled, cajoled and infatuated, either by match-making busybodies, or by unprincipled adventurers, or by their own inordinate lusts, or by a romantic imagination, or by all these partially together. Thus deceiving and being deceived more or less, they launched their connubial ship, and put to sea without compass, chart or rudder. And when overtaken by storms in unknown waters, their stock of love soon failed, mutual reproaches followed, and matters progressed from bad to worse. Then, instead of considering how all this ill luck happened, or how to amend it, or how to make the best of a hard bed fitted up by their own hands, many of them foolishly imagine that if they could only select a new companion, they would escape all their misery and secure a matrimonial paradise at once. Little do they dream, that more than half the goblins which torment them have a *hell-nest* within their own bosoms, and that they are likely to carry with them the seeds of new wretchedness into the next match. Just in this state of things, our Love Doctors come along and set up a grand denunciation of priests, magistrates, the government and laws, as the principal authors of their conjugal infelicity. These are bad enough, and have great sins to answer for; but I protest against their being accused of sins they never committed. Let those who make bad matches be held responsible for them. Let those who enter into unsuitable marriage contracts bear their own burdens. A couple request me to take acknowledgment of their matrimonial contract before witnesses, and to cause proper record to be made of the fact that they take each other as husband and wife. I comply. After a few weeks or months of intemperate amativeness, they get disgusted with each other and repent of their bargain! Am I to be cursed for *their* errors and follies? Did I thrust them into wedlock? Was it not their own free act and deed?

Inq. But they complain of you for having been the principal agent of society in solemnizing, establishing and perpetuating their marriage contract; and they complain of the civil law and

government of the land for holding them so strictly to their bargain.

Ex. Exactly so. Then the whole controversy concentrates on two points, viz: 1, the right of society to insist on having permanent proof of marriage contracts; and 2, its right to insist on the faithful observance of such contracts. Would the complainants abolish all religious and civil society? They could not if they would, and ought not if they could. Society, good, bad or indifferent, must exist, wherever human beings exist. *That* is a settled point. Well, nothing like orderly society can be sustained without orderly marriages, and decently regulated families. Accordingly, human history uniformly attests that the happiest religious and civil societies on earth have always been those in which marriage was held most sacred. Society then has a deep and abiding interest in marriage,—an interest almost equal, on the whole, to that of the connubial pair. If so, it has a clear right to insist that the marriage contract shall be publicly acknowledged and recorded. The precise mode in which this should be done is unimportant. But that every marriage should be an openly acknowledged, properly recorded one, is of great importance to the general welfare.

I am equally confident that society has a clear right to insist on its members duly respecting the obligations of their marriage contracts. I will even say, that it is the imperative *duty* of society thus to insist, by all uninjurious and disciplinary means.

Inq. Then you do not think the laws of civilized society much too strict in holding people to their marriage contracts, or in making divorce difficult?

Ex. Certainly not. I think them too lax in this particular. They authorize divorces in some cases for insufficient reasons. The demand for greater freedom of divorce is, in my judgment, anti-christian, unwise and unjustifiable. I have no sympathy with it. What I would urge is, that society abolish all laws which subject wives to injustice, oppression and wrong from their husbands under pretext of the marriage relation. They are essentially equals before God in all natural rights, and should be so treated in every department of society. Neither

sex should be tolerated in trespassing on the rights of the other. I would also urge society to provide for the sexual education of the rising generation, that they may be better qualified for marriage. It does little now to prevent connubial abuses and miseries. In this it commits a great sin of omission. At the same time, it licenses, connives at, or tolerates a host of demoralizing causes which ought to be plucked up root and branch from its midst. I see and deprecate the sins of society as it is. I would exclude all these from our Practical Christian Republic. But I would by no means cast away any of the good that belongs to the existing phase of civilization. Therefore I would take especial care not to relax the sacred obligations of marriage.

Inq. Will you now explicitly state what you understand those obligations to be?

Ex. I have been intending to do so, after the necessary preliminaries. The bonds of matrimony are threefold. The husband and wife are under most sacred obligations to each other, to society, and to God.

1. Obligations to each other. They are mutually bound to maintain inviolate the sanctity of an exclusive sexual communion with each other during their joint earthly lifetime; and consequently to abstain from all actions, intentions, desires and occasions tending to matrimonial infidelity. They are mutually bound to maintain a devoted sympathetic companionship for life, in which they shall preëminently share each other's joys and sorrows, bear each other's burdens and infirmities, and be guardians of each other's welfare. They are mutually bound to seek preëminently each other's intellectual, moral and spiritual improvement, and to promote each other's highest good for time and eternity. They are mutually bound properly to provide for, educate and train up the children they may bring into the world. Thus much they solemnly pledge to each other, when they covenant to be husband and wife. No matter whether it be expressed distinctly and promised in *words*, or not; it is all implied in the union formed.

2. Obligations to society. Husbands and wives are solemnly bound to set such an example of conjugal fidelity, sympa-

thetic companionship and family order, as shall purify, elevate, harmonize and strengthen society; as shall occasion society the least amount of burden, and the greatest amount of beneficent support.

3. Obligations to God. Husbands and wives are solemnly bound to act conscientiously toward their heavenly Father, in conforming to his laws of conjugal order. He created man male and female. He instituted the marriage relation as indispensable to human happiness. He has prescribed the laws necessary to the realization of connubial felicity and all the complex good of the institution. The married are bound to reverence the author of the institution, to honor him by using it without abuse, and by studiously conforming themselves to all his requirements respecting it.

These are the bonds of matrimony. We cannot trifle with them. They are determined by the eternal laws of divine order, and cannot be subjected to human expediency.

Inq. But what will you say to those who boldly and pertinaciously deny that true marriage involves these obligations; who contend that there is no other bond of matrimony than attraction and mutual elective affinity for the time being; that when this affinity ceases, marriage ceases; that society has no rightful business with the matter; that God has so constituted nature that the intercourse of male and female will instinctively regulate itself; and who therefore protest against all interference with marriage by human law, custom or public sentiment?

Ex. I should regard and treat all such persons as moral incendiaries with whom it was useless to reason, and should warn the public against them as the enemies of social and moral order.

Inq. Suppose they should plead persecution for opinion's sake, and raise a party of sympathizing adherents?

Ex. I should be confident that those adherents would pay dearly for their credulity; that in due time the evil tree would bring forth its own corrupt fruit, to the shame of its nourishers; and that the whole public would finally distinguish "the sheep from the goats."

Inq. But suppose it should turn out that you are wrong, and those you decry are right?

Ex. That would be to suppose God and nature, heaven and hell, cause and effect completely reversed. It is not to be supposed at all. I shall declare my convictions, do my duty, and leave consequences to God.

Inq. I have no doubt you are right, and that events will justify your uncompromising position. But you can hardly imagine the assurance and zeal with which some of the Free Love apostles press their doctrines. "If it were possible, they would deceive the very elect." And all the time, they solemnly protest that their grand aim is to do away with sexual licentiousness, and to inaugurate the universal reign of immaculate chastity. Another class of them denounce exclusive sexual communion as sheer selfishness, together with all special interest in one's own family; alleging that it is sinful for husbands and wives, parents and children, to do more for *each other* than for *any* human being outside of their family connections. What do you think of these notions?

Ex. I am familiar with them all. An ingenious talker will make some of them appear quite specious. But they have no foundation in truth. "Order is Heaven's first law." In this order there are many circles of relationship. Each circle has its own particular loves and duties. These devolve on its own inmates more especially than on the inmates of other circles. But there is no conflict between particular and general duties, or particular and general loves. Hence the loves and duties of the connubial circle, and of the consanguinal circle, may all be fulfilled without neglecting those of any wider circle. On the contrary, all loves and duties are *best* fulfilled when they are attended to in their own order and season. The husband owes certain loves and duties to his wife, which no other man owes her, or can discharge towards her. Likewise the wife to the husband. Likewise parents to their children. Likewise the associates of every circle to each other, from the family to the nation. What if a man bestow his attentions on another man's wife, leaving his own to receive those of another woman's husband? What if he provide for another man's children,

leaving his own to be provided for by some other benevolent adventurer? Or what if a mother bestow her nourishment on her neighbor's babe, expecting some stranger to nurse her own? Or what if a Community furnish homes, employment and education to the needy of a distant Community, leaving its own needy ones to be provided for by some other Association? If this random and miscellaneous course of fulfilling the loves and duties of human nature were adopted, would more good be done, on the whole, or would any body be happier than by conforming to the divine order? No; "confusion worse confounded" would be the result. Away then with the flippant sophistry which would persuade us that the special loves and duties of the connubial circle, or of the consanguinal circle, are incompatible with the loves and duties of friendship, of neighborhood, or of humanity at large. He who loves his wife and children as he ought, in their *place*, is none the worse but much better qualified to love his neighbor as himself, to love his country, to love strangers and enemies, to cherish all the loves and discharge all the duties God has required of him. Is not this obviously true?

Inq. It is so to my understanding. And I only wish that all well-meaning people, whose minds are obfuscated by specious talkers, could have these topics unfolded to them in the light of reason and practical Christianity. But I have detained you so long with these side questions, that I fear you will not have time to go through with your exposition of divorce as intended.

Ex. I do not complain. Nothing has been lost by the explanations you have called out. They were necessary to a thorough understanding of the subject. Having now a clear view of the obligations of marriage, or, in other words, the bonds of matrimony, we are prepared to appreciate the importance of divorce; which is a complete dissolution of these bonds. We are also prepared to consider the doctrine of the Christian Religion, that divorce should take place only for one capital cause—adultery.

Inq. Are you sure that the Christian Religion so teaches?

Ex. I am. Jesus thus taught in the following Scriptures:

“ The Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” “ Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.” Mark x: 1—12. Matthew gives a modified version of Christ’s reply to the Pharisees in the following words: “ The Pharisees came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.” Matt. xix: 3—9. In his Sermon on the Mount Jesus said, “ It hath been said, Whosoever shall put away his wife, let him give a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.” Ib. v: 31, 32.

I think it is plain from these quotations, that the Christian Religion permits divorce for one cause only—adultery.

Inq. The term fornication, not adultery, is the one used by Jesus. How is this ?

Ex. Technically the word fornication signifies the sexual coition of unmarried persons, and the word adultery such coition of a married person with one to whom he or she is not married. But the original Greek term in the passages before us, rendered fornication, evidently signifies that sexual infidelity which we technically designate as adultery. Dr. Adam Clarke renders the original “whoredom.” We understand well enough what Jesus meant, and it is not worth while to be over particular about mere verbalism or phraseology.

Inq. Taking for granted that Jesus meant the sexual laxity which expresses itself in acts of fornication, whoredom and adultery, as circumstances offer occasion, would you consider such an offense strictly unpardonable ?

Ex. No ; repentance and forgiveness should have the same scope in respect to adultery as to all other offenses. If the offender repented, the aggrieved party would be bound by the Christian law to forgive, and doubtless in many instances would do so. But the extent of restoration to unity and confidence would be determinable by the party wronged. It would be the right of the husband or wife, against whom the infidelity had been committed, to consider the marriage dissolved, and to extend forgiveness only to the point of that charity which seeks the highest good of all fellow humans as such. Reinstatement of a sinner in the identical position occupied before transgression is not necessarily involved in forgiveness. God does not always forgive to this extent ; nor is man required always to do so. But forgiveness always implies an assurance to the forgiven party that the forgiver will be as good a friend as if the offense had never been committed. As to the extent of reinstatement in former position and confidence, other considerations must determine it.

Inq. I presume you must be right in this view of the subject ; and yet it seems to me that an adulterous companion could not

be truly forgiven, without being restored completely to former position and confidence.

Ex. Cannot forgiveness be real, without being complete in the sense and to the extent you have inferred? Does not God truly forgive millions of penitents, without replacing them exactly in their former peculiar positions, and without doing away *all* the consequences of their sins?

Inq. I must answer in the affirmative.

Ex. Why then may not human beings truly forgive one another, without completely reinstating the offender in former place and confidence?

Inq. It would seem to follow. But if I commit adultery, repent, and my wife forgive me, must she not love me as before? And if she love me as before, will she not, as a matter of course, replace me in my former position, therein to exercise all my immunities, and to enjoy her confidence as a husband?

Ex. She may, or may not. For good reasons she *may*. For good reasons she may *not*. It is her right to determine how far she will replace you in the immunities and confidence you have forfeited; and to God alone is she responsible for her decision. She may truly forgive you, without loving and trusting you, as before, with *connubial* love and confidence. There may be no place or foundation left for connubial love and confidence.

Inq. But under the second great commandment, she is bound to love me as herself.

Ex. Just as she is bound to love all other men and women. She was bound to love you thus as a fellow human, before your marriage was thought of. Was she therefore obliged to love and accept you as her husband? Not at all. Neither would she be obliged to reaccept you as her husband after you had forfeited that position, even though you repented and she had forgiven you. The love of benevolence is universal and unchangeable. Conjugal love is select and conditional. These different loves must not be confounded with each other.

Inq. I yield the question; and desire you to proceed.

Ex. The conclusion then is, that the act of adultery is a capital violation of the marriage contract; that it works a forfeiture

of conjugal love and confidence ; and that it absolves the party aggrieved from the bonds of matrimony ; nevertheless, leaving him or her to determine the extent of forgiveness and restoration. Now comes another very important question : Ought adultery to be considered the only sufficient cause of divorce ?

Inq. This is indeed the main question between the two general parties in dispute. I suppose you rest your conclusion implicitly on the teachings of Jesus Christ. But the other party, or at least many of them, deny his infallibility as a divine teacher, and regard his authority as not at all superior to their own. What will you do in such a dilemma ?

Ex. I shall not stop to defend my faith in Jesus Christ as an infallible divine teacher, nor to settle my opponent's claims to equality with him, nor to insist that his teachings ought to be conclusive. But proceeding on the ground, that he taught only what he knew to be truth, and that all truth is defensible on its own merits, I will give what I understand to be the fundamental reasons for his doctrine on this point. I affirm then, that no husband or wife ought to divorce his or her companion for any other cause than adultery conclusively proved.

1. Sexual fidelity is the grand, central indispensable bond of marriage, solemnly pledged to each other as inviolable by the husband and wife when they become such. Therefore no breach of *other* obligations can justify the injured party in violating *this* all-important bond. But he or she who should divorce a continent companion for other causes, and should marry again, would be guilty of violating this sacred obligation. In this grand particular, he or she would be the *infidel* party ; with no other excuse than that the divorced companion had committed certain other wrongs. One wrong cannot justify another. Hence it is not allowable for husbands or wives to falsify their solemn pledge of sexual fidelity by taking a new companion, under plea that other breaches of faith have been committed against them. This cardinal bond of matrimony was not made contingent on good behavior in other respects. It stands by itself, and is to be held peculiarly inviolable. Many causes might warrant and even necessitate personal separations of husband and wife ; but adultery alone justifies absolute divorce.

2. So long as sexual fidelity remains inviolate, there is a basis of effort and hope for the removal of other causes of disaffection. Errors, follies and sins may be corrected; reformation may be accomplished; the parties may be reconciled; the breaches may be healed. The parties and all their friends are bound to use their best endeavors to this end. It would be wicked in them to throw away the great advantages afforded them by this unbroken bond of sexual fidelity. The aggrieved party owes it, by solemn pledge to the delinquent one, to bear with and try to correct all infirmities, frailties and offenses possible. This too is the dictate of pure love. But when it is avowed, that a husband or wife claims the right to form a new sexual connexion, though the principal tie of the old one has never been violated by the other party, the higher law is evidently contemned for the sake of carnal convenience.

3. Marriage is an institution so sacred in its nature, so essential to the welfare of human society, and so indispensable to moral order, that all who enter into it are in duty bound to make great sacrifices of personal feeling and convenience for its sake. They ought not to treat it lightly. They ought not to contract or dissolve its bonds wantonly. They ought not to profane and desecrate it. They ought not to set an evil example of recklessness, either in forming or dissolving its peculiar relationship. If they have formed an unhappy connection, it is their duty to endure it, if possible, so long as their companion is guiltless of conjugal infidelity; and if they are obliged to separate for other causes, then to bear their discomforts patiently in voluntary abstinence from all sexual indulgence. Thus would they honor and strengthen the marriage institution. And thus would they admonish mankind to avoid bad marriages by precaution and self-discipline, rather than hope to escape from them by divorce.

4. If divorce be allowed for other causes than that of adultery, it may be allowed for any and every cause pleaded by the disaffected party. There will be no stopping place short of sheer caprice. So it was under the Old Testament. Moses permitted husbands to divorce their wives, by a written discharge or bill of divorcement. This precept was abused more

and more till the facile Jewish lawyers of our Savior's time construed it into a warrant for divorce on the most frivolous grounds. And in our own country many of the States have lowered down the standard of divorce till marriage has become a contract dissoluble almost at pleasure. Still the latitudinarian Love Doctors cry aloud for more liberty. There is no bottom to this pit. Sanction no divorces but for adultery conclusively proved, and this pit will be shut up. This depreciation and profanation of marriage will be checked. Divorce will then rest on principle, not expediency.

5. Divorce for other causes than this capital one, specified by Jesus Christ as alone sufficient, must have an inevitable tendency to undermine the sanctity and stability of the marriage institution, to render it a thing of little importance in the estimation of thousands predisposed to reckless self-indulgence, and to encourage the formation of transient unions with the intention, of at least one of the parties, to quit the partnership at pleasure. This demoralizing influence will send pestilence through all the ramifications of society, and result in incalculable evils. It ought not to be tolerated.

6. Divorce for other causes than that of adultery, by vitiating marriage, will vitiate moral integrity in general, foster sexual licentiousness, weaken all the virtues which sustain good society, and superinduce universal degeneracy.

7. Divorce for causes not allowable by the Christian Religion will naturally induce contempt of Christ, of God, of the divine moral law, and finally of all religious obligations which interfere with the animal impulses of mankind. Pleasure, convenience and passional self-gratification, will become the highest law. I must deprecate all these evil tendencies and results.

Such are my principal reasons for adhering to the doctrine of Christ relative to divorce. I plant myself on the highest moral and religious grounds known to me. I walk by my highest light; and as I understand the teachings of inspiration, history, observation, experience and reason, they all confirm me in the same conclusion. Have you any thing to offer in the way of objection?

Inq. I do not know that I have. My convictions concur with yours. I regard your seven reasons as sound and pertinent. The opposing party will deny and controvert them ; and I might easily make myself the mouth-piece of their criticisms ; but I am so interiorly persuaded of the purity and excellency of your doctrine, that I shall make no attempt to raise objections. Will you now enlighten me a little respecting those separations which are to be sanctioned in your Republic, "with the distinct understanding that neither party shall be at liberty to marry again during the natural lifetime of the other" ?

Ex. When The Practical Christian Republic shall have become so far established as to give its rising generation the education I have endeavored to recommend, and to discipline its people in accordance with their declared Constitutional Polity, cases of divorce will be exceedingly rare. So will cases of separation. Nevertheless, they are contemplated and provided for as sometimes unavoidable in the nature of things. They will probably be frequent during the early stages of the Republic, on account of the continual transitions from the old order of society into ours, and the cross connections of our families with outsiders. Now there are many causes of disaffection, alienation and antagonism, which render it quite difficult, if not impossible, for some husbands and wives to dwell together in any tolerable peace or comfort. These are to be done away with, if they can be. Many of them *can* be, where there is a will in the principal parties and a judicious concurrence of friends. Others are of so gross and outrageous a nature for the time, that a separation of the parties more or less widely from each other, is the only tolerable alternative. In such cases a separation should take place. Personal outrage, violence, cruelty, wickedness, quarrelsomeness, intemperance, &c. &c., are frequently carried to such a pitch as to be absolutely intolerable. In all such cases the suffering party must seek safety and peace in separation ; and friends must assist in bringing it about. Doubtless there are also cases of uncongeniality and mutual repugnance, without any thing like outrage of conduct, which become so unendurable that the parties ought to separate, at least till they are confident they

can live together comfortably. Let them separate. But in no case where sexual fidelity remains inviolate, may either party consider him or herself at liberty to marry again during the natural lifetime of the other. Let each be considered in duty bound to do the other all the good that can be judiciously done under the circumstances.

Inq. But can I not easily bring up cases of drunkenness, brutality and wickedness, far more insufferable than ordinary cases of adultery? Why should not the injured party be entitled to divorce in these cases, as well as in the sometimes less afflictive one of adultery?

Ex. For the reasons already assigned. Evils are not to be measured by their immediate local and external insufferability, but by their internal and ultimate general malignancy. Thus adultery, all things considered, is more intolerable than any of these dreadful kinds of conduct to which you refer. Besides, if men and women are placed on a footing of equal rights, as I insist they should be, and if those who cannot live peaceably together shall go into quiet separation, each with what justly belongs to him or her, what more would you have? It must be the liberty to contract a new sexual connexion. Is this it?

Inq. It comes to this, I must admit; but I am ashamed of it, and will not attempt to plead its necessity. I think myself, that the least of the evils in such a case would be for the suffering party to remain in chaste separation. Finally, I do not see that the people of your Republic are in much danger of hard cases in the matrimonial line, unless they bring their troubles with them out of the old social state. Your sovereign divine principles, your Non-Resistance, your Teetotalism, your Women's rights, your religious discipline, your educational system, your views of marriage, your whole social polity and moral order, are in the highest degree preventive of the causes which render divorce and minor connubial separations necessary in existing society. As to the world in general, its bad matches and connubial miseries are undoubtedly deplorable. You have no faith that freedom of divorce is the remedy for these evils. You are sure that it will only render a bad matter worse. In this you are at irreconcilable issue with the whole

Free Love school. You insist on precaution, prevention, enlightenment, education, reformation, forbearance, self-discipline and the utmost endurance of hard experience, as the principal means to be relied on for diminishing and overcoming matrimonial mischiefs. I perfectly agree with you. And now, if you will condense the advice you would give to the unhappy in married life into a few comprehensive precepts, we will bring this long Conversation to a close.

Ex. And with it Part II. of my general Exposition. I offer the following, viz :

1. Search out and try to understand the real cause or causes of your unhappiness. Otherwise you cannot hope to find relief.

2. Examine yourself conscientiously and thoroughly, to see wherein and how much you are in fault. It may be that the chief defect, or the main offense is in yourself. Or if in your companion, it may be that you are too impatient, resentful and retaliatory, or too neglectful of the means necessary to correct the evil.

3. Put forth your best endeavors first to correct and reform yourself; then your companion.

4. Pray earnestly without ceasing for divine assistance, wisdom and grace to prosecute the work of reformation; and especially for patience to bear with what remains unreformed.

5. Crucify petty willfulness and pride of self-infallibility. Be not sullen, obstinate or pertinacious. Acknowledge your wrongs. Confess your faults. Be frank and truthful. Yield your own will, taste and convenience to those of your companion, in all cases not contrary to the dictates of conscience. Herein is great wisdom.

6. Magnify not your companion's offenses, faults or defects. Proclaim them not to others. Overlook, bear with, forgive and overcome them, to the utmost extent of justice and charity. Abstain from taunt and reproach. Rake not open smouldering embers.

7. Be exceedingly slow to confide your connubial difficulties to third persons. Not one in fifty of them can do you any good, but many will certainly help on your troubles. Call in arbitra-

tors only in the last extremity, and then the best you can find.

8. Govern your passions, your temper, your tongue, your tastes and your imagination. Be moderate, calm and self-controllable.

9. Be true to the sovereignty of divine principles, according to your highest light. Be firm in doing your plain duty. Never consent to neglect an imperative duty, nor to commit a known sin, for the sake of pleasing your companion. Never exact any such sacrifice of principle. You have no right to demand, or to make such a sacrifice. This is a sacred point. Beware how you trifle with it.

10. Spare no pains to acquire knowledge respecting the nature, objects and requisites of true marriage; and then use that knowledge to the best advantage possible in obviating the difficulties of your own case.

11. If, after all, you find it impossible to remove the causes of your unhappiness, endure them as long and as well as you can. But if worst come to worst, quit yourself of them with dignity and heroic decision.

12. Above all things, govern your amateness. Shun excess. Correct bad habits of indulgence. Look not abroad lustfully. Beware of seductive intimacies and fond partialities away from home. Imagine not another fitted to make you happier than your own. Poison, disappointment, wretchedness and death will be the fruit of such dreams. Are you cross, fretful, morose, disgusted, dissatisfied, downcast, miserable; or is your companion so? You have abused your nervous systems, probably by excessive, unseasonable, unphysiological indulgence in sexual conjunction and orgasm. Become temperate, chaste, circumspect, and you will be surprised to find health, cheerfulness, courteousness and family sunshine returning to you. Then a little *innocent* pleasure will be incomparably greater than the lawless abundance which ends in death. Be wise in this thing, and you shall rejoice in a safe escape from one of the most prolific scourges of conjugal life.

Let these precepts be seriously pondered, in connection with what I have before said on the subject of marriage, and I am

confident they will prove to thousands a far "more excellent way" out of connubial misery, than divorce.

Inq. I accord to your wholesome counsel my unqualified Amen.

END OF PART II.

PRACTICAL CHRISTIAN SOCIALISM.

PART III.

SUPERIORITY TO OTHER SYSTEMS.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS

REPORT OF THE
COMMISSIONERS OF THE
SOUTH AFRICAN RESEARCH BOARD

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1911

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SUPERIORITY TO OTHER SYSTEMS.

CONVERSATION I.

The old social system compared with Expositor's—What is conceded and what is claimed—1st point of contrast, the selfishness and antagonism of the old system—2d point, its compulsoriness of association—3d point, its human assumption and expediency—4th point, its inadequate guaranties—5th point, its governmental lordliness, ostentation and exorbitancy—6th point, its objectionable qualifications for membership and office—7th point, its inconsistency, contradictoriness and chaotic confusion—Summary recapitulation of points—Conclusion—Fourier's System to be next examined.

Ex. Part I. of this Exposition sets forth the Fundamental Principles of my social system; Part II. presents its Constitutional Polity; and now Part III. is to show its Superiority to other systems. This presupposes some acquaintance with other systems of society, some comparison of mine with those systems, and some assurance that a fair examination will prove mine to be really superior to all others. It is so. But I do not assume that mine has no imperfections, nor that the others are destitute of merit. I only assume that, on the whole, it is decidedly superior to others. If I did not feel confident of this, I could hardly be an honest man in recommending it with the urgency I do. Yet as I claim no right to dictate judgment to others, I am bound to plead my reasons, and leave each mind to decide the question for itself.

I will commence with the old social system, as actualized in the present order of society, and compare it with mine. This system organizes society throughout the earth into Governments. These Governments are all more or less independent of each other, and antagonistical in the supposed leading interests of their respective Peoples. True allegiance to any one

of these Governments is understood to imply an obligation in all its subjects to stand up for it in the last resort, right or wrong, against every other. Hence patriotism became the highest virtue, and treason the most damning crime, of this social system, from the days of Nimrod downward. Accordingly all duties are held subordinate to those of patriotism, and all crimes tolerable if committed in defense of the Government. All this is substantially true wherever the present order of society exists. Thus we find the human race cut up into a multitude of radically and necessarily antagonistical nations. Each People has a governmental organization, which is not merely peculiar and different in certain unimportant respects from others, but which assumes an attitude of defiance to them, and binds its subjects to treat them even in peace as second best. What would be thought of a ruler, statesman or politician, in any nation of the earth, who should declare himself bound never to promote the interests of his own country to the known detriment of any foreign People! He would be deemed a great hypocrite, or a great simpleton; and if found to be in earnest would be consigned speedily to the obscurity of private life. But why? Because the present social system inherently, necessarily and inexorably requires it. There is no other alternative. Look at the most civilized nations of the earth—the so-called Christian nations. Could their Governments sustain themselves without national selfishness and antagonism of some sort toward all other Peoples? Not unless there were a radical change of their organic constitutions. But to no such change is there a single nation yet enlightened and good enough to consent.

Contrast my system with this. Contemplate its proposed Communities, Municipalities, States and Nations, with all their local variety, peculiarity and dissimilarity. They are distinct, and for right purposes independent of each other, yet harmoniously confederated in one Humanitary Union. There can be no organic, authorized, sanctified, unavoidable antagonism of interest between any of these organizations. The good of one is the acknowledged good of all; and the most honorable statesmanship in our Republic must be that which shall soonest

detect and most uncompromisingly oppose any measure whereby any Community or Nation is made to thrive detrimentally to another. Do you not see that in this fundamental particular my social system is incomparably superior to the old one?

Inq. I see it, and the contrast is very striking. But ought you to take for granted that the people of your Republic will be perfect in carrying your system into practice? May they not prove selfish and antagonistic? May they not render your Communities, Municipalities, States and Nations corporately selfish and antagonistical toward each other? I am obliged to keep in mind the fact, that your Republic is yet to be actualized on a large scale. At present it is a mere germ. Your theory is unexceptionable, as I contemplate it on paper; but if it shall one day number its hundreds of thousands and millions, will its individuals and its constituent bodies then be what you so confidently expect? Will there not be a great deal of old human nature about it?

Ex. I do not expect that human nature is going to die out under my social system, by any means. I should be very sorry to have it. Nor do I expect mankind will outgrow selfishness and antagonism in one, or two, or ten generations. Nor do I take for granted that the people of our Republic are to be perfect, within any period that I can measure. On the contrary, I expect many of them will for a long time exhibit lamentable imperfections in various respects. Be it so; and what then? Will it be the fault of my system? Will the system necessitate, promote or sanction selfishness and antagonism, either in individuals or organizations? This is the question.

Inq. I do not see that it can do so in any way. But I was querying whether selfishness and antagonism would not spring up and thrive in spite of your system.

Ex. To a certain extent no doubt they will. But the entire genius, power and influence of the system will be against them. This is the point, of its superiority over the old system, for which I am now contending. I allege that the old system, as a system, necessitates, encourages and confirms selfishness and antagonism. It does this *per se*, legitimately and inevitably. It does so in spite of many good principles, good men, and good

counteracting influences outside of itself. Its organizations are necessarily selfish and antagonistical. They were so in their very inception. They have always been so in their actual operation. They are preëminently so at this moment in the most enlightened part of Christendom. They are so against the better convictions, ideas, feelings and efforts of many good minds, who are doing much to restrain and modify their evil tendencies. The system itself is inherently incompatible with the doctrine of common human brotherhood; with the common unity, welfare and peace of the race. Is not this obvious?

Inq. I now distinctly see your point. You are treating of social systems as such, in their respective organic influences on the human beings under them. You assume that each system must have a powerful institutional influence of its own, above the generality of those influences which spring spontaneously from individuals, or from the ordinary activities of human nature. And you claim superiority for your system over the old one in this, that it is radically benevolent, fraternal, harmonic and peaceful; whilst the other is radically selfish and antagonistical.

Ex. Yes; and consequently, that whatever people may be, and whatever other influences may tend to make them, my system, so far as it goes, must promote unity; but the old system, so far as it goes, must promote antagonism. Under my system a degree of antagonism may exist among the people in spite of it; and under the old system a degree of fraternity may exist in spite of it. But the systems themselves legitimately promote the opposite effects alleged; the old one selfishness and antagonism; mine benevolence and unity. Hence we must conclude, that if ever mankind become harmonized organically into a practical common brotherhood, the old social system must be abandoned, and my system, or one substantially like it, be adopted. Here then is one fundamental point in which my system is obviously superior to the old one.

Inq. Granted; please proceed.

Ex. Another point of superiority is, that of voluntariness over compulsion. My system requires only voluntary association.

No person is compelled to belong to any of its organizations. Any member may resign and withdraw at discretion. But the old system justifies all its organizations in assuming control over the persons and property of people, whether they choose to be under that control or not. It justifies each organization in compelling all to be subject to its government who for the time being reside within its assumed limits. And if any presume to refuse due subjection to its constituted authorities, it is lawful to coërcé, punish and even slay them. The Government may be monarchical, aristocratical, republican or democratic; still the same law of compulsory association and subjection prevails. And the same right to inflict death on rebels in the last resort is common to all these organizations. It is in the very nature of the system, and runs through all its modifications of constituted power. Hence in our own enlightened country, with all its pretensions to democracy, this compulsory power is assumed over the whole female sex, besides millions of men, who have no voice in the Government. In the old world, of course, the thing is carried through all degrees to its worst extremes. If the Government want money, or physical force, or any other kind of support, it resorts to taxation, conscription, or some kind of authoritative requisition, and enforces its demands, if need be, by exercising its assumed power of life and death over all its subjects. Is not all this plain and undeniable? Do you not see this point of contrast between the two systems? And do you not see that herein mine is superior to the old?

Inq. I see and grant it all. But I do not see how the old system could get on without compulsion; nor how the world, as it has been and is, could get on without that system. Mankind in general have not been and are not now intellectually and morally prepared for your system. I presume you will admit as much as this. The old system of society is the natural outgrowth of barbaric conditions and necessities. Mankind were predominantly animal, selfish, aggressive, resentful and violent in executing their will. The weaker naturally gathered round the stronger and combined with them; not merely from admiration of their excellence, but from motives of defense and protection against outrageous aggressors. Hence society

and government. Association of some sort was a natural want, a natural pleasure. Compulsory society was a necessity, for the protection of the more orderly and well disposed against those who were much less so. Government is the mere functional organic authority of society, and must operate as society for the time being wills. Society has hitherto willed, as the least of two evils, that dissentient and refractory individuals and minorities shall be compelled, *nolens volens*, to conform to governmental order. There was no other alternative, unless it were the subjection of the better to the worse classes of minds—consequently to outrage, anarchy and intolerable social confusion. I must therefore respect the old social system, as natural and necessary on the plane it occupies. Unless mankind had been much wiser and better than heretofore, your social system could not possibly have been adopted and carried out. It could not have been appreciated, nor hardly conceived of ideally, at an earlier period of the world. Voluntary association, commonly so called, has been wonderfully developed within the last half century. During that brief period there has been more voluntary association, in civilized nations, for good objects, and with greater success, than among all mankind of preceding generations. This is greatly to your encouragement. Yet you must not forget that nearly all the voluntary associations extant place themselves under the patronage and protection of these very sword-sustained governments, in which the old order of society culminates. They are mostly chartered corporations, made up of people who believe in the necessity of legal compulsion and military force, and who rely on Government to protect their persons, their association and their funds. They do not go your length. They are not Christian Non-Resistants. They do not confide in purely moral and uninjurious forces. The sword is their dernier resort, either as wielded by the government, or by their own hands. In this their voluntary association is unlike yours.

Ex. I cordially assent to all this. But is it any the less true, that my system is superior to the old and reigning one in voluntariness? Grant that the time has but recently arrived when my system could be introduced; now that it is receivable even

by a few, it may be and certainly ought to be a superior one. And all who are prepared for it ought to adopt it as such. Those who are unprepared will of course either continue under the old system, or embrace some one which they deem still better than mine. But surely an order of society which compels no one to support it, and which accomplishes its objects wholly by moral and beneficent forces, must be radically superior to one which assumes the power of life and death over involuntary subjects and governs them by terror. I think my second point cannot be successfully controverted.

Another point of superiority, which I claim for my system over the old one, is, that it subordinates human expediency entirely to the sovereignty of clearly declared divine principles. It leaves no discretionary prerogative in any human being or combination, to legislate, arbitrate or dictate in any case contrary to the supreme divine law. No Government, no majority, no unanimous nation, is invested with such authority. Divine principles are plainly stated and acknowledged. They are God's laws. Their sovereignty is absolute. Nothing known to be essentially repugnant to them is allowable to individuals, to combinations, to organizations, or to society at large. Thus human government is made strictly subordinate to divine sovereignty. But the old social system starts with the assumption, that its organizations have a natural or God-given right to make laws and enforce them at discretion. Monarchs, legislators, judges, magistrates, and above all majorities, are not bound by inflexible divine laws, like individuals; they are God's vicegerents, invested with plenary authority to decree, enact and repeal laws for their subjects, according to their own judgment of what is most expedient under the circumstances. They have no plainly stated, solemnly acknowledged principles to be held inviolable as their supreme fundamental law. They acknowledge God, but claim that he has somehow invested them with very large discretionary powers to govern. They acknowledge divine laws, but regard them as designed chiefly for individuals in their religious and moral relations; not for organized human Governments, to restrain and regulate their functionaries. Hence the most enlightened organizations of

the old order of society proceed, on these high assumptions, to conduct all the affairs of Government according to what they deem the highest human expediency. They deny that there is a Higher Law than this, to which organic society and its governmental officials are amenable. Many great and good men have taught that there *is* such a supreme divine law, and that every human Government is as much bound by it as individuals are; that every human law contrary to the divine is null and void, in the very nature of things. But not a single Government under the old social system has yet accepted this doctrine. Expediency, policy, or some written law of their own, is the highest law in every nation under heaven. In our own professedly Republican country, one of its most honored Senators gravely affirmed, that slaves were absolutely the property of their masters because human laws had made them so. And a large majority of its august Senate have repeatedly contemned the doctrine, that the Government of the nation is bound by a higher law than the Federal Constitution. The same supremacy of human expediency is assumed and acted upon, with very slight limitations, by all the organizations of the old order of society. They declare war and make peace, they determine right and wrong by their own legislation; they ordain penalties and inflict death on their own authority; and they teach their subjects to regard all this as the legitimate, indisputable prerogative of human Governments. If this prerogative happens to be questioned, and an appeal is made to God, it is boldly asserted that God himself has invested organized society with all this discretionary authority. And if any individual, or combination of people, resist "the powers that be," it is the right and duty of Government to enforce its authority at whatever cost of human life. Such is the old social system in this particular. Is not mine unspeakably superior to it?

Inq. I think you are conclusively right on this point. What next?

Ex. My system is also superior to the reigning one, in respect to its guaranties of internal order, welfare and happiness. Every acknowledged citizen of our Republic is to be ensured

“a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.” These things are indispensable to the order, welfare and happiness of society. Under my system they are solemnly guaranteed to all the orderly citizens and dependents of the Republic. A decent minimum of them, if nothing more, must be provided in some way for all members, probationers and dependents of every Community; and the whole system legitimately tends to the realization of these guarantees. Vagrancy, beggary, pauperism, squalid poverty, destitution of employment, idleness, haunts of vice, ignorance, gross neglect of religious and moral discipline, unrelieved distress, and abandonment of the deeply wronged, are all provided against. They cannot exist in our Republic, except very partially, clandestinely, accidentally and temporarily.

But how is it under the old social system, in the existing order of society throughout the earth? That system, as a system, guarantees nothing but penal and military protection to its liege subjects against domestic and foreign offenders. It leaves its organizations to provide more or less for the welfare of their subjects, in respect to alms and education, as each People may choose. The more enlightened nations have gradually made partial provision for the relief of the poor, and the education of the young. Some States have even done honorably in these respects. But generally throughout the earth, Governments have expended their resources in war and preparations for war; in repressing and punishing crime, in subduing insurrections, riots and mobs; in pomp, parade and display; in every thing almost but generous preventives of wretchedness among the common people. Armies, navies, forts, arsenals, military trainings, prisons, gibbets and the whole paraphernalia of warlike and penal appliances are every where liberally provided for. The people are taxed, peeled and exhausted to maintain these so called guarantees of order, are taught to regard them as indispensable, are tickled with the display of them, and are confirmed in their admiration of them.

Meantime, they may have homes if they can get them, employment if they can obtain it, a comfortable subsistence if they can procure it, education if able and disposed to secure it, decent society if they choose and can work their way into it, relief from distress by beggary, or in the alms house, or through the intervention of some charitable society, and protection in *some* of their rights by paying the Government a round price for its services. Hence the universal scramble for subsistence, competence, wealth, pleasure, distinction and power—each jostling, thorning, overreaching, outwitting and trampling under foot another, in order to success. Under such a system there may be a vast amount of good enjoyed, notwithstanding the immensity and complexity of evil; but very little of the good springs from and is promoted by the system. It is chiefly spontaneous from other sources, and exists in spite of the radical defects of the system. God has so constituted all nature, that good on the whole shall preponderate over evil, in spite of all outward circumstances, conditions and arrangements under human control. This however does not excuse us from attempting the highest good possible, but ought rather to prompt us to untiring devices and efforts for the institution of favorable circumstances, conditions and arrangements. And when we behold a large portion of the people, connected with every organization under the old social system, living in ignorance, poverty and social degradation, we ought to inquire how much of it is fairly chargeable on the system itself. It is not all thus chargeable, but a great deal of it is. It may be owing to the inherent evil influences of the system, or to its inefficiency in certain directions for good. Probably to both. Whether the faults are omissive or commissive, they are notorious; and the superiority of my system in this particular is undeniable.

Inq. I shall raise neither controversy nor query on this point. Please proceed.

Ex. Another point, in respect to which I claim superiority for my system over the old one, is, the simplicity, utility, benignity and modesty of its Government. All its officials are to be fraternal servants performing their functions faithfully, without pomp or display, without any higher compensation

than operatives of the better class in the ordinary industries of life, without monopoly or craft, without power to burden or prey upon their constituents, and without any kind of exemption from the common sovereignty of divine principles. They are a privileged class only in being clothed with important official responsibilities, and in being afforded large opportunities for serving their constituents. I need not expatiate on this prominent feature of my system. Look at the corresponding one in the prevailing system, and note the contrast. It is well indicated in our Savior's words to his disciples, when there had been a strife among them who should be greatest. "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii: 25, 26. All Governmental agencies under the old social system assume a kind of lordship. They patronize rather than serve the people. They are authoritative, prone to external display, expensive in all their operations, exorbitant in all their charges, lavish of the public revenues, and forever grasping after fat salaries, large stipends and a luxurious maintenance. Need I more than allude to the monstrous revenues absorbed up in monarchical nations by royalty, nobility and the endless retinue of officials? Even our own comparatively modest and economical Governments, in Republican America, are assuming, patronizing, exorbitant, costly and wasteful to a deplorable extent. When we get beyond our common Town and Municipal officials, who for the most part render much useful service for small pecuniary compensation, we find Government every where exhibiting a disposition to have its own way, to take its own time, to be sued unto, waited upon, flattered and hired. It must be approached with great deference, formality, technicality and subserviency. *Then* it will condescend to hear, consider and act. It will tardily adjudicate our quarrels, regulate our affairs, rid us of our offenders, and extend to us its protection. But its chariot wheels must be continually greased, its heralds duly feed, and all its runners well paid. In fine, it sets an exorbitant price on all its services, and in too

many cases actually ruins those who are so unfortunate as to resort to its interference. It is the most fastidious, dilatory, uneconomical and exorbitant of all human instrumentalities. In nine cases out of ten it costs more than it comes to. Yet it always keeps up the same patronizing air, and after a man has paid it ten dollars to get one, he is required to take off his hat and respectfully thank the Court, or Legislature, or Magistrate, for having graciously condescended to act in the case. So intolerable is all this to men of sense and benevolence, that many of them are coming to the conclusion that they will do their own governing, and if they are sued for their coat, will give it up at once rather than throw away treble its value on Government officials. As for the multitude, they are trained up to think that the sun would scarcely shine or the rains fall, if it were not for the beneficent care exercised over them by this same sword-sustained, money-devouring Government. And until we can convince them that there "is a more excellent way" and render them willing to adopt it, they must be permitted to do as well as they can in the old one. But if any man can give a good reason why Governmental functionaries should assume patronic airs, and be paid five, ten, twenty or a hundred times more for a day's service than the average of skillful and efficient industrial operatives, I should be glad to know what that reason is. But I forbear. Is there any room to doubt, that my system is superior to the reigning one in this particular?

Inq. None at all. The only doubt I have is, whether your People will faithfully adhere to this simplicity, utility, benignity and modesty of their constitutional Government. Such virtues are apt to die out, when numbers, wealth and power have greatly increased.

Ex. I am aware it has always been so. There will be great danger of it in our Republic. But I can only protest against it in advance, and throw up safeguards in my system for its prevention. And all I claim is, that I have done so, that my system is sound, and that in this particular it is radically superior to the old one.

It is also superior in another important respect; its qualifica-

tions for membership. Persons of every age, capable of understanding decently the obligations of membership and willing to assume its responsibilities, may become coequal members in all its organizations, without the qualification of being a male, or being white, or being twenty-one years of age, or having been born in the country, or possessing a certain amount of property, or being of honorable birth, or taking any oath of allegiance. And all are equally eligible to every office for which their associates deem them personally suitable. "Worth makes the man," or woman, and is the grand qualification for membership. Perfection is not required or expected. Many imperfections will be overlooked. But the governing principles, motives and intentions of candidates, must be those which the Christian Religion declares to be essential to human happiness. But how is it under the old social system? Who are admitted into the membership of its governmental organizations, and who excluded, and on what grounds? Who are eligible to office and on what conditions? Is moral character made an indispensable qualification? Are all the intelligent and good admitted? Is there any profligacy or crime except treason, or conviction for some notoriously odious offense, that excludes men from such membership and eligibility to office? Read the bloody and licentious history of the past: Look into the royal families, at the nobility, at the statesmen, the politicians, the voters, the members and officials of governmental society. For it is to be remembered that those who in any nation have a voice in its government are distinguishable from mere subjects. They belong to the society which assumes to govern the nation. They are rulers, by virtue of membership in the so called civil society of that People. All the rest are mere subjects. Thus it comes to pass, that the most abandoned profligates are sometimes found on thrones, or in cabinets, or in senates, or on the bench, or in command of armies, or in the most important offices. They were born to it, or have strode with bloody feet over their crushed fellow creatures to the summit of power, or have somehow become the possessors of enormous wealth, or have worked their way to fame by great talents unscrupulously used, or have risen to distinction by

“crooking the pregnant hinges of the knee where thrift was wont to follow fawning,” or have made their fortunes by man-stealing, slave-trading or slaveholding! Who cares how they got into place and power? What has the system in it to exclude them? There they are, along with many who are worthy and honorable on their own plane. We do not condemn all, nor lump the reputable with the vile. But there the vile are, in the highest places of human authority! Why is it so? Ask the old social system. Ask why, in Republican America, a drunken rowdy, or a ruffian pugilist, is welcomed to the ballot-box, whilst an intelligent, exemplary woman has no right there? Ask why, in many States of the Union, unexceptionally worthy men are excluded from civil society, merely because negro blood runs in their veins, whilst the most infamous white men are not only allowed to vote, but to hold responsible office? Why thousands of Christian slaves should be denied even the right to give testimony in Courts of law against the most inhuman white man guilty of rape, whilst one of their masters, after selling perhaps his own offspring on the auction block, is eligible to the highest offices in the nation, and may be elected special guardian of human rights? Such questions are pregnant with their own answers. They implicate the reigning social system as exceedingly loose, defective and barbaric, in respect to the qualifications for membership in its governmental organizations. Is not mine incomparably superior in this particular?

Inq. No doubt it is. But I think it would be impossible to make moral character a qualification for membership in the civil society of any country. It would not be practicable to draw the line, to adhere to it, and to compel the excluded immoralists to submit.

Ex. That may be. But it would be so for the want of a general will in the people, and because the nature of the prevailing system is wholly unsuited to such moral purity. This only demonstrates still more conclusively the radical superiority of my system.

Inq. I cannot contest that superiority. I only say, let your

system be fairly tried. Have you any other point of superiority to allege?

Ex. Yes, a great many others. But I shall name only one more. This is the consistency of its objects, its principles, its polity, and its practical methods of operation. All these are distinctly declared and explained. They are all noble, beneficent, fraternal and world-regenerative. They are all consonant with each other. They all repudiate and abjure injurious force, the rendering evil for evil, the resisting of evil with evil, the doing of evil that good may come. And the legitimate fruits of the system must ever be righteousness and peace. But the old system is replete with inconsistency, contradiction, confusion and violence. It is so in its objects, in its principles, in its polity, in its practical methods of operation, and in its obvious results. Accordingly the whole existing order of society is restless, conflicting, incongruous, suspicious, defiant, treacherous, vindictive and hostile. It is so through all its castes and ranks, through all its parties and factions, through all its elements. It is so in government, in religion, in philosophy, in trade, in every thing. Both Church and State have all these incongruous and combative elements seething continually as in a vast caldron. How can it be otherwise; human nature being as it is, organized and trained under the reigning social system? I think this point too must be granted.

I will now recapitulate my points, and close. I claim that my social system is radically and decidedly superior to the old one in the seven respects alleged, viz :

1. The old system is essentially selfish and antagonistic. Mine is essentially benevolent, paternal, unitive and harmonic.
2. The old system is essentially involuntary and compulsory. Mine is essentially voluntary and non-compulsory.
3. The old system is based on human assumption and expediency. Mine is based on the absolute sovereignty of well understood, solemnly acknowledged divine principles.
4. The old system has no adequate guaranties of internal order, welfare and happiness. Mine has ample and complete guaranties.
5. The old system authorizes governmental agencies to be

lordly, ostentatious, expensive, arrogant and exorbitant. But mine authorizes only such as are preëminent for simplicity, utility, benignity, economy and modesty.

6. The old system makes people eligible to membership and office in its governmental organizations, with little or no regard to moral principles or character, and excludes millions on account of sex, age, color, birth, poverty and other peculiarities in themselves wholly unblamable. Mine prescribes high yet not impossible moral qualifications for all who enter its membership, and sets up no ill-founded distinctions.

7. The old system is inconsistent, contradictory and confused in its objects, its principles, its polity, its practical methods of operation, and in its obvious results. Mine is perfectly consistent, harmonic and unitary in all these particulars.

I conclude with expressing my firm persuasion that my social system contains every thing really good in the old one, without any of its evils, and at the same time a vast amount of good impossible of attainment under the old.

Inq. I am perfectly willing to think so, and hope the whole world will at last be convinced of it by practical demonstration. What social system do you propose to bring into comparison next?

Ex. That of Charles Fourier; which we will take up at our earliest convenience.

CONVERSATION II.

FOURIERISM.—Charles Fourier a great man and philosopher, but over praised and over censured—Brief sketch of his life—A summary statement of his general philosophy—Very curious ideas of human and planetary souls, of immortality, retribution &c—The twelve passions, the three theories, the three axioms &c—Explanations and remarks—Documents are placed in Inquirer's hands, unfolding Fourier's social system, to be examined preparatory to another Conversation.

Inq. I expect to find myself exceedingly interested and instructed by an examination of Charles Fourier's social system, and by your attempt to show that yours is superior to his. I am ignorant of the real merits and defects of what is called Fourierism. I desire to be reliably informed concerning them. I have frequently heard Fourier eulogized by his admirers in the most extravagant terms, as one of the very greatest and wisest of philosophers; and on the other hand, denounced by his despisers in equally strong terms, as one of the most visionary and corrupt of theorists. Amid all this panegyric and denunciation I have hitherto suspended judgment, in hope of some favorable opportunity to form a just one. I trust *that* opportunity has now arrived. And before you proceed to criticise his social system, I wish you would give me a brief sketch of his biography.

Ex. You will be convinced by careful investigation, that Charles Fourier was a great man in his sphere, a very remarkable theoretical philosopher, and a most suggestive public writer. You will find his social system aiming at the most benevolent, grand and beautiful results for universal humanity. You will find it most scientifically based, constructed and completed, according to his own philosophy. And you will find in it many of the best sentiments, ideas, propositions, plans and suggestions ever submitted speculatively to the consideration of intelligent minds concerning the relations and destinies of

man. As a social system, taken in the whole, it is the most ingenious and complete of any hitherto propounded. It can be studied with profit by all social architects, and eclectically turned to good account by all who are seeking the elevation of human society. But you will also be convinced on examination, that Fourier was not so great and wise as some of his eulogists have made him, nor so visionary and despicable as his denouncers have represented. His warm admirers have over praised him, and his despisers have over censured him. You will find the same true of his social system, and of the philosophy on which it is founded. The false, fanciful, impracticable, pernicious and even abominable, will be found mixed up with the true, the real, the practicable, the salutary and the super-excellent. Neither Fourier nor Fourierism can be swallowed *whole* without mischief. There must be dissection, selection, rejection, mastication and thorough digestion. Such is my judgment; and I will try to put you in the way of deciding understandingly whether it is just. You wish me, before proceeding with the examination, to furnish you a biographical sketch of this great socialistic philosopher. I will do so.

Charles Fourier was a Frenchman. He was born at Besançon, in Franch Compte, on the 17th of April, 1772. He is represented by his biographers as evincing from childhood a remarkable love of knowledge, great diligence in his scholastic studies, great fondness for geography, history, statistics, architecture and music, great truthfulness and abhorrence of dishonesty, and great generosity towards the poor. He was always a hard student, a close observer, a philosophic thinker, and withal somewhat of an eccentric in his manners.

At eighteen years of age he left school, and was placed with a linen draper at Rouen; whence, two years later, he entered a commercial house in Lyons, as one of its clerks. Soon afterwards he was made a traveling agent, and familiarized himself with many parts of France, Germany, Belgium, Holland and Switzerland. During these travels, he noted particularly the geographical, architectural and industrial peculiarities of each region visited. Being well educated in the exact sciences, and

having a prodigious memory of details, he stored his mind with a vast amount of facts for subsequent use.

In 1793 his father died and left him about \$16,000; but having embarked it in commercial undertakings, he lost the whole of it within a year, by the seige and ransacking of Lyons. These were the days of the great French Revolution, when terror reigned throughout the country. Fourier was several times in imminent danger of losing his life. He was thrown into prison by the terrorists, escaped, was retaken, sentenced to death, but finally let off on condition of his entering the army. His only offense in all these trials was, that he would join no party of the revolutionaries. At the end of two years, he was discharged from the army on account of ill health.

Again he became clerk in a mercantile house, but spent all his leisure hours in the persevering pursuit of his favorite studies. In 1799, while employed in a wholesale warehouse, he was directed to superintend the secret throwing of an immense quantity of rice into the sea. This rice had been spoiled by long keeping in order to obtain an extortionate price for it. There had been almost a famine, but the monopolizers held on for higher profits, till it began to rot in their stores. Such abuses of trade seemed to Fourier real crimes against humanity, and inspired him with a determination to study incessantly, till he should find some means of effectually preventing them. Socialistic themes were from that time his principal study. But first he directed all his investigating powers to the discovery of universal laws in nature, which would serve as a scientific basis for a true social system. Finding that attraction and repulsion were the two principal laws whereby the Creator governs the world, he traced them from the stars of heaven down through all grades of being to the animals, insects, vegetables and minerals of the earth. Thus he ultimately elaborated his theory of universal unity, and deduced his platform of human association. He became an author in spite of his daily occupation as a mercantile clerk, and in spite of his scanty income. In 1808 he published his first work, entitled "Theory of the Four Movements;" but only the first volume of it, as a sort of prospectus. No notice was taken of it by the public,

and finding it imperfect in certain respects, he withdrew it from circulation, and went on with his studies. Having at length completed his discoveries and verified his Theory, at least to his own satisfaction, he was encouraged to publish two volumes of his great work in 1822, under the title, 'A Treatise on Domestic and Agricultural Association.' He then went to Paris and staid a year, in the hope of getting his work reviewed. But finding that only money would procure the desired notice, he betook himself again to business. Five years passed without his obtaining any review, or making himself known to any influential person. He was then induced to publish an abridgment of his work. But still the journalists and reviewers remained dumb.

In 1832, after the dispersion of the St. Simonians, a school of sentimental Communists, embracing several learned men to whom Fourier had sent his work, an interest began to manifest itself in his philosophy. A weekly journal was established for the diffusion of his principles, and even schemes projected for the actualization of his order of Association. These schemes he discouraged with all his influence, as premature and impracticable. Yet they were attempted, and soon failed. In 1835, he published the first part of another volume, entitled "False Industry." He was on the eve of publishing the second part, when he was cut short by death, at the age of sixty-five.

He was never married. He was simple in his habits, and an economical liver. His income was always moderate, never exceeding \$300 per annum. He is said to have been lively and cheerful in early life, but somewhat gloomy, sour and taciturn, after the severe studies and disappointments of mature life; yet ever an honest and exemplary man. His death seems to have been superinduced by a fatal fall, in the night time, down the staircase of his lodgings. He was badly bruised, and never recovered, though he continued several months. Having no confidence in medical science, he refused to have any physician called. Two of his intimate friends were practitioners and suggested prescriptions, but he neglected their judgment; still preferring to follow his own judgment. Nor would he

accept the ministrations of servants and watchers. He peremptorily refused to have his importuning friends set up on his account by night. Silence and loneliness were more agreeable to him. On the eve of his death, he sent his nurse to bed at midnight, requesting her to rise at 5 o'clock in the morning. She did so; but his spirit had fled; his body was found kneeling by the bed side.

Thus closed the earthly pilgrimage of Charles Fourier. He was honorably buried in the cemetery of Montmatre; and on his tomb were engraved the three fundamental axioms of his doctrine, viz:

1. "The Series distribute the Harmonies."
2. "Attractions are proportional to Destinies."
3. "Analogy is universal."

He left no less than seven volumes of unpublished manuscripts, intended as parts of the great work whereof he had published only the two before mentioned. Considerable portions of these manuscripts have since been published by his friends; among which are two volumes on "The Passions of the Human Soul." Perhaps this is all I need to offer relating to the biography of Fourier.

Inq. It is brief, but interesting to me; and I shall be glad to know more of so distinguished a man. It seems to me, that if you can now give me a condensed view of his general philosophy, I shall be much better prepared to understand his social system.

Ex. I will attempt to do so. If I understand his writings, his general philosophy may be summarily stated nearly as follows:

Nature is illimitable. It consists of and comprehends all existing worlds, beings, things and elements. The first principles or elements whereof all nature is composed are,

1. *Spirit*, the active principle.
2. *Matter*, the passive principle.
3. *Mathematics*, the neuter principle.

All action originates in Spirit. All individuated form is constituted of matter, either gross or refined. All division, variety,

arrangement, law and order, spring from Mathematics. Such are the universals of nature.

There is a vast chain of being, commencing with the infinite God and descending link after link to the infinitesimal atom. Or, in the ascending view, there are aroamal atoms, composites in endless variety up to globes, solar systems, universes, biniverses, triniverses, &c. &c. Spirit, Matter, Mathematics, are the primal elements of all these. Hence motion, individuation, association, groups, series and universal unity, in and under the one infinite God. He alone is unchangeable. All else is continually performing revolutions, through cycles of changeful duration corresponding to man's birth, infancy, childhood, youth, maturity, old age and dissolution.

All bodies have souls ; not only man, but the earth, planets and stars. These souls are immortal. They have all existed from unknown eternity. All our human souls are ever connected with and subordinate to the soul of the earth. The soul of the earth, during the great past, has existed in successively generated or regenerated planets ; keeping all its own subordinate souls along with it during its endless revolutions. During its incarnation in each globular body, it is in conjugal relations with other world-souls ; and various procreations take place in consequence. Our planet has its cycle. It was generated, born and is having its infancy. It is now passing through its childhood toward youth. It will at length become mature, pass its meridian, decline, grow old and be dissolved. All this will take place in the process of ages.

Human souls have two spheres, the material and the spiritual, in which they alternately exist. They live twice as long in their spiritual sphere as in their material sphere or earth-home. *Here*, they are in a dream state, unconscious of their spiritual existence. *There*, they are fully awake and perfectly conscious, not only of what pertains to them as spirits, but of what has transpired in their earthly state. There, they can know what is taking place with the dreamers of this life, as well as with the dwellers in their own spiritual sphere ; that is, they can know more or less of what pertains to both spheres, according to each one's capacity. Thus, if a man live on earth

twenty years, we may know that he has lived or will live *forty* years in the spiritual sphere. Then he must come back, and live his proper period on earth again. Thus all will come and go, come and go, successively, till the death of the earth, which will take place when it shall be about 80,000 years old. Meantime an equitable retribution is taking place from period to period. He who is a beggar during his present term of life on earth, either has been a prince in some former lifetime, or will be the next time he is sent to dwell on earth. So all souls will, on the whole, experience an equal amount of good and evil. So will all the higher planetary souls.

Human society in the aggregate has likewise its infancy, childhood, youth, maturity, decline and dissolution. It is now in its childhood. The true system of Association has just been discovered. It will ere long be adopted; but several generations will be required to perfect the race. Then will follow long ages of inconceivable felicity. But in process of time will ensue gradual decline, old age, universal discord, and finally the death of the planet. Its soul will then depart into another duly formed and appropriate globe, or into the Sun, and will take all its subordinate souls away with it to a new home.

All the beings and things of this boundless nature are governed, under God, by a universal law of attraction and repulsion. All things, from God down to man, are endowed with twelve essential passions. In man these passions are the following named:

1. Sight. 2. Hearing. 3. Taste. 4. Smell. 5. Touch. These five are classed as sensuous passions. 6. Friendship. 7. Love. 8. Familism. 9. Ambition. These are classed as affectional passions. 10. Emulation. 11. Alternation. 12. Cumulation. These are classed as distributive passions. And the whole twelve culminate in Unityism. These twelve fundamental passions are the causative impulses, or attractive forces, which prompt all the activities of God, angels and men; and which, in one way or another, cause all the movements, all the arrangements, and all the harmonies of universal nature.

The recondite subtlety, complex nicety and mathematical exactitude into which Fourier elaborated his passional philoso-

phy would require the lifetime of a great genius to master. I shall not undertake to thread such a labyrinth. Suffice it to state, that the science of music, with all the distinctions, accords and combinations of the diatonic scale, seems to have been followed as a model illustration and analogical exponent of universal nature. His speculations are synthetically and analytically curious beyond description; and I may venture to say beyond all ordinary comprehension.

He resolved his philosophy into three theories :

1. The theory of universal movement or phenomenal effects.
2. The theory of universal attraction or impulsive causes.
3. The theory of universal analogy or correspondency.

These combined constitute his grand theory of universal unity, or what Pope expressed when he said,

"All are but parts of one stupendous whole,
Whose body nature is and God the soul."

Pope however could never have imagined a "stupendous whole" composed of such an infinitude of *little wholes* all geometrically proportioned, adjusted and controlled with such systematic passional nicety. For in order to make sure of a perfect system, Fourier assumed that a law of exceptions runs through every department of nature; and by means of that peculiar law, he accounted for whatever could be accounted for in no other way.

Finally, he deduced his three grand axioms as the quintessence of his entire philosophy. These seem to have been variously expressed. I have already given them as inscribed on his tomb. I will now give them as expressed by Mr. HUGH DOHERTY, author of the "Critical Annotations, a Biography of Fourier, and a General Introduction," accompanying MORELL'S translation of the two volumes, entitled "The Passions of the Human Soul." They are as follows :

1. The law of series and degrees rules paramount in all the harmonies of nature.
2. Attractions are proportional to destinies in every part of the creation.
3. Analogy is a universal law of nature.

I do not know whether I ought to extend this statement farther.

Inq. Perhaps not. I will be content, if you can afford me a few explanations. I do not quite understand some of the terms and propositional expressions used. What does Fourier mean by "Familism" as a passion?

Ex. He means to designate that peculiar feeling, or spring of feeling in human beings, which prompts them to desire offspring—to found and raise up a family.

Inq. What does he mean by "Emulation" as a passion?

Ex. He means that peculiar feeling, or spring of feeling, which delights in contrasting, rivaling and excelling. He calls this the cabalistic passion, and maintains that its influence, when rightly manifested, is exceedingly salutary, or will so be in a true order of society. Groups will cabal under their chiefs to strengthen and perfect their serie in contrastive excellence over other series. Thus a wholesome stimulus will continually operate on all groups and series.

Inq. What does he mean by "Alternation" as a passion?

Ex. That peculiar feeling, or spring of feeling, which craves change, and delights in alternation of employments and enjoyments. He sometimes calls this the "Composite" passion; and contends that its tendency is to intensify the enjoyment of all the passions, and so increase the amount of human happiness.

Inq. What does he mean by "Cumulation" as a passion?

Ex. That peculiar feeling, or spring of human feeling, which desires to interlock and combine as many different enjoyments as possible—seeking pleasure in several ways on the same general occasion. As, for instance, to attend a festival, at which dear friends are to be met with, at which rare curiosities are to be seen, at which eloquent orators are to speak, at which there is to be excellent music, at which there are to be refectations, and at which one's children are to be delighted. He calls this passion "Papillon," or interlative. It cumulates several gratifications with each other in one connection.

Inq. And his philosophy assumes, that all these passions are good, and ought to be indulged?

Ex. It assumes that they are fundamental springs of human feeling, that they are all good in their nature, that they cannot be wisely repressed, that they ought to be allowed their legitimate play, and that when all freely developed and perfected, they will result only in the highest happiness of individuals, groups, series, societies, nations and the race. But he says they are all liable to a subversive activity, that this produces all the discords of human existence during the imperfect stages of the race, and that these discords necessarily induce all the repressive, punitive and warlike contrivances of society, as it has been and is. Mankind and society have been ignorant of the true philosophy, the true system of association, and the true method of dealing with these passions; and so they have awkwardly done the best they knew, in condemning and repressing feelings which only need to be enlightened, regulated and harmonized. But if they will now just try to profit by his discoveries, they will learn how to ennoble, perfect, harmonize and even intensify every one of these twelve cardinal passions, so as to make them all operate beneficently in the highest degree.

Inq. And is there not a great deal of truth in this?

Ex. Certainly there is a great deal of abstract truth. Many of the underlying ideas are worthy of all acceptance. But in practical applications and the extremes to which he carries them, I should be obliged to differ from him widely.

Inq. What does he mean by "Unityism"?

Ex. He means Harmony, Justice, Religion. He means, that when all the passions are in tune, and all the movements to which they give rise are perfected severally and collectively, there will be a grand accord of the whole, culminating in God. All will be unity within each individual, each group, each serie, each world, each universe, and so on throughout universal nature; all will be in true order, relation and association; all will be in unity with each other and with God. Then perfect justice and charity will prevail, and God "be all in all," as Paul expressed it. Fourier held this to be the destiny of nature. And Religion, with him, means order, justice, harmony—the purely natural and true activity of all passional forces—con-

formity to the laws of God in nature. Man, with him, is truly religious when, like the pipe in the organ, he gives just his proper note. Thus comes the grand omnific diapason of the vast whole. This is Unityism.

Inq. What does he mean by the axiom, "the series distribute the harmonies"?

Ex. He means that the law proceeds from the center of the associated groups, and determines their order, their attractions and repulsions, and of course their harmonies. For example: in the solar system there is a center of gravitation, a point of equilibrium. It is in the sun, which is the controller of the planets with their respective groups of satellites. The satellites are related in a peculiar way to their primaries and revolve around them. Yet the primaries revolve around the sun in their proper orbits, carrying their secondaries along with them. Thus the sun, as the head of the solar series, controls the attractions, repulsions and harmonies of his inferiors. He distributes the harmonies of the system. So in an army of one hundred thousand men, the commander-in-chief is the presiding center of the organization. He issues his orders, and they are transmitted through all the groups of the serie to the most subordinate. He distributes the harmonies of all the divisions, brigades, regiments &c. So God, as the supreme central authority of universal nature, distributes the harmonies of all the descending series, down to the beehive, the ant-hill, and even to infinitesimalism exhausted.

Inq. Well, I am greatly pleased to ascertain his real meaning. The phraseology of the axiom seemed almost inexplicable to me on first hearing. Will you be kind enough to explain the second axiom, "Attractions are proportional to destinies"?

Ex. Fourier means by this, that all things, beings, groups and series in nature have a certain destiny or end for which they were created—a capital center of gravitation, so to speak; and that each is attracted to its destiny in proportion to its fitness of real adaptedness to it. Consequently, if there be no subversive movement occasioned by disturbing forces, the attraction indicates the destiny, and will infallibly conduct to it. So of the planetary bodies. So of man. So of all societary

groups and series. So of sexual unions. This was his most favorite axiom as a Socialist. But I think it liable to great extravagance and abuse. He was exceedingly addicted to analogies, mathematical niceties, and theoretical ultraisms. Nevertheless, it has a substratum of truth, and deserves to be well pondered.

Inq. According to your understanding of this axiom, if we should see a lad constantly inclined to draw and sketch forms, we must conclude he was made for a painter, and ought to encourage him accordingly. So of all marked attractions for particular pursuits in life; and so of personal loves. Attractions are proportional to destinies. They indicate and lead to destinies. Is this the idea?

Ex. I so understand it. But, as just now suggested, we should beware of running it into extravagance and abuse. It would be easy to fall into great follies in applying and following it.

Inq. Be that as it may, I am glad to know what is meant by his recondite phraseology. Please explain the third, and I will excuse you: "Analogy is universal."

Ex. Fourier meant by this, that all parts of nature are alike in their fundamental constitutionalities, that they are controlled by common laws, that they are types and antetypes more or less of each other, that they are remarkably correspondent to each other, and that there is a fitness of all things spiritual and material to each other. He carried this doctrine to great lengths in theorizing. There was no limit to his analogies and correspondences. For instance, the exact science of music was with him a guide to moral science in reference to the passions of the human soul. And he became as mathematically confident of the accuracy of his passional gamut, as of the musical one. All things were full of curious analogies and correspondences, to his observation, or at least to his *imagination*. No doubt this third axiom has an important truth at the bottom, but not so unqualified a truth as he assumed. It was in carrying his analogies to these extremes, that he found reasons for believing that "the elephant, the oak and the diamond were created by the Sun; the horse, the lily and the

ruby were created by Saturn; the cow, the jonquil and the topaz were created by Jupiter; the dog, the violet and opal stones were created by our earth itself," &c. Thus it was that in anticipating the progress of the human race and the ultimate perfection of the earth, he dreamed not of railroads and steam locomotives, "but imagined new creations, such as anti-lions, anti-whales and other huge animals, to carry men on land, or draw their ships across the ocean, at the rate of 30 miles an hour." But let us dismiss his extravagances, and leave him the credit of all that is sound, grand and beautiful in his philosophy. Need I proceed further with these explanations?

Inq. No further. Accept my thanks for your labors in acquainting me with Fourier's general philosophy. I was too ignorant of it to judge decently of his social system; but though now only inducted into its alphabet, I think it will greatly prepare me for the examination about to be instituted. Please proceed.

Ex. I cannot give you a more lucid and just view of Fourier's social system, than in the language of Mr. Hugh Doherty, in his Introduction to the work, entitled "The Passions of the Human Soul," to which I have already referred. To liberal extracts from this Introduction, I shall subjoin others from Mr. Park Godwin's "Popular View" of Fourier's Doctrines. I have collated these extracts, and now place them in your hands for careful perusal and consideration. When you shall have had time to examine them, I will meet you again, and distinctly specify the points wherein I deem my social system superior to Fourier's.

Inq. I thank you for the documents containing these extracts, and will give them an early perusal.

FOURIER'S SOCIAL SYSTEM.

[EXTRACTS FROM DOHERTY.]

His ideas of the Growth and Progress of Society.

“ Fourier conceives the growth and progress of humanity upon this globe to be exactly similar to that of individual man ; growth of the collective body, by the fruitfulness and gradual increase of the various races on the surface of the earth ; growth of the collective mind, by the gradual increase of intelligence and science, creative art and industry, in every race and nation through successive ages.

“ He divides the whole career of humanity, into thirty-two periods or transformations of society, according to the progress of intellect and population. He then compares the federal association of all nations into one socially, politically, and religiously combined unity of the human race, to a human fœtus in the womb, when all the organs are united into one complete organism or body. When this body has been sufficiently developed in the womb, the child is born into the world of light and natural respiration ; when the collective body has been sufficiently developed in the incoherent state of society, humanity is ripe for being led into the world of truth, and peace, and harmony, which is its natural destiny on earth.

“ This state of social harmony has been the object of all Fourier's studies. His social system is a description of all the functions and the institutions of society, as he conceives them to be organized, in various degrees of progress and perfection.

“ As long as the human race is scattered and divided into separate nations, living in a state of ignorance and relative unconsciousness of their respective wants and destinies, humanity is in a state of *limbo*, or of social darkness, feebleness, and incompleteness, unconscious of its real destiny and natural collective unity. Fourier therefore divides social life and existence

into two absolutely different states analogous to those of life in the womb and life after birth. At present we are living in the womb of darkness or of social limbo, as a partially developed fœtus lives in the womb, or as a caterpillar crawls upon the earth before it is transformed into a butterfly.

“ This state admits of various degrees of progress and development, which Fourier distinguishes by general names, and analyzes in detail. They are, EDENISM, SAVAGEISM, PATRIARCHALISM, BARBARISM, CIVILIZATION, GUARANTEEISM, SOCIALISM, and HARMONISM. When social harmony is once organized, it will pass through twenty-four stages of progressive development and perfection, during the career of humanity on this globe; when the planet, after being cultivated like a garden or an earthly paradise, in every region, during countless ages of humanity, sufficiently increased in numbers to occupy it fully, from the north to the south pole in every latitude; when the planet becomes exhausted by this long continued cultivation and impoverishment, the human race will fall into decay and poverty; strife will then again split nations from each other, as they are at present, and subversion or descending *limbo* will exist for several ages; until humanity is finally removed, in natural and spiritual life, from this globe to another, where a new career will be commenced, to run the round of life again through all its stages, in a more advanced degree of bodily refinement and of spiritual goodness.

“ Fourier does not dwell on any of the social periods beyond the eighth, or harmonism; nor does he anywhere describe their institutions and refinements. He gives elaborate descriptions and analyses, however, of those which he has named. His criticisms and appreciations of Edenism, of savage hordes, of patriarchal clans, of barbarian nations, and of civilization, are most ingenious and instructive. There is no philosophy of history and of society, which can be ranked with Fourier's analysis of these known states of social growth and progress. They are veritable masterpieces of observation and description.

“ When he attempts to analyze the elements of future progress, he is not so luminous, though always most ingenious and acute. His grand defect, however, in this case, was that of

building up new institutions and new systems of society, with the materials and the sciences of present systems, without sufficiently perceiving that new sciences, and new discoveries of mechanical power and industrial appliances, are necessary to prepare the way for better institutions and new forms of social life.

“ He seemed to think that Providence would do the work of man, by creating new animals and new vegetables of a higher order on this globe, and that man had science enough now to organize full social harmony. Knowing that man would want to travel rapidly from one region to another when refinement became general, he did not think of locomotive engines and railways, which were not invented when he wrote his theory; but imagined new creations, such as anti-lions, anti-whales, and other huge animals, to carry men on land, or draw their ships across the ocean, at the rate of 30 miles an hour.

“ The intuition was correct, but the conception fanciful; for man has done this wonder of mechanical invention or creation, without the intervention of the planets to create new animals. The locomotive engine is a panting lion, fifty or a hundred times more powerful and docile than the animal imagined by Fourier; and I have little doubt that man will yet invent a mechanism for ballooning, infinite ly more convenient and amenable to skilled control than the enormous anti-condors of the new creation promised by the fanciful imagination of Fourier. The germ of such a mechanism, if not the real thing, may be already seen in the aërial ship-balloons of Monsieur Petin, in Paris, and other similar inventions, which will probably be tried ere long, and brought to practical perfection.

“ There are many things in Fourier's conception of new social institutions, as fanciful as his ideas of a new creation; but the intuitions are invariably good, and the conceptions, if not practical, are interesting and ingenious. Much may be learned from his views of universal guaranteeism, by which he means universal insurance and discipline against poverty and loss, ignorance and immorality: and also universal federation of states or nations, to protect themselves against the possibilities of war, and profit by the reign of universal peace.

“ His views of socialism are not so near the truth of practical reality. He innovates in morals to a most unprecedented extent, and shocks all modern notions of propriety. In his next degree of progress, he makes matters worse in theory, although he advocates delay and gradual change in practice during some three generations.

“ The most interesting part of his new system is that of rendering industry attractive, by organizing groups and series, companies and corporations for each social function, and, in fact, for all the arts of life, and all the functions of society. *Travail attrayant* is a magic word; the intuition is divine; but the conceptions which embody it in plans and institutions, are fanciful in many parts, and palpably defective in their constitutive elements.

“ A man might just as well conceive the plan of a fine palace, and attempt to build it with the clots and remnants of mud cabins, as conceive a new idea of collective social harmony, and build it up of the conflicting interests and habits of competitive society. This is what Fourier has done in his social system. He has labored hard to conciliate the interests of every class *as they exist at present*; priests and nobles, laymen and plebeians, kings and peasants, laborers and capitalists; the productive and the unproductive classes of every shade and character, are brought together in his phalanx, and expected to work peacefully together for their mutual good. He was anxious to conserve whatever has existed in society, and give it place, not in the museum of history and curiosity, but in the living organism of social harmony. He has written volumes of theory on the natural equilibrium of *labor, skill, and capital*, which fall entirely to the ground, before the new developments of science and political economy, in which perpetual rent and usury are proved to be the elements of revolutionary despotism, and not the natural elements of industry and peace.

“ No man's intuitions are more beautiful than those of Fourier, but his conceptions for realizing them are often most defective.

“ By *intuitions*, in this case, I mean the perception of that

which is good and true in principle; by *conceptions*, I mean the plans and institutions invented to realize ideas practically.

“From this slight sketch of his theories and method, we may proceed to a critical examination of his social system.”

Fourier's System of Association.

“Fourier's social system has the same defects and the same merits as his system of philosophy. His conception of a social organism corresponds exactly to the spirit of his doctrine. Passional attraction is the motive power, and mechanism is that of companies and corporations organized for every function of social life and industry, in accordance with what he terms the natural laws of order in the universe, the spontaneous formation of groups and series of groups, associated in their common efforts for the common welfare of society and of each individual.

“The present work contains Fourier's analysis of motive power, or the passions and attractions of the human soul. I shall therefore confine my observations to his system of organization and discipline.

“The two extremes of his social organism are what he terms the smallest and largest bodies of associative unity, the elementary and the general organism of humanity, as a collective body, on this earth; by which he means the special organism of a phalanx, and the general organic unity of the whole human race. There are two aspects therefore of his theory of social organization; the local or elementary, which is strictly social, and the general or universal, which is properly political.

“I will explain them separately, and then examine them critically with regard to principle and practice.”

The Phalanx.

“The Phalanx, or industrial hive, is the elementary organ, or social unit, of Fourier's system. The individual is the elementary cell of this organ. Two individuals, male and female, are sufficient to procreate and perpetuate the species, but a thousand or more are necessary to form a perfect social and industrial hive, uniting in itself sufficient power to feed, and

clothe, and lodge, and educate, and govern all its members, in a permanent, complete and satisfactory manner. A single family could not unite within itself the means of satisfying all its wants. A dozen families united could not grow and manufacture, build and keep in order all the food and clothing, houses, tools, machinery and furniture required to satisfy the wants of man in civilized society. Thence Fourier proceeds to show that a self-governing and thriving social body should contain as many groups of individuals as there are necessary functions in a corporate community. There is, however, a marked difference between the number of functions and the number of individuals in a phalanx, insomuch as one individual may act in several departments of industry and general utility.

“ According to Fourier’s calculations, about sixteen hundred persons, of all ages and both sexes, would be necessary to form a completely self-supporting social body. He supposes that 810 permanently healthy and active persons, are required to perform the necessary work of an association, and that twice that number of individuals would be necessary to insure the constant activity of a thousand persons.

“ The social body, thus constituted, forms a perfect self-supporting organism, which never dies, new members being born within its circle as older ones die off. He divides it into sixteen *tribes* or ages, each containing something like one hundred persons, male and female. The first *tribe* is that of infants from birth to 4 years of age; the second, that of children from 4 to 7; the last, that of declining age, from 70 or upwards, to the end of life. The four phases of life—*youth, adolescence, maturity, and declining age*—are severally subdivided into cycles of five years or so, some more and some less, so that the sixteen *tribes* are formed of different ages, from infancy to second childhood. Each of these cycles of age forms what he names a *tribe*, and each tribe contains two *choirs*, male and female. These sixteen *tribes* or thirty-two *choirs*, form a *vortex*, or social and industrial self-supporting hive, which Fourier terms a *phalanx*, or associative unity.

“ Their chief occupations are those of agriculture, manufacture, commerce, and domestic economy; art, science, and

education; self-government and social intercourse. Special corporations are organized for every branch of industry, and individuals enrol themselves in those corporations only, for whose occupation they have a natural aptitude and preference, arising from their innate instincts and attractions. This constitutes what Fourier terms the natural basis of *attractive industry*, where every person's labor becomes pleasure, because men and women choose their occupations in accordance with their natural instincts and desires. This again, according to Fourier, is the true source of happiness, since every one is happy in pursuing that which pleases him, in useful recreation and productive energy.

"The general idea seems natural and simple, but his plans for working the details are often complicated and impracticable. It may be likened to the first conception of a locomotive or steam-engine, which requires revision and improvement to prevent unnecessary friction and explosion. The motive power of attraction is excellent, but the machinery for working it must be perfect also to ensure success. The safety-valves will not be deemed efficient as Fourier imagines them, and many parts of his machinery are known to be defective, in the mechanism of actual society, from which he has adopted them. I will dwell on one fact only; that of dividends to capital and labor.

"Fourier abolishes salary in his association, and establishes a system of dividends to all the members of the phalanx, in proportion to the amounts of *capital*, and *skill*, and *labor* contributed by each. He divides the product of the phalanx at the end of each year, and then gives one-third part or four-twelfths of the whole, to the capital employed in the association; three-twelfths to the skill employed in the various branches of activity; and five-twelfths to the manual labor of the collective body.

"This system would enable one-third part of the whole body to live without labor, if so minded, since one-third part of the whole produce would maintain one-third part of the members, supposing the capital to belong exclusively to these members. A permanent dead weight might thus be formed, to the manifest disadvantage of the working community. Fourier has

recourse to many ingenious devices, to show that such would never be the case, and that attractive industry would naturally induce all classes to be active and useful members of society, rather than lazy drones, living on the interest of capital. He has also imagined a system of ascending and descending scales of interest, proportioned to the larger or smaller amounts of capital possessed by individuals; but the whole of this ingenious machinery is a useless complication, invented to conciliate the present views and interests of wealthy people, and not a rational and practical system of social economy.

“The principle of perpetual rent has been exploded as a permanent part of social economy, even in the present system of society, and it could never be admitted in associative unity. After paying rates and taxes to maintain the helpless, and defray the government expenses, active labor would be alone entitled to receive a dividend, for its coöperation in the useful industry of an associated body. Capital would be insured against all risk of loss, and thence be not entitled to participate in profits, or in produce, in the shape of rent or interest or usury.

“Every sort of labor and activity in community would be rewarded in proportion to *quantity, quality, and utility*; the latter of which would be determined by the natural laws of supply and demand, which regulate the price of things, according to the wants of general society, and not according to the fancied merits of particular talents and vocations.

“Fourier’s analysis of the productive elements of wealth, and their proportional participation in the produce of associative energy, is, therefore, arbitrary, being an imaginary combination of antiquated privilege and usury, with the natural and legitimate elements of justice; and not a rational association of the genuine productive and conservative energies of man and of society.”

“There cannot be a doubt, however, that the theory of equal exchange is rational, and just, and perfect; while that of perpetual rent and interest, and also that of limited annuity, are arbitrary and imperfect, fitted only for imperfect states of social and political economy, and destined to be set aside, as barbar-

ous institutions disappear, and gradual improvements make their way in civilized society.

“ I dwell on this fact in the progress of science, as an example of Fourier’s mistakes in theorizing on association. He has worked up many old materials in his new social system, and not a few of them are as imperfect and inapplicable to a system of refined morality and justice, as the dividends which he awards to well-insured investments of capital. I need not mention his crude notions of morality and intercourse between the sexes. Perfect liberty will reign, I have no doubt, between the sexes, in an age of moral purity and perfect discipline ; but not amongst a population of unrefined men and women, where the mind has no perception of refined delicacy, and almost no control over the lusts of an ill-regulated organism.”

“ The same holds good in the freedom and the discipline of all the senses. Absolute liberty requires absolute self-control as discipline, and cannot be permitted otherwise. The liberties of imperfection must be regulated by the disciplines of imperfection. Fourier’s disciplines of love are not in keeping with his views of liberty. He has overlooked, and partially misunderstood, the question of development from imperfection to perfection.

“ He has the merit, however, of having stated the problem of associative unity and progress, more completely than it ever was before ; and though his system of solutions be defective in details, it is abundantly ingenious and suggestive in comprehensive views and speculations.”

The Spherical Unity of Humanity.

“ His conception of the spherical unity of humanity, or the federation of continents and races, in one social bond of harmony, is a sublime idea. Fourier’s theory of multiple and universal monarchy may be erroneous and fanciful ; but his ideas of “ *industrial armies*,” to cultivate wild regions and prepare them for progressive colonization, are really magnificent and rational.

“ I like his views of the associative unity of the whole globe, better than his theory of association in a single phalanx or

community. They are more simple and rational in general conception, though sometimes fanciful and complicated in detail.

“ He first groups three or four communities into a union; a dozen of these unions form a district, and a number of districts form a province. Several provinces form a nation; several nations an empire; several empires a *caliphate*; several of these a region; and several regions a continent; and all the continents of the globe, a spherical unity of the human race.

“ There are a dozen stages of progression, from the elementary organ of a phalanx, or self-supporting community, to the collective organism of the whole globe, in one universal bond of fellowship, or social, and religious, and commercial, and political federation.

“ The federation of groups and series of individuals in a phalanx, is similar to that of groups and series of phalanges in what Fourier terms the spherical unity of the whole human race; with this difference, however, that there are but five degrees in the hierarchy of a phalanx, while there are twelve degrees in that of the whole globe.

“ Fourier establishes a sort of elective monarchy for each of the twelve passions, and their functions in society, as well as for each of the four divisions of the focal passion of unityism; so that he admits sixteen different titles of monarchy, one of which is hereditary, that of familism; the others are elective annually, except the throne of passional unity, which is for life, though not hereditary.

“ As Fourier’s analysis of the passions is imperfect, his theory of numbers, ranks, and titles, derived therefrom, is fanciful and arbitrary to a great extent. It is, nevertheless, an ingenious approximation to unity in theory.

“ The head of a phalanx is termed a *monarch*, or governor of a single community; the ruler of a union of phalanges is named a *duarch*; the head of the whole globe is called an *omniarch*: the intermediate degrees of rank and hierarchy are triarchs, tetrarchs, pentarchs, hexarchs, heptarchs, octarchs, ennearchs, decarchs, onzarchs, and douzarchs. A *douzarch* governs a whole continent; an *omniarch* the whole globe. Each ruler

governs in his own department only ; so that there are thirty-two *monarchs*, male and female, corresponding to the male and female functions of the twelve passions, and the four functions of the passion unityism, in the regency of a phalanx ; thirty-two *omniarchs* in the areopagus of the whole globe. These monarchs are, however, but the ministers and rulers of society. Sovereign authority is vested in the people who elect them.

“ The functions of delegated universal ministration, distinct from those of local self-government, are numerous and various, in politics, religion, commerce, circulation, science, art, and education. One of its chief functions is that of maintaining healthy and progressive equilibrium in the population and the cultivation of the globe.

“ Fourier’s ideas of organizing vast industrial armies for reclaiming waste lands and colonizing regions thus reclaimed, as the human race expands in numbers and productive energy, are beautifully grand and simple in conception, though sometimes overloaded with most fanciful descriptions of minute details.

“ His views of unity of system, with regard to language, currency, weights and measures, charts and surveys, astronomical and meteorological observations, meridians, and many other questions of universal interest and economy, are well worth reading and discussing with a view to progress in this branch of science and philosophy. In fact, no man’s general views, on questions of this elevated character, can be more rational than those of Fourier, though he often bids adieu to common sense in his descriptions of detailed and complicated plans.

“ It may be thought somewhat strange that a man remarkable for common sense and clear conception with regard to general principles, should be so fanciful and complicated in questions of practical detail, but a moment’s reflection will explain the fact.

“ To know *what* should be done, is generally much more common than to know *how* it should be done. This was the case with Fourier. He knew that labor should be made attractive, that truth should be adhered to by all persons, that

liberty should be compatible with order and morality, that justice should regulate the interests of all functions and all classes in society, with many other things which conscience and religion lead us to conceive and understand, and even to yearn for in our inmost hearts; but when he set his mind to work at solving the problem of practically realizing these conceptions, he imagined many complicated schemes of operation, which are utterly impossible in practice. That is the whole secret of his admirable perspicacity and common sense, in general conceptions, being allied to puerile exaggerations and impracticable complications in his plans and theories.

“New arts and sciences must be invented, a better growth of morals must be realized, before the principles of truth and justice can be universalized, as Fourier conceived, upon this earth.

“The present generation is, however, much indebted to Fourier for his life-long studies of the greatest questions of humanity. The Bible is the only book which treats of human destiny more deeply and more luminously than the writings of this man of genius. No philosopher has equalled him in the analysis of human nature and society; still much remains to be evolved from Scripture and from nature, before human reason can be fairly in possession of the knowledge we require, to organize the principles of truth and justice practically in society.

“How are the colored races to be civilized? the whole earth cleared of swamps and vermin and ferocious animals? How is the first injunction given to mankind to be obeyed?—“Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

“No man has labored with more persevering faith and hope and charity during a whole lifetime, to discover the best means of practical compliance with this divine injunction, than Fourier. That will ever be his merit as a Christian, his title to respect from future generations. Whatever be the faults of the philosopher, the man was one of nature's first nobility.”

[EXTRACTS FROM PARK GODWIN.]

Organization of the Township.

“Let us suppose that a township of about 400 families (from 1600 to 1800 souls), the inhabitants deliberate among themselves and adopt the following resolutions :

“1st. An association is formed among all the inhabitants, rich and poor, of this township ; the social Capital to be composed of the fixed property of all, and of the movables and floating capital which each one may see fit to put into the society.

“2d. Each associate, in exchange for his quota, shall receive certificates representing the exact value of what he may have surrendered to the society.

“3d. Each certificate shall be a mortgage upon the part of the fixed property which it represents and upon the general property of the society.

“4th. Each associate, whether he shall have contributed real estate or not, is invited to assist in the productive employment of the common fund, by means of his labor and talent.

“5th. Women and children enter the society on the same terms as men.

“6th. The annual profit, the common expenses being at first liquidated, shall be divided among the associates in the following manner :

“a. A first part shall pay the interest on stock.

“b. A second part shall be divided among laborers, according to the difficulties of their work, and the time which they are respectively engaged.

“c. The third and last part shall be distributed among those who may be distinguished, in labor, either for intelligence, activity, or vigor.

“ Thus, each man, woman, and child, will touch a portion of each part proportioned to his or her concurrence in the production by means of his or her three productive faculties, *capital, labor, or talent.*

“ This question of the equitable distribution of profits, may seem at first insoluble ; but we shall show in the sequel that it is very easily solved. For the present we must suppose the

division made by common consent, and reserve the question for its proper place.

“The basis which we have laid down for an Association being adopted, we shall have obtained, by a simple transformation of Property, important results, which may be briefly indicated:—

“This transformation is not a dispossession; property in a mortgage is as well guarantied as the Property itself; for even in our societies the revenues of the richest men depend upon hypothecations and mortgages.

“The first advantage of the reform is to *converge* the interests of the inhabitants of the township, until now more or less *divergent*. Each of them immediately understands that his part in the three distributions will augment or diminish with the general profits, and that he cannot labor for the general benefit without laboring for his own, or *vice versa*; and each one feels that the fortune of one can no longer be the misfortune of another.

“The soil of the township is no longer to be worked in isolated farms, many of them hardly worth cultivation; the enclosures, fences, and many of the roads will disappear; and the whole territory be thrown into a single domain, for general cultivation. Thus, the advantages belonging to a large estate will be combined with those of a small estate; for the only salutary effect of a subdivision of land is that it permits a greater number of persons to become owners of property; while, in the associated township, the smallest saving may be converted into a coupon of stock, which makes one a co-proprietor of the domain of a phalanx.

“In the isolated township, every head of a family, whatever may be his tastes and his aptitudes, must cultivate his own fields, vines, gardens, and orchards; he must preserve his own grains, vines, foddors, &c.; and it is clear that no one can be occupied with so many different tasks with success. In an associated township, among 1800 inhabitants, there will be a certainty of finding persons, capable of every particular kind of labor. These persons will take the direction of the labor in which they excel, and the whole will be executed with greater chances

of success, because cultivation on a large scale allows of more beneficial and economical methods. The kind of soil, too, best adapted to each kind of cultivation, will be chosen, which cannot always be done by isolated families.

“ A township thus organized will soon feel that it has gained immensely by replacing its 400 poor granaries and its 400 bad cellars, by a large central tenement, perfectly adapted to the reception and preservation of its harvests. It will soon understand that it must substitute for its 400 kitchens, occupying exclusively the time of 400 women, a common kitchen managed by a few persons, and in which the consumer will find, *in accordance with his fortune and his tastes*, repasts more varied, better prepared, and less costly than any he was able to procure in his isolation. The same would be true of the labor of taking care of children and other domestic occupations, which could easily be directed and controlled by a few women,—as we now see in asylums, schools, &c., &c. Thus seven-eighths of the women, now absorbed in the details of housewifery, would be emancipated from their petty cares, and turn their energies to productive labor.

“ As these modifications would necessarily effect great economies in work and time, mere agricultural labors would be insufficient to employ all the moments of the population, and they would proceed to engage in other branches of industry. They would establish workshops, manufactories, &c., on the same unitary plan, adapted to the local circumstances, and in such a way that they might not lose a minute in passing from one occupation to another.

“ These changes being executed, each one would require only a small number of chambers for the accommodation of his family and friends, or for his own private labors, studies, and reflective retirement. These apartments, for the sake of simplification, would be found in the same edifice which contained the kitchen and dining-hall, the cellars, the granaries and the storehouses, the school-rooms, the work-shops, and the children's dormitories, &c. The rooms could be of all sizes and modes of finish, to suit the fortunes and tastes of the different members. Then, the 400 dwellings which composed the vil-

lage, would disappear, or be converted into summer and out-houses, and all the people be established in the grand unitary edifice, called *The Phalanstery*.

“ Mark that we are not speaking of a convent, a barrack, or a community! The arrangements proposed are in every respect directly the reverse of those of a community. The whole population, it is true, will inhabit the same edifice; but each one may have a house or suite of rooms to himself to suit his fancy, and at just such a rent as he chooses to pay, separated entirely from others, as much as the houses in a city, and exempt from intrusion. Nor will all the associates take their repasts in common, seeing that while there will be common tables, those who choose may order their meals in their own rooms,—meals to consist of whatever they may select from the *carte* of the day, as it is the custom to do now, at hotels and restaurateurs.

“ Fourier gives many details in his works as to the construction of the Mansion. What especially establishes its unitary character, is a covered gallery running around the whole building at the first story, and forming a street of communication between all the different apartments, and the work-shops, the chambers, the school-rooms, &c., &c. It would be ventilated or warmed, according to the season, and prevent the necessity, at any time, of outward and dangerous exposures.”

Industrial Arrangements.

“ In all the labors of the Phalanstery, domestic, agricultural, and manufacturing, each person will be charged with a fragment or detail reduced as much as the nature of it will allow. The task will not be very difficult, the time of service will not be long, and the same man will be able to take part in thirty different kinds of labor, so as to employ alternately all the physical and intellectual forces that he possesses..

“ Nature has too much foresight to have gifted us with even a single faculty that was designed never to be used. A great number of the maladies that attack us come from our not knowing how to develop and employ, integrally, with measure and equilibrium, all the springs of action that are in us.

“ Thus, we shall retain all the advantages of Division of Labor, without subjecting the laborer to suffering. Thus too, the laborer, passing successively from the workshop to the fields, from domestic cares to occupations of the laboratory, &c., will make progress on every side, will become all that it is possible for him to become, and will render to society and to himself all the services that are in his power.

“ In the phalanx, isolated labor does not exist. Every work is confided to a collection of individuals composing *a group*.

“ Each individual of the group is charged with some detail of the common work that pleases him, with some speciality in which he excels. In this way, all will have a sense of their personal worth, and of the necessity of their concurring with others in the production of the general result.

“ The group responsible for any labor, being directly interested in its perfect execution, calculates the time which shall be consecrated to it, and divides that time into sessions of two hours; it distributes these sessions among the days of the year, month, or week, etc.

“ Out of the hours thus fixed for the sessions of the group, its members betake themselves, as they see fit, to other groups, of which they make a part, in order to fulfill other vocations by a different employment of their activity.

“ It must not be thought, however, that any first comer may attach himself to a group, and, perhaps, compromise the success of it by his ignorance; he who feels a desire to engage in any labor, must first present himself as a novice, to the group which has the charge of that department. After having gone through an apprenticeship, more or less long, according to his capacity, he becomes entitled to a portion of the profits, if he is skillful; but he can prefer no claim until he shows himself decidedly useful.

“ Each one, having worked in thirty groups, becomes by his labor entitled at the end of the year to a thirtieth of the dividends, in addition to the interest on his original stock, and to such several sums as he may have earned, in the various groups, by his distinguishing talent.

Education.

“ In his inquiry after natural education, Fourier takes for his guide the attractions of childhood, and endeavors to act upon its mind in such a way as to give a charm to all its studies, and at the same time, to develop its faculties *integrally*, with a due attention to all parts of its nature.

“ As soon as children have some gleams of intelligence, and are capable of some address, from three to four years of age, corporations, devoted to the guardianship and guidance of children, have the care of conducting them in the different workshops of the Phalanstery, and in the gardens, orchards, fields, kitchen-gardens, stables, cow-houses, and poultry-yards, where they have constantly under their eyes the labors of organized groups and series. The superintendents will consist chiefly of old men and matrons, for old age sympathizes most with childhood. The various aptitudes and talents of these young children will be allowed freely to dawn, grow, and develop themselves; their instinct of imitation is such, that to attract them to industry, it would be sufficient to allow them the use of miniature tools of gardening, and general industry; they will immediately make use of them ardently and passionately as they are instructed. They will not seek to break and destroy; but, stimulated by the example of children a little older than themselves, already useful workers, who enjoy certain privileges, such as larger and more substantial instruments, agreeable uniforms, a regular organization in groups and series, the little children will strive to put all the address of which they are susceptible into their miniature labors. A certain pride innate in children will likewise be taken advantage of, a feeling which makes them aspire to participate in the labors of those a little older, to render themselves useful, to be of importance; this will be turned to account from the earliest infancy upward. In the gardens they will grub up noxious weeds; in the kitchen, they will turn little spits, shell peas, wash the vegetables, sort the fruit, wash the plates, etc.; in short, they will be employed in every thing that does not require degrees of strength above their age; and all these little children, already stimulated by

emulation, will apply themselves with pleasure and with ardor to the labors permitted. From the moment that they become useful they will be formed into choirs and corporations, groups and series, regularly disciplined in all their studies and their occupations. In each group are established different degrees of capacity, which is a means of emulation contained within the group itself, without reckoning the rivalries between contiguous groups. A means still more powerful, is the successive passage of childhood in different phases, corresponding to different ages. In proportion as he acquires vigor and intelligence, the child passes successively through different choirs and companies of youth, all of which enjoy the prerogatives and privileges conformable to their employments, which are successively more difficult and more elevated. So that each child has before him a group more advanced in strength and skill, into which he cannot enter, without perfecting himself and passing the examinations necessary to prepare him for the labors and studies of the group above. He will thus pass through a successive number of groups and series, which mark the various phases of childhood and youth to manhood. Then only will he enjoy a complete independence, and be entirely free. Till then, he is never forced, never constrained, but he is guided. He has the choice of labors; but as they are divided into several degrees for children, it is necessary, in order to pass from a lower to a higher degree, to give proof of sufficient strength, and skill, and aptitude, in various branches of art, and science, and industry.

“God himself is the type and source of order in the universe—the Trinity in unity, the universal Triune or series; and education in a Phalanstery has a triune basis—spiritual, social, and material. Domestic and industrial harmony and education center in the Phalanstery proper; spiritual harmony and education in the church; artistic or material harmony and education, in the opera or theater, a school of art and measured harmony for every age, from infancy to full maturity; for those who take an active part, as well as those who passively look on. Children from the age of three to four will there be organized in choirs, and exercise themselves in measured

chants, in measured steps and movements, and in all the measured harmonies of sense so intimately linked with those of soul and mind. This diversion, under the control of higher principles of unity, will powerfully attract all the members of the Phalanx at every age, and each will find himself fit for some employment. This is an habitual pleasure for all, and at the same time the most useful instruction; for spiritual harmony, the harmony of the passions, the pledge of happiness and concord, intimately unites itself with measured or material harmony.

“ We see how many motives unite to excite children to useful labors from the earliest age. We know how powerful their faculty of imitation is. All that they see done, they will attempt. We also know their incessant activity, their turbulent and restless nature. This is the disturbance of individual households; the child would touch every thing, and yet nothing is within his reach; continual chidings and scoldings are employed with the poor little one, who follows the impulse of his nature; a valuable impulse, inasmuch as when well directed, it impels the child to industry. It breaks and destroys, because it is not duly furnished with the means of employing its faculties. At present even, this may be observed; if a little girl can assist her mother in the household; if she can have the charge of her little brother, guard him and nurse him; if she is permitted to go into the kitchen and assist the cook, she will do her best, and delight in being useful. In the same manner, if a little boy can dig and rake the ground; if he is permitted to handle tools; if he is employed in some department of useful occupation, he will put forth all the care and all the skill of which he is capable; he will pass hours in patiently putting stone upon stone, in turning a wheel, in arranging a heap, through the mere sentiment of the importance of his labor. Children have all the useful passions and desires in germ; it is only necessary to know how to apply them, to render them capable of every thing good, grand, useful, and generous. In the Phalanstery care is taken to inspire the children from the first dawnings of intelligence, with the feeling of their importance and utility. All their toys are tools, and have a useful

end ; all their plays are metamorphosed into labors, and become fruitful. With them it is a habit so native, that they cannot understand how time can be ever sheerly wasted. Labors and pleasures are identical for the children of the Phalanx ; they are ignorant that they can be disunited. Their labors and their tools being always proportionate to their strength and their skill, they feel neither pain nor fatigue. Laboring by groups in short and varied occupations, they know neither tedium nor disgust ; but, quite the contrary, constantly stimulated by example, the expectation of examinations, the desire of advancing in grades, of passing from a lower to a higher corporation, in which they see children classed of a strength immediately above their own, they are full of zeal and ardor. They have motives yet more powerful ; the affection of all that surround them ; the desire of responding to it, of pleasing ; love, enthusiasm, religion, the power of devotedness, of which children are eminently capable. The love of God, humanity, their country and their parents—all these impel them to duty, that is to say, to coöperation with the order and the harmony in their native Phalanx and the whole world.

“ By mere imitation and successive initiation, the children go through an apprenticeship to all the labors to which they are attracted by taste and inclination. But this is only one part of instruction properly so called. It is the imitative, mechanical, material part, that which develops the physical powers, the senses ; it is by this that childhood must commence. The body acquires strength before the mind ; but the mind has never been absolutely neglected : the child has acquired a thousand notions ; he has divined in part the theory by the practice ; he has seen much, heard much, felt much. His observation and his judgment cannot be distorted ; they have been developed spontaneously ; they have been exercised on the truth, and on the reality of things. The heart cannot be perverted, for these young children have constantly under their eyes examples of piety, goodness, concord, and harmony. Every thing speaks to them of God, his justice, and his goodness. They see God in his works ; they feel his presence in themselves—around themselves ; in the peace of the society

in which they live, in the harmony of their own feelings and desires, in their whole being. Their life is a perpetual feeling of love and gratitude towards God and their fellow-creatures. They are ignorant of the subversive passions—hatred, doubt, and incredulity. In the infant of harmony, love and faith will be spontaneously developed; he examines, he thinks, he reflects by himself; he abandons himself to his natural sentiments; he is susceptible neither of deceit, nor of concealment, nor of fear; he knows but truth—he seeks it, he speaks it as he feels it. It is thus that the development of the soul and of the spirit does not remain behind the strength and vigor of the body. Spiritual, social, and material education are continuous and simultaneous, though the last is most predominant in childhood.

“ With the natural development of the mind, and of the aptitude for various branches of industry, the child acquires science, properly so called; the complete theory of the arts and the various kinds of industry which he cultivates, the principal notions of the sciences which interest every thinking being; the description of the heavens and of the earth, the history of nations. The rules of grammar and literature are constantly developed by Professors for all ages and in every degree of instruction. The children and young people will attend to them according as their inclinations dispose them. In the Phalanx, who will be the professors? Generally, all those learned in science and theory; their mission is naturally to teach what they know. It is a natural desire for those who possess knowledge, to communicate it to others. In the Phalanx, learning is not confined to the closet: professors are at the same time workers, men versed in theory and practice, of art and science, and industrial activity. There are too many means of combining theory with practice in the Phalanstery for them ever to be separated. The savants do not form a class apart; all the laborers are more or less acquainted with both theory and practice, and most of them are professors. They will enrol themselves in the various groups of instruction; they will rival each other in the zeal and ardor with which they cultivate the kindly feelings and intelligence of the rising generation. The most learned will form, in their respective corporations, under-

graduates and assistants, among the most apt and intelligent pupils, to distribute the instruction, according to their methods, to various groups and classes of students. Every branch of art and science is thus taught in many graduated groups, according to a method at once mutual and simultaneous. The practical lessons, whenever the season and the climate permit, will be given in the open air, among the very objects that serve as matter for instruction. If it be gardening, agriculture, and botany, in which the professor instructs his pupils, he takes the earth and its productions to demonstrate his discourse; if it be astronomy, the heavens; if it be painting, it is before the master-works of the great painters, and still more in the presence of Nature herself, that he will develop the beauties and magnificence of the art; if it be music, he will enchant the ear by harmony before developing the principles; if it be the mechanical arts, the trades, the various branches of industry, the professor conducts his pupils into the workshops, gives practical demonstration with precept, and in all cases gives a triune lesson—theory, practice, and variety of application.

“The kitchen, the barn, the cellar, the cow-house, the stable, the poultry-yard, the garden, the orchards, the fields, serve at once as the scene and the text of instruction, which is, in some measure, perpetual.

“We do not here speak of elementary instruction, of reading, writing, and arithmetic; because this first instruction is so simple, that it is an amusement, as well for the professors as for the pupils. Young girls from twelve to fifteen years of age will divide this professorship with grave old men, who will seek infancy from predilection; young girls are also fond of acting the mamma.

“The one and the other will enrol themselves in the groups of elementary instructors, and emulate each other in the invention of easy and attractive methods.

“The aged are not a burden to the Phalanx, as they often are in civilization. Loved, honored, and respected, they labor and render themselves useful as much as their strength permits them, bringing to the office of instruction all the advantages they have derived from long experience and extensive

practice; and when their strength declines, they link themselves with tender infancy and become their guides, protectors, guardians. Sublime harmony! the old man and child mutually aid each other; the one to live, the other to die!

“The children and the adolescent remain entirely free to follow the course that suits them. They instruct themselves or remain ignorant, according to their desires. But it is with studies as with labors; civilization alone renders them repugnant. Man at every age is anxious to instruct himself. With all, men, women, and children, it is a passion to know, to acquire knowledge. All instruct themselves spontaneously, and seek light on all that has been, on all that is. This passion or attraction is particularly active in the child. As soon as his intelligence is open, he begins to question and examine; if he finds instruction suited to him, he seizes it with ardor.

“The passion for study will be excited in Harmony, where instruction, which will be free and spontaneous as well for the professors as the pupils, will have practice for its immediate object, and will link itself with daily labors, which already please and captivate the mass. In harmony, instruction will be one of the strongest passions, and among the most lively enjoyments of childhood, adolescence, and mature age, of young girls and of women, as of men. The old man himself is still a disciple, and at the same time a professor. As long as he preserves his intelligence, he has the desire of instructing himself. The Phalanx forms a vast school of mutual instruction, where all are both disciples and professors, mutually enlightening each other on all branches of science, and ever pushing their investigations further, so that the human intellect, freed from all the cares and troubles of material existence, will enlarge in vast proportions; and by an even more extended application of the sciences, it will enlarge the field of industry beyond the limits of our actual imagination.”

Sexual Relations.

“Fourier dwells upon what the state of the sexual relations is under systems which render all marriages exclusive and permanent. We know that there are multitudes of unhappy

families, where the husband and wife ought never to have been joined together, and that there are many too, in which duplicity, violence, and discord, reign; we know that adulteries, even in the most polished circles, are not of rare occurrence; we know that a majority of the young men of our cities and larger villages, are in the habit of visiting brothels; we are told by physicians that practices of secret vice are undermining the constitution of thousands upon thousands of females; we know that that most hideous and awful of all social results, Prostitution, prevails over the civilized world (in New York there are more than ten thousand public prostitutes, and a proportional number in all the cities and villages in the United States); and we know that such crimes as Infanticide, Seduction, the Desertion of Children, accompanied by circumstances of the most keen and poignant distress, often accompany our courts and fill the police reports of newspapers.

“Then, the injustice with which society distinguishes between the offenses of the sexes; how it assembles its judges and condemns the poor unfortunate woman to ignominy, stripes, and death, while the infamous seducer, free, honored, and even caressed, perhaps sits upon the bench or in the jury box, which condemns his victim to her living tomb!

“Again, childhood, the hope of the future, the tender bud which must sooner or later become the brilliant flower and the precious fruit, which must be nourished with so much care, what becomes of it in our present society? Cain! where is thy brother?

“What terrible examples are daily set before children, especially the children of the poor, at home and abroad! What scenes of domestic strife, of intemperance, of brutal passions, of oaths and violence, are many of them called upon to witness! Wherever they go, their eyes and their ears initiate them into the dangerous secrets of vice. The placards on our walls, the conversations of the market-place, the reports of the newspapers, the tattle of domestics, theaters, and books are filled with impure and disgusting details, the only effect of which can be to blast the young minds perpetually coming in

contact with them, by filthy imaginings and destructive propensities.

“ Now, Fourier asks, since all these disorders and vices have been developed under a law of constraint, have coëxisted with force, have never been suppressed by any device of coërcion, may we not hope that Order and Virtue will spring from greater freedom in sexual relations established under quite different social circumstances ?

“ In the Phalanx, for instance, he says that childhood, working under the eyes of all, would never be abandoned to itself, neither in the fields nor workshop, nor even in the dormitories. Preëccupied by the various industrial employments, for which it would have a passion, it would not know that profound ennui to which existing methods of education so stupidly condemn it, and which so greatly promote the vagaries of the imagination. At the end of every day, the child fatigued would only think of repose to which it would go smiling over its hopes of new industrial triumphs on the morrow.

“ In the Phalanx, nothing could awaken dangerous ideas in the child. Engaged at its tasks, its libraries, its museums, it would no longer look upon a world made only for the eyes of adults. Men would be careful to abstain from all acts or words of gallantry in its presence—the more so as they would be free to speak on such matters at the meetings in the saloons in the evening, after the children had retired to bed.

“ That the curiosity of childhood might not be too suddenly awakened, in passing from its customs to those of youth, Fourier suggested a transition through what he calls the Corps of Vestals. The adolescents, of both sexes, emerging from childhood at the age of 18 or 19, would enter this body, and pass a greater or less length of time, according to their characters and temperament. There are many reasons given why it would be desirable for the young to remain in this corps as long as they could be permitted; among others that they would thus be trained to the highest purity and most spiritual perceptions of Love. Their first impressions of the relations of sex would be those of its high and awful sacredness.

“ During the time of the Vestalate, the young woman and man would likely make their choice. This choice would be determined by no considerations of rank or fortune, and parents would not trouble themselves to interfere with the arrangements of persons whose fortune would be so well secured. Each party would consult the dictates of the heart, and, in this respect, conform to the will of God, who has not placed so divine and beautiful a passion as Love in the bosom, to have it blighted by indifference, or crushed and trampled by the oppression of either husbands or parents.

“ The choice thus made under such circumstances, would be declared a MARRIAGE, and would be in all likelihood the best that could be made, and permanent. The parties would then pass from the Vestalate to some other corporation composed exclusively of the Married.

“ But suppose that this arrangement should have been entered into unwisely, that the parties subsequently find that they are not fitted to each other, or that one or the other should be inconstant in passion, does Fourier regard the tie as indissoluble? He answers, No! and in this he agrees with a large number of our modern statesmen and moralists, while he stands on surer grounds than they.

“ He thinks that Love is too sacred a passion to be forced, except in those incoherent and imperfect societies, where the rights and liberty of the individual are of necessity sacrificed to the general order. His leading principle is that perfect Liberty is perfect Law in a perfect state of existence, and that liberty gives place to law and artificial discipline, more and more strictly, as we descend the scale of elevation and refinement, and that in proportion as liberty, unchecked by discipline, exceeds refinement in mankind, depravity and anarchy disorganize society and render it infernal. On the other hand, in proportion as society ascends the scale of progressive refinement, the bands of liberty may be relaxed, since it becomes more and more one with Law. While, therefore, in the present state of society divorce would be inadmissible, except in extreme cases of unhappiness, he holds that it grows less dangerous, as society institutes those guarantees, and advances

in that purity of thought, which take away its pernicious qualities and effects."

"We should be unfaithful, however, to the task we have undertaken, were we to conceal that Fourier was decidedly of the conviction, that while a part of mankind were formed for constancy in Love, there are some who are formed for change. It is this portion of his theory, in which he sketches a plan for the organization of the latter class, which has produced so much confusion and opposition in the minds of superficial readers.

"In a Phalanx, where both sexes will enjoy an independent social position, and the relations of Love will not be complicated with fastidious questions of interest and selfishness, all characters which are true and worthy of it, he says, will be honored, and falsehood alone will be branded.

"The various relations of the sexes will lead, like all other passional relations, to an organization into groups and series, comprising only those who have arrived at puberty. Departing from the Vestalate, each one will enter some corporation having constancy for its rule; many will stop there; but others are so peculiarly formed that they will join themselves to other corporations, more or less severe, as may be agreeable to their inclinations and temperaments.

"The statutes of the different corporations of this series will be sufficiently varied to allow each person to find congenial natures. In this way, no one will have any inducement to dissimulate, and all, making known what they are, will scrupulously obey the laws under which they are ranked, since in acting otherwise, they would dishonor themselves without motive, being always free to follow another rule, simply declaring it by joining another corporation."

"The passion of Love, he argues, before it can yield all the results of which it is capable, must undergo a similar organization by series, to meet all the wants of all the natures that God sends into existence. The first organization, therefore, is that of the Vestal Corporation, devoted to the development of the most purely spiritual relations between the sexes, and which is surrounded by the most attractive charms and the most enno-

bling honors, to retain its members as long as possible within its instructions ; another would be a corporation of Constancy, as we have said, at which the most part of men and women would stop ; while others again, named Bacchantes, Bayaderes, &c., &c., would pass into other corporations, not so strict in their requirements. Such characters as Aspasia, Ninon de L'Enclos, &c., Fourier regards as essential parts in the variety of the human race, who will always exist, who must be allowed for in every scheme of philosophy, and whom society, instead of rudely thrusting from its charities, must turn to some good account. The most irregular natures must be made to coöperate in the production of Harmonic Results.

“ The Passions which, for many reasons, will be the last to receive their high scientific development will be those of Love and Paternity, because they imply a degree of individual purity and social refinement which can only be attained in the course of many centuries. Until the female sex and parents should decide that such a state of purity had come, they must remain under existing regulations.

“ Liberty of this kind, according to Fourier, would destroy Falsehood, and Truth preside over all the relations of Love ; and each one, bringing his conduct into the full light of day, no one, in loving, would ever have occasion to fear deception and perfidy.”

“ As to the details which he has given, in conjecturing the peculiar customs of the higher degrees of Harmonic Life, we must say that many of them strike us as fanciful, and that others are highly repugnant and erroneous ; but seeing that they are only conjectures, that his school does not pretend to understand them, nor put them forth as authoritative, that he requires a preparatory discipline and progressive refinement of some THREE CENTURIES or more for their adoption ; that no connection of love he contemplates can be secret, but must be openly approved ; we are disposed to leave them to the adjudications of time, holding ourselves ready, however, at all hazards, to prove that they are not purposely immoral, although we believe them to be false.

“ It was impossible for Fourier, with his deep longings after

Truth and Purity, to have intentionally conjectured any thing immoral ; he has erred, no doubt, but not with any corrupt purpose. He says himself expressly, in his later works, that he wishes no society to adopt his *conjectures* or truths until Parents and Women are fully prepared for them, and then only after it shall be found that they are 'the best and only methods of promoting PUBLIC AND EFFECTIVE MORALITY.'

CONVERSATION III.

FOURIERISM.—Comparisons to be made under three general heads—I. Religion and philosophy; three particulars specified; long extract from Hugh Doherty—Several extracts from Fourier on the passions—II. Fundamental principles; three particulars specified and illustrated—III. Constitutional polity; seven particulars specified and illustrated—Conclusion—Robert Owen's social system to be next considered.

Inq. I have carefully perused the documents you commended to my consideration. They have afforded me much valuable information concerning Fourierism. I think myself now tolerably prepared to understand the comparisons you propose to make of Fourier's social system with yours.

Ex. I will proceed then immediately to submit those comparisons. I will present them under three general heads, viz: I. Religion and philosophy. II. Fundamental principles. III. Constitutional polity.

I. Religion and philosophy. Under this general head I will compare the two systems with reference to religion and philosophy. Both systems purport to have been deduced from religion and philosophy. Mine from the Christian Religion and a philosophy therewith accordant. Fourier's from Natural Philosophy and a religion therein comprehended. Herein I claim superiority for my system over his.

1. My system ascribes supremacy to the Christian Religion over all philosophy; whereas Fourier's makes philosophy supreme over all religion. In mine, religion evolves and patronizes philosophy. In his, philosophy involves and patronizes religion. I make the genuine Christianity of the New Testament, in its essential principles, absolutely divine, absolutely authoritative, absolutely necessary to human regeneration and happiness, both as respects individuals and society. Fourier does not denounce Christianity; he raises no quarrel with it; he tolerates it, along with the other religions of mankind; he

even quotes its great socialistic precepts as confirmatory of his doctrines when it suits his purpose ; but evidently he attaches little value to it, and overrides it without scruple as often as it lies across his track. It is not *the* religion of his system. What *that* religion is may be difficult to define ; but it is the *natural* religion of the intensified, equilibrated, harmonized passions worshipping God in true scientific order. I arrived at philosophy through religion. He arrived at religion through philosophy. My system starts with absolute confidence in Jesus Christ, as the highest manifestation of God to man—of the divine nature in human nature—of all-perfect Love and Wisdom speaking authoritatively to humanity. Fourierism starts with absolute confidence in Charles Fourier as a native discoverer of nature's laws relating to human happiness. He assumes to have read those laws in the *original*, by the sufficiency of his own philosophical acumen, and to have elaborated his system independently of all preceding masters. My system affirms the supreme "sovereignty of divine principles over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections." And it receives these divine principles as taught and exemplified by Jesus Christ. With me therefore, the genuine Christianity of Jesus is the Alpha and Omega of true religion ; and this religion takes precedence of all things else. Fourier's system affirms the supremacy of passional attraction throughout creation. It denounces religious repression, self-denial for righteousness' sake, and all disagreeable moral discipline. It contends that scientific social arrangements will necessarily ensure passional harmony, and this will evolve perfect religion. With me, religion indicates right social arrangements, and helps mankind to achieve them. With him, science indicates such arrangements, just as it does musical accords ; and when mankind are willing to conform to them, they will inevitably become truly religious. But how any considerable number of people are to be inducted into a state of mind to institute right social arrangements, he nowhere explains. This is an indispensable link in the chain of accomplishment which he seems never to have provided for, nor even

contemplated. It is easy to assume that mankind will exemplify true religion, when they shall have arrived at a state of passional harmony. But how are they to reach such a state? By scientific social arrangements according to my discoveries, says Fourier. But they have neither the will to attempt, nor the patience to persist in right arrangements; and nothing but true religion in leading individuals will superinduce such a *will* and *patience*. Therefore religion must come first, or passional harmony cannot come at all. In my system it is made first in order of time and authority; according to the injunction of Christ; "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." I claim a radical superiority for my social system in this particular over that of Fourier.

Inq. I perfectly agree with you; but I suspect many persons will decide against us in Fourier's favor.

Ex. Very likely. I will not complain. There must be temporary differences and discussions; but truth and right will finally triumph. All I ask is, that those who prefer Fourier's system should honestly make trial of it. They will then be in the way of learning *which* ranks first, religion or philosophy, and which should be held supreme.

2. Religion, as set forth in my system, is plainly defined, comprehensible and unmistakable. In Fourier's, it is obscurely stated, difficult to be apprehended, and mistakably equivocal. The first of these assertions needs no substantiation, other than what I have afforded in Part I. of this General Exposition. The second is candidly conceded by Mr. Doherty in his "Critical Annotations," particularly those of pp. 178—182, Vol. II. of the work entitled, "*The Passions of the Human Soul*." These are so just, discriminating and suggestively valuable, that I cannot resist the pleasure of rehearsing a considerable portion of them, as pertinent to the point now in hand.

"It is difficult to know exactly what were Fourier's ideas of religion. He expressly states that communication is impossible between the natural and the spiritual worlds, and therefore revelation and prophecy are not, in his opinion, what they profess to be; i. e., communications of angels to men, through the medium

of the senses of vision and of hearing, in a state of supernatural excitement.

“ He must therefore suppose them to have originated in natural intuition of a high order, similar to that of his own, which he evidently deemed sufficient to invent a new religion of a unitary and attractive character.

“ This is probably the opinion of all modern shades of incredulity. It makes of Scripture a cunningly devised fable of antiquity, invented to control the minds of men by superstition.

“ Such incredulity is merely a delusion of philosophy. If angels do exist, and there be any life beyond the grave, there must have been communications of one sort or other, and at various times, from angels in the spiritual world to men in this. If history be true, spiritual visions and communications have never ceased to exist on different parts of the globe, in every age of humanity. Spiritual communion exists not less now than heretofore. Few men have faith, however, in the visions and the prophecies of modern prophets. Faith is virtually negative in almost every sect of orthodox religion and philosophy.

“ Devotion lives perhaps as strongly as ever in the hearts of men, but faith is dead or dying in their minds. Fourier's intuitive idea of religious unity will not revive it. His whole theory of morals and religion is an imaginary scheme of liberty in unitary and attractive discipline. His politics and his economy are also crude and fanciful attempts at unity. His major and minor and mixt distinctions in religion, are not less partial and precipitate than his distinctions of labor, capital, and skill in social and industrial economy.”

“ By *major religion*, he means that sort of religious discipline and worship which relates to the *creative* functions and duties of humanity, in unity with what he names the two major passions of the soul—friendship and ambition.

“ By *minor religion*, he means that sort of religious discipline and worship which relates to the *procreative* functions and duties of humanity, in unity with what he names the two minor passions of the soul—love and familism.

“ By *mixt religion*, he means that which relates to either and to both of these major and minor relations, in a higher and more general manner, such as universal philanthropy and self-sacrifice for public good, without regard to special functions or to individuals.

“ By *unitary religion*, of which he speaks particularly here, he means the direct worship of God, without regard to special creeds and doctrines, which he surmises may perhaps continue some four hundred years after the establishment of associative unity and harmony upon this globe.

“ Fourier’s aspirations and intuitions are generally good, but his solutions are imperfect. Religion is not quite so *natural* a thing as he supposed. It is a deeply mystical connection between God and man, between the visible and the invisible worlds of man’s existence, as a spirit. Faith and worship may be good in all the churches of the earth, but Revelations and their explanation in the shape of doctrines, are another question. These will ever be as various as Nature’s works in different climes and in successive ages.

“ The Word of God in spiritual Revelations must be similar in principle and truth to the Works of God in natural creations. The duty and the power of man to cultivate and modify the Word of God in Scripture, are just as great as those of cultivating and improving the Works of God in Nature. When these duties are understood, the science of Revelation will become inductive and positive like that of Nature, and then unity will be as easy in religion as in social and political association. Man will then perceive that he has just as great a right and power and duty to set aside all hell-fire texts of Scripture, and improve his understanding of the texts of love and heavenly joys, as he has power and right and duty to destroy the noxious weeds and vermin of the earth, which are the works of God in nature, and improve the breeds of useful animals and useful plants for his own peace and happiness in this his earthly Paradise.

“ Wolves and tigers, crocodiles, and swarming vermin are only necessary in the swamps and deserts, barren wilds and rank fermenting jungles of uncultivated regions in the natural world ;

and damning Words of fear are only necessary in the swamps and deserts, barren wilds and rank fermenting passions of uncultivated regions in the spiritual world, or in the soul of man, and in those texts of Scripture which relate to evil as a perishable thing."

" We believe that God has not created any thing in vain ; but common sense informs us that certain facts of the creation are good only for a time, and that it is our duty and our right to rid ourselves and the creation of certain living perishable creatures as soon as their time has arrived, which is, when we no longer want them. Nature needs them in man's absence only.

" We believe also that God has not spoken any Word in vain ; but why should not the divine Word as well as the divine Works of the Creator, contain certain living truths which are only necessary for a time, and are destined to disappear, or to lose their power and their influence, as soon as they are found to be no longer necessary ? Did not the law of Christ destroy the law of Moses, or neutralize its influence in certain cases ? Was not the Jewish law of ' a tooth for a tooth and an eye for an eye,' abrogated by the sermon on the mount ? ' Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth ; but I say unto you, that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also.' ' Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies ; bless them that curse you, and pray for them which despitefully use you, and persecute you.'

" It is only in the Christian church, however, that this law has been abolished ; it is still maintained in the Jewish and in the Mahometan churches, and perhaps in all the heathen churches. It is in our islands only that wolves have been exterminated ; the race still exists in many parts of the world.

" The noxious vermin and the ferocious animals which infest many regions of the globe will not become extinct until the human race replenishes the earth and subdues it, by the arts of civilization ; nor will the heathen and Jewish law of ' an eye for an eye and a tooth for a tooth' become extinct, until the Christian law prevails in all the churches of the earth.

“ There are then perishable truths in the Word as well as in the works of God, and man has power to coöperate with God in modifying both ; not by caprice and idleness and ignorance, but by reason, industry, and science.

“ Religious science is, however, like the science of the works of nature, a thing of progressive growth in human intellect. We must have power and wisdom in our souls to neutralize the perishable truths of revelation ; power and wisdom in society to rid the earth of its perishable living creatures.”

“ Man does not destroy the truth of a living Word of revelation, which he sets aside or neutralizes in his mind, when it is no longer necessary to salvation.

“ ‘ Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’

“ ‘ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.’

“ ‘ For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.’ (St. Matt., chap. v. Sermon on the Mount.)

“ To set aside and neutralize a text of Scripture, therefore, as Christ substituted the law of love and meekness for the law of retaliation, is not to destroy the law and the prophets, but to fulfill. True love casteth out all fear.”

“ We want new science to explain the mysteries of Scripture, as well as to unravel the mysteries of Nature.

“ Fourier’s theory of major, minor, mixt and unitary worship, is not a perfect explanation of religious science and religious unity. Human nature and its passionál attractions are not the only source of knowledge and of science. Man must look out of himself as well as in himself for God and truth. He must study the Word and will of God in external spiritual revelation, the works and will of God in external natural revelation, the

voice and power of God and truth in man himself, who is an inward natural and spiritual revelation.

“ Scripture, Nature, and Humanity ; these three are one in unity and truth.

“ Scripture is the plan of human progress and the earth’s development, revealed beforehand, as the architect constructs his plan before the edifice is built.

“ Nature is the building partly raised, and in due course of elevation.

“ Humanity is the workman whose business is to study the plans of the divine Architect, in order to coöperate with Him in building up a natural paradise for the body to dwell upon, and a social or spiritual paradise for the soul to live in.

“ There is a science of Scripture, as well as a science of external Nature and of human nature. These sciences are in their infancy at present, but their growth is rapid in this age, and Fourier’s labors, though imperfect, will contribute not a little to their general advancement.”

Inq. I very much admire Mr. Doherty’s critical annotations thus far. Is this the character of them all ?

Ex. I have given you a fair sample of the whole. Mr. Doherty has proved himself a sound and judicious critic of Fourier, on nearly every point noticed. He is his friend and admirer, but not an idolater of his philosophy. I think my second point must be conceded, and will therefore pass to another.

3. My system is radically superior to Fourier’s in its philosophy of the human constitution. Mine adopts substantially the analysis and doctrines of the Phrenologists. His resolves all the constitutional organic powers of human nature into precisely twelve passions. These are declared to be the primary springs of all human feeling and activity. They correspond to the twelve tones, or rather semitones, of the *diatonic scale* in music. No intelligent mind can compare the Phrenological analysis with Fourier’s, and not see the great disparity of the latter. His is obviously arbitrary, crude and defective. It is quite unnecessary to argue this point.

With regard to the nature, legitimate scope, uses and abuses

of the passional powers, Fourier's philosophy is vastly inferior to that of intelligent Phrenologists, which, with slight modifications, my system adopts. He assumes that they are inherently a law to themselves, either singly or collectively, like the instincts of animals and insects; that if left to themselves under circumstances affording them complete opportunities of gratification, they will all instinctively refine, equilibrate and harmonize each other, without excess or disorderly license; and that the guidance of their own intuitive attractions and repulsions is as sufficient for them as those of the material solar system are for the planetary bodies. His system is a recondite and complex scientific Epicureanism. PLEASURE is the attraction and destiny of man, individually, socially and unitarily. Perfect freedom of the passions, perfect attractions towards destiny, perfect means and opportunities of gratification, perfect arrangements ensuring these means and opportunities, perfectly agreeable discipline of the appetites and affections without a higher law to cross them, perfect sensual and mental pleasure, and thus perfect happiness; these are the grand characteristics of Fourierism. To give an idea of Fourier's notions of passional pleasure, I will quote him on two or three of his favorite topics:

“Religion and morality have raised their voice against the gross influence of the senses, whereof the sting impels us to excesses, to debauches, and abases us much beneath the animals, who in their brutishness do not exceed the natural use of the senses.” “It remains for us to know the means of subjecting the five impulsions of the senses to a social *regime* that would constantly cause the seven noble affections coming from God and mathematical justice to predominate. The question is not to subject them oppressively, but to develop them under the protection of and in alliance with the seven others; a method greatly opposed to the repressive systems of our moralists, who wish to repress likewise the four affections, and would, in like manner, keep down the three distributives, if they were acquainted with them. The secret of their doctrine is, that having introduced confusion, disorder and conflict in the whole passional mechanism, whereof they do not know the springs,

they cry out in the general tumult, 'Stop this one! hold in that!' We may say to them, 'It is you who should be stopped; you act like a man who, not even knowing how to drive a one-horse chaise, attempts to drive a car with twelve horses.' Such a man mounting on the box, and setting out by madly whipping the twelve horses, would by his own folly cause the horses to take fright, and plunge, and rear and run away, and then he would cry out, 'Stop them on the right! stop them on the left!' Every body would tell him to get down from the box. This is just what may be said to the philosophers:— 'Throw up the reins; take away your 400,000 volumes; surrender the guidance into cleverer hands than your own.' *Passions, Vol. II, pp. 241, 242.*

"Our senses in their present, or brute and subversive nature, are only germs which will be developed and acquire brilliant faculties, when the human race shall have passed over to the state of harmony, which will raise bodily vigor to the highest possible degree." *Ib. Vol. I. p. 24.*

"Gormandism being the most frequent of all our enjoyments, the first and the last pleasure of man, it ought to be the chief agent of wisdom in future harmony, when all concurs to satisfy the collective passions by the development of the individual passions. A clever gastrosopher, expert in the three functions of Gastroculture and Gastrohygiene, will be revered as an oracle of supreme wisdom; and the most clever gastrosophers will be in their lifetime promoted to Saintship, of which they will have the rank and the title." *Ib. Vol. I. p. 33.*

"In examining other passions, opposite in themselves, it will be seen that their development, whether in simple or composite, always finds in harmony counterpoises that prevent all excess. Gluttony will never there produce a Vitellius; because after an hour's feasting, during the activity of which conversation will have prevented intemperance, Vitellius will find an option of many very enchanting pastimes, that will draw him away from the table." "It is necessary to become imbued with this harmonian property of utilizing all the passions, in order to speculate without prejudice upon some which are reputed very vicious among us; for instance, that of multi-

ple loves, or amorous cumulation. Certain men are seen to love several women at once, and certain women are seen to love several men at once. A grand subject of criticism for the multitude." "This custom, vicious in appearance, is a property common to the great majority of polygynes, and graduated according to their degrees; that is to say, that the digyne likes to lead two loves abreast, the trigyne three loves; the tetragyne four loves, &c. This last only dominates them by alternation, and they are not the less subject to fall at times into an exclusive love; but they revert alternately to the multiple *liasons*, and if they have friendship among their dominants, they preserve friendship for the numerous persons whom they have loved with deep affection. Their inconstancy, their amorous polygamy becomes in this respect a laudable quality, inasmuch as it secures their constant friendship to a great number of temporary male or female favorites." *Ib. Vol. II. pp. 369, 370.*

"Omnigamous love brings into intercourse masses composed of many thousand individuals who have frequently never seen each other, and who nevertheless are known to sympathize from the first day of meeting, at the end of one or two hours, in a compound order, in a spiritual as well as material tie." *Ib. Vol. I. pp. 356, 357.*

His notions of healthful sexual physiology, as well as pleasure, are broadly intimated in the following passage: "On what pleas then can a civilized or barbarian father rely? Shall we say on the nine months during which he has laid the foundation of the child? Since eight out of these nine months are a useless exercise, in which the father has engaged for his own pleasure, and not for the good of his offspring, which would have come into the world just as well without this prolongation of conjugal service. Up to this point, it is not the child which is indebted, but the father and mother who are indebted to the child for the pleasure to which its birth has given birth." "They are recompensed by three other pleasures for one sensual pleasure of nine months: 1st, that of having posterity and an heir; 2d, that of having a child that will be a recreation for them, and make their leisure hours delightful; 3d, that of finding in a scion a support of their old age and of their ambitious

views. By means of these three pleasures, joined to that of a copulation of nine months, the father is paid in advance four times for his pretended trouble, and indebted four fold to his child, even before the latter knows what paternity is." *Ib. Vol. I. pp.* 368, 369.

Such were Fourier's ideas of passional intensification, refinement, purity, virtue and pleasure in high harmony! What do you think of them?

Inq. I think them low and licentious.

Ex. In my system you find nothing of this kind. It recognizes all the propensities, intellectual faculties, and sentimental passions of human nature. It regards them all as good in their place. It insists on the healthful development, exercise and gratification of them all. It aims at their perfect harmonization. It anticipates such a harmonization of them all, as the destiny of individual and social man. But it denies that they are a law to themselves, either singly or collectively. It denies that they are inherently and instinctively self-regulating. It affirms that they are liable to great excesses, perversions and abuses; that one is prone to usurp the place and importance of another; that the propensities and inferior faculties common to animals and man ought to be kept in subordination to the superior sentiments and faculties peculiar to man; that conscience and reason ought to be harmoniously conjoined as exponents of truth and duty to all the lower powers; and that over all, God's sovereignty of divine principles, revealed to and expounded by united conscience and reason, is absolutely supreme. It maintains the necessity of law, discipline and right habituation for all the passional and intellectual powers of man. It teaches that lawful and innocent enjoyment is the only true happiness; that temperance is indispensable to health; that moderation and contentment ensure the largest amount of real satisfaction; that the cross precedes the crown; and that a rational abstinence from sensual pleasure is the surest guaranty of solid aggregate felicity, both in time and in eternity. It assumes that man has an animal nature, and within it a spiritual nature to be developed; that the animal nature is first developed, and afterwards the spiritual nature;

that the animal is naturally egotistical and selfish on its own plane, but the spiritual humble, expansive and benevolent; that the animal is temporary and destined to be transcended by the spiritual, which is immortal; and therefore, that the animal nature is always to be made subservient to the welfare of the spiritual and immortal man. Consequently it honors the cross of self-denial and self-sacrifice for righteousness' sake, as the great regenerative and redeeming virtue which alone can elevate individual and social man from the animal to the spiritual plane. The masses of mankind have ever yet stood on the animal and carnal plane. A few have been elevated to the spiritual plane in all ages. More are now ascending to this plane than in any former age of the world. With these it is ever a great desideratum to elevate as many as possible of those below them. This is the design of my social system. The consummation will be a passional harmony as far transcending in order, wisdom and purity Fourier's ideal, as the Christian Religion, illustrated by the life of Jesus, transcends his Epicurean philosophy with all its omnifarious voluptuousness. Is it not obvious that my system is radically superior to Fourier's in its philosophy of the human constitution?

Inq. I am fully convinced that it is. But I would ask, on what ground you attach importance to the cross of self-denial and self-sacrifice? Is there any merit or utility in this cross *per se*?

Ex. Certainly not. I have never intended to assert any such thing. But there is an unescapable necessity for it in human progression and regeneration; that is, in man's transition from the animal to the spiritual plane of his development. How can men ascend from a selfish to an unselfish plane, without passing through a transitional experience during which there is a conflict between the old and the new man? I explained this in our Conversation on "The necessity of man's spiritual regeneration."

Inq. I now remember that you did. The philosophy of the cross, then, is simply this: the struggle between the animal man and the spiritual man for supremacy; which struggle com-

mences when the spiritual man begins to be developed, and ends when he arrives at his legitimate supremacy over the animal or carnal man. Well, what then? When the old man is fairly crucified, mortified or subdued so as to be in due subjection to the spiritual man or mind, is he really *injured*?

Ex. Not in the least. The truly regenerate man ought to enjoy a great deal more real good in his subdued animal nature, than the unregenerate man. He gains not only spiritual enjoyment before unknown, but even animal enjoyment, which thenceforth becomes orderly, temperate, innocent and sanctified.

Inq. You mean to say then, that on the whole, it is for every man's highest good to bear all the crosses and make all the self-sacrifices enjoined in the Christian Religion; and that when man has become completely regenerated, or fully developed in spiritual manhood, he will know no cross, but will find it his meat and his drink to do the will of God? Or, as Fourier says, he will do every thing from *attraction*?

Ex. Precisely so. Only let him learn *how*, get the *will*, and be thoroughly disciplined into the true spiritual habits of righteousness, and it will be a greater cross to do wrong, than it now is to do right in the most difficult cases. God takes no pleasure in imposing the cross for his own sake, nor for the mere cross' sake, but for man's sake, for righteousness' sake, for human happiness' sake.

Inq. Then of course your system is free from all just imputation of insisting on self-denials, penances and worriations not absolutely necessary to human good. I wished to have this point made plain; because I met with a man recently who sneered at your system, as too strongly tinctured with cross-bearing and asceticism just for the sake of harassing mankind into heaven against their natural attractions.

Ex. I know that school of minds well. Their road to happiness here and hereafter is to their fancy very broad, easy and short; but they will experimentally find it a long, thorny and tedious one. I will proceed.

II. Fundamental principles. Under this second general head,

I contend that my social system is superior to Fourier's in several particulars.

1. In its declaration of fundamental principles. My declaration is clear, explicit and understandable. There is my Table of Twenty-Four essential divine principles: Eight of Theological Truth, Eight of personal Righteousness, and Eight of Social Order. They are stated, proved, illustrated and applied. What have we in Fourier's system as a declaration of fundamental principles? One finds himself obliged to plod through volumes of recondite statements and illustrations to learn what his cardinal propositions are. *Then*, it is not easy to determine what those propositions really mean. His theology, religion, and morality are so ambiguously and equivocally set forth, that it is only by long and careful sifting that they can be reduced to propositional principles. His principles of social order are better declared. We can understand something of his passional theory, and make sure of one thing at least, that mankind can be saved from their present evils and miseries only by providing for the unrestricted play of their twelve cardinal passions. I will not dwell on this point, but proceed to another.

2. In respect to the principles themselves, I am sure my system is superior to Fourier's. I need not reiterate mine. Reëxamine them at your leisure. They speak for themselves. Let us recur to Fourier's.

God governs universal nature by a great common law of attraction and repulsion. Suppose he does; who understands this law in its practical bearings on human nature? Are the attractions and repulsions of the Christian Religion a part of this common law? If they are, then we must study the principles of that Religion in order to know how the law affects us. If so, my system, not Fourier's, makes those principles important. If not, then what is this law to man? What practical use can be made of the proposition?

The series distribute the harmonies. What if they do? What use are we to make of this fact, if it be a fact? What is its religious, moral, or even philosophical power over the common human mind? How slight!

Attractions are proportional to destinies. Is this certain?

Wherein and how far can it be trusted? Of what use is it in religion, morals, education, marriage, association and government? Of some, perhaps; yet of so little, that it might be blotted from human memory without perceptible loss to the race.

Analogy is universal. This is true to a certain extent, but not to the extent and preciseness that Fourier imagined. He thought he had discovered the key which would enable him to unlock the mysteries of universal nature, and trace its analogies through the vast scale of being. He elaborated numerous tables, charts and gamuts to represent these analogies; all which are ingenious, but quite too mechanical, fanciful and impracticable. They are far more artificial than natural, curious than useful, specious than reliable.

There are twelve passions in human nature, which if allowed perfectly free play, and amply provided with the gratifications they crave, intuitively and infallibly lead to happiness. Perfect passionnal freedom to follow attractions will ultimate in perfect righteousness, order, harmony and bliss. Who can accept this principle? Who can believe in such a doctrine? I cannot. Let those who *can* try experiments at their own cost. If they do not fail, then Wisdom has not illuminated my understanding. What is the righteousness, what the morality of Fourier's system, compared with the Practical Christianity of mine? Is it not darkness compared with light? Is it not Epicurean licentiousness compared with Christian holiness? So it seems to me; but I forbear. Such are Fourier's fundamental principles.

3. In respect to individual responsibility, my system is radically superior to Fourier's. Mine recognizes the individual as a rational, religious, morally responsible soul, never to be treated as a cypher, never to be so merged in association as to lose its proper individuality, nor accountability. It holds individual integrality forever sacred and inviolable. It addresses itself directly to the religious sentiment and reason of individuals *as such*. It calls on them to examine its alleged divine principles, to embrace them, to acknowledge their authority, to bow reverently to their sovereignty. It insists on their understanding

and acknowledging fundamental truth and duty as individuals, and then shows them how to unite associatively in carrying out their principles into all social and political relations. It proposes to govern its Communities, Nations and entire Republic, on the same principles as govern individuals and families. It builds its social and political superstructure by combining integral individualities. It does not allow the individual to be absorbed into the mass, nor his moral responsibility to be superseded by any associative corporation.

But how is it with Fourier's system? His "integral souls" are composed of 810 individual persons each. These 810 persons are only pieces of an "integral soul," like the component parts of a watch, or of an organ. They cannot perform their appropriate functions unless organized in association with each other. When all the parts of a watch are organized in their relative and collective order, the organism will keep time. So will the properly tuned organ make music. So will the integral soul or organized phalanx act out true righteousness and social harmony. The individual alone is not an integral soul. He is not properly a soul, but only part of a soul. Thus organization is the main thing. Effect a right organization of society, and the work of human regeneration is done. Having discovered the true science of society, and elaborated the essentials of its organisms, Fourier appeals to the masters of science for their approval, and assumes, as a matter of course, that those masters will proceed forthwith to organize the masses into phalanxes according to design submitted. He does not address himself to people of all grades as responsible individuals. He does not call on them to examine, embrace and declaratively acknowledge any sovereign divine principles of theology, morality, or social order. He does not address them as needing any special preparation for association, or as having any responsibility about it, except merely consenting to follow their attractions in spite of civilizee prejudices. He has discovered and elaborated the true system; and now it remains only, that scientific masters who have an attraction for the work of organizing "integral souls" should go about it, and that the common people who have an attraction for being organized

should answer to their names as called. And once organized, the twelve passions will do all the rest. Individual faith, self-discipline, religious obligation and personal moral agency are ignored as of no account. In all this Fourier was consistent with himself. This is the nature of his system. Need I argue to show that it is inferior to mine in the particular under notice?

Inq. I concede all you claim under this second general head. It seems astonishing that a mind so sagacious and comprehensive as Fourier's should have expected the adoption and success of his system on mere philosophical and scientific grounds; regardless of individual moral responsibility and appeals to the religious nature of man.

Ex. Such was his wisdom—a wisdom of this world's philosophers, which Paul truly says “is foolishness with God.” Fourier depended on philosophers to put his system into operation, and on the natural inspiration of the twelve passions in free play to fulfill human destiny. From the common people he seems to have expected nothing, and nothing from direct religious truth, faith, feeling or action in any way. This is a fatal defect of his system. In mine there is no such defect. Religious obligation, moral principle, individual responsibility, with the joint action of reason and conscience, are relied on as paramount in importance, and indispensable to success. I am confident that this superiority of my system over his will be even more obvious in practice than it seems in theory. However desirable it may be to secure the approbation of philosophers and scientific savans, they are not the kind of persons to be relied on for the achievement of such enterprises as Socialists propose. We must have intelligent, conscientious common people; plain, practical, patient, indomitable workers. No system which does not rationally and religiously command the deepest convictions of this class can succeed. The one that does will. But I will proceed.

III. Constitutional polity. Under this third general head, I claim that my system is superior to Fourier's in the following particulars:

1. My constitutional polity is definitely framed, understand-

able, and ready to go into actual operation. All who are prepared to enter into the Practical Christian Republic can distinctly see the constitutional framework of the social superstructure through all its ascending combinations. Fourier's constitutional polity is described in its generals and in great complexity of detail, and yet is indefinite, vague, hard to understand, and by no means ready to go into actual operation. It is indicated and described, but not framed ready for immediate use.

2. My polity provides, requires and prescribes an inductive preparation for membership. Individuals understand, embrace, and engage voluntarily to conform to certain clearly defined fundamental requisites of orderly membership, according to which wholesome internal discipline shall be perpetually administered. Fourier's polity assumes that people in society at large, as the world averages, are prepared for membership in his social order, if they will only consent to come into it. The inhabitants of any town, city or county may be immediately organized into phalanxes, by scientific leaders capable of directing the operation. He expects that it will take several generations to perfect their harmony, but the materials are good enough to begin with, and can be practically worked into position. Who believes any such thing possible? Solomon might as well have attempted building his temple of common boulders.

3. My polity provides for commencing primary Associations or Communities with so few as twelve devoted members. But Fourier's must have four hundred at fewest, eight hundred and ten to make one "integral soul," and twice that number to make a complete, easy working, self-subsisting phalanx.

Inq. But I understood you to set forth, that similar numbers to those of Fourier are desirable, and will be necessary to constitute a first rate Community under your polity.

Ex. You understood me correctly; but there must be a way to collect and consolidate the full desirable number. To this end, there must be small beginnings and gradual growths. If we wait for a full complement of persons and capital to commence with, we may wait forever. It would be like waiting

for a child to be born mature enough to run alone and do a day's work. Fourier's system demands too many people and too much wealth for a beginning. No beginning will be made. This is my point.

Inq. You are right ; go on.

Ex. 4. My polity, after establishing uniformity of fundamental principles and a general unitary platform of association, provides for a variety of local Communities, viz : Parochial, Rural, Joint Stock, and Common Stock Communities, each with mixtures of the others in a minor degree. But Fourier's polity runs his primary Associations in one arbitrary uniform mold ; that of the Joint Stock unitary phalanx. His harmonians must hold all their property in joint stock, inhabit a grand phalanstery or unitary edifice, be organized into groups and series according to his peculiar scientific formulas, and divide profits in the ratio of four-twelfths to capital, three-twelfths to skill, and five-twelfths to manual labor. He continually praises freedom and variety as essential to human happiness, and gives an overplus of it in certain mischievous directions ; but in respect to these innocent desires for liberty and variety, he gives no latitude at all. We must wear his uniform, train in his troop, conform to his attractive discipline, draw our rations and be content with our lot, or fall back into *civilizeeism*.

Inq. Do you object to unitary edifices, workshops, granaries and the like, with their numerous economies and conveniences ?

Ex. By no means. I approve of and recommend them for all those who are prepared to establish, occupy and enjoy them. But I insist on family homesteads, house lots, cottages, workshops &c., for those who prefer them and are otherwise good citizens of the Republic.

Inq. That is well. But you have said so little in favor of unitary architecture and economies, that many will be likely to regard Fourier's system, which is very grand, romantic and ornate in this particular, as incomparably superior to yours, all your other claims to the contrary notwithstanding.

Ex. Very likely they will ; especially those whose ideality and romanticism excel their common sense. I have not gone into unitary architecture and economies to present splendid

pictures, because I deemed it unnecessary and unwise to do so; not because I had no appreciation of the thing and its utility under proper circumstances. All such things will follow as matters of course, if we can once draw people together into permanent Communities. We must first find the *people* and thoroughly commit them to the new social order. Then there will be no want of good architecture, nor of any other mere mechanical elaboration. Nor, when people have been trained to such personal and family economy as my system prescribes, will there be any difficulty in instituting the best of Communal economies. I had rather have a good working swarm of bees in a *log* hive till I can procure something nicer, than no swarm at all, or a lazy, inefficient one in a miniature crystal palace. So of a human Community. Let us have the people well united in humble abodes, and the palaces will come naturally in their own time. Besides, discoveries and improvements in architecture are continually being made in the progress of enterprise, arts and sciences, which can readily be adopted by Communities at pleasure. These are my reasons for not amusing imaginative minds with splendid architectural drawings and descriptions of Communal edifices. If I have misjudged, let Fourier be admired to my disparagement. But I venture to predict that the Practical Christian Republic will have as much architectural grandeur, beauty and utility, at the end of a century, as Fourier's HARMONIAL OMNIARCHY.

Inq. I yield my point of criticism; please proceed.

Ex. 5. My polity leaves industry to be organized and carried on according to the best methods suggested by reason, and proved to be efficient by experience from year to year; always insisting on thoroughness and productiveness. But Fourier, under pretext of organizing industry in conformity with his gamut of passional accords, so as to render it all absolutely attractive, fabricates such a complex, fanciful and impracticable system of operations as can never be carried through without much difficulty, friction, disappointment and insufficient aggregate productiveness. The operation will not pay, either in pleasure or material results. This is my judgment; and I am very confident of its soundness.

6. My polity is far more Republican and fraternal than Fourier's. He organizes into compound association all the distinctions of human society heretofore developed in the progress of the race, just as if they were permanent in the very nature of things. To be sure, he guarantees against poverty and distress, which is a great step taken in the right direction; but rank, titles, wealth, display, luxury and all the artificial creations of barbarism are merely passed through his polishing process, and then adopted as permanent. My polity either sweeps away, or reduces all these distinctions to a fraternal, utilitarian and just moral consideration. It clips capital of its exorbitant gains, and prospectively abolishes all mere usury. It makes all members coëqual in social and political suffrage, without distinction of sex, age, complexion, rank, wealth or any other peculiarity. It makes all officers functionaries of real use, without over pay, or mere official show. In fine, it does away with all the artificial distinctions between the upper and lower classes of mankind, and without attempting to reduce all to an unnatural level, places them in truly equitable and fraternal relations. I will not expatiate on this point. The difference between the two polities must be obvious to all who compare them.

7. My constitutional polity unitizes and harmonizes the members of each Communal organization and the constituent bodies of the entire Republic together, on religious principle, by moral discipline, by right education, right marriage, right government, and right policy internal and external. Practical Christian righteousness, in all its legitimate applications to individual and social life, is relied upon as the grand bond of order, unity and harmony. The war-principle is repudiated, excluded and denounced all the way through from the Nursery to the Unitary Senate of Humanity. Fourier claims that his proposed polity insures perfect ultimate order, unity and harmony for the race, on the basis of passional liberty and attraction scientifically directed. But especially does he rely on the commixture of blood relationship, resulting from Free Love intercourse between the sexes, and on the incidental delights of such unrestricted intercourse, for insuring his contemplated high har-

mony. One rich nobleman will be proud to be the father of fifty children, in fifty different families, many of them peasants in rank, and will bequeath each of them handsome legacies. Thus property will continually get distributed from among those in high life to those in low life; people will all become half-brothers or sisters, cousins or near relatives, and family ties be strong at every point; and sexual-love, working with ambition, friendship and familism, will forever put an end to discord and war among mankind. Fourier admits that this libertinism would generate nothing but mischief, discord and war in civilization; but contends that under his social system it will infallibly insure order, concord and harmony. Most posterous conclusion! But I forbear.

There are many other points under this third general head, on which I could confidently assert the superiority of my social system to Fourier's; but I should only render myself tedious by doing so.

Inq. I think you have gone over ground enough. From the criticisms you have made in your comparison of the two systems, which have been just and instructive to my understanding, all the others may be ascertained by any one so disposed. But I understand you to concede frankly, that Fourier's system has many good points and many excellent suggestions, notwithstanding all the defects and even abominations with which you charge it.

Ex. Certainly. But I contend that mine contains substantially all that is really good in his, with much that is better, and nothing that is bad. I claim that it is radically superior to his in the several particulars specified, and in others which it would be tedious to mention. And all this I respectfully submit to the judgment of those who may deem it interesting to investigate the subject.

Inq. I think your claims have been fairly stated, and will be candidly adjudicated by all whose good opinion it would be wise in you to desire. Whose system will you next bring forward?

Ex. Robert Owen's. To that we will devote our next Conversation.

CONVERSATION IV.

OWENISM.—Brief sketch of the life, character and labors of Robert Owen—Extract from his “Book of the New Moral World,” setting forth the fundamentals of his philosophy and social system—Criticisms—Mr. Owen’s Rational Religion; extract and criticism—Mr. Owen’s proposed “General Constitution for the government of the Human Race under the Rational System of Society”; remarks—Further extracts showing Mr. Owen’s expectations relative to the adoption and success of his system &c; remarks—Comparisons proposed to be made in next Conversation.

Inq. We are now to examine the social system of Robert Owen. I hope to find myself again much interested and instructed. I have heard less of Owen than of Fourier. What I have heard from his friends has been greatly in his praise, as a philanthropist and social reformer. What I have heard from his enemies has been roundly denunciatory of him, as an infidel and a pestilent, visionary Socialist. I should like to know something of the man and his character, before entering on a critical review of his social system.

Ex. Robert Owen was born in Newton, Montgomeryshire, England, May 14, 1770. He is still living, in the 85th year of his age. At least I have heard nothing to the contrary, since the public celebration of his 84th birth-day in London, on the 14th of May last; on which occasion he met a numerous assembly of his friends, and addressed them with unusual vigor for an octogenarian.

Mr. Owen is a very remarkable man. He was endowed by nature with good personal talents, a very enterprising mind, a generous philanthropic heart, practical business capabilities, and great firmness of purpose. He is substantially a self-taught man, an independent thinker, an honest declarer of his convictions, an amiable gentleman in his intercourse with mankind, whether friend or foe, a lover of universal humanity, and so far as I can learn an exemplary moralist in all the relations of

life. The Hopedale Community received an interesting, friendly and pleasant visit from him a few years ago; and I think I cannot be much mistaken in his intellectual and moral character. We differ widely on several important points in religion, philosophy and socialism. But I am sure he deserves the credit I have given him as a man, a philanthropist, and a moralist.

While he was quite a youth he became so expert in the various processes of cotton manufacture as to be entrusted with the superintendence of large establishments. Soon after the invention of Arkwright's cotton spinning frame, in those fortunate days when the raw material was readily tissued into gold, his skill was courted by shrewd capitalists, who made him their partner. The partnership was fortunate for all concerned. Mr. Owen understood his business, and was a successful manager. He made a fortune for himself, and vastly increased the wealth of his associates. At the same time he was the adored father of the whole operative population around him.

It was at New Lanark, in Scotland, that Mr. Owen distinguished himself preëminently as a philanthropic manufacturer. Previous to the year 1812, he had transformed a miserable population of 2000 souls into one of the most orderly and happy manufacturing communities ever known. The times and circumstances were all in his favor. He could make money and dispense it at pleasure. He had the population completely in his hands, needy, dependent and obsequious. He had the heart, genius and ability to benefit them. There was nothing to contend against but their ignorance and prejudices. These he handled softly, yet with a judicious firmness. And as the good he proposed to confer on them was obvious, speedy and pleasurable, his success was great and decisive. Neat and comfortable dwellings, on clean handsome streets, soon housed the before miserable families. Cleanliness and order prevailed in all the mills and shops. Pleasure grounds were laid out. Fine, airy, healthful, well furnished school houses were erected. Suitable places of public worship for all classes were provided, on the basis of mutual toleration among all. Innocent amusements were instituted for persons of all ages, especially for

children and youth. The very best of provisions, groceries &c. were purchased at wholesale, stored in good condition, and dealt out at cost to all the operative householders. In fine, Mr. Owen left nothing undone to render his 2000 dependents comfortable, orderly and happy. They were delighted. Visitors were delighted. Newspapers were delighted. All ranks and classes were delighted. Crowned heads, royal families, nobles, gentlemen, philanthropists, people of all classes were filled with admiration.

In 1812 he published an account of his experiment, and proposed to extend it to other districts. His work, entitled "New Views of Society," attracted general attention. Travelers to New Lanark returned in raptures with his improvements. His name became invested with renown, and his system a theme of discussion in Governmental cabinets. The Dukes of Kent and Sussex presided at his meetings. The premier of England and other high officials sent his printed documents to all the prominent men in England. Even the clergy encouraged his schemes. Mr. Owen thus became the moral lion of the day. His popularity was immense.

But this grand flood tide of prosperity and public favor soon reached its height and ebbed. Mr. Owen came out with his peculiar philosophy, *the doctrine of circumstances*, criticised Church and State to their foundations, and let it be known unequivocally that he had no faith in the popular religions and politics of mankind; but only in social science and toleration of differences. By this time his views had settled down into permanent convictions, that man is wholly the creature of circumstances, wholly irresponsible for his moral conduct and character, and that universal society ought to be constituted on the principle of absolute common property. He was a thorough-going Circumstantialist and Communist. In revealed religion he had no faith, and doubted the reality of a future existence. He was an outspoken advocate and discussionist of his doctrines, and disseminated them with a zeal and perseverance seldom equalled. Of course he presently found himself opposed and denounced by nearly the whole religious and

political world. In the esteem of the great public he sunk as low as he had risen high.

Nevertheless, he went forward in his labors with indomitable persistence. He has probably expended half a million of dollars in the cause. He has crossed the ocean again and again; written and published numerous books, periodicals, tracts and articles; and lectured frequently in different parts of the world. At one time his disciples in England alone were estimated at half a million. Several Communities under his system have at different times been started, in Great Britain and the United States; but I believe none of them now exist. The improvements at New Lanark were arrested in the midst of their triumph, partly by a persuasion of the manufacturing proprietors that Mr. Owen was expending their money too freely in carrying out his philanthropy, and partly by Mr. Owen's own haste to make untrammelled and radical social experiments elsewhere. He felt cramped by his business associates, and dissolved his connection with them. Probably his confidence in the practicability of reorganizing society any and every where was unduly exalted by the success of that experiment. With all his faith in circumstances, he did not correctly judge how different those of his New Lanark improvements were from those which must embarrass the institution of a new Common Stock Community. An experiment was made at New Harmony, Indiana, under his own eye, but failed in a short time. Another was made by his disciples at Tetherly, England, which he himself told me consumed nearly a quarter of a million of dollars, yet went down. Several minor attempts of the same general nature experienced a similar fate.

He pleads that none of these experiments ought to be regarded as decisively prejudicial to his system; because none of them had a fair beginning and trial. Capital, numbers and leaders were inadequate. He would have at least a million of dollars capital, five hundred to two thousand people, and plenty of competent leaders to direct all branches of operations. With such advantages he is sure he could present a model Community which would certainly succeed. Accordingly, it has been a favorite idea with him to obtain a grant of funds

and land from some national Government, wherewith to establish a model Community. But in this his only success has been, to be politely kept in suspense with non-committal compliments by all the great men to whom he has addressed himself. In nothing has he shown less sagacity than in expecting help from such quarters. I took the liberty to tell him, that if I must depend on the help of Royalty, nobility, cabinets, parliaments and congresses, or statesmen and politicians of any stamp, for the resources necessary to found a model Community, I should despair at once. Saviors are born in mangers, not in palaces; and human regeneration was never destined to be the work of national Governments. But Mr. Owen's philosophy led him to hope more from external greatness than from internal spiritual springs of action. In this respect however, his views have recently undergone a considerable change. He has become a believer in the existence and communications of departed spirits. This has resulted from his investigation of the phenomena known as spirit manifestations. He now declares his firm conviction that all human souls are immortal, and that he himself has received unmistakable communications from the world of spirits. He firmly believes that the Duke of Kent, his former friend and patron, has communicated with him; and also many other departed spirits. All these assure him of the speedy spiritual and social renovation of the world, in substantial accordance with the system he has been devotedly promulgating through the greater part of his long life. In all this he finds great joy and encouragement. I do not learn that he has experienced any change of views relative to the doctrine that *man is an irresponsible creature of circumstances*, or to the doctrine of *strict Communism*. I infer that he is confirmed in these cardinal doctrines of his social system; though in my judgment they are *ultraisms* which cannot be endorsed, nor rendered practicable, without very radical abatements and qualifications.

Mr Owen's principal work, expository of his social system, is entitled, "THE BOOK OF THE NEW MORAL WORLD, CONTAINING THE RATIONAL SYSTEM OF SOCIETY, FOUNDED ON DEMONSTRABLE FACTS, DEVELOPING THE CONSTITUTION AND LAWS OF

SOCIETY." This work was originally published in Seven successive parts. It is a well stated and ably argued defense of his system. I think a fair synopsis of it will make you sufficiently acquainted with Owenism. I need say no more respecting the man, and will proceed to lay his system before you at your pleasure.

Inq. I thank you cordially for the information you have given me respecting Mr. Owen. I feel a great respect for him as a man and a philanthropist, whatever may be the merits or defects of his social system. I think such a man, no less than Fourier, must have been a great and useful suggester to after coming Socialists, however they may dispose of his system.

Ex. That is very just. He has said so much that was good and true, and even his errors are so related to truth, that it is impossible for any intelligent social reformer not to profit largely by his labors—not to draw numerous valuable suggestions from his expositions. Nevertheless, he must be criticised; in order to discriminate the truths from the errors which are strangely compounded in his propositional principles and reasonings.

Inq. I think you may as well proceed to give me your proposed synopsis of Owenism, without further delay. We can then take up the main points in their order.

Ex. Mr Owen's "BOOK OF THE NEW MORAL WORLD" consists of Seven Parts, each divided into Chapters treating respectively on a specific general proposition. I will read you Chapter I. of Part First, which gives the grand fundamentals of his system:

"The Five Fundamental Facts on which the Rational System is founded.

"1st. That man is a *compound being*, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it from birth to death; such original organization and external influences continually acting and reacting each upon the other.

"2d. That man is compelled by his original constitution to

receive his *feelings* and his *convictions* independently of his *will*.

“3d. That his *feelings* or his *convictions*, or both of them united, create the motive to action called the *will*, which stimulates him to act, and decides his actions.

“4th. That the organization of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be precisely similar.

“5th. That, nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed into a *very inferior*, or a *very superior* being, according to the qualities of the external circumstances allowed to influence the constitution from birth.

“*The Fundamental Laws of Human Nature, or First Principles of the Science of Man.*”

“1st. Human nature is a compound of animal propensities, intellectual faculties, and moral qualities.

“2d. These propensities, faculties, and qualities, are united in different proportions in each individual.

“3d. This diversity constitutes the original difference between one individual and another.

“4th. These elements of his nature, and their proportions, are made by a power unknown to the individual, and consequently without his consent.

“5th. Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization, more especially during the early period of his life, and, by impressing their general character upon him, form his local and national character.

“6th. The influence of these general external circumstances is modified, in a particular manner, by the peculiar organization of each individual; and thus the distinctive character of each is formed and maintained through life.

“7th. No infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence—of what parents he shall be born—in what religion he shall

be trained—what manners, customs, or habits, shall be given to him—or by what other external circumstances he shall be surrounded, from birth to death.

“ 8th. Each individual is so organized, that, when young, he may be made to receive either true ideas derived from a knowledge of facts, or false notions derived from the imagination, and in opposition to facts.

“ 9th. Each individual is so organized, that he must necessarily become irrational when he is made from infancy to receive, as truths, false fundamental notions; and can only become truly rational when he shall be made to receive true fundamental principles, without any admixture of error.

“ 10th. Each individual is so organized that, when young, he may be trained to acquire injurious habits only, or beneficial habits only, or a mixture of both.

“ 11th. Each individual is so organized, that he *must believe* according to the strongest conviction that is made upon his mind; which conviction cannot be given to him by his will, nor be withheld by it.

“ 12th. Each individual is so organized that he *must like* that which is pleasant to him, or which, in other words, produces agreeable sensations in him; and *dislike* that which is unpleasant to him, or which, in other words, produces in him disagreeable sensations; and he cannot know previous to experience, what particular sensations new objects will produce on any one of his senses.

“ 13th. Each individual is so organized, that his *feelings and his convictions* are formed *for him*, by the impressions which circumstances produce upon his individual organization.

“ 14th. Each individual is so organized, that his *will* is formed *for him* by his feelings, or his convictions, or both; *and thus his whole character—physical, mental, and moral—is formed independently of himself.*

“ 15th. Each individual is so organized, that impressions, which at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become indifferent, disagreeable, and ultimately painful.

“16th. Each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, they dissipate, weaken, and otherwise injure, his physical, mental, or moral powers, and diminish his enjoyment.

“17th. Each individual is so organized, that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the due cultivation of all his physical, intellectual, and moral faculties, or elements of his nature—upon their being called into action at a proper period of life—and being afterward temperately exercised, according to his strength and capacity.”

“18th. Each individual is so organized, that he is made to receive what is commonly called a *bad character*, when he has been placed from birth amid the most unfavorable circumstances.

“19th. Each individual is so organized, that he is made to receive a *medium character*, when he has been created with a favorable proportion of the elements of his nature, and has been placed, from birth, amid unfavorable circumstances:—

“Or, when he has been created with an unfavorable proportion of these elements, and when the external circumstances in which he is placed are of a character to impress him with favorable sensations only:—

“Or, when he has been created with a favorable proportion of some of these elements, and an unfavorable proportion of others; and has been placed, through life, in varied external circumstances, producing some good and some evil sensations. This compound has hitherto been the general lot of mankind.

“20th. Each individual is so organized, that he is made to receive a *superior character*, when his original constitution contains the best proportion of the elements of human nature, and when the circumstances which surround him from birth, and through life, are of a character to produce superior sensations only; or, in other words, when the laws, institutions, and customs, under which he lives, are all in unison with the laws of his nature.

“These are fundamental laws of nature, not of man’s invention; they exist without his knowledge or consent; they change not by any effort he can make; and, as they proceed solely from a cause unknown and mysterious to him, they are *divine* laws in the only correct sense in which that term can be applied. These laws, considered separately and unitedly, and viewed in all their bearings and consequences, form a perfect foundation for a true Moral Science—for that science, the knowledge of which is necessary to secure the happiness of mankind.”—*New Moral World*, pp. 1—3.

Inq. Well, this is certainly strong meat in the line of Circumstantialism and Necessarianism. It makes a clean sweep of all human responsibility. According to these fundamentals, it seems that every human being is absolutely *necessitated* to be precisely *in* the circumstances he actually *is*, to be precisely *what* he is, in propensity, intellect and moral quality; to act, to speak, to will, to think, to believe, to hope, to fear, to love, to hate, and to feel precisely as he *does*. The weak and ignorant are thus necessitated; likewise the strong and intelligent; the lower classes, and the upper classes; families, communities, nations, society, the race. There is no moral responsibility whatsoever in mankind. No one can justly be condemned, or approved, or morally commanded, in any case. All are animal puppets on the stage, moved by causes, forces and influences over which they have no more control than they originally had over those that brought them into existence. Is this Owenism?

Ex. It is. I asked him in one of our interviews, if he would not yield somewhat in respect to his Circumstantialism; if he would not admit that man is in some degree a morally responsible being according to talents, light and advantages. He mildly but firmly answered, that he could not yield one iota. I then told him frankly that I must radically dissent from his doctrine on this point. I was willing to concede that all mankind are *somewhat* creatures of circumstances, that many are *largely* so, and that some are so to an extent which almost if not quite precludes moral responsibility; but that I must hold the vast majority accountable in various degrees according to

talent, position and privileges ; always making allowance for circumstances obviously beyond their control. But Mr. Owen would make no compromises of this nature. He abhors the old extreme of absolute moral responsibility, and in running away from it cannot stop short of the opposite extreme, *absolute irresponsibility*. I believe the *truth* lies between these extremes.

Inq. So do I ; and I am curious to learn how Mr. Owen proposes to effect a reorganization of society on such a foundation.

Ex. You must not expect such philosophers to be consistent with their metaphysical tenets. If they were, they would be stricken with moral paralysis at once, and leave mankind to be disposed of by those uncontrollable complex influences which have hitherto determined their experiences. You shall see that Mr. Owen proceeds exactly as if society and its rulers could take command of circumstances and set the world right forthwith. I will read you an extract from the opening of his Second Part :

“ *The Principles of Society.* ”

“ The elements of the science of society, or the social state of man, contain—

“ 1st. A knowledge of the principles, and their application to practice, of the laws of human nature ; laws derived from demonstrable facts, and which prove man to be a social being.

“ 2d. A knowledge of the principles and practice of the best mode of *producing* in abundance the most beneficial necessaries and comforts for the support and enjoyment of human life.

“ 3d. A knowledge of the principles and practice of the best mode of *distributing* these productions beneficially for all.

“ 4th. A knowledge of the principles and practices by which to form the new combination of circumstances for *training* the infant to become, at maturity, the most rational being.

“ 5th. A knowledge of the principles and practice by which to *govern* man under these new arrangements in the best manner, as a member of the great family of man.

“ 6th. A knowledge of the principles and practice for uniting in one general system, in due proportions, these several parts

of the science of society; to effect and secure, in the best manner for all, the greatest amount of permanent benefits and enjoyments, with the fewest disadvantages.

“Without a knowledge of the principles of these elements, in their whole extent, as a foundation for the future fabric of society, it will be unavailing and useless to commence practical measures. These elements form the architectural materials with which to build up a new state of human existence; and without a distinct knowledge of this outline, the builder will be wholly at a loss how to proceed with the superstructure.”—*Ib.* p. 43.

Inq. These knowledges are certainly very desirable and very important. But what has any man or class of men to do in the premises? If Mr. Owen has been *necessitated* to discover and communicate these knowledges, it is well; he could not do otherwise. If the world, or society in any part of the world, shall be *necessitated* to accept and act in accordance with them, that too will be well; they cannot do otherwise. But if few or none are so *necessitated*, what then? Will not *that* also be well? Who will be in fault? Not *man*, certainly. Will *circumstances* be blameable? Will *Nature*? And if either, where is the remedy?

Ex. These are inexplicabilities, for which I possess no adequate solvent.

Inq. Well, let them pass. Please proceed.

Ex. In his Third Part Mr. Owen treats of the general conditions necessary to happiness; which are thus stated:

“1st. The possession of a good organization, physical, mental, and moral.

“2d. The power of procuring at pleasure whatever is necessary to preserve the organization in the best state of health.

“3d. The best education, from birth to maturity, of the physical, intellectual, and moral powers, of all the population.

“4th. The inclination and means of promoting continually the happiness of our fellow beings.

“5th. The inclination and means of continually increasing our stock of knowledge.

“6th. The power of enjoying the best society; and more

especially of associating at pleasure with those for whom we are compelled to feel the most regard and greatest affection.

“ 7th. The means of traveling at pleasure.

“ 8th. The absence of superstition, supernatural fears, and the fear of death.

“ 9th. Full liberty of expressing our thoughts upon all subjects.

“ 10th. The utmost individual freedom of action, compatible with the permanent good of society.

“ 11th. To have the character formed for us to express the truth upon all occasions, and to have pure charity for the feelings, thoughts, and conduct, of all mankind, and a sincere good will for every individual of the human race.

“ 12th. To reside in a society whose laws, institutions, and arrangements, well organized, and well governed, are all in unison with the laws of human nature. And

“ Lastly, to know that all that have life are as happy as their natures will admit, but especially all of the human race.”—*Ib.* p. 75.

Inq. These are excellent conditions to propose, labor for and establish; provided human beings of any class could be appealed to as at all morally responsible in the matter. But since this is not the case, according to the social system now under examination, I see not but we must take things quietly as they come. Man can do nothing but what he is *necessitated* to do. Does Mr. Owen acknowledge the existence of a God, or responsible First Cause? If so, we may look to Him as the real author of all that takes place. *Then*, if He orders all things for the best, we may rest easy to take whatever transpires. But if even *He* acts by *necessitation* of complex uncontrollable influences, we may as well give up in despair. At any rate, our thinking and worriation will be useless.

Ex. Mr. Owen's views of Religion are developed in his Fourth Part, and are as follows :

“*Principles and Practice of the Rational Religion.*

“ 1st. That all facts yet known to man indicate that there is an external or an internal cause of all existences, by the fact of

their existence; that this all-pervading cause of motion and change in the universe, is that Incomprehensible Power, which the nations of the world have called God, Jehovah, Lord, &c., &c.; but that the facts are yet unknown to man which define what that hitherto Incomprehensible Power is.

“2d. That it is a law of Nature obvious to our senses, that the internal and external character of all that have life upon the earth, is formed for them and not by them; that in accordance with this law, the internal and external character of man is formed FOR him, and not BY him; and that the knowledge of this fact, with its all-important consequences, will necessarily create in every one a new, sublime, and pure spirit of charity for the convictions, feelings, and conduct of the human race, and dispose them to be kind to all that have life—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.

“3d. That it is man’s highest interest to acquire an accurate knowledge of those circumstances which produce EVIL to the human race, and of those which produce GOOD; and to exert all his powers to remove the former from society, and to create around it the latter only.

“4th. That this invaluable practical knowledge can be acquired solely through an extensive search after *truth*, by an accurate, patient, and unprejudiced inquiry into *facts* as developed by Nature.

“5th. That man can never attain to a state of superior and permanent happiness, until he shall be surrounded by those external circumstances which will train him, from birth, to feel pure charity and sincere affection toward the whole of his species—to speak the truth only, on all occasions—and to regard with a merciful and kind disposition all that has life.

“6th. That such superior knowledge and feelings can never be given to man under those institutions of society which have been founded on the mistaken supposition that man forms his *feelings* and *convictions* by his *will*, and, therefore, has merit or demerit, or deserves praise or blame, or reward or punishment for them.

"7th. That under institutions formed in accordance with the Rational System of Society, this superior knowledge, and these superior dispositions, may be given to the whole of the human race, without chance of failure, except in case of organic disease.

"8th. That in consequence of this superior knowledge, and these superior dispositions, the contemplation of Nature will create in every mind, feelings of high adoration, too sublime and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all Nature, everlastingly composing, decomposing, and recomposing the material of the universe, producing the endless variety of life, of mind, and of organized form.

"9th. That the practice of the Rational Religion will therefore consist in promoting, to the utmost of our power, the well-being and happiness of every man, woman, and child, without regard to their class, sect, party, country, or color; and its Worship, in those inexpressible feelings of wonder, admiration, and delight, which, when man is surrounded by superior circumstances only, will naturally arise from the contemplation of the infinity of space, of the eternity of duration, of the order of the universe, and of that Incomprehensible Power, by which the atom is moved, and the aggregate of Nature is governed." *Ib.* pp. 117, 118.

Inq. Here are some grand and good ideas strangely crystalized in the philosophical ice with which they are blended. It seems then, that there is an *Unknown God*, "everlastingly composing, decomposing and recomposing the material of the universe, producing the endless variety of life, of mind, and of organized form;" whom we shall truly worship in the works of nature when we are rightly circumstanced. When will this be? Does God arrange circumstances? So it would seem. Why then are circumstances ever wrong? Does God err? If *not*, the circumstances of mankind must, for the time, always be just right. But if God errs, where is our hope of a better future? It appears too, that man ought to "exert all his powers" to remove *bad* circumstances and create *good* ones; and that the world will inevitably be miserable till circumstances are

radically amended. But what power has man to do any thing at all, otherwise than he is continually necessitated to do? I see not. Man has no responsibility in the matter. If God has, he will answer to himself, not to man, for all his short comings. I am in the same labyrinth as before.

Ex. Nor can I help you out now any better than then. It seems that mankind are in a lamentable condition of body, mind and society, and that they greatly need relief. But who is in fault, or who can afford relief, unless it be the Unknown God, is not apparent. And if the fault is in the Supreme Causator, it does not appear how poor *necessitated* man can do any thing to help himself. If he *can*, and yet *will not*, he is very much to be blamed. But Mr. Owen declares man to be no subject of blame or praise. So we must make the best of a hard case.

Inq. Leaving Mr. Owen's philosophy, metaphysics and religion, I should like to obtain a clear view of his proposed social polity.

Ex. In his Sixth Part he presents a full exposition of his Constitutional polity. I will read you his

“ General Constitution for the government of the Human Race under the Rational System of Society.

“ This code is based upon, and emanates from, the now ascertained fundamental laws of human nature ; namely,

“ 1. That individual man forms no part of his physical, mental, or moral organization, or character.

“ 2. That he must feel pleasure or pain, love or hatred, as his natural organization and educated character compel him to feel. And—

“ 3. That he must believe in obedience to the strongest impressions made upon his mind.

“ Man cannot, therefore, be responsible to man in a rational state of society, for his feelings, thoughts, or actions ; but he will ever be guided aright by the pleasure or pain which, by nature, he is compelled to experience through his feelings and thoughts, and from his actions.

“The following laws are in accordance with those of nature :

“*Universal Laws.*”

“1. All shall have liberty to express their opinions upon all subjects, as nature compels them to be received by the strongest impressions made upon the mind.

“2. No one shall have any other power, than by fair argument, to control the opinions or belief of another.

“3. No praise or blame, no merit or demerit, no reward or punishment, shall be awarded for any opinions or belief.

“4. But as the human race has been made to become variously superstitious over the world, all shall have equal right to express their opinions respecting the Incomprehensible Power which moves the atom and controls the universe, and to worship that Power under any name or form, or in any manner agreeable to their consciences ; not interfering with the equal rights of others.

“5. All shall be equally provided, through life, with the best of every thing for human nature, by public arrangements ; which arrangements shall give the best known direction to the industry and talents of every one.

“6. All shall be educated, from infancy to maturity, in the best manner known at the time.

“7. All shall pass through the same general routine of education, domestic teaching, and employment.

“8. All children, from their birth, shall be under the special care of the community of families in which they are born ; but their parents shall have free access to them at all proper times, so as not to interfere in the formation of a superior character for them.

“9. All children in the same community shall be trained and educated together, as children of the same family, without partiality ; and shall be early taught the fundamental principles of their nature, and how to apply them, on all occasions, consistently to practice.

“10. All shall be encouraged from birth to express their feelings and convictions only ; or, in other words, to speak the truth solely on all occasions.

“ 11. All, of both sexes, to have equal education, rights, privileges, and personal liberty; the union or marriage of the sexes to arise from the general sympathies and natural feelings of affection, uninfluenced by artificial distinctions.

“ 12. Under the Rational System of society—after the children have been trained to acquire new habits and new feelings, derived from the laws of human nature—there shall be no useless private property.

“ 13. As soon as the members of these families shall have been educated from infancy in a knowledge of the laws of their nature, and to apply them rationally to practice, and surrounded by circumstances in unison with those laws, there shall be no other individual punishment or reward than the wise and benevolent punishments and rewards of nature.

“ 14. Society to be formed of a union of single families into communities, or associations of men, women, and children, in the usual proportions, with not less than about five hundred, nor more than from two thousand to three thousand.

“ 15. As these family unions increase in number, unions of them shall be formed for local and general purposes, in tens, hundreds, thousands, &c., according to the less or more extended objects and interests which shall require their consideration and direction.

“ 16. Each of these associated families shall possess in perpetuity around it land sufficient for the support, forever, of all its members, even when it shall contain the maximum in number.

“ 17. These communities shall be so arranged as to give to all the members of each of them, as nearly as possible, the same advantages, and to afford the most easy communication with each other.

“ 18. Each community shall be governed in its *home* department by a general council, composed of all its members between the ages of thirty and forty; and each department shall be under the immediate direction of a committee formed of members of the general council, chosen by the latter, in the order to be determined upon; and in its external or foreign affairs, by all its members from forty to sixty years of age.

“ 19. After all the members of the community shall have been rendered capable of taking their full share of the duties in the general council of government, there shall be no selection or election of any individuals to the governing councils, either in the home or foreign department.

“ 20. All the members, at thirty years of age, who shall have been trained from infancy in the communities, shall be officially called upon to undertake their full share of the duties of management in the *home* department; and at forty they will be officially called upon to undertake the duties of the external or foreign department; and at sixty they will be excused from officially attending to them.

“ 21. The duties of the general council of the home department shall be, to govern all the circumstances within the boundaries of its community—to organize the various departments of its production, distribution, and formation of character—to remove all those circumstances the least favorable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other communities. The duties of the general council of the external or foreign department will be, to receive visitors or delegates from other associations or communities—to communicate with other similar associations—to visit and arrange with them the best means of forming roads and conveying surplus produce to each other—to travel, to give and receive information of inventions, improvements, and discoveries, and of every other kind useful to promote the happiness of society; and also to regulate and assist in the establishment of new associations, composed of the surplus population of the community from among themselves, and to send delegates to the circle of communities to which their community shall be attached.

“ 22. The general councils, home and foreign, shall have full power of government in all things under their direction, as long as they shall act in unison with the laws of human nature, which laws shall be their sole guidance on all occasions.

“ 23. All individuals trained, educated, and placed in conformity with the laws of their nature, must, of necessity, at all

times think and act rationally, except they shall become physically, mentally, or morally diseased; in which case the council shall remove them into the hospital for bodily or mental or moral invalids, where they shall remain until they shall be recovered by the mildest treatment that can effect their cure.

“ 24. The council, whenever it shall be necessary, shall call to its aid the practical abilities and advice of any of the members not in the council.

“ 25. If the general council should ever attempt to contravene the laws of human nature, which is scarcely possible, the elders of the family who have passed the councils, shall call a general meeting of all the members of the community between sixteen and thirty years of age who have been trained within it. This meeting shall calmly and patiently investigate the conduct of the general council, and if a majority of the young and old shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the community who have passed the councils, and are above sixty years of age, united with those who have not entered the council, and are between twenty and thirty years of age. It is scarcely possible to conceive, that men and women trained to be rational beings from their birth, should render it necessary to resort to the application of this clause; but if required, it can only be for a short period of temporary application.

“ All other differences of every description, if, indeed, it be possible for any to exist in these families, shall be immediately determined, and amicably adjusted between the parties, by the decision of the majority of the three senior members of the foreign council: except when the difference shall exist between members of the councils; when it shall be, in like manner, determined by the three members who have last passed the councils.

“ When the human race shall be trained from birth in strict consistency with the three great fundamental laws of human nature; shall be placed in external circumstances in accordance with those laws, and shall be classified and employed according to age, there will be no necessity for any other laws than

the twenty-five now enumerated and explained. During the transition state from irrationality to rationality, regulations in conformity with these laws will be required ; but when all shall be educated from birth to be rational beings, they will under every change of circumstances, and on all occasions, without additional laws, act rationally."—*Ib.* pp. 227—230.

Inq. Much in this constitutional polity is worthy of all acceptation. It is highly suggestive throughout. But I am still querying *how* the author of such a system expected it would ever be actualized ?

Ex. Mr. Owen has always cherished the most sanguine hope that his social system would soon be adopted and carried into effect by the most civilized nations of the world, and ere long by the whole human race. He seems now to be more sanguine than ever. He deems it impossible that the progress of knowledge should advance much farther in the civilized world without necessitating the desired social revolution. Ignorance has necessitated all the evil in society thus far ; knowledge will speedily necessitate all the good he proposes in its reorganization. I will present you an extract from his Seventh Part, which shows what he expects and demands. He says :

“ The question then, which the human race has now to decide is, whether they will persevere in maintaining a system based on ignorance of human nature, and therefore false and irrational, requiring the continual maintenance and re-creation of inferior circumstances for the lower class, and never having better than very mixed circumstances for the middle and upper classes ; and many of these circumstances creating continually injustice, oppression, and cruelty of the upper upon the middle and lower, and of the middle upon the lower class ?

“ There can be no doubt that, as soon as the public mind can be imbued with one clear rational view of society, it will decide upon having the principles of nature for its foundation, its organization in accordance with those principles, and arranged in accordance with the unity attractive, instead of the individual repulsive arrangements of society ; its classification, the classification of age, in order that all the external circumstances may be superior around all of the human race.

“What then does the Rational System of Society now require for the creation of these superior circumstances, from those who govern the most powerful and influential nations of the world? Simply,

“1st. That they should unite, for their own safety and happiness, and for the safety and happiness of all those over whom they now govern, in order that peace and good will may become permanent and universal over the earth.

“2d. That this union should be first directed to form substantive arrangements to rationally train and educate physically, mentally, morally, and practically, every child that shall be born.

“3d. That it should form arrangements, connected with the preceding arrangements, to permanently employ and duly exercise, physically and mentally, according to age, each of these children, as they advance in years, during their lives.

“4th. That these results, which will be for the eternal happiness of all, through all ages, can be effected, and can only be effected, by an entire change of society in principle and practice, throughout all the ramifications of its divisions—a change in its fundamental principles, in its organization, in its classification, in its education, in its employment, and in its government.

“5th. That this entire change, in principle and practice, can be effected, but can only be effected, by superseding all the inferior circumstances of human creation by the most superior that human knowledge and means can, when united, be made, through the pure and genuine spirit of the Rational System, to create for the permanent happiness of our race.

“Thus, then, the SECOND COMING OF TRUTH declares to the world, that all which is now required to ensure the permanent progressive improvement, and consequent happiness of every succeeding generation, is,

“To rationally *educate* and *employ* the human race, from *birth* through *life* to *death*; and to effect this change immediately, by scientifically superseding *all existing human inferior circumstances*, by the *most superior* that mankind, united, can now create. Or, in other words, an organization TO RATIONALLY EDUCATE

AND EMPLOY ALL, THROUGH A NEW ORGANIZATION OF SOCIETY, WHICH WILL GIVE A NEW EXISTENCE TO MAN, BY SURROUNDING HIM WITH SUPERIOR CIRCUMSTANCES ONLY.

“Then let the capital, skill, and industry of the population of the world be now employed, with energy and wisdom, to adopt efficient measures to change the *inferior* for *superior* circumstances, and to form a scientific arrangement of society, to ensure the *greatest amount of happiness to all through every succeeding generation.*

“*Education, employment, superior circumstances,* all calculated to produce charity, equality according to age, and happiness from birth to death, for all. Such will be a rational system of society; and it is THE ONLY REMEDY which can remove the CAUSES OF EVIL, and ensure *the attainment of all that is good for man.*”—*Ib. pp. 264, 265.*

I think you have now been furnished with an outline view of Robert Owen's social system sufficiently explicit and ample to enable you to judge of the comparison I shall institute between that system and mine.

Inq. I presume this is the case; and I am greatly obliged to you for the information to which you have assisted me.

Ex. You are always welcome to such assistance, when I have the power to impart it. In our next Conversation I will make my proposed comparisons.

CONVERSATION V.

OWENISM.—Comparison of the two social systems instituted under three general heads, as in the examination of Fourierism—I. Religion and philosophy; three points of superiority for Practical Christian Socialism claimed—II. Fundamental principles; three points of superiority claimed—III. Constitutional polity; five points of superiority claimed—Conclusion—Proposed examination of Shakerism in the next Conversation.

Ex. We are now met to examine Mr. Owen's social system in comparison with mine, and I am to show wherein I deem mine superior to his. How shall we proceed?

Inq. Very much in the way you did with Fourierism, I should say.

Ex. Perhaps this will be judicious. In that examination I brought out my main points under three general heads, viz: I. Religion and philosophy. II. Fundamental principles. III. Constitutional polity.

I. Religion and philosophy. Owenism is essentially a *philosophical socialism*. Mine is essentially a *religious socialism*. Owenism claims to be in accordance with true natural religion, and to ensure its highest manifestation. My kind of socialism makes the Christian Religion its basis, and claims to be in accordance with the highest philosophy. In this the two social systems are radically different. One is born of philosophy; the other of religion. One makes philosophy major, and religion minor; the other religion major, and philosophy minor. I contend that my system is superior to Owenism in several important particulars under this first general head.

1. In making religion superior to philosophy. The religious sentiment in the human constitution is the most powerful and permanent spring of action. It is the sovereign affection of our nature. It gives birth to emotions, feelings, convictions, purposes and perseverances, vastly more influential than any other. It enables man to enjoy, suffer, and accomplish what

nothing else in him can. All human history attests this important truth. For this reason religion ever has been and ever must be lord of philosophy. Philosophy is of the head; religion is of the heart. Philosophy *thinks*; religion *feels, wills* and *acts*. True religion, with true philosophy in unison, bears man straight onward to perfection. But what can philosophy do without religion? What can it do *against* religion? It can think, speculate, invent, contrive schemes, talk, write, make books and amuse its disciples. This is about all. But religion stirs up the deepest fountains of human feeling, throws open the gates of the spiritual world, flies to the throne of God, summons angels from heaven to the field of conflict, believes, hopes, resolves, and opens a passage through the RED SEA of martyrdom to the promised land. In one way or another, it triumphs over all opposition, surmounts all obstacles, and masters all difficulties. It is even so. How many eminent philosophers the world has had! And how little have they done to rectify its moral and social character! They have never been able to move any considerable number of their fellow creatures to undertake great moral and social changes. Many of them have been unable to rule their own spirit so as to act out their wise precepts. Sometimes they have zealously arrayed themselves against the prevailing religion of their times. But even *superstition* has generally proved too strong for them. Much more true religion. What does all this show? That philosophy is naturally the subordinate of religion. Is it to be presumed then, that any *philosophical* socialism will prevail? Hitherto in all the past, *philosophical* Communities have been of transient duration, even with great worldly advantages in their favor. But nearly all *strictly religious* Communities have grown into permanency, in spite of very great temporal disadvantages. How is this? Why is it so? Not because philosophy is *per se* evil; not because it is unnecessary in its place; not because it is unimportant; but because in the very nature of things religion is supreme and indispensable. So it has proved to be in all the past. So it will prove in all the future. Therefore, in this particular, my social system must be radically superior to Owenism.

Inq. But have you not stated that Owenism claims to recognize, embrace and promote *natural religion*?

Ex. I have; but this *natural religion* is developed and patronized by philosophy. It is made altogether secondary to philosophy, and dependent upon it. Am I not correct?

Inq. It so seems; please proceed.

Ex. I come then to another point; which is,

2. The superiority of my religion to Mr. Owen's. Our respective systems have their peculiar religion, either primary or secondary to philosophy. But there is a wide difference between the Christian Religion of my system, and the natural religion of his. Look at the Theology of his religion. It recognizes a great incomprehensible Power, concerning which man can learn nothing beyond the fact of its mere existence, and which he may call God or Nature, as best suits his taste. There are no certain manifestations of God to man through any Christ or Holy Spirit, no special divine revelations or communications, no possible spiritual communions of man with God. The incomprehensible Power exists, but this is all. To think of communication with this Power, of praying to it, of loving it, or of worshiping it as a *personality*, is superstition. Its laws are discoverable by scientific investigation and observation in creation, not otherwise. It is well to contemplate the works of nature, to admire, to wonder, and to sentimentalize! So much for the theology and piety of Owenism.

Inq. But if Mr. Owen has become a believer in spirit manifestations, and of course in the conscious personal immortality of all human souls, may not his theology have undergone a corresponding change?

Ex. Possibly; though I do not learn that it has. I think he has changed his views only on the single point of man's continued conscious existence after death. If so, he leaves all the rest of his doctrines as previously propounded to the world. I doubt, indeed, if I am at liberty to treat of his social system otherwise than as presented in his "Book of the New Moral World;" since the great body of his disciples and admirers are not likely to accept his new light as necessarily connected at all with that system.

Inq. Perhaps, as matters stand, it would be better to take his system as it has been accepted by the generality of his admirers, leaving him to declare his own modifications of it for himself.

Ex. I think this my safest course. Well then, you have before you his theology, such as it is, with no basis for piety whatsoever. Need I contrast the theology of the Christian Religion, as I have elucidated it, with his, to show its superiority? Contemplate for a moment the Infinite Father, the Christ, the Holy Spirit, the divine attributes and revelations, the divine laws and government, the worship, love and confidence due from man—the entire theology and piety of my system. I will not recapitulate, nor expatiate. The superiority must be obvious to all right thinking minds.

Inq. I think your claim of superiority undeniable in respect to theology and piety. But how is it in respect to philanthropy and morality? Mr. Owen goes strongly against all falsehood, hatred, persecution and intolerance. He insists on perfect truth and good will between mankind—on mutual toleration of differences and the exercise of universal charity. I presume his friends will claim that his system transcends yours in liberality.

Ex. I trust there is nothing good, in the philanthropy, morality or charity of his religion, which is not even more abundant in mine. But I am sure there is much of moral principle, order and consistency in mine that cannot be found in his. He begins by denying to man every particle of moral agency and religious obligation; making him absolutely an irresponsible being, whose character is formed *for* him. Starting with this as his primary and fundamental truth, he proceeds to insist on perfect truthfulness, toleration and charity among mankind. He assumes that they never can be thus truthful, tolerant and charitable, unless they hold each other to be absolutely irresponsible for their respective feelings, tempers, affections, conduct and characters. Accepting this doctrine, they can and will be perfectly truthful, tolerant and charitable. But here is a very strange perversion and confusion of ideas; which in my judgment, nullifies the whole moral force of what seems to be

so fair in Mr. Owen's practical religion. Is a mere metaphysical doctrine or opinion, like this of Necessarianism, so powerful in its influence as to render a mere creature of circumstances perfectly truthful, tolerant and charitable? Certainly not. A host of other causes, conditions and circumstances must concur. Accordingly, not one in ten of our professed Necessarians will be sensibly affected in practice by their opinions. I have known several of them, but have generally found them very much like other people,—not obviously more truthful, tolerant or charitable towards those whom they deemed errorists in theory or practice. Not unfrequently they are bigoted, denunciatory and bitter towards their opponents and offenders. Why should we expect any thing else?

But if we could expect a cold metaphysical dogma to impart moral warmth and purity to the soul, so that men laid aside all falsehood, bigotry, revenge and uncharitableness, from the conviction that no fellow creature was in the least blameable for any thing he felt, said or did, would this virtue deserve any higher name than justice? Why talk of *toleration* and *charity*? If my neighbor robs me of my money, or slanders my reputation, or makes my child his slave for life, I am to *tolerate* him! Why? Because he cannot help feeling and acting precisely as he does! He is a mere creature of circumstances and necessity! He is just as meritorious as my most agreeable friend! There is no human merit or demerit! My worst enemy and offender is just as much entitled to be treated well as is my greatest friend and benefactor! *Justice* demands this. My offending neighbor has a right to this. Yet I call it *toleration* and *charity*, to render him his rightful dues! Such words have no place in such a connection. *Toleration* grants something which the recipient has no right to claim on the score of common justice. *Charity* loves and blesses, not merely the innocent and deserving, but the unthankful and evil, the guilty, the unworthy and the justly condemned.

Again:—What man on earth can be truthful, tolerant and charitable, according to Owenism, one whit more or less than he is necessitated to be by influences over which he has no control? Am I told that I ought to be tolerant and charitable

to a cruel black-hearted hypocrite, because he is necessitated to be just what he is? Will that reason be sufficient to control my feelings and conduct? I too am a creature of necessity! I cannot help abhorring and denouncing that wolf in sheep's clothing! Will it be said, that I *ought* to feel and act otherwise? I reply, that the word *ought* has no place in the vocabulary of a consistent Necessarian Circumstantialist.

With these views, I am obliged to regard the practical religion of Owenism, however specious in the sound of words and phrases, as self-nullified and therefore morally powerless. But Practical Christianity, as set forth in my social system, is free from all such objections. It is strong, self-consistent and perfect in its application to all human wants, capabilities and conditions. It is a living and complete personal righteousness, modeled after an unexceptionable divine pattern. It insists on perfect truthfulness, justice and charity. It forbids all injury of man to man, and requires that evil be always resisted with good only. It bids us love our enemies and do good to our offenders; not because they are blameless and innocent, but because it is right, blessed and glorious to overcome evil with good. Is not here a great and obvious superiority in the religion of my system over that of Mr. Owen's?

Inq. I see not how it can be denied. In respect to *practicals*, you have fortified your claim to superiority beyond my expectations.

Ex. I will pass, then, to another point under my first general head.

3. I claim that my philosophy is superior to Mr Owen's. Both systems have their philosophy. Which has the best? Allowing whatever of the truthful, sublime or beautiful there is in Mr. Owen's philosophy, on points wherein we agree, still I claim that mine transcends his even on those points, and much more on others. Compare the two philosophies in respect to Deity, to the Infinitarium of Matter and Spirit, to the order and scope of progression, to divine manifestations and the laws of nature, to man, his constitution, capabilities and destiny, and especially to moral obligation. It would be tedious to go

into specifications. Make a fair comparison of the two philosophies, and see if my claim is not well founded.

Inq. I have no doubt that it is, and hope others will take the pains necessary to inform themselves of the merits of the case, so as to judge understandingly.

Ex. I will now proceed to my II^d general head, viz: Fundamental principles. Mr. Owen lays down twenty "fundamental laws of human nature, or first principles of the science of man;" and makes the whole "Rational System" to rest on five fundamental facts. He gives six principles of society, and nine of religion. These taken together are his fundamentals. They have already been quoted. They may all be resolved into three. 1. Man is constitutionally and circumstantially *necessitated* to be just what he is. 2. There is a God, an incomprehensible, almighty creative and governing Power; concerning whom man knows little, and needs to feel no worshipful interest. 3. Placed in right circumstances all mankind would be completely good and happy.

1. I claim that the fundamentals of my system are better stated than those of Owenism. They are presented distinctly, in their natural order, and cover the whole ground. But Mr. Owen's are presented confusedly, with numerous expletions and repetitions, often out of their natural order, and leaving important ground unoccupied. He states what he calls fundamental facts, laws of nature and first principles; but one is at a loss to distinguish a *fact* from a *law* or a *principle*. He uses language too indefinitely. Thus, having made twenty assertions concerning human nature and its conditions, he says: "These are fundamental laws of nature, not of man's invention; they exist without his knowledge or consent; they change not by any effort he can make; and as they proceed solely from a cause unknown and mysterious to him, they are *divine laws* in the only correct sense in which that term can be applied." What are some of these divine laws? "1st. Human nature is a compound of animal propensities, intellectual faculties and moral qualities. 2d. These propensities, faculties and qualities are united in different proportions in each individual. 3d. This diversity constitutes the original differ-

ence between one individual and another. 4th. These elements of his nature and their proportions are made by a power unknown to the individual, and consequently without his consent." Thus one assertion follows another; and he calls all these "Fundamental Laws of Human Nature"! But if true, they are merely facts, or observable phenomena. The law by which they take place is quite another thing. His first so called fundamental fact is stated in these words: "1st. That man is a *compound being*, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it from birth to death; such original organization and external influences continually acting and reacting each upon the other." He calls this a *fact*. Why is it not as much a *law* as are his other propositions? It is really and substantially his whole doctrine concerning man. I give these criticisms merely to show the contrast between his presentation of fundamental principles, and mine. There is too much indefiniteness, vagueness, expletion and confusion of terms. I think my statement of principles is marked by very few such defects.

Inq. I deem your criticisms just in the specifications made, and your claim of superiority thus far valid. Please proceed.

Ex. I claim superiority for my principles themselves over Mr. Owen's, in respect to their *truth*. I do not admit that his principles are really true. Some of them are so, and some, in my judgment, are false. Some have a mixture of truth and error. Nearly all of them need more or less qualification.

Inq. I am glad you have come to this issue. Be kind enough to point out what is false in some of his asserted principles, that I may attain to a better discrimination.

Ex. Take his first fundamental fact, just now quoted. He therein asserts of man universally, that "his character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it from birth to death," &c. It is true that man's natural organization and his external circumstances, acting and reacting upon each other through life, exert a greater or less influence in the formation of his character. But is there no *centerstance*? Is there no living, acting soul in

man? Is he a mere organization? Is he not essentially a spirit, related to the Infinite Spirit, capable of drawing strength from Him, and endowed with a certain individual moral agency? I contend that he is. I contend that he is just as conscious of being a moral agent and under religious obligation to a greater or less extent, as he is that he has an individual identity distinct from other persons and things. Mr. Owen denies this. He might as well deny that the sun radiates light and heat. He denounces it as the one grand fatal error of mankind in all their institutions. He might as well denounce conscious personal identity as a grand and fatal error. Neither is an error. Both are truths. Both rest on the consciousness of universal man—on the vital and inherent convictions of individuated human nature. Man knows the one to be a reality just as he knows the other; not educationally, but intuitively. He cannot be argued out of it. He cannot be educated out of it. He cannot live and act among his fellow humans, without practically assuming that both he and they are somewhat morally responsible for their conduct. Mr. Owen himself continually assumes this, in urging his social system on mankind. Why does he denounce error? Why commend truth? Why propose laws for the government of society? Why appeal to the rulers in Church and State to reorganize society? We all feel and know it to be a truth. It is inextinguishable from the human mind. Here, then, is a chief element in the formation of human character, which Owenism ignores, viz: man's moral agency, his inherent power to do right to a certain extent, in spite of an unfavorable organization and of unfavorable circumstances. We must take into account all three; organization, circumstances and moral agency. We should estimate fairly the power of each in every given case. Thus may we approximate a just judgment of each individual's responsibility. My system avoids all extremes on this subject. It goes with and for the absolute truth. Owenism ignores, or rather denounces as a fatal error, an essential portion of the truth. Can you see the matter in any other light?

Inq. I confess I cannot. What do you think of Mr. Owen's 11th fundamental law of human nature: "Each individual is

so organized, that he *must believe* according to the strongest conviction that is made upon his mind ; which conviction cannot be given to him by his will, nor be withheld by it" ?

Ex. I think it highly fallacious. Whence comes the rational conviction that any truth is a truth ? From the force of evidence and just reasoning. How do we arrive at a fair consideration of evidence and sound reasoning ? By a fair investigation and hearing of the case. How can we give a fair investigation and hearing ? By resolving to give a candid, thorough and patient attention to the subject. Here we come to the agency, power and importance of the *will*, in determining what we shall believe or disbelieve. There are great and glorious truths *disbelieved* by mankind, simply because they doggedly *will not* hear, read, investigate, or put themselves in the way of rational conviction. There are many vile and pernicious errors *believed* on irrational conviction, simply because men *will not* try to superinduce any different convictions, by coming to a knowledge of evidence. Some things can be seen, if a man will only open his eyes and look in the proper direction. But if he will not open his eyes, or will turn them in a wrong direction, he cannot see the plainest objects commended to his attention. It is just so, very often, with the evidence necessary to superinduce rational conviction and thereby faith ; it needs only to be willingly looked at and considered. But who will look, examine and consider, without exercising some mental resolution to that effect ? "There are none so blind as those who *will not see.*" So *willful* unbelievers alone are condemned. When a man has done what he could, by force of will and attention, to come at all the available evidence of a truth in its just force, he may be considered incapable of believing more or less than conviction impels ; but in no other case. So what Mr. Owen affirms of each individual, as necessitated to believe or not believe without regard to *will*, is not true of men generally. It is true only of those who have fairly heard, read, investigated and considered all the available evidence in a given case. Will a man plead that he cannot believe a truth which I affirm ? I proceed to inquire, if he has ever given sufficient attention to the subject to know what is pleaded in its favor ? He answers,

no. I then ask him if he will hereafter bestow the time and attention necessary to learn the merits of the case? He answers, *no*; or excuses himself. I urge its importance. Finally, he tells me that his mind is already made up, that belief and unbelief are wholly involuntary, that he cannot help believing just as he does, and that it is useless for me to urge the subject on his attention. I shall quit such a man of course; but can all the world make me believe him honest, candid and blameless? Never. I instinctively know better. It might not have been possible for him to believe, were all my evidence fairly understood and considered; but it was in his power to hear, examine and ponder my reasons. Then, if they were such as to superinduce rational conviction, he would in all probability have believed. Nearly all the great salutary truths which mankind believe have been arrived at by a process commencing with a strong *will* to investigate the evidence and reasons in their favor. Nearly all the unbelief of mankind in such truths has originated in listless ignorance, or positive unwillingness to make a fair investigation. Nearly all the belief of mankind in mischievous errors, falsehoods and delusions, has originated in a predisposing will to look on one side, and not on the other. Of the truth of these assertions I am firmly persuaded. You have now some idea of the estimate I place on most of Mr. Owen's fundamentals. They are wholly, or *partially* unsound, not being based in absolute truth. I might take up many others and criticise them as I have the two already disposed of. But this is unnecessary and would be tedious. They are all somewhat expletives of each other, repetitions of a few leading ideas presented in different aspects. I forbear.

Inq. I thank you for these criticisms. I was really anxious to know how you would deal with such positive assertions, gravely set forth as fundamental principles. I knew very well how to treat them as involving practical contradiction and absurdity; but how to analyze them, so as to demonstrate their inherent unsoundness, I knew not. I have heard a great deal of declamation in favor of *Necessarianism* and *involuntary* faith; and sometimes I have had my own mind confused by

it; but henceforth the light you have thrown on the subject will enable me to escape such embarrassments. Pass on.

Ex. 3. I claim that the fundamental principles of my system are superior to those of Owenism in their legitimate and inevitable practical influence. They address themselves to the common sense, the reason, the conscience, the religious nature, the whole man, with an adaptation and power suited to all the wants of individual and social humanity. There is nothing right and good which they do not require and promote; nothing wrong and evil which they do not rebuke. Truth, justice and charity are so combined in them as to harmonize perfectly with each other. There is no contradiction, confusion, inconsistency, weakness or extravagance among the whole TWENTY-FOUR. Their legitimate influence on all who acknowledge their divine sovereignty must be powerful, constant and salutary. Men will feel that influence uncompromisingly leading them individually and socially into divine order, and thus into true happiness.

But the fundamental principles of Owenism ignore the religious nature and responsible moral agency of man altogether. They address themselves to the mere Intellect and Reason. They declare man a creature of sheer *necessitation*, insist on this dogma as the indispensable basis of all reform in human society, and denounce the doctrine of moral responsibility as the root of all evil. From this starting point they proceed most inconsistently to inculcate universal truthfulness, toleration and charity among mankind; just as if a world of *necessitated* beings could regenerate themselves, or would be regenerated by a philosophical creed which inflexibly teaches that they can do *nothing*! Is the Reason of man, after adopting such a doctrine, likely to reorganize society from the center to the circumference of all its institutions? Can mere intellect and science, thus indoctrinated, actualize a radical revolution in the views, feelings, prejudices, interests, habits, education and associative relations of mankind? Can they supersede all the *bad* circumstances of the human race with *good* ones, in consequence of having ascertained that circumstances are *omnipotent* over man? How astonishing that such an impossi-

bility should be expected and demanded ! A mesmerizer might as soon think of magnetizing a subject into complete catalepsy, and then urging him to perform the exploits of a Hercules ! The fundamental principles of Owenism are powerless on human nature to produce any such results as would seem to be expected from them. Their legitimate effects must be religious skepticism, moral paralysis, superficial argumentation, groundless hopes and bitter disappointments. All this I say, because I honestly and confidently think so ; not because I deem Mr. Owen himself a dishonest, evil minded man ; for I have sincerely accorded to him the good feelings and intentions of a universal philanthropist. I have also accorded to him the reputation of respectable talent and intelligence. But how it is possible for one possessing so much kindness of heart and mental intelligence to put forth such principles, and expect such good results from them, is, I confess, to my mind, quite unaccountable.

Inq. It is equally astonishing and unaccountable to me. But such inconsistencies are not uncommon in distinguished men of our world. Good hearts sometimes consort with erring heads, great intelligence with small wisdom, grand aims with frustrative means, specious theories with fatal self-contradictions, huge projects with sandy foundations, lofty professions with ignoble practices, and splendid promises with cheap performances. Perhaps we had better acquire the habit of never being much astonished at human inconsistency. Please proceed.

Ex. III. Constitutional polity. Under this general head I will briefly present a few prominent points, in respect to which I claim superiority for my social system over Mr. Owen's.

1. Property. Mr. Owen's polity contemplates the complete abolition of individual property. All property is to be made public and common. This is strict Communism, and is a distinguishing characteristic of Mr. Owen's proposed order of society. He insists that selfishness, discord and misery are the inevitable fruits of individual pecuniary interests, and that it will be impossible to supersede the great evils of society without resolving all private property into public and com-

mon property. This is the darling doctrine of all the Communistic sects. I have no objection to common property, in a select Community, associated in pure love, with the reserved right of individual members to secede and retire with their just dues when they can no longer remain in harmony. My system provides for the establishment of such Communities; and I would give them all rational encouragement. Such Communities, however, do not start with the assumption that individual property is wrong *per se*, necessarily selfish, or necessarily a cause of discord and misery. They presuppose the essential rightfulness of individual property when held in conformity with the moral law, and expect only that it should be made common under proper guaranties, by the absolute free will of its rightful owner. It is his to invest, and his to reclaim, under proper conventional arrangements reciprocally covenanted between him and the other members of the Community. He does not give up his property to other stewards because he feels that he has no individual right to control it, but because he deems it wisely expedient to invest it in the common stock of the Community, in order to its doing the greatest amount of good for the time being to all concerned. He deems it thus expedient, because he has confidence in the social love, goodness and wisdom of the Community. But he carefully reserves his natural right to withdraw both person and property from the Community on the covenanted terms, whenever, in his own best judgment, he can no longer enjoy the original confidence and unity. This is the kind of Communism which makes a part of my constitutional polity.

But this is not strict Communism, as held by Mr. Owen and the various Communistic sects. With them the holding of individual property is wrong *per se*, and utterly inadmissible in a true order of society. It is essentially selfish, and necessarily increases selfishness in all who practice it. Hence their perpetual denunciations of separate pecuniary interests, and their laudation of communitary or united interests; as if the resolving of all individual property into public property would necessarily destroy all the hydra heads of human selfishness. I consider such notions fallacious and delusive.

Inq. How then do you regard the Communism of the primitive Christians? I read in Acts ii: 44, 45, "And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all, as every man had need." Again; in Chapter iv: 32, 34, 35, "And the multitude of them that believed were of one heart and of one soul; neither said any that aught of the things which he possessed was his own; but they had all things in common." "Neither was there any among them that lacked; for as many as were possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need." Is not this strict Communism? Are not these passages always cited by Socialists as the highest Christian authority for establishing Communities of united interest? Is not your favorite New Testament against you on this point? Or rather, are you not against the Communism of the New Testament? Here is a difficulty which I would thank you to solve.

Ex. I perceive no difficulty at all, except in the indiscrimination and extravagance of those who misconstrue these passages and the facts therein recorded. Observe and consider: 1. That those primitive Christians entered into no permanent Community of funded property, industrial production, and self-subsisting economy; but only contributed freely and unreservedly of their goods for necessary consumption during their then peculiar circumstances, and to guarantee a comfortable provision for their needy fellow disciples. 2. That the contributors to that common stock spontaneously gave in their goods from impulses of love and a disinterested generosity; not to have the Apostles invest it in a Community Domain, workshops and the necessary conveniences for employing numerous operatives; but to distribute it for daily consumption among poor and needy believers, or to provide for the comfort of the general body during the then pending feast of Pentecost. 3. That the inherent wrongfulness of individual property was not made the ground of duty for any one to contribute at all, nor such an idea broached; but that the contrary was distinctly stated by

Peter to Ananias, who deceitfully kept back a part of his property while pretending to deliver up the whole. "Why," said Peter, "hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thy power?" Acts v: 1—4. Thus Ananias was condemned for falsehood and hypocrisy, in pretending to be much more liberal than he was; not for retaining a portion of his individual estate; which Peter told him was his "own" to dispose of according to his sense of duty and expediency. Is not this exactly my doctrine?

Inq. Verily it seems to be so. You have put a new face on these texts, and I cannot see wherein you are incorrect.

Ex. I value these passages very highly for the practical socialistic principles which they indicate, and the suggestions they afford relative to the ample provision which the spirit of Christianity requires should be made for all its needy disciples. But it is vain to cite them as condemning individual property *per se*, and teaching strict Communism.

Inq. I wonder now that I did not instantly see the plain facts of the case as you have pointed them out, and especially that I never considered the difference between raising funds for temporary consumption, and raising them to endow permanent, self-subsisting Communities. However, you have fairly obviated the difficulty in which I imagined you involved; and I would now thank you to state the grounds on which you hold individual property to be rightful.

Ex. Those grounds are the following: 1. There are individual wants which must be supplied by individual consumption of property. One individual cannot eat, drink, sleep or be clothed for another. So of all the individual wants. They can be supplied only by individual appropriation, possession and consumption. 2. Every individual has an instinctive and inextinguishable desire for more or less exclusive property, to satisfy his or her wants. This is an absolutely natural and therefore right desire, for which God must have provided means of innocent gratification. 3. Every individual of a normal mental and physical development is endowed with greater or less ability

to produce and acquire the necessaries of life, and is happiest when habituated to do so for him or herself. Therefore it must be right to do so. 4. It is the duty of every competent individual to avoid being a burden to others, by honestly providing the necessaries and comforts of life for him or herself and dependents. Both justice and charity dictate this. 5. Individual property is necessary to the preservation of individual integrity, freedom, dignity and responsibility, especially among imperfect human beings. When a man puts it completely in the power of others to control his producing powers, his food, clothing and all the necessaries of life—to direct his labors, his rest, his refreshment, his dress &c., *they* must be very perfect, or he must gradually become a slave. Personal degradation to a greater or less extent would be inevitable. Nor would it naturally tend to the holiness and happiness of those who exercised such directorial authority; since there is a universal proneness in mankind to be perverted by the undue exercise of power. On these grounds I contend that individual property, within just limits, is *per se* rightful.

Inq. These appear to be valid and conclusive reasons in support of your views, and I shall not attempt to controvert them. You object, then, to Mr Owen's constitutional polity in respect to common property, because it would enslave and degrade individuals to Community majorities and managers, without leaving them any fair chance of recovering their proper personal freedom, integrity and self-control.

Ex. Precisely so. But the polity of my system has no such defect. It subjects no individual to the power of the Community or its authorities so as to prevent his withdrawing his person and rightful property at discretion. In this I claim for my polity a great and radical superiority over that of Owenism. Is not my claim well founded?

Inq. I am confident it is.

Ex. 2. My polity is superior in respect to the qualifications for membership. I need not repeat what I said on this point when comparing Fourier's system with mine. But in this particular Owenism is as faulty as Fourierism. People are to be formed into Communities of from five hundred to two thousand, just

as they will average in the masses of existing society. They are to be scientifically arranged, organized and governed. Who does not see that all the science in the world must fail to make any thing but an intolerable bedlam of such a heterogeneous conglomeration of human beings?

Inq. Certainly Mr. Owen does not see any such difficulty.

Ex. I suppose not; but he would *feel* it, could he try the experiment. It is futile to dream of a higher order of society than our present poor civilization, without better disciplined minds to construct it of, certainly without higher principles of individual action and self-government in those who are to constitute it. I know that in this particular Mr. Owen is quite consistent with his own philosophy. But *that* does not help the matter. His system must prove abortive, without a higher standard of personal and moral qualifications. The *better* people are, the more intimately can they be associated in harmony; the *worse* they are, the more separate must they be kept, like turbulent animals, by strong barriers. This is one of those stubborn facts which will not yield to the platitudes of philosophy or sentimentalism.

3. I claim superiority for the polity of my system over that of Owenism, in respect to the practicability of commencing the reorganization of society. My Communities can make a beginning with twelve members and proportionally small pecuniary means, without the patronage of Government, and grow slowly into importance against many disadvantages. His Communities require from five hundred to two thousand persons, a million of dollars capital, the patronage and supervision of Government, and all conceivable advantages of favorable circumstances. First rate external arrangements and circumstances are indispensable to success—indispensable even to the commencement of a fair experiment. His Communities, like the individuals composing them, are to be *creatures of circumstances*. Mine are to be the *creators* of circumstances to a great extent. Herein is my polity far superior to his. He will never make a beginning, for want of numbers, means, public patronage, and sufficiently favorable circumstances. I would be glad

of great advantages, but my Communities will be able to "make brick without straw," if necessary.

Inq. You are very positive, but I think clearly in the right. Pass on.

Ex. 4. The polity of my system is superior to that of Owenism, in respect to variety and adaptation. All Mr. Owen's Communities are to be run in one mold, to be fashioned uniformly after the same pattern, like Fourier's Phalanxes. They are all to be strict Common Stock Communities. Mine are of four different kinds, with various accommodated intermixtures, yet all harmoniously confederated in one voluntary Republic. Is it to be expected that mankind can be formed into exactly similar Communities? Is it to be expected that all equally good people would be happy in Community life, without a considerable variety of associative arrangement, in respect to the thousand and one *non-essentials*? With such a variety, they might choose and occasionally change their Communal relations, without ejecting themselves from the new order of society. There is no such variety or chance of choice in Mr. Owen's polity. It is therefore inferior to mine in this particular.

5. Finally, I claim that my polity is superior to Mr. Owen's in its practicability throughout. It is more natural, simple and efficient. It is less liable to friction, confusion and explosion. It has more homogeneity, consistency and interior vitality. Above all, it is distinct from and largely independent of the existing order of society, without any necessary hostility to its established Governments. It does not ask to be fostered, endowed or superintended by "THE POWERS THAT BE" in Church or State. It only asks permission to work out its own problems in its own way and time without molestation—to be civilly let alone. Meantime, it proposes, promises and resolves to injure no human being, but in various ways to render substantial benefits to the entire race. Many other points of superiority might be specified under this third general head, but I am already growing tedious and will refrain.

In conclusion I will say, if there is any thing good in Owenism, I am confident it can be found in my system, with a superabundance of what is better. If there is any thing evil,

I am equally confident my system eschews and excludes it. Thus I close this comparison of the two social systems. Is it satisfactory?

Inq. Very much so. I feel myself greatly enlightened and profited; accept fresh assurances of my gratitude.

Ex. Your instruction and progress in the truth is *my* sufficient recompense. In our next Conversation we will examine Shakerism.

CONVERSATION VI.

SHAKERISM.—Inquirer has only a little general knowledge of the Shakers by report—Origin of the Shakers; extract from their writings—Some account of Mother Ann Lee—Settlement of the Shakers into their present social order—Number of Communities; number of members—Their theological tenets—Their primary principles of righteousness; extract from their writings—Their manner of admitting members; extract—Their government; extract—Their internal order of arrangements; extract—Comments, criticisms and comparison—Conclusion—Noyesite Perfectionism to be taken up next.

Inq. I am glad of an opportunity to inform myself correctly respecting the peculiarities of Shakerism. I have heard much of the Shakers by incidental report, but know little of their social system as to its theoreticals or practicals. I have understood that they held their property in common, lived in strict celibacy, made dancing a part of their worship, dressed singularly, were industrious, frugal, upright and peaceable, and were becoming gradually wealthy. This is the substance of my knowledge on the subject, and how reliable it is I cannot judge. I now wish to be as thoroughly informed concerning Shakerism as your time and ability may render practicable.

Ex. I think I can assist you to all necessary information on the subject. I have before me numerous Shaker books from which to draw reliable answers to such inquiries as you may wish to make relative to their origin, history, principles, polity and standing.

Inq. I will commence then with their origin as a people. What was it?

Ex. The Shaker writers trace their origin to the French prophets and extatics, who flourished towards the close of the seventeenth century. In one of their standard works, entitled, "*A Summary View of the Millennial Church, or United Society of Believers, commonly called Shakers,*" we may find nearly all the information desired on this and other points of inquiry. I

will quote liberally, as nothing will be lost by giving you a good induction :

“ The remarkable revival which happened about this time [1789] in the province of Dauphiny and Vivarais, in France, excited great attention. The subjects of this work were wrought upon in a very extraordinary manner, both in body and mind ; nor could the violent agitations of their bodies, nor the powerful operations of their spirits, which appeared in the flaming and irresistible energy of their testimony, be imputed to any thing short of the *mighty power of God*, with which they were evidently inspired. Persons of both sexes and all ages were the subjects of these divine inspirations. Men, women, and even little children, were wrought upon in a manner which struck the spectators with wonder and astonishment ; and their powerful admonitions and prophetic warnings were heard and received with reverence and awe.

“ They testified that *the end of all things drew nigh*, and admonished the people to *repent and amend their lives*. They gave warning of *the near approach of the Kingdom of God, the acceptable year of the Lord* ; and in many prophetic messages, declared to the world that those numerous scripture prophecies concerning *the new heavens and the new earth ; the kingdom of the Messiah ; the marriage of the Lamb ; the first resurrection, and the new Jerusalem descending from above, were near at hand*, and would shortly be accomplished.

“ They also testified, with great power and energy of spirit, against those false systems of religion, and that anti-christian dominion, which had borne such extensive sway among mankind, and predicted their certain downfall and destruction. They also declared that when all these false systems of human invention, and all the deceitful and abominable works of man should be pulled down and destroyed, there would be but one Lord, one faith, one heart and one voice among mankind. And they also declared that these things would be wrought upon man by spiritual arms, proceeding from the mouths of living witnesses who, by the inspiration of the spirit, should be sent forth as laborers in the vineyard.

“ These people, like all other true witnesses of God, were

rejected by the unbelieving world as false prophets, and their testimony greatly perverted and misrepresented. And probably too, as often happens in times of great outpourings of the divine Spirit, there were individuals found among them into whose hearts Satan found means to infuse a false testimony, with a view to dishonor the true testimony of faithful witnesses, by associating with it the dictates of his own lying spirit."

"Notwithstanding these witnesses of God met with much opposition from the unbelieving world and were continually persecuted by the wicked, yet they greatly increased in numbers, and boldly continued their testimony for many years; so that their prophetic warnings extended over the greater part of Europe.

"About the year 1706, a few of them went over to England, where they renewed their testimony; and through the ministration of the same spirit to others, many were united to them; so that in a short time they became very numerous, and their testimony became extensive and powerful. Being commissioned by the divine Spirit, and sent only as witnesses to warn a sinful world of approaching events, they formed no regular societies, and established no churches; but faithfully executed their office and delivered the messages which were given them, and thus finished their work, and left the event to God. And though the greater part, after having finished their testimony, soon died away, yet many of them maintained their confidence through life, and a portion of them, who still retained the power of their testimony, in a greater or less degree, and having full faith in its accomplishment, stood as living witnesses of God, and, like faithful watchmen of the night, waited the approaching dawn.

"About the year 1747, a small number who were endowed with the spirit of these witnesses, were led by the influence of the Divine Spirit to unite themselves into a small society, in the neighborhood of Manchester, under the ministry of James and Jane Wardley. These were both sincerely devoted to the cause of God, and were blest with great manifestations of divine light. James was greatly gifted in public speaking; and was remarkably clear, solid and powerful in his testimony

against sin. Both he and his wife possessed great meekness and humility, were very plain and decent in their dress and deportment, and unassuming in their manners.

“This infant society practiced no forms, and adopted no creeds as rules of faith or worship; but gave themselves up to be led and guided entirely by the operations of the Spirit of God. Their meetings were powerful and animated, attended with remarkable signs and operations, and with the spirit of prophecy and divine revelation. The manifestation of divine light in visions and revelations, raised in them the warning voice of God against all sin and every evil work. They boldly testified, *that the second appearing of Christ was at hand; and that the church was rising in her full and transcendent glory, which would effect the final downfall of Antichrist.* They affirmed that the work of *the great day of God* was then commencing, and would increase until every promise of God should be fulfilled.

“Sometimes, after sitting a while in silent meditation, they were seized with a mighty trembling, under which they would often express the indignation of God against all sin. At other times they were exercised with singing, shouting and leaping for joy at the near prospect of salvation. They were often exercised with great agitation of body and limbs, shaking, running and walking the floor, with a variety of signs and operations, and swiftly passing and repassing each other, like clouds agitated with a mighty wind. No human power could imitate the wonderful operations with which they were affected while under the influence of these spiritual signs. From these exercises, so strange in the eyes of mankind, they received the appellation of *Shakers*, which has been the most common name of distinction ever since.”

“They continued to increase in light and power with occasional additions to their number, till about the year 1770, when by a special manifestation of Divine light, the present testimony of salvation and eternal life was fully revealed to *Ann Lee*, and by her to the society. As this extraordinary woman, concerning whom so much has been reported and published abroad in the world, was the distinguished personage to whom

Christ revealed himself in his true character, in this day of his second appearing, it will be necessary, in proceeding with this work, to give some account of her life, character and ministry.” — *Summary View*, pp. 8—12.

Inq. Proceed, if you please, to quote the more important passages relating to Ann Lee.

Ex. “Ann Lee was the daughter of John Lee, of Manchester, in England. She was born February 29th, 1736. Her father was by occupation a blacksmith, and, though poor, he was respectable in character, moral in principle, honest and punctual in his dealings, and industrious in business. Her mother was esteemed as a religious and very pious woman. They had eight children, five sons and three daughters. Their children, as was then common with poor people in manufacturing towns, were brought up to work instead of being sent to school. By this means Ann acquired a habit of industry, but could neither read nor write. During her childhood and youth, she was employed in a cotton factory, and was afterward a cutter of hatter’s fur. She was also, for some time, employed as a cook in the Manchester infirmary, and was peculiarly distinguished for her faithfulness, neatness, prudence and economy.

“In her childhood she discovered a very bright and active genius, was remarkably sagacious, but serious and thoughtful, and never addicted to play like other children. In early childhood she was the subject of religious impressions, and was peculiarly favored with heavenly visions. As she advanced in years, she was strongly impressed with a sense of the great depravity of human nature, and of the odiousness of sin, and especially of the impure and indecent nature of sexual coition. She often expressed her feelings to her mother concerning these things, and earnestly desired that she might be kept from the snares of sin, and from those abominations which her soul abhorred.

“But not having attained that knowledge of God which she earnestly desired, and finding no one to strengthen and assist her in the pursuit of that true holiness which she sought after, nor even to encourage her to withstand the powerful example of a lost world, (her mother having deceased while she was

yet young), she grew up in the same fallen nature with the rest of mankind, and through the importunities of her relations, was married to Abraham Stanley, a blacksmith by trade. By him she had four children who all died in infancy; one only, which was a daughter, attained to the age of about six years. They lived together at her father's house, in peace and harmony, and procured a comfortable living. But the convictions of her youth often returned upon her with great force, which, at length brought her under excessive tribulation of soul. In this situation she sought earnestly for deliverance from the bondage of sin, and gave herself no rest, day nor night, but often spent whole nights in laboring and crying to God for deliverance from sin.

“ While under these exercises of mind, she became acquainted with James and Jane Wardley, and the society under their care. As these people were favored with a greater degree of divine light, and a more clear and pointed testimony against the nature of sin than had hitherto been made manifest, Ann readily embraced their testimony, and united herself to the society in the month of September, 1758, being then in the 23d year of her age. The light of these people led them to an open confession of every sin which they had committed, and to a full and final cross against every thing which they knew to be evil: hence they were endowed with great power over sin: and hence Ann found that protection which she had so long desired, and which, for the time being, was answerable to her faith.”

“ John Hocknell, who was well acquainted with her in the time of her experience and sufferings in England, used frequently to speak of them, with many peculiar circumstances that came under his knowledge. According to his account, as well as that of her own, and others who came from England with her, it appears that in watchings, fastings, tears and incessant cries to God, she labored day and night, for deliverance from the very nature of sin; and that, under the most severe tribulation of mind, and the most violent temptations and buffetings of the enemy, the agony of her soul was often so extreme as to occasion a perspiration of blood. Sometimes, for

whole nights together, her cries, screeches and groans were such as to fill every soul around with fear and trembling."

"Her mind ever intent on the great work of salvation was deeply affected concerning the lost state of mankind, which she clearly saw in all their works. But the real foundation of that loss was still concealed from her view; nor could she see any prospect of recovery under existing circumstances; for she had long been convinced that there was nothing in all their religious professions nor practices that could save them from sin here, or furnish any reasonable hope of salvation hereafter. Hence she spent much time in earnest and incessant cries to God, to show her the real foundation of man's loss, what it was, and wherein it consisted; how the way of salvation could be effectually opened to a lost world in its present state; and how the great work of redemption was to be accomplished.

"While in deep exercise of mind concerning these things, she was brought into a state of excessive tribulation of soul, in which she felt her way hedged up, seemingly, on every side, and was constrained to cry mightily to God, to open some way of deliverance. In the midst of her sufferings and earnest cries to God, her soul was filled with divine light, and the mysteries of the spiritual world were brought clearly to her understanding. She saw the Lord Jesus Christ in his glory, who revealed to her the great object of her prayers, and fully satisfied all the desires of her soul. The most astonishing visions and divine manifestations were presented to her view in so clear and striking a manner, that the whole spiritual world seemed displayed before her. In these extraordinary manifestations, she had a full and clear view of the mystery of iniquity, of the root and foundation of human depravity, and of the very act of transgression, committed by the first man and woman in the garden of Eden. Here she saw whence and wherein all mankind were lost from God, and clearly realized the only possible way of recovery. This revelation she received in the summer of 1770, in prison, where she was confined on account of her religious principles, under a pretense of her having profaned the sabbath."

"The preceding work in this society, under the ministration

of James and Jane Wardley, was evidently preparatory to the ushering in of the second coming of Christ; and it may with propriety be compared to the work of John the Baptist, or the spirit of Elias, the forerunner of the Lord Jesus. When therefore Ann was baptized into the fullness of the spirit and work of that society, she was then prepared for the Baptism of the Holy and Divine nature, and was made a fit vessel to receive the true Spirit of Christ, and to revive and bring to light his perfect law of righteousness for the direction and salvation of all souls who were willing to obey her testimony; and here commenced the real manifestation of Christ's second appearance.

“From this time the light and power of God revealed in Ann, and through her administered to those who received her testimony, had such sensible effect in giving them power over all sin, and filling them with visions, revelations and other gifts of God, that she was readily acknowledged as their spiritual *Mother in Christ*. Hence she received the title of *Mother*; and hence those of the society, who received and obeyed her testimony, found a great increase in the power and gifts of God; while on the other hand, those who rejected it, lost all their former light and power, and fell back into a state of darkness, and into the common course of the world.”

“The powerful testimony which she maintained against all sin, together with the wonderful operations of the Spirit of God which prevailed in the meetings of her little society, through her ministration, excited public attention, and stirred up the malignant feelings of many, both professors and profane, of almost every class and description, to such a degree of enmity that, by formal opposition and tumultuous mobs, open persecution and secret malice, her very life seemed many times in great jeopardy. She was often shamefully and cruelly abused, and a number of times imprisoned.”

“Her enemies, after seeking in vain for some plausible pretext to take her life, finally brought an accusation of blasphemy against her. They told her she must have her tongue bored through with a hot iron; and brought her before four ministers of the established church, with a view to obtain judgment

against her. But these men, being desirous to hear her own testimony, gave her liberty to speak for herself. Accordingly she spoke, and manifested such evident power of God, that they thought proper to dismiss her; and admonished her accusers to let her alone, and not abuse her. Enraged and disappointed at not being able to enlist these ministers against her, her persecutors were determined to take the power of judgment into their own hands, and become at once her judges and executioners, and agreed to stone her to death as a blasphemer.

“Accordingly they led her down into a valley, without the town, where she was followed by four of her brethren, namely, William Lee, James Whittaker, Daniel Whittaker and James Shepherd. Her persecutors having provided themselves with a sufficient quantity of stones, suitable for their purpose, placed themselves on the side of the hill, at a convenient distance, and began to throw their stones; but not being able, after repeated trials, to hit her or any of her companions, (except Daniel Whittaker, who received a slight wound on one of his temples,) they fell into contention among themselves, and finally abandoned their design.

“Mother Ann, in relating these circumstances to some of the believers, said, ‘While they were throwing their stones, I felt myself surrounded with the presence of God, and my soul was filled with love. I knew they could not kill me, because my work was not done; therefore I felt joyful and comfortable, while my enemies felt distress and confusion.’

“At another time an attempt was made upon her life; but it does not appear that this was done by any legal process, but rather, as is supposed, by the connivance of some of the officers of the stone prison with the designs of her enemies. She was taken and confined in a small cell of the prison, with an intention of starving her to death. Here she was kept fourteen days without any kind of sustenance, excepting what was conveyed to her privately, through the keyhole of the door, after the first two days, once in twenty-four hours.

“This was done by one of the believers, who found access to the door of her prison, and inserted the stem of a pipe through the keyhole, into the bowl of which he poured a small quantity

of milk, mixed with a little wine, which was her only temporal support during the whole time of her imprisonment. At the end of fourteen days, the door was unlocked with the expectation of finding her dead; but to the great surprise of her enemies, she was not only alive, but as well as before. Some who were present at the time, and saw her walk off in perfect health, remarked that it must be owing to a supernatural power which attended her, and that they did not believe it was right to confine or oppress her."

"Mother Ann, whose mind was ever intent on the work of God, and who always stood ready to obey any call of God to her, was at length, by a special revelation, directed to repair to America; and at the same time she received a divine promise, that the work of God would greatly increase, and the millennial church would be established in that country. This revelation was communicated to the society, and was soon confirmed by signs, visions and extraordinary manifestations, to many individual members; and permission was given for all those of the society to accompany her, who were able, and who felt any special impressions on their own minds so to do. Accordingly those who became the companions of Mother Ann, in her voyage to America, and who were all at that time professedly members of the society, were Abm. Stanley, her husband, Wm. Lee, her brother, James Whittaker, John Hocknell, Richard Hocknell, son of John Hocknell, James Shepherd, Mary Partington, and Nancy Lee, a niece of Mother Ann. These eight were all that accompanied Mother Ann in her voyage to America.

"Having settled their affairs and made arrangements for the voyage, they embarked at Liverpool, on board the ship *Mariah*, Captain Smith, of New York, and sailed on the 19th of May, 1774. Before they embarked, Mother Ann told the captain that he should not have whereof to accuse them, except it were concerning the law of their God. While on their passage, they went forth, in obedience to their inward feelings, to praise God in songs and in dances. This offended the captain to such a degree, that he threatened to throw them overboard, if they attempted the like exercise again. But as Mother Ann had

put her trust in God, whom she feared, she was not willing to be restrained in her duty by the fear of mortals; she therefore chose to obey God rather than man, and accordingly went forth again, in obedience to the divine influences which she felt.

“ At this the captain became greatly enraged, and attempted to put his threats in execution. But that God in whom they trusted, and who had sent them to do his will, had power to protect them. This he did in a marvelous manner. It was in the evening, in time of a storm; and the ship suddenly sprung a leak, occasioned by the starting of a plank between wind and water. The water now flowed in so rapidly, that notwithstanding all their exertions at the pumps, it gained upon them so fast, that the whole ship's crew were greatly alarmed. The captain turned pale as a corpse, and said they must all perish before morning; for he saw no possible means to save the ship from sinking.

“ But Mother Ann maintained her confidence in God, and said, ‘ Captain, be of good cheer; there shall not a hair of our heads perish; we shall all arrive safe to America. I just now saw two bright angels of God standing by the mast, through whom I received this promise.’ She then encouraged the seamen, and she and her companions zealously assisted at the pumps. Shortly after this, a large wave struck the ship with great violence, and the loose plank was instantly closed to its place.

“ Whether this remarkable incident was effected by the violent force of the wave against the plank, or by some other unaccountable means, it was then viewed by all on board as a miraculous interposition of Divine Providence in their favor. They were soon in a great measure released from the pumps; and the captain, after this, gave them free and full liberty to worship God according to the dictates of their own consciences, and promised that he would never molest them again. He was faithful to his promise, and treated them with kindness and respect during the remainder of the voyage, and was afterwards free to declare, that had it not been for these people, he should have been sunk in the sea, and never reached America.

“ Thus, after enduring the storms and dangers of the sea, in an old leaky ship, which had been condemned as unfit for voyage, and which came very near foundering at sea, they all arrived safe in New York on the 6th of August following.”

“ After Mother Ann and her little family arrived in this country, they passed through many scenes of difficulty, of a temporal nature. Being strangers in the land, and without any means of subsistence, excepting the daily labor of their own hands, they were obliged to seek employment where they could find it without hazarding the free enjoyment of their faith: for Mother Ann chose rather to rely upon the mercy of God for support and protection, than to court the friendship of the world, or to solicit their favor for the sake of any temporal advantages which she might obtain at the expense of her religious freedom, which was dearer to her than her life.”

“ In the latter part of the summer or beginning of autumn, 1775, Abraham Stanley was visited with a severe sickness. To nurse and take care of him in this sickness, required Mother Ann’s whole time and attention. This duty she performed with the utmost care and kindness, though often at the expense of great sufferings on her own part. Their earnings now ceased, and they were reduced to extreme poverty.

“ Abraham at length recovered his health, so as to be able to walk the streets; and though he never had been considered as a faithful and substantial believer, yet he had hitherto supported his credit and reputation, and maintained an outward conformity to his faith. But on regaining his health, and before he was fully able to return to his occupation, he began to associate with the wicked at public houses, and soon lost all sense and feeling of religion, and began to oppose Mother Ann’s testimony in a very ungodly manner, and urged her to renounce it, and live in sexual cohabitation, like the rest of the world. She replied, that she was willing to do any thing for him which justice, reason or humanity required; but she should never consent to violate her duty to God; and endeavored to prevail on him to return to his duty and be faithful.

“ But as Abraham was determined to pursue the course of the world, he continued his vicious practice, instead of return-

ing to his occupation, and left Ann to provide for herself. At length he brought a lewd woman into the house to her, and declared that, unless she would consent to live in sexual cohabitation with him, he would take that woman for his wife. Ann replied with great firmness and resolution, that she would not do it if he should take her life as the consequence of her refusal. She also informed him, in plain terms, that she considered his cruel and abusive conduct as a very unjust requital for the uniform kindness and attention which she had paid to him, both in sickness and in health; and said she was still willing to take the most tender care of him, if he would return to his duty, and conduct himself as he ought to do, and urged him, in the most feeling manner, to return to the obedience of his faith; but all to no effect. He soon went off with the woman, to a distant part of the city, and it was reported that he was shortly after married to her. Thus ended the connection between Mother Ann and Abraham Stanley."

"After passing through many trying scenes, Mother Ann and those who stood faithful with her, were collected together, and in the month of September, 1776, took up their residence in the woods of Watervliet, near Niskeyuna, about seven miles north-west of Albany. The place being then in a wilderness state, they began, with indefatigable zeal and industry, and through additional sufferings, to prepare the way for a permanent settlement, where they could enjoy their faith in peace, amid the tumults of the war in which the country was then involved. Here they waited with patience God's appointed time, for the opening of the testimony of that everlasting gospel, for which they had already suffered so much, and which, above all other things, was the nearest to their hearts. Here they occupied themselves in improving their new settlement, and providing for their comfortable subsistence; and here they held their solemn meetings, and offered up their devotions to God, full three years and a half, until the way was prepared for the commencement of their testimony to the world, in the spring of the year 1780.

"In the year 1779, Mother Ann often encouraged her companions, by telling them that the time was just at hand when

many would come and embrace the gospel, and directed them to make provisions for it, which they did according to their abilities. This same year, a remarkable revival of religion commenced in New Lebanon and the adjacent towns, attended with many extraordinary circumstances of conviction, which greatly awakened the zeal of preachers and people. Many were powerfully wrought upon, both in body and spirit, and deeply convicted of their fallen state. Many also, who had been professors of religion, began to see the false foundation on which they had hitherto built their hopes of salvation. Many were favored with gifts of visions and prophecies, by which they saw and testified that the day of redemption was at hand, that the second coming of Christ was nigh, even at the door; and their meetings resounded with loud cries to God for his kingdom to come.

“ Their meetings were also attended with great power of God, and a strong testimony against all sin; and the various exercises and gifts of the spirit among the people, manifested the most convincing evidences of a real work of God. Some, under a deep conviction of their sins, were crying for mercy; others felt unspeakably happy in the joyful visions and revelations of the glory of the latter day, and of the commencement of the kingdom of Christ on earth, which was to put an end to wars and fightings, and all manner of violence, restore peace on earth, make an end of sin, bring in everlasting righteousness, and gather the saints into one harmonious communion.

“ The work was powerful and swift, but of short duration. In a few months their visions and prophecies ceased, the extraordinary power of their testimony seemed to be at an end, and none of those things of which they had testified as yet appeared. In this situation they were filled with deep distress and anxiety of mind; yet still retained their confidence in the near approach of Christ’s kingdom, and continued their assemblies with earnest prayers, and exhortations, encouraging one another to maintain their faith and hope, to wait with patience, to pray and not faint.

“ This was the state of the people in the spring of 1780, when some of them providentially visited Mother Ann and her

little family, and were soon convinced that they were in the very work for which they themselves had been so earnestly praying, and for which they had been looking and waiting with such ardent expectations. Attracted by the report of these, others were induced to visit them; and the fame of these strange people, who lived in this obscure corner in the wilderness, soon extended far and wide. Many resorted to see them, from New Lebanon and the country round, and when they heard the new and living testimony, and saw the various and extraordinary operations of Divine Power among them, they were fully confirmed in the belief, that Christ had, in very deed, appeared again on earth."

"On the 31st of May, 1781, Mother Ann set out on a journey to Harvard, in the state of Massachusetts. In this journey she was accompanied by William Lee, James Whittaker, Samuel Fitch, Mary Partington and Margaret Leeland. In the course of her journey, she visited many who had before embraced her testimony, encouraging and confirming them in their faith by those extraordinary manifestations of the power of God which always attended her ministry; and though the spirit of opposition manifested itself, more or less, wherever she went, yet numbers were added to the faith. She arrived in Harvard the latter part of June, where she was shortly visited by great numbers of the inhabitants, and by many others from various parts of the country. Many embraced her testimony, and, as is natural on such occasions, the spirit of Antichrist was greatly alarmed at the danger to which he saw his kingdom exposed, through the prevailing influence of the testimony of truth."

"About the beginning of July, 1783, they left Harvard to return to the westward. On their journey they visited Petersham, Cheshire, Richmond, Hancock and Stockbridge, in Massachusetts, and New Lebanon and Stephentown, in the state of New York. In all these places they were followed by great multitudes of people, had many powerful meetings, and suffered much persecution, particularly in New Lebanon, where they were most shamefully and cruelly abused. On the 4th of September, they left New Lebanon and returned to Water-vliet, having been absent two years and three months. Here

they were again visited by great numbers from all parts of the country where the testimony had been received ; and here they continued their powerful meetings, where many souls were awakened by the sound of the gospel, and felt the purifying fire of Zion ; and all who were faithful and honest-hearted, were instructed, strengthened and encouraged, according to their needs and circumstances, in all things, both spiritual and temporal.

“ On the 21st of July, 1784, the society was called to sustain a serious and affecting trial in the decease of Elder William Lee, who had been a powerful support to Mother Ann, in the great weight of care which such a body of believers brought upon her. This event was the means of preparing the minds of the believers for a still heavier trial, which they sensibly felt that they must soon experience, in the loss of the visible presence and protection of their dearly beloved Mother, the thought of which seemed almost insupportable to many. Being herself sensible that her time was short, she often reminded the people of it, and often exhorted them to faithfulness and perseverance in the way of God.

“ Having finished her work on earth, she was called to bid adieu to all terrestrial things, and was released from her labors, her sorrows and her sufferings, and calmly resigned her soul to God, on the morning of the 8th of September following. This solemn event was severely felt and deeply deplored by all her faithful children ; but their present loss was greatly compensated by the faithful labors of Elder James Whittaker, who succeeded her in the ministry, and who was henceforth called Father James.”—*Ib.* pp. 12—29.

Inq. About what time did the Shakers settle down into their present social order ?

Ex. “ The gathering of the society began at New Lebanon, in the month of September, 1787, and contined to progress as fast as circumstances and the nature of the work would admit. Elders and deacons were appointed to lead and direct in matters of spiritual and temporal concern ; suitable buildings were erected for the accommodation of the members ; and order and regularity were, by degrees, established in the society : so that

in the year 1792 the church was considered as established in the principles of her present order and spirit of government."—*Ib.*, p. 59.

Inq. It seems then that the Shakers have had a Communal organization for more than sixty years. How many Communities have they?

Ex. About seventeen.

Inq. How many members have they?

Ex. Nearly four thousand.

Inq. What amount of property?

Ex. I am unable to say; not recollecting ever to have seen any estimate. They are probably rich. I have understood that they possess large landed estates and much money at interest. It is likely that all their property, if fairly appraised, would amount to several millions of dollars in value.

Inq. Have they any creed?

Ex. I believe they disclaim having any formally established creed. Their theological and religious tenets, however, appear to have been pretty well settled by common consent. They are set forth in the approved writings of the Shaker Church. As nearly as I can understand those writings, the following are their principal doctrines: 1. There is one God in two persons—a male and a female—the Father and Holy Mother Wisdom. 2. That male Divinity manifested himself in Jesus Christ the Son, and female Divinity manifested herself in Ann Lee the daughter, so that in these two human persons connectively considered mankind have received a complete manifestation of the divine nature; and the divine manifestation through Ann Lee was what is called in Scripture the second coming of Christ. 3. That the human race fell into a depraved and lost condition in their first parents, through carnal lust and forbidden sexual coition. 4. That regeneration and complete salvation have been graciously provided for all mankind on condition of faith, repentance and obedience, and that the same are freely offered to every individual, either here on earth or after death. 5. That full and unreserved confession of sins to God before his witnesses—the elders and eldresses of the church—is indispensable to the commencement and progressive unfolding

of a regenerate life. 6. That total abstinence from sexual coition and all the subsidiary and concomitant carnalities, by scrupulous self-denial, or "the cross," is indispensable to true holiness and acceptance with God. 7. That all mankind must become truly regenerate and holy according to the Shaker faith, principles and practice, either on earth or in the spirit world, or be finally lost. I have made this statement according to my own best apprehension, in my own order of thought and language. I believe it must be substantially correct.

In a Tract, entitled "*A Brief Exposition of the established principles and regulations of the United Society of Believers called Shakers,*" I find that "the following primary principles" are declared to "constitute the basis on which this Institution is founded, and by which all its movements and operations are directed, viz :

"1. A life of *innocence* and *purity*, according to the example of Jesus Christ and his first true followers; implying entire abstinence from all sensual and carnal gratifications.

"2. LOVE.—'By this shall all men know that ye are my disciples if ye have love one to another.—Love is the fulfilling of the law.' This is our bond of union.

"3. PEACE.—'Follow peace with all men,' is a divine precept; hence our abstinence from war and bloodshed, from all acts of violence towards our fellow men, from all the party contentions and politics of the world, and from all the pursuits of pride and worldly ambition.—'My kingdom [said Christ] is not of this world.'

"4. JUSTICE.—'Render to every man his due.—Owe no man any thing, but to love one another.' We are to be just and honest in all our dealings with mankind, to discharge all just dues, duties, and equitable claims, as seasonably and effectually as possible.

"5. HOLINESS.—'Without which no man shall see the Lord.' Which signifies to be *consecrated*, or set apart from a common to a sacred use. Hence arise all our doctrines and practical rules of dedicating our persons, services and property to social and sacred uses, having adopted the example of the first gospel Church, in establishing and supporting one *consecrated* and

united interest by the voluntary choice of every member, as a sacred privilege, and not by any undue constraint or persuasion.

“6. GOODNESS.—Do good to all men, as far as opportunity and ability may serve, by administering acts of charity and kindness, and promoting light and truth among mankind. ‘Whatsoever ye would that men should do to you, do ye even so to them.’

“7. TRUTH.—This principle is opposed to falsehood, lying, deceit and hypocrisy; and implies fidelity, reality, good, earnest sincerity, and punctuality in keeping vows and promises. These principles are the genuine basis of our institution, planted by its first founders, exhibited in all our public writings, justified by Scripture and fair reason, and practically commended as a system of morality and religion, adapted to the best interest and happiness of man, both here and hereafter.”—*Brief Exposition*, pp. 4, 5.

Inq. What is their manner of admitting members?

Ex. In reply I quote from the Tract:

“All reasonable precaution is used against admitting any person to membership while ignorant of our real faith and principles, or of the following *General Rules*:

“1. All persons who unite with this Society, in any degree, must do it freely and voluntarily, according to their own faith and unbiased judgment.

“2. In the testimony of the Society, both public and private, no flattery nor any undue influence is used; but the most plain and explicit statements of its faith and principles are laid before the inquirer; so that the whole ground may be comprehended, as far as possible, by every candidate for admission.

“3. No considerations of property are ever made use of by this Society, to induce any person to join it, nor to prevent any one from leaving it; because it is our faith, that no act of devotion or service that does not flow from the free and voluntary emotions of the heart, can be acceptable to God as an act of true religion.

“4. No believing husband or wife is allowed by the principles of this Society, to separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be

such as to warrant a separation by the laws of God and man. Nor can any husband or wife, who has otherwise abandoned his or her partner, be received into communion with the Society.

“5. Any person becoming a member, must rectify all his wrongs, and, as fast and as far as it is in his power, discharge all just and legal claims, whether of creditors or filial heirs. Nor can any person, not conforming to this rule, long remain in union with the Society. But the Society is not responsible for the debts of any individual, except by agreement; because such responsibility would involve a principle ruinous to the institution.

“6. No difference is to be made in the distribution of parental estate among the heirs, whether they belong to the Society or not; but an equal partition must be made as far as may be practicable and consistent with reason and justice.

“7. If an unbelieving wife separate from a believing husband, by agreement, the husband must give her a just and reasonable share of the property; and if they have children who have arrived to years of understanding sufficient to judge for themselves, and who choose to go with their mother, they are not to be disinherited on that account. Though the character of this institution has been much censured on this ground, yet we boldly assert, that the rule above stated has never, to our knowledge, been violated by this Society.

“8. Industry, temperance and frugality, are prominent features of this institution. No member who is able to labor, can be permitted to live idly upon the labors of others. All are required to be employed in some manual occupation, according to their several abilities, when not engaged in other necessary duties.” *Ib.* 5—7.

Inq. What is the nature of their government?

Ex. “The rules of government in the Society are adapted to the different orders of which it is composed. In all (as far as respects adults) it is spiritual; its powers and authorities growing out of the *mutual faith, love and confidence* of all the members, and harmoniously concurring in the general form and

manner of government established by the first founders of the Society.

“ 1. The effective basis of the government so established, and which is the support of all its institutions, is the faith, voluntary choice, union, and general approbation of the members. It is an established maxim in the Society, that any member who is not reconciled to the faith, order and government established in it, is more injurious than beneficial to it; besides the loss to himself of his own time and privilege; therefore, whenever this is found to be the case with any one, and he continues in that situation, he is advised peaceably to withdraw. As all who unite with this Society do it voluntarily, and can at any time withdraw, they are in duty bound to submit to its government. All are required by the rules of the Society to do this, or withdraw; and this we think is reasonable, as no body of people can exist in any associated capacity, unless such power be maintained in its government.

“ The leading authority of the Society is vested in a Ministry, generally consisting of four persons, including both sexes. These, together with the Elders and Trustees, constitute the general government of the Society in all its branches; and being supported by the general union and approbation of the members, are invested with power to appoint their successors, and other subordinate officers, as occasion may require; to counsel, advise and direct in all matters, whether of a spiritual or temporal nature; to superintend the concerns of the several families, and establish all needful orders, rules and regulations for the direction and protection of the several branches of the Society; but no rule can be made, nor any member assume a lead, contrary to the original faith and known principles of the Society. And nothing which respects the government, order and general arrangement of the Society, is considered as fully established, until it has received the general approbation of the Society, or of that branch thereof which it more immediately concerns.

“ No creed can be framed to limit the progress of improvement. It is the faith of the Society, that the operations of divine light are unlimited. All are at liberty to improve their

talents and exercise their gifts, the younger being subject to the elder, and all in concert with the general lead.

“ In the order and government of the Society, no corporeal punishment is approved; nor any external force or violence exercised on any rational person who has come to years of understanding. *Faith, Conscience* or *Reason* is sufficient to influence a rational being; but where these are wanting, the necessary and proper means of restraint are not prohibited.

“ The management of temporal affairs, in families holding a united interest, as far as respects the consecrated property of the Society, is committed to Trustees. These are appointed by the Ministry and Elders; and being supported as aforesaid, are legally invested with the fee of the real estate belonging to the Society.

“ All the consecrated property comes under their general charge, together with the oversight of all public business, and all commercial dealings without the bounds of the community. But all the transactions of the Trustees, in the use, management,* and disposal of this united interest, must be done in behalf, and for the united benefit of the Society, and not for any personal or private use or purpose whatever. And in all these things, they are strictly responsible to the leading authority of the Society, for the faithful performance of their duty.

“ It is also an established principle, that no Trustee, nor any member whatever, shall contract debts of any kind, in behalf of the Society.”—*Ib. pp. 7—9.*

Inq. What is their internal order of social arrangement?

Ex. “ This community is divided into several different branches, commonly called families. This division is generally made for the sake of convenience, and is often rendered necessary on account of local situation and occurrent circumstances; but the proper division and arrangement of the community, without respect to local situation, is into three classes, or progressive degrees of order, as follows :

“ 1. The first, or novitiate class, are those who receive faith, and come into a degree of relation with the Society, but choose to live in their own families, and manage their own temporal concerns. Any who choose may live in that manner, and be

owned as brethren and sisters in the gospel, so long as they live up to its requirements."

"2. The second, or junior class, is composed of persons who, not having the charge of families, and being under no embarrassments to hinder them from uniting together in community order, choose to enjoy the benefits of that situation. These (for mutual safety) enter into a contract to devote their services freely, to support the interest of the family of which they are members, so long as they continue in that order; stipulating, at the same time, to claim no pecuniary compensation for their services. But all the members of such families are mutually benefited by the united interest and labors of the whole family, so long as they continue to support the order thereof; and they are amply provided for in health, sickness, and old age. These benefits are secured to them by contract.

"Members of this class have the privilege, at their option, by contract, to give freely, the improvement of any part or all of their property, to be used for the mutual benefit of the family to which they belong. The property itself may be resumed at any time, according to the contract; but no interest can be claimed for the use thereof; nor can any member of such family be employed therein for wages of any kind. Members of this class may retain the lawful ownership of all their own property, as long as they think it proper, and choose so to do; but at any time, after having gained sufficient experience to be able to act deliberately and understandingly, they may, if they choose, dedicate and devote a part, or the whole, and consecrate it forever to the support of the institution. But this is a matter of free choice; no one is urged to do so, but they are rather advised, in such cases, to consider the matter well, so as not to do it until they have a full understanding of its consequences; lest they should do it prematurely, and afterwards repent of it.

"3. The third, or senior class, is composed of such persons as have had sufficient time and opportunity practically to prove the faith and manner of life practiced in the Society, and are thus prepared to enter fully, freely and voluntarily into a united and consecrated interest. These covenant and agree to dedicate and devote themselves and services, with all that they

possess, to the service of God and the support of the gospel forever, solemnly promising never to bring debt nor damage, claim nor demand, against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the institution. This class constitutes what is called church order, or church relation.

“To enter fully into this order, is considered by the Society to be a matter of the utmost importance to the parties concerned, and therefore requires the most mature and deliberate consideration; for after having made such a dedication, according to the laws of justice and equity, there can be no ground for retraction. Nor can they, by those laws, recover any thing whatever which has been thus dedicated. Of this all are fully apprised before entering into the contract. Yet should any afterward withdraw, the Trustees have discretionary power to bestow upon them whatever may be thought reasonable, not on the ground of any just or legal claim, but merely as an act of charity. No person, however, who withdraws peaceably, is sent away empty.”—*Ib.* pp. 9—12.

I think I have given you sufficient information respecting the rise, progress, standing, doctrines, principles and polity of the Shakers, to enable you to judge of the comparative merits of their social system and mine.

Inq. I think so. And is there not much to approve and admire in their system?

Ex. Certainly. In its kind it is a very admirable system. Besides many excellent principles of righteousness, and many practical measures of social arrangement, which would do honor to any system, its very errors are of a nature to consolidate and perpetuate the Society in a small sphere.

Inq. But do not the Shakers confidently expect to convert the world ultimately to their principles and polity?

Ex. I presume they do; but I see not a particle of reason to expect any such thing. They will probably remain a small, select and peculiar people, so long as they shall have a denominational existence.

Inq. What are your reasons for this conclusion?

Ex. 1. Several of their leading theological doctrines, whereof they are extremely tenacious, are unfounded and irrational. Enlightened minds generally will never accept the doctrine, that the Deity exists in two persons, a male and a female. They will believe that God, as one infinite personality, possesses in perfection all the good powers and qualities which He originally divided out to the created male and female. This is as far as they will go in that direction. Enlightened minds generally will never believe that Mother Ann Lee was Christ in his second appearing, nor God manifest in a female person, nor any thing superior in wisdom and goodness to thousands of religious females. They will regard her as an honest, conscientious, strong willed, religious devotee; as a woman of ardent and powerful passions both animal and spiritual, between which there was often a sore conflict terminating in the triumph of the spiritual; as a person of bright natural intellect with small cultivation, and of moderate reasoning powers too little exercised and too much dwarfed by religious asceticism; as a spiritualistic medium, extatic and visionist, frequently operated on by departed spirits of a similar character to her own, such as the French prophets and other enthusiastic religious zealots. In all these respects, they will set her down as a peculiar and remarkable woman. But their faith and reverence will never exalt Mother Ann to the Shaker claim, of a second DIVINE incarnation.

Enlightened minds generally will never accept the Shaker doctrine of the Fall, as consisting in or resulting from the act of disobedient sexual coition between Adam and Eve. They will see no reason in such a notion, and no proof that such was the fact. It will be set down quietly as a notion generated by mere religious imagination. Neither will such minds ever accept the doctrine, that celibacy is indispensable to a regenerate and truly holy life. They will honor virginity and celibacy in all who deem the living of such a life a *privilege*, in order to devote themselves exclusively to the service of God and humanity; but not as a universal imperative *cross* for the righteous to bear. Wise, loving and chaste marriage will be held in equal honor. It will be considered the general rule; celibacy the

exception; each good in its place; each alike acceptable to God; and both perfectly accordant with true holiness.

Enlightened minds generally will never accept the doctrine, that all sins ought to be confessed in the presence of appointed human witnesses, officially empowered to act as *father confessors*, or *mother confessors*. They will believe it a duty to confess all sins penitently to God, to confess private personal wrongs to the injured party, and to confess public injuries as publicly as they have been committed. But that any priest, elder or eldress should be made the official witness and depository of regular confessions, they will deem incompatible with the welfare of all concerned. They will know that the abuses of such a practice must overbalance all its possible benefits.

Enlightened minds generally will never believe that the distinctive peculiarities of Shakerism must be embraced, either in this or the next world, in order to perfect happiness. But they will regard many of those peculiarities, however proper and innocent for those who prefer them, as wholly *non-essential* to true holiness and acceptance with God; just as they must regard every formal peculiarity of any sect, which is not necessary to the practice of universal, absolute righteousness.

2. The Shaker theocracy and spiritualistic hierarchy are too *assumptive*. Enlightened minds generally will see no convincing proof, that God's infallible oracle is with the nominal successor of Ann Lee and the Ministry termed "the Leading influence." Such minds will not accept all the declared revelations, visions and inspirations of that hierarchy as *divinely authoritative*. They will judge of the recommendations, orders and administrative measures which come down from the Ministry, by their agreement or non-agreement with essential divine principles and enlightened reason. If by this standard they find them *exceptionable*, they will pay little heed to the "Leading influence" as sacred, but will set it down as merely human and erring. If *unexceptionable*, they will accredit it to that divine wisdom, a measure of which dwells in every enlightened soul, and demand that it should be commended to the masses on its intrinsic merits—not on the authoritative pretension of having been received directly from heaven. They will not accept

of a Priesthood which veils itself from common observation and accountability. They will insist on a church in which no one assumes *personal* authority to teach and direct, as standing between God and the people. The sovereignty of divine principles, the untrammled exercise of reason, the just weight of an upright life, and the undeniable influence of a well-demonstrated practical wisdom, will be regarded as the essential elements of authority. Traditions, pretensions and assumptions will have to come into open and rigorous examination before the common people; and whatever cannot stand this ordeal will be discarded.

3. The constitutional polity and religious discipline of the Shakers is adapted only to a small and peculiar people. It will never be adopted and submitted to by large numbers of free minded, intelligent persons. It is too unnatural, ascetic, monotonous, artificial, arbitrary, ceremonial and fantastic. Such people will never believe it necessary to salvation, or to true happiness, that they should come under so strict an espionage and government; that they should irreclaimably consecrate all their property and earnings to the common use of the church; that they should place themselves under the complete confessional power and management of certain official persons, whom they have no voice in appointing; that they should renounce wedlock and the primary family; that they should repress all natural affections towards blood relations and particular friends; that they should dress and do a multitude of little things precisely according to prescribed uniformity; that they should worship God in precise forms of attitude, movement and ceremonial; and that they should treat as divinely sacred numerous wild, nervous, fantastic and extravagant demonstrations assumed to be wrought by the power of God. Enlightened minds will not quarrel with those who prefer these things and are satisfied with them. If such live honest and peaceable lives, they will treat them with all due respect. But never will many of them think seriously of entering into such a church.

For these reasons I am confident that the Shakers, in spite of all the truth and good belonging to their order of society, and notwithstanding their high expectations of future preva-

lence, will continue to be a small, select and peculiar people. There are honest, conscientious and worthy minds, yes, talented and intelligent minds, among the Shakers. There is a class of persons scattered up and down general society, who are predisposed, from one cause or another, to join them. They will also adopt considerable numbers of children, and thus strengthen their society. But many will secede from them, as heretofore has been the case. If they can hold their own in numbers, they will do well. Their pecuniary resources are ample enough to sustain a very expansive system of promulgatory operations, and they are by no means deficient in devotion to their principles. If their social system were of a character to commend itself to the best classes of mind generally, the press and living voice would soon multiply their four thousand members ten fold. But as it is, their seventy years' success thus far is probably a fair indication of what may be expected in the future. They are looking for some great overturn and spiritual harvest, when multitudes will be converted, as it were in a day, but will be disappointed. Their grand deficiency lies in their lack of the Rational element. Reason is not sufficiently cultivated, exercised, honored and trusted under their system. Religion and spiritualistic supernaturalism, so necessary and important in their place, instead of consummating a true union with Reason, cripple and enslave it. Were Reason permitted to have due influence harmoniously with Religion and Spiritualism, Shakerism would ere long outgrow every thing exceptionable, whether in doctrinals or practicals. But it is not in the natural course of things, that such absolute progress should culminate from such a beginning. We must therefore expect crystalization and petrification in the United Society, rather than expansive growth and transforming progress.

Inq. I fear our Shaker friends will think you a blind and incompetent judge of their merits.

Ex. I shall not quarrel with them for *that*. I am not their enemy. They are not my enemies. We are mutual friends, and can afford to speak our honest convictions, against as well as for each other's social system. I have spoken just what impressed me as the truth, without fear, flattery or unkindness.

Let them and all others do the same in relation to me and mine. No doubt they will deem my judgment very erroneous. I, however, am confident of its soundness. Yet though I judge, I utter no denunciations or curses on them. Nor have I gone to their enemies to collect allegations against them. I respect them for a great deal that is exemplary in their individual and social life. But I do not believe their social system destined to prevail. Let time determine whether my judgment is well founded.

Inq. Yet you confess that their system is admirably adapted to consolidate and perpetuate their Society on a small scale.

Ex. It certainly is; and the very things which render it so foreclose the possibility of any great expansion. They will keep the Society always small.

Inq. Am I to understand these criticisms as indicating the main points wherein you consider your social system superior to Shakerism?

Ex. Yes; and I think I need not be more explicit. The exceptions I have taken are not to be found in my system. But what I deem its substantial merits are embraced in Practical Christian Socialism,—the truth without the error, the good without the evil. Such is my deliberate and firm persuasion; and I can only say again, let the future settle the question. In our next Conversation we will examine the social system of the Noyesite Perfectionists.

CONVERSATION VII.

NOYESISM.—Explanation of the appellation—Perfectionist Communities—Their origin—Mr. J. H. Noyes, some account of him; extract from First Annual Report of the Oneida Association—Theological doctrines of the sect; extract from the Perfectionist; extract from Report—Theory of organization and government; extract—Theory of property; extract—Theory of the sexual relations; extracts—Comparison and criticisms—Three capital features of Noyesism objected to, viz: its theology, its spiritual autocracy and its Free Loveism—Other social systems referred to, but examination of them waived, viz: Plato's Republic, More's Utopia, St. Simonians, Zoarites, Rappites, Ebenezers, Icarians, &c. &c. Individual Sovereignty next to be examined.

Inq. What is Noyesism?

Ex. I give this appellation to the social system of those Communistic Perfectionists whose principal leader is Mr. John H. Noyes. They are strictly religious socialists, yet claim also to be philosophical in their doctrines and practices. They have several Communities in New York and New England, the largest of which is at Oneida, N. Y., numbering between two and three hundred persons. These people profess to have attained to *perfect holiness*.

Inq. What is the origin of these Perfectionists?

Ex. Mr. Noyes, their chief leader and apostle, was born at West Brattleboro', Vt., Sept. 3, 1811, and was the oldest son of Hon. John Noyes, at one time member of Congress from the Southern Congressional District of that State. Mr. Noyes graduated at Dartmouth College in 1830, commenced studying law, was converted the next year in a religious revival, joined the Congregational Church at Putney, Vt., studied divinity at Andover and New Haven, was licensed to preach by the New Haven Association in 1833, came out a Perfectionist in 1834, and was soon after excommunicated from the Congregational denomination, as a heretic. In the First Annual Report of

the Oneida Association, p. 2, I find the following historical statement:

“ In February, 1834, John H. Noyes, a member at that time of the Senior class in the Yale Theological Seminary, and a licentiate of the Congregational Church, began to preach in the city of New Haven the doctrine of perfect holiness, and other kindred ‘heresies,’ and laid the foundation of what has been called the school of modern Perfectionism. The religious theory then developed, involved the social theory which has embodied itself in the Oneida Association.

“ J. H. Noyes, after laboring several years as an editorial and itinerant advocate of Perfectionism, in various parts of New England and New York, in 1838 settled in Putney, Vermont, where his father and family resided. This was the beginning of what has been called the Putney Community. Perfectionism assumed the form of Association first in a small circle of the immediate connections of J. H. Noyes. His wife and several members of his father’s family being associated with him in religious faith, and in the business of editing and printing, adopted, or rather naturally fell into the principle of community of interests. In 1840, George Cragin (who till then had been the publishing agent of the Moral Reform Society in the city of New York) joined the Putney circle with his wife, and has since had a large agency, both at Putney and Oneida, in forwarding the growth of the Association. From 1840 to 1847, there was a gradual accession of members, till the family numbered nearly forty. During the same period all the leading principles of the present social theory of the Oneida Association were worked out theoretically and practically, and, step by step, the school advanced from community of faith, to community of property, community of households, community of affections.”

Inq. What are the theological doctrines of Mr. Noyes and his associates ?

Ex. I understand them to disclaim having a formal creed ; yet like all other such disclaimants, they have a very strict one

in fact. In the "Perfectionist" of Feb. 20, 1845, something very like a creed was published under the caption,

"Thesis of the Second Reformation."

I will quote you the first twelve articles of this Thesis :

"1. God is a dual being, consisting of the Father and the Word; and man, as male and female, is his image and likeness.

"2. By the Word, 'all things were made *that were made*,' viz: heaven and earth, and all the 'principalities, thrones and dominions' that belong to them.

"3. All things that God made were 'very good,' and evil never originated by his act or in his works or with his consent.

"4. 'The old serpent, called the Devil and Satan,' was a 'sinner from the beginning,' and is the uncreated source of all evil, as God is the uncreated source of all good.

"5. This evil being was permitted to seduce Adam and Eve into sin, and thus to incorporate into himself spiritually the parent stock of the whole human family.

"6. One consequence of this event has been that the whole posterity of Adam and Eve have been born in spiritual captivity to the author of sin and death.

"7. Another consequence has been that Satan, availing himself of the reproductive powers of human nature, has intermixed his own proper seed with the posterity of Adam.

"8. The depravity of mankind is therefore of two sorts. The 'seed of the woman' are depraved by spiritual incorporation with Satan; while the 'seed of the serpent' are depraved by vital identity with him.

"9. Both of these classes are involved in a ruin that would have been eternal, had not a system of redemption been instituted.

"10. The depravity of the latter class is such that they will never avail themselves of the offer of redemption, and of course their ruin will be eternal.

"11. The former class being less radically depraved, will hear the voice of mercy and attain eternal salvation.

"12. God, foreknowing these diverse results of the two sorts of depravity, predestinated men accordingly—the 'seed of the

serpent' to perdition, and the 'seed of the woman' to eternal life."

In the First Annual Report of the Oneida Association, already referred to, pp. 11, 12, I find a summary of faith, headed

"Religious Belief of the Association.

"The Association, though it has no formal creed, is firmly and unanimously attached to the Bible, as the text-book of the Spirit of truth; to Jesus Christ, as the eternal Son of God; to the apostles and primitive church, as the exponents of the everlasting gospel. Its belief is that the second advent of Christ took place at the period of the destruction of Jerusalem; that at that time there was a primary resurrection and judgment in the spiritual world; that the final kingdom of God then began in the heavens; that the manifestation of that kingdom in the visible world is now approaching; that its approach is ushering in the second and final resurrection and judgment; that a church on earth is now rising to meet the approaching kingdom in the heavens, and to become its duplicate and representative; that inspiration, or open communication with God and the heavens, involving perfect holiness, is the element of connection between the church on earth and the church in the heavens, and the power by which the kingdom of God is to be established and reign in the world."

Inq. I should say that a People, professing to believe in the truth of all these propositions, had a *creed*, and a *stringent* one too, whether *formal* or *informal*. It seems that they believe in a dual God, male and female; in an uncreated Devil; in the Fall of man through the permitted seduction of the Devil; in two radically different generations of mankind—one mainly of God, the other of the Devil; in the predestined redemption and endless happiness of the God-originated sort, and the certain endless sinfulness and misery of the Devil-generated sort; &c. If there be such a God, such a Devil, such a radical difference of natures in mankind, such a predestination, and such a final result, it can hardly be worth while to trouble ourselves about minor points. Please proceed to the constitutional polity of the Perfectionists.

Ex. I will quote again from the forementioned Annual Report, pp. 12, 13 :

“ Theory of Organization and Government.

“ The Oneida Association regards itself as a branch of the kingdom of heaven, the exponent of the principles, and servant of the spiritual will, of that kingdom. It has no written constitution or by-laws—no formal mode of electing officers; no other system of organization or means of government, than those which have been incidentally exhibited in the preceding account of its formation and transactions. In the place of all formulas, it relies on inspiration, working *through* those who approve themselves as agents of God, and *by* such apparatus of instruction and criticism as has been described.

“ A distinct view of the theory of the organization and government of the kingdom of God, held by the Association, is presented in the following extract from the Spiritual Magazine :

“ ‘ The kingdom of God is an absolute monarchy. It is a government not of compact between people and sovereign; not limited by constitutional forms and provisos. God takes the entire responsibility of the State; and the only compact in the case is the very one-sided one called by the prophet the ‘new covenant.’ It is summed up in these words:—‘ I *will* be to them a God and they *shall* be to me a people.’ The ‘patronage’ and appointing power of course remain with the responsible party; and all forms of popular representation are dispensed with.

“ ‘ So far as there is a true church on earth, it is a frontier department of this kingdom; and will possess the great characteristics of heaven’s government, viz: central executive power, and subordination. It will manifest in all its operations perfect unity of design, and true harmonious effort. To secure this, it includes a gradation of authority;—officers, not self-elected, not popularly elected, but appointed by God; whose credentials, if truly received of him, need no secondary influence to secure respect. In fact, the credential of authority through all God’s kingdom, from the Supreme himself, down, is not a matter of parchment, or a voice from heaven merely,

but the possession of actual ability. Carlyle's doctrine is true, that '*mights* in this just universe do, in the long run, mean *rights*.' God's appointment to office confers on the individual ABILITY corresponding to his commission; and it is as certain that his ability will make his office recognized by those with whom he has to do, as it is that in a mixture of fluids the heaviest will sink to the bottom. Equivocal pretensions to superiority, based on diplomas of divinity schools, or musty apostolic commissions, and which make submission to the clerical authority a merely nominal, gratuitous thing—a matter of custom,—have no place in Christ's church. On the contrary, in that organic body, as we said before, superiority of every degree is a gift of power from God, which vindicates itself by an irresistible ascendancy over that which is inferior. It is the REALITY of power developed in a medium of love, that finally constitutes the church an organized corporation, well compared to the human body; which causes each member to gravitate toward his true place and office, bringing the '*different gifts*' of the church into the order and symmetry which is visibly expressed in the human form.

“‘ In this construction of the church, the autocratic principle of the kingdom of God is seen throughout. The distribution of gifts—the appointment of '*apostles, prophets, evangelists,*' &c.,—is far removed from human dictation: and as these offices are not merely nominal, but the channels of God's will, every Christian finds himself under a despotism extending far beyond any earthly rule. In short, wherever we come in contact with his spiritual government, we find it working with a strength which makes it wholly independent of human volitions. Whether in the direct application of the new covenant to our souls, or in the organization of intermediate agencies of his will, the same despotic purpose is manifest, the same disregard of democratic forms and privileges.”

Inq. This seems to be a theocracy, or rather a spiritual autocracy. They are Communists, and of course hold their property in common?

Ex. Their notions on this subject are set forth, pp. 14, 15 of the same Report, as follows:

“ Theory of the Rights of Property.

“ The ideas of the Association in regard to the ownership and distribution of property are briefly these, viz :

“ 1. That all the systems of property-getting in vogue in the world, are forms of what is vulgarly called the ‘ grab-game,’ i.e. the game in which the prizes are not distributed by any rules of wisdom and justice, but are seized by the strongest and craftiest ; and that the laws of the world simply give rules, more or less civilized, for the conduct of this game.

“ 2. That the whole system thus defined is based on the false assumption that the lands and goods of the world, previously to their possession by man, have no owner, and rightfully become the property of any one who first gets possession ; which assumption denies the original title of the Creator, excludes him from his right of distribution, and makes the ‘ grab-game,’ in one form or another, inevitable.

“ 3. That God the Creator has the first and firmest title to all property whatsoever ; that he therefore has the right of distribution ; that no way of escape from the miseries of the ‘ grab-game ’ will ever be found, till *his* title and right of distribution are practically acknowledged ; that in the approaching reign of inspiration, he will assert his ownership, be acknowledged and installed as distributor, and thus the reign of covetousness, competition and violence, will come to an end.

“ 4. That God never so makes over property to man, as to divest himself of his own title ; and of course that man can never in reality have absolute and exclusive ownership of lands, goods, or even of himself, or his productions, but only subordinate joint-ownership with God.

“ 5. That in the kingdom of God every loyal citizen is subordinate joint-owner with God of all things. Rev. xxi : 7.

“ 6. That the right of individual possession of the specific goods of the universe, under this general joint-ownership, is determined by the arbitrament of God through inspiration, direct or indirect.

“ 7. That there is no other right of property beyond these.

two ; viz., the right of general joint-ownership by unity with God ; and the right of possession as determined by inspiration.

“8. That the right of possession, in the case of articles directly consumed in the use, is necessarily equivalent to exclusive ownership, but in all other cases is only the right of beneficial use, subject to the principle of rotation, and to the distributive rights of God.

“It will be seen from this statement of principles, that the Oneida Association cannot properly be said to stand on any ordinary platform of communism. Their doctrine is that of community, not merely or chiefly with each other, but with God ; and for the security of individual rights they look, not to constitutions or compacts with each other, but to the wisdom and goodness of the Spirit of truth, which is above all. The idea of their system, stated in its simplest form, is that all believers constitute the family of God ; that all valuables, whether persons or things, are family property ; and that all the labors of the family are directed, judged and rewarded in the distribution of enjoyments by the Father.”

Inq. This is neither less nor more than strict Communism of a peculiar metaphysical and religious phase. I have heard much about the Free Love doctrines of these Perfectionists. I should like to have a statement of these doctrines in their own words.

Ex. Their “*Theory of the Sexual Relation*” is set forth with great prominence in the Report from which I have been quoting. It contains Mr. Noyes’ famous “Bible Argument ; defining the relations of the sexes in the kingdom of heaven.” That Argument affirms, illustrates and defends twenty-five capital Propositions. It would be occupying too much time to rehearse the entire Argument. But I will give you liberal extracts, which cannot leave you ignorant of the doctrines inquired after. Bear in mind that these Perfectionists profess to consider themselves already in the resurrection state, living in the kingdom of God. Bear also in mind that they confine their Free Loveism exclusively to the true saints. Reprobates, unregenerates and *im*perfectionists have no privileges of this sort. I will begin with

“ PROPOSITION V. In the kingdom of heaven, the institution of marriage which assigns the exclusive possession of one woman to one man, does not exist. Matt. xxii : 23—30. ‘In the resurrection they neither marry nor are given in marriage.’”

“ PROPOSITION VI. In the kingdom of heaven, the intimate union of life and interests, which in the world is limited to pairs, extends through the whole body of believers ; i. e. *complex* marriage takes the place of simple. John xvii : 21. Christ prayed that *all* believers might be one, *even as* he and the Father are one. His unity with the Father is defined in the words, ‘*all mine are thine, and all thine are mine.*’ Ver. 10. This perfect community of interests, then, will be the condition of *all*, when his prayer is answered. The universal unity of the members of Christ, is described in the same terms that are used to describe marriage-unity. Compare 1 Cor. xii. : 12—27, with Gen. ii : 24. See also 1 Cor. vi : 15—17, and Eph. v : 30—32.”

“ PROPOSITION VII. The effects of the effusion of the Holy Spirit on the day of Pentecost, present a practical commentary on Christ’s prayer for the unity of believers, and a sample of the tendency of heavenly influences, which fully confirm the foregoing proposition. ‘All that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all, as every man had need.’ ‘The multitude of them that believed were of one heart and of one soul ; neither said any of them that aught of the things which he possessed was his own ; but they had all things common.’ Acts ii : 44, 45, and iv : 32. Here is unity like that of the Father and the Son. (‘All mine thine, and all thine mine.’)”

“ PROPOSITION VIII. The abolishment of appropriation is involved in the very nature of a true relation to Christ in the gospel. This we prove thus:—The *possessive* feeling which expresses itself by the possessive pronoun *mine*, is the same in essence, when it relates to women, as when it relates to money, or any other property. Amativeness and acquisitiveness are only different channels of one stream. They converge as we trace them to their source. Grammar will help us to ascertain their common center ; for the possessive pronoun *mine*, is derived from the personal pronoun *I* ; and so the possessive feeling,

whether amative or acquisitive, flows from the personal feeling, i. e. is a branch of *egotism*. Now egotism is abolished by the gospel relation to Christ. The grand mystery of the gospel is vital union with Christ—the merging of self in his life—the extinguishment of the pronoun *I* at the spiritual center. Thus Paul says, ‘I live, *yet not I*, but Christ liveth in me.’ The grand distinction between the Christian and the unbeliever—between heaven and the world—is, that in one reigns the *we-spirit*, and in the other the *I-spirit*. From *I* comes *mine*, and from the *I-spirit* comes the exclusive appropriation of money, women, &c. From *we* comes *ours*, and from the *we-spirit* comes universal community of interests.

“PROPOSITION IX. The abolishment of sexual exclusiveness is involved in the love-relation required between all believers by the express injunction of Christ and the apostles, and by the whole tenor of the New Testament. ‘The new commandment is, that we love one another,’ and that not by pairs, as in the world, but *en masse*. We are required to love one another, ‘*fervently*,’ (1 Peter i: 22,) or, as the original might be rendered, *burningly*. The fashion of the world forbids a man and woman who are otherwise appropriated, to love one another *burningly*—to flow into each other’s hearts. But if they obey Christ they must do this; and whoever would allow them to do this, and yet would forbid them (on any other ground than that of present expediency) to express their unity of hearts by bodily unity, would ‘strain at a gnat and swallow a camel;’ for unity of hearts is as much more important than the bodily expression of it, as a camel is bigger than a gnat.

“PROPOSITION X. The abolishment of worldly restrictions on sexual intercourse is involved in the anti-legality of the gospel. It is incompatible with the state of perfected freedom, towards which Paul’s gospel of ‘grace without law’ leads, that man should be allowed and required to *love* in all directions, and yet be forbidden to *express* love in its most natural and beautiful form, except in one direction. In fact, Paul says with direct reference to sexual intercourse—‘All things are *lawful* for me, but all things are not expedient;’ all things are lawful for me, but I will not be brought under the power of any;

(1 Cor. vi: 12;) thus placing the restrictions which were necessary in the transition period, on the basis, not of law, but of expediency, and the demands of spiritual freedom, and leaving it fairly to be inferred that in the final state, when hostile surroundings and powers of bondage cease, all restrictions also will cease."

"PROPOSITION XI. The abolishment of the marriage system is involved in Paul's doctrine of the end of ordinances. Marriage is one of the 'ordinances of the worldly sanctuary.' This is proved by the fact that it has no place in the resurrection. (See proposition v.) The Roman Catholic church places it among its seven *sacraments*. (See Powers' Catholic Manual, pp. 29 & 185.) Paul expressly limits it to life in the flesh. Rom. vii: 2, 3. The assumption, therefore, that believers are dead to the world by the death of Christ, (which authorized the abolishment of Jewish ordinances,) legitimately makes an end of marriage. Col. ii: 20."

"PROPOSITION XII. The law of marriage is the same in kind with the Jewish law concerning meats and drinks and holy days, of which Paul said that they were 'contrary to us, and were taken out of the way, being nailed to the cross.' Col. ii: 14. The plea in favor of the worldly system of sexual intercourse, that it is not arbitrary but founded in nature, will not bear investigation. All experience testifies, (the theory of the novels to the contrary notwithstanding,) that sexual love is not naturally restricted to pairs. Second marriages are contrary to the one-love theory, and yet are often the happiest marriages. Men and women find universally, (however the fact may be concealed,) that their susceptibility to love is not burnt out by one honey-moon, or satisfied by one lover. On the contrary, the secret history of the human heart will bear out the assertion that it is capable of loving any number of times and any number of persons, and that the more it loves the more it can love. This is the law of nature, thrust out of sight and condemned by common consent, and yet secretly known to all. There is no occasion to find fault with it. Variety is, in the nature of things, as beautiful and useful in love as in eating and drinking. The one-love theory is the exponent, not of

simple experience in love, but of the 'green-eyed monster,' jealousy. It is not the loving heart but the greedy *claimant* of the loving heart that sets up the popular doctrine, that one only can be truly loved."

"PROPOSITION XIII. The law of marriage 'worketh wrath.' 1. It provokes to secret adultery, actual or of the heart. 2. It ties together unmatched natures. 3. It sunders matched natures. 4. It gives to sexual appetite only a scanty and monotonous allowance, and so produces the natural vices of poverty, contraction of taste, and stinginess or jealousy. 5. It makes no provision for the sexual appetite at the very time when that appetite is strongest. By the custom of the world, marriage, in the average of cases, takes place at about the age of twenty-four. Whereas puberty commences at the age of fourteen. For ten years, therefore, and that in the very flush of life, the sexual appetite is starved. This law of society bears hardest on females, because they have less opportunity of choosing their time of marriage than men. This discrepancy between the marriage system and nature is one of the principal sources of the peculiar diseases of women, of prostitution, masturbation, and licentiousness in general."

"PROPOSITION XVII. Dividing the sexual relation into two branches, the amative and propagative, the amative or love relation is first in importance, as it is in the order of nature. God made woman because 'he saw it was *not good for man to be alone*;' (Gen. ii: 18;) i. e. for social, not primarily for propagative purposes. Eve was called Adam's 'help-meet.' In the whole of the specific account of the creation of woman, she is regarded as his companion, and her maternal office is not brought into view. Gen. ii: 18—25. Amativeness was necessarily the first social affection developed in the garden of Eden. The second commandment of the eternal law of love—'thou shalt love thy neighbor as thyself'—had amativeness for its first channel; for Eve was at first Adam's only neighbor. Propagation, and the affections connected with it, did not commence their operation during the period of innocence. After the fall, God said to the woman—'I will greatly multiply thy sorrow and thy conception;' from which it is to be inferred that

in the original state, conception would have been comparatively infrequent."

"PROPOSITION XX. The amative and propagative functions of the sexual organs are distinct from each other, and may be separated practically. They are confounded in the world, both in the theories of physiologists and in universal practice. The amative function is regarded merely as a bait to the propagative, and is merged in it. The sexual organs are called 'organs of reproduction,' or 'organs of generation,' but not organs of love or organs of union. But if amativeness is, as we have seen, the first and noblest of the social affections, and if the propagative part of the sexual relation was originally secondary, and became paramount by the subversion of order in the fall, we are bound to raise the amative office of the sexual organs into a distinct and paramount function. It is held in the world, that the sexual organs have two distinct functions, viz., the urinary and the propagative. We affirm that they have *three*—the urinary, the propagative, and the amative; i. e. they are conductors, first of the urine, secondly of the seed, and thirdly of the vital and social magnetism. And the amative is as distinct from the propagative, as the propagative is from the urinary. In fact, strictly speaking, the organs of propagation are physiologically distinct from the organs of union in both sexes. The testicles are the organs of reproduction in the male, and the uterus in the female. These are distinct from the organs of union. The sexual conjunction of male and female no more necessarily involves the discharge of the testicles than of the bladder. The discharge of the seed, instead of being the main act of sexual intercourse properly so called, is really the sequel and termination of it. Sexual intercourse, pure and simple, is the conjunction of the organs of union, and the interchange of magnetic influences, or conversation of spirits, through the medium of that conjunction. The communication from the testicles to the uterus, which constitutes the propagative act, is distinct from, subsequent to, and not necessarily connected with, this intercourse. On the one hand the seminal discharge can be voluntarily withheld in sexual connection; and on the other it can be produced without sexual

connection, as it is in masturbation. This latter fact demonstrates that the discharge of the seed and the pleasure connected with it, is not essentially social, since it can be produced in solitude; it is a personal and a dual affair. In fact this is evident from a physiological analysis of it. The pleasure of the act is not produced by contact and interchange of life with the female, but by the action of the seminal fluid on certain internal nerves of the male organ. The appetite and that which satisfies it, are both within the man, and of course the pleasure is personal and may be obtained without sexual intercourse. We insist then that the amative function—that which consists in a simple union of persons, making ‘of twain one flesh’ and giving a medium of magnetic and spiritual interchange,—is a distinct and independent function, as superior to the reproductive as we have shown amativeness to be to propagation.”

“*Note 2.* Here is a method of controlling propagation, that is natural, healthy, favorable to amativeness, and effectual. 1. It is *natural*. The useless expenditure of seed certainly is not natural. God cannot have designed that men should sow seed by the way-side, where they do not expect it to grow, or in the same field where seed has already been sown, and is growing; and yet such is the practice of men in ordinary sexual intercourse. They sow seed habitually where they do not *wish* it to grow. This is wasteful of life, and cannot be natural. So far the Shakers and Grahamites are right. Yet it is equally manifest that the natural instinct of our nature demands frequent congress of the sexes, not for propagative, but for social and spiritual purposes. It results from these opposite indications, that simple congress of the sexes, without the propagative crisis, is the order of nature, for the gratification of ordinary amative instincts; and that the act of propagation should be reserved for its legitimate occasions, when conception is intended. The idea that sexual intercourse, pure and simple, is impossible or difficult, and therefore not natural, is contradicted by the experience of many. Abstinence from masturbation is impossible or difficult, where habit has made it a second nature; and yet no one will say that habitual masturbation is

natural. So abstinence from the propagative part of sexual intercourse may seem impracticable to depraved natures, and yet be perfectly natural and easy to persons properly trained to chastity. Our method simply proposes the subordination of the flesh to the spirit, teaching men to seek principally the elevated spiritual pleasures of sexual intercourse, and to be content with them in their general intercourse with women, restricting the more sensual part to its proper occasions. This is certainly natural and easy to spiritual men, however difficult it may be to the sensual. 2. Our method is *healthy*. In the first place, it secures woman from the curses of involuntary and undesirable procreation; and secondly, it stops the drain of life on the part of the man. This cannot be said of Owen's system, or any other plan for preventing merely the *effects* of the emission of the seed, and not the emission itself. 3. Our method is *favorable to amateness*. Owen can only say of his method, that it does not *much diminish* the pleasure of sexual intercourse, but we can say of ours that it *vastly increases* that pleasure. Ordinary sexual intercourse (in which the amative and propagative functions are confounded,) is a momentary affair, terminating in exhaustion and disgust. If it begins in the spirit, it soon ends in the flesh; i. e. the amative, which is spiritual, is drowned in the propagative, which is sensual. The exhaustion which follows, naturally breeds self-reproach and shame, and this leads to dislike and concealment of the sexual organs, which contract disagreeable associations from the fact that they are the instruments of pernicious excess. This undoubtedly is the philosophy of the origin of shame after the fall. Adam and Eve first sunk the spiritual in the sensual, in eating the forbidden fruit, and then having lost the true balance of their natures, they sunk the spiritual in the sensual in their intercourse with each other, by pushing prematurely beyond the amative to the propagative, and so became ashamed, and began to look with an evil eye on the instruments of their folly. On the same principle we may account for the process of 'cooling off' which takes place between lovers, and often ends in indifference and disgust. Exhaustion and self-reproach make the eye evil not only toward the instruments of excess,

but toward the person who tempts to it. In contrast with all this, lovers who use their sexual organs simply as the servants of their spiritual natures, abstaining from the propagative act, except when procreation is intended, may enjoy the highest bliss of sexual fellowship for any length of time, and from day to day, without satiety or exhaustion ; and thus marriage life may become permanently sweeter than courtship, or even the honey-moon. 4. Our method of controlling propagation is *effectual*. The habit of making sexual intercourse a quiet affair, like conversation, restricting the action of the organs to such limits as are necessary to the avoidance of the sensual crisis, can easily be established, and then there is no risk of conception without intention."

"PROPOSITION XXII. The foregoing principles concerning the sexual relation, open the way for Association. 1. They furnish *motives*. They apply to larger partnerships the same attractions as draw and bind together pairs in the worldly partnership of marriage. A community home in which each is married to all, and where love is honored and cultivated, will be as much more attractive than an ordinary home, even in the honey-moon, as the community outnumbers a pair. A motive thus mighty is needed for the Association enterprise. 2. These principles remove the principal *obstructions* in the way of Association. There is plenty of tendency to crossing love, and adultery, even in the system of isolated households. Association increases this tendency. Amalgamation of interests, frequency of interview, and companionship in labor, inevitably give activity and intensity to the social attractions in which amativeness is the strongest element. The tendency to extramatrimonial love will be proportioned to the condensation of interests produced by any given form of Association ; i. e. if the ordinary principles of exclusiveness are preserved, Association will be a worse school of temptation to unlawful love than the world is, in proportion to its social advantages. Love, in the exclusive form, has jealousy for its complement ; and jealousy brings on strife and division. Association, therefore, if it retains one-love exclusiveness, contains the seeds of dissolution ; and those seeds will be hastened to their harvest by the warmth

of associate life. An association of states, with custom-house lines around each, is sure to be quarrelsome. The farther states in that situation are apart, and the more their interests are isolated, the better. The only way to prevent smuggling and strife in a confederation of contiguous states, is to abolish custom-house lines from the interior, and declare free trade and free transit, (as in the United States,) collecting revenues and fostering home products by one custom-house line around the whole. This is the policy of our system—‘that they *all* [not two and two] may be one.’

“*Note 1.* The idea that amative magnetism can, by some miraculous agency peculiar to a state of perfection, be made to point only toward one object, (which is the hobby of some,) is very absurd. It is just as conceivable that a man should have an appetite for one apple but not for another equally good by the side of it, as that a man should have amative desire toward one woman, but not toward another equally attractive by the side of her. True, the will, backed by law and custom, may forbid the evolution of appetite into action in one case, and allow it in another; but appetite itself is involuntary, and asks for that which is adapted to it, as indiscriminately in respect to women as to apples. If the sexual organs were so constructed that they would match only in pairs, we might believe that the affections which are connected with them, attract only in pairs. But as things are, it is quite as easy to believe that a man of integral nature and affections, should have no relish for the presence or the conversation of any woman but his wife, as that he should have no appetite for sexual interchange with any other. We say then, if the marriage fashion is to be continued, and amative appetite is to be suppressed in all directions except one, isolation is better than Association, since it makes less parade of forbidden fruit.

“*Note 2.* The only plausible method of avoiding the stumbling blocks of the sexual question in Association, besides ours, is the method of the Shakers. Forbid sexual intercourse altogether, and you attain the same results, so far as shutting off the jealousies and strifes of exclusiveness is concerned, as we

attain by making sexual intercourse free. In this matter the Shakers show their shrewdness. But they sacrifice the vitality of society, in securing its peace."

Are you now sufficiently enlightened as to the Free Love-ism of the Noyesite Perfectionists?

Inq. Quite sufficiently. I think I now understand the nature and character of their social system. Will you proceed to criticise it in comparison with your system?

Ex. I will try.

1. Look at the fundamental points of its theology. God and the Devil, two uncreated Deities, self-existing in eternal opposition to each other! God is the source of all good; the Devil of all evil. Here the whole stream is fatally poisoned at its fountain head; and all manner of inconsistency, contradiction, assumption, extravagance and false righteousness may be expected to follow. "God made heaven and earth, and all the principalities, thrones and dominions that belong to them." What certainty is there of this? Who can be sure that the Devil did not make a coëqual share of them? "He is the uncreated source of all evil, as God is of all good." Is he not coëqual with God? If not, why has not God long since overcome and destroyed him? The war has been going on from unbegun eternity, yet neither of the belligerents has conquered. Neither of them can; they are coëqual opposites, each self-existent and invincible in equipoise! "Evil never originated by God's act, or in his works, or with his consent." How then came it into God's world? "This evil being was permitted to seduce Adam and Eve into sin, and thus to incorporate into himself spiritually the parent stock of the whole human family." A very astonishing occurrence! God did not *consent* to this, but he *PERMITTED* it! Could he have prevented it? If *no*, what sense in saying he permitted it? If *yes*, then did he not *consent* to it; and if so *why*? Because it was *best* on the whole. If not, then God was willing that the Devil should do this mischief. And if so, is not God himself implicated with the Devil?! What were the consequences? "One consequence of this event has been, that the whole posterity of

Adam and Eve have been born in spiritual captivity to the author of sin and death." A hard case! Strange that a perfectly good God should permit his eternal Adversary to do so much mischief; i. e. if he could have prevented it. "Another consequence has been, that Satan, availing himself of the reproductive powers of human nature, has intermixed his own proper seed with the posterity of Adam." Another very astonishing occurrence! Did God *permit* this? If so, for what end? So, then, one part of mankind are real *devils*, and the other part moderately depraved *humans*. "The depravity of mankind is of two sorts. The 'seed of the woman' are depraved by spiritual incorporation with Satan; while the 'seed of the Serpent' are depraved by vital identity with him." So one portion of mankind are God's offspring, captivated and partially corrupted by the Devil; but all the rest are the Devil's own proper offspring, downright devils incarnate! Well, what follows? "The depravity of the latter class is such, that they will never avail themselves of the offer of redemption, and of course their ruin will be eternal." Redemption of the Devil's own offspring! What is there worth redeeming in them? Who wishes them redeemed? Does God desire the "proper" children of his uncreated Adversary brought into heaven! They belong to their own Creator; let him provide for them. It is enough for each Creator to take care of his own creatures. "The former class being less radically depraved, will hear the voice of mercy and attain eternal salvation." Of course they will. They will get out of captivity and go to their own Creator at the first favorable opportunity. And now comes the climax of this peculiar theology. "God, foreknowing these diverse results of the two sorts of depravity, predestinated men accordingly—the 'seed of the Serpent' to perdition, and the 'seed of the woman' to eternal life." Did the "*results*" cause themselves? Were *they* unpredestinated? Did neither God nor the Devil predetermine them? Did God merely foreknow that his own children would escape at the first opportunity from their captivity? Did he not provide effectual means to that end? And as to his predestinating the Devil's offspring to go to *perdition*, what power had he over them? What possible effect could his predestina-

tion have on them? Devils they are by nature; to the Devil they belong; to the Devil they will go of course; and if the Devil is an uncreated, self-existent being as really as God is, he will take care that *his* children are as well provided for as God's are. He will take them home to himself; which will be no more of a *perdition* to them than fire would be to salamanders, or water to fish!

Such a theology is as absurd as it is monstrous. Look at it again as a basis for philanthropy and morality. The human race is not of one essentially homogeneous family. Part are of God, and part wholly of the Devil. They are not a common brotherhood. They are natural enemies. They cannot love each other across this great gulf. They ought not to love each other, any more than God and the Devil. There ought to be reciprocal hatred and war to the knife between the two generations. God must hate the Devil, and the Devil must hate God. God must hate the generation of the Devil, and the Devil must hate the generation of God. God's proper offspring must hate the whole brood of devils, and the whole brood of devils must hate God's offspring. Now come up the commandments—*love God perfectly, love thy neighbor as thyself, love your enemies*. Are these commandments addressed at all to that portion of mankind who are devils? If they are, by what right, or with what propriety, or to what purpose? These devils owe no obedience to God, but only to the uncreated Devil, their *own* God. And if they did owe it, they certainly never would or could render it. So we must leave them out of the account. How many there are of them we do not know; probably nine-tenths, perhaps ninety-nine one-hundredths of mankind. Then it follows that all the great Bible commandments are addressed exclusively to the "seed of the woman," the predestined heirs of eternal salvation. And then it follows, that they are under no sort of love obligations to the devils incarnate, but may and ought to hate, oppose and make war with them forever! A strong foundation for self-righteousness, assumption, bigotry, persecution and violence! Is all this accordant with the Bible and the Christian Religion?! Is this the nature and destiny of man! Is this the highway of perfect

holiness and universal love ! Then is darkness light, and hell heaven ! Are enlightened and regenerate minds expected to embark in a Socialism, the whole stream of whose religion, morality and philanthropy is thus poisoned at its fountain-head ? I think not. Compare the theological principles of my social system with the foregoing, or rather *contrast* the two. Which is superior ?

Inq. I have no hesitation in deciding. Yours is heaven high in superiority to Noyesism thus far. And from their very nature, there can be no affinity or compromise between them.

Ex. 2. I object strongly to the theocracy or spiritual autocracy of Noyesism. God is represented as governing by immediate divine inspiration, given to and through his approved agents. The practical effect of such a system is human assumption, imposition and despotism. Who are God's approved agents ? Certain leaders that claim to be such, and have personal influence enough to make the majority believe it. Thus they become oracular. They receive revelations, inspirations and illuminations from God. They become a self-infallible, irresponsible hierarchy. It is *they* who govern under all such systems—not God. What proof do they give that they are God's Mediums ? Does God attest his approval of them by unmistakable demonstrations, as in the case of Moses, Jesus &c. ? No. They assume the lead, and set up various pretenses to spiritual authority, but in reality maintain their credit by natural talent, shrewdness, management and perseverance. And their power is mischievous exactly in proportion as they can make the people believe that *God* does every thing. *They* are nothing but God's Media. God reveals, inspires, illuminates, orders and requires all things. And of course all doubt, hesitation, remonstrance and opposition to their management, is distrust and rebellion against God ! When such a yoke of assumption and imposition has once been taken upon the neck by an individual or a people, the case is desperate, and we must be prepared for the strangest results. And one of the most pitiful of these must be, that *mere spiritual slaves* will be made to believe that they have attained to the highest spiritual freedom. I feel so strong an aversion to all such pseudo the-

ceracies, that I should tremble to suspect my social system of being in the least tinctured with their genius.

Inq. But I was just now thinking whether your *absolute sovereignty of divine principles* might not be open, slightly at least, to the same objection.

Ex. Not at all, I am confident. A theocracy governing through divine principles is a radically different thing. It is the true rational and moral theocracy. Look at it for a moment. The moral reason of the people first accepts and acknowledges certain fundamental principles as divine; also as absolutely sovereign in their moral and spiritual authority "over all human beings, combinations, associations, governments, institutions, laws, customs, habits, practices, actions, opinions, intentions and affections." So many applications of these principles are also settled, that a very extraordinary case must arise to occasion serious discussion as to what is right or wrong. The people of our Republic are not flattered with the delusion, that they have no creed, no written constitution, and no government but God's immediate inspiration through certain favored persons. They believe certain principles of *truth, duty* and *order* to be divine, from rational conviction. They accept those principles as of supreme binding authority, from rational conviction. They make public declaration accordingly. Having done this, they do not allow any human being to assume oracular authority, under pretense of spiritual revelations, inspirations or illuminations direct from God. *There* are their acknowledged sovereign divine principles. By them must the pretended prophet or spiritual inspiree be tried. By them must all his revelations, propositions and doctrines be tried. It avails nothing that the pretender claims to have seen angels, arch-angels, or God himself, and to have been specially commissioned to teach *this* or *that*. One grand question is to be settled, and but one: Do the revelations, inspirations, illuminations and teachings of the pretender agree with those acknowledged sovereign divine principles? If *yea*, well. If *nay*, they are not reliable, and must be treated accordingly.

Inq. But suppose a great prophet should actually arise and

reverse some of the principles of Jesus Christ, which you hold to be of sovereign divine authority?

Ex. Then doubtless he would prove his title to be revered as such, by greater works, a better life and a holier death than Jesus Christ's. And in that case, we will amend our Declaration of principles. No such event will ever happen. But the world will have many small *pretenders*, as it heretofore has had, and many will be deluded by their mere assumption, usurpation and imposition, as has happened from the beginning. But under my social system, divine principles—not pretentious persons—will rule. For in that system Religion and Reason are inseparably married; and under it the people will have to be religiously and rationally convinced that a doctrine or practice urged upon them is in strict accordance with their well understood divine principles, before they will accept it. Thus God's kingdom and reign over them must ever be maintained through the sovereignty of those principles. This is my theocracy; and you see that it is a radically different thing from Mr. Noyes' *spiritual autocracy*.

Inq. I see it very clearly, and rejoice in its unquestionable superiority over all such assumptive and capricious despotisms.

Ex. 3. But above all, Noyesite Perfectionism is objectionable in its sexual Communism. I hold its Free Love doctrines in profound abhorrence. The cool sophistry with which these abominable doctrines are argued, as deducible from the Bible, Christianity and reason, is amazing. I have given you liberal quotations from Mr. Noyes' so called "Bible Argument." I will briefly review that argument. It starts with an assumption, not to be conceded for a moment, viz: that these Perfectionists are already in the resurrection state referred to by Christ when he said, "In the resurrection they neither marry nor are given in marriage." Will a sect of people living here in this mortal state affirm that they are already in the *immortal* state! They might as well declare that they live in the sun! We know better. Argument is useless on such a point. They can spiritualize, mysticize and mystify Scripture, on this as on other points; but so long as we see them actually living in flesh and blood, we *know* that they are not in *that* resurrection

state whereof Jesus was speaking to the Sadducees. He was not treating of a mere moral resurrection, but of a resurrection into the world of immortality. This plain fact conclusively disproves Mr. Noyes' grand starting assumption. Let us now look at his formidable chain of consecutive propositions.

"PROP. V. In the kingdom of heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist. Matt. xxii: 23—30. 'In the resurrection they neither marry nor are given in marriage.'" True. But in this world of flesh and blood, that institution *does* exist, and must be respected. Many other things, indispensable in this world, will not be so in the next.

"PROP. VI. In the kingdom of heaven, the intimate union of life and interests, which in the world is limited to pairs, extends through the whole body of believers; that is, *complex* marriage takes the place of simple. John xvii: 21. Christ prayed that *all* believers might be one even as he and the Father are one." What has this to do with sexual familiarities and coitions? Nothing at all. It is sheer perversion to give it any such construction. There is not one particle of intimation that Jesus referred to complex sexual unions.

PROP. VII., pleads the effects of the effusion of the Holy Ghost at the feast of Pentecost, which induced the having "*all things in common.*" In his Notes Mr. N. admits that those "*all things in common*" "*extended only to goods and chattels.*" "*Yet,*" says he, "*we affirm that there is no intrinsic difference between property in persons and property in things; and that the same spirit which abolished exclusiveness in regard to money, would abolish, if circumstances allowed full scope to it, exclusiveness in regard to women and children.*" Alas, for such reasoning! "*No intrinsic difference between property in persons and property in things!*" There *is* a radical and impassable distance. Individual integrality is sacred in the immutable order of God; and no community of interests which tramples on this order can be right. *Property* is not a word applicable to personal relationships. A man does not *own* a wife, nor a wife her husband, nor parents their children, nor the males of an Association its females. Human beings cannot

hold property in human beings, as they may do in mere *things*. Adultery is not a sin because it takes a neighbor's property; nor because it uses his wife without her husband's consent. If his consent were freely given, the sin would be the same. It is a violation of God's eternal order; this makes it a sin. All this inferential reasoning from property in *things* to property in *persons*, and thence to Free Love sexual promiscuity, is groundless and absurd.

"PROP. VIII. The abolition of appropriation is involved in the very nature of a true relation to Christ in the gospel." This is provable by assuming that confining sexual coitionary love exclusively to true connubial pairs is *selfishness*, and therefore repugnant to vital union with the unselfish Christ. I deny the assumption; it is false. Dual marriage with its exclusive intimacies is wholly an ordinance of moral and social order, not of universal benevolence. Selfishness and unselfishness are words out of place in such a connection. A man is to be set down as *selfish*, is he, because his soul revolts at having his wife made common to an indefinite number of carno-spiritually minded men, who, though they have attained to perfect holiness, cannot be happy without amatory libertinism?! A chaste wife is to be set down as selfish, is she, because her soul revolts at being made common property of by such a crew, or having her husband run at large after sexual pleasure?! What an intolerable perversion of religion and common sense!

PROP. IX. is in the same strain, and assumes that mankind cannot cherish perfect Christian love one for another without giving free scope to promiscuous amativeness! So it becomes their imperative duty to take away all sexual barriers. Hear what Mr. N. says in a Note under this ixth Proposition: "The tendency of religious unity to flow into the channel of amativeness manifests itself in revivals and in all the higher forms of spiritualism. Marriages or illegitimate amours usually follow religious excitements. Almost every spiritual sect has been troubled by amative tendencies. These facts are not to be treated as unaccountable irregularities, but as expressions of a law of human nature. Amativeness is in fact (as will be seen more fully hereafter) the first and most natural channel of re-

ligious love. This law must not be despised and ignored, but must be investigated and provided for. This is the object of the present treatise."

The facts here pleaded go to prove nothing but the lamentable spuriousness and infatuation of such religious revivals and spiritualistic excitements. They warn us to distrust all religionism and spiritualism that consist mainly of *passional fever*; and especially to distrust the purity of those salacious busy-bodies whose mesmeric familiarities are generally notorious in such seasons. Where divine principles and wholesome moral order reign, true religion and true spirituality will prevail—no where else. Think of a pious and spiritualistic sorcerer playing off his magnetic enchantments in unsuspecting families under solemn pretense of saving souls, or imparting spiritual instruction! What is he but a detestable wolf in sheep's clothing? Yet Mr. N. would have us regard him as a holy minister of Christ, carrying Christian love to its legitimate ultimates. How dare any man name Christ and his religion as countenancing these perverted instincts of a mere animal propensity! And how can any pure mind regard such reasoning as otherwise than utterly fallacious and demoralizing? I see not.

PROP. x. declares that "the abolishment of worldly restrictions on sexual intercourse is involved in the anti-legality of the gospel." "In fact, Paul says, with direct reference to sexual intercourse—'All things are *lawful* for me,' &c. So Christians being under grace, not under the law, ought to let amativeness have free course and be glorified! That Paul intended to countenance no such amativeness as Mr. N. assumes, is plain from the whole connection of the passage referred to. "Now the body is not for fornication, but for the Lord; and the Lord for the body." "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." See 1 Cor. Chap. vi. Mr. N. would have us believe that Paul was arguing the lawfulness of promiscuous sexual intercourse, and only objecting to it as inexpedient under existing circumstances. All this is sheer assumption and special pleading. Paul always taught the positive sinfulness of such fornicatory freedom. He taught this

by precept and example, without one solitary exception. "Shall we sin because grace abounds?"

"PROP. XI. The abolishment of the marriage system is involved in Paul's doctrine of the end of ordinances." Poor Paul is made authority for abominations against which his whole testimony of word and example was an uncompromising protest. A man might just as truthfully plead his authority for Sodomy, as for unrestricted sexual intercourse. I will not stop to argue against such preposterous assumptions.

PROP. XII. is a virtual repetition of the same groundless assumptions. "Variety," says Mr. N., "is, in the nature of things, as beautiful and useful in love as in eating and drinking." "The fact that a man loves peaches best, is no reason why he should not, on suitable occasions, eat apples, or cherries." A man who can talk of sexual promiscuous coition in this way is evidently an experienced amateur in that line. I would simply suggest that whatever a man eats, it is according to decent *order* for him to have a plate or a dish by himself, and not poke his spoon, knife or fork into another's, under the plea of perfect love and holiness.

PROP. XIII. declares that "the law of marriage" "worketh wrath." "1. It provokes to secret adultery, actual or of the heart. 2. It ties together unmatched natures. 3. It sunders matched natures. 4. It gives to sexual appetite only a scanty and monotonous allowance. 5. It makes no provision for the sexual appetite [of persons from puberty aged 14 years &c.] at the very time when that appetite is strongest." "The only hopeful scheme of Moral Reform is one which will bring the sexes together according to the demands of nature"! And all this is true in the kingdom of heaven, among Perfect men and women, is it? What a confession! Well, what is the grand panacea for this troublesome spiritual appetite? The abolition of marriage, and the free indulgence of promiscuous sexual coition! This is *nature*, and this is *grace*. This is the highway of freedom, health and happiness! This is the resurrection state, the kingdom of God; in fine, this is *Perfectionism*! What love, order and beauty there must be in such a social state, governed wholly by special divine inspiration! No adultery,

fornication, mismatched natures, monotony, jealousy, nor ungratified youth! Behold the picture! I will not argue against such positions. They who do not instinctively abhor the *picture*, must try the *reality* at their own cost. But a terrible cost will it prove.

Passing over to PROP. xvii., we come to the doctrine that divides sexual uses into two branches; viz., the *amative* and the *propagative*. I do not object to this doctrine *per se*. But I insist on its being confined strictly to the dual marriage bed; that amative pleasures be always mutually spontaneous; and that they be conscientiously guarded against excess. You will recollect what I said touching this point, near the close of our III^d Conversation on Marriage.

Inq. I recollect it well; and I have often thought, how important it is that husbands and wives, many of whom are miserable in this particular through ignorance, should understand the practicability and propriety of habituating themselves to a reasonable indulgence in spontaneous amativeness without sexual orgasm.

Ex. Many of the suggestions and elucidations of Mr. Noyes on this point are valuable. Let them be well considered and wisely practiced in the true and lawful connubial relation. But I solemnly protest against all amative indulgences out of the marriage communion. The moment sexual familiarities of this nature are held allowable out of dual matrimony, the abomination of desolation is set up in the sanctuary, and moral order will be superseded by most unholy confusion. Purity forbids all such licentiousness. "Let every man have his own wife, and let every woman have her own husband." 1 Cor. vii: 2. "But though we, or angel from heaven, preach any other" doctrine, let it be condemned as essentially false and corrupt.

PROP. xxii., with its Notes, affirms unqualifiedly, that coitionary sexual intercourse is indispensable to the founding and maintaining of true Association. It furnishes *motives*. It removes *obstructions*. It is impossible for Christians to live in such close connection with each other, and still be constant in dual matrimony; unless, like the Shakers, they interdict all sexual coition; and that would be to sacrifice the vitality of

society. Amative magnetism cannot be confined to one object; it is an involuntary appetite, even in "a state of perfection"! What an avowal for a man to make who professes to have passed through the resurrection into the perfect holiness of God's kingdom! It is not Charles Fourier, the carnal philosopher, who argues thus; but it is John H. Noyes, the professed Christian, the wholly sanctified Perfectionist! And it is his sanctified associates who embrace it as truth! Shall I argue against such licentious and false assertions?

1. "*Motives.*" There is a class of persons, too numerous I fear, who have hereditarily very large organs of amateness, and who by indulgence in amative abuses from childhood, solitary or social, have become enslaved to this tyrannical appetite. Such are to be pitied; for they have little rest, day or night, being continually goaded by the "lust of variety." They are to be blamed, too, for not availing themselves resolutely of all available helps for the correction and government of their amateness. There is a remedy for them, though a somewhat tedious and self-denying one. Many such persons have large religious, benevolent and friendly organs, as well as intellectual. Doubtless, if these could be relieved of conscientious scruples and have full amative freedom, such as Mr. Noyes offers in his social system, they would feel an invincible attraction towards it. But conscience and reason will not be easily subverted with all persons of this class. They *know* that their amateness, in such license, sins against the laws of eternal divine order, and though they do wrong, their wills are not confirmed in that wrong. Such will not be drawn into Free Love Association, even by the grand motive offered by Mr. Noyes. But others, of a more facile conscience and reason, will get over their scruples; and be irresistibly attracted. How happy they will render themselves and their associates, in carrying out their attractions, all right minded people must judge for themselves. As respects pure hearted, conscientious persons, not afflicted with a preponderant amateness, Mr. N.'s very attractive motive will prove utterly *repulsive*. Thus he will find that more is lost than gained by it.

2. As to the assertion, that people cannot live in chaste dual

marriage in well ordered Communities, it is *mere* assertion. Cannot men and women love each other as Christians and fellow creatures without plunging into promiscuous adultery and fornication? Can they not live together, as members of a Practical Christian Community, in all needful and proper intimacy, without falling into such licentiousness? If they cannot, then away with Association. But they *can*, and *will*, if they *try*. It might just as well be asserted that a father cannot live in the same house with his own lovely daughters, or a mother with her agreeable sons, or genial brothers and sisters, without ultimating their loves in sexual coition. Such incest has taken place in some gross cases perhaps. But in decent families, especially in Christian families, there is no trouble of this sort. It is regarded on all sides as out of the question, and the most affectionate intimacies exist without a fear of such abominations. So is it with many families of genuine friends. Yet if Mr. N.'s arguments, or rather assertions, were founded in truth, the stronger the love between a father and his attractive daughters, a mother and her attractive sons, and between mutually attractive brothers and sisters, so much the more impossible would it be for them to live in one family without sexual coition! Nor could it be avoided without the ultra Shaker prohibition! Nay, this abominable incest would be *right*, at least among Perfectionists in their kingdom of God! Reason, no less than a pure conscience, revolts at such foul logic. I forbear.

I am unwilling to protract this Conversation by going into numerous criticisms, which suggest themselves in every part of Noyesism. I have noticed the three most prominent objectionable features of it. The two social systems are before you, and you cannot mistake the claims of superiority which I set up for mine over that of the Perfectionists. They are radically hostile to each other in almost every important particular, and can never coalesce. They who love Practical Christian Socialism will abominate Noyesism, and *vice versa*. For my part, I hold it to be morally impossible that Noyesite Communism should prevail, except with that peculiar class of minds known as Perfectionists. Highly enlightened, pure minded, order loving and

rationally free people, generally, will never go into such a social system. Its sphere will be small; and, in my judgment, the smaller the better for all concerned. I have expressed myself thus strongly and uncompromisingly; not from the least enmity or prejudice towards Mr. Noyes and his associates, who are all personally strangers to me; but solely in obedience to my most deliberate convictions of truth and duty, with reference to the moral bearings of their principles and social system.

Inq. And what will you take up next?

Ex. If time and opportunity had not begun to fail me, I would gladly pass in review several other social systems, religious, philosophical and political, from *Plato's Republic* and *More's Utopia* to the latest projected socialism of our immediate times. Some of these have been mere theorists, and some have practicalized their socialism. Plato taught community of property and of women, and instituted three forever distinct castes; viz., *magistrates, warriors* and *mechanics*. A sorry Republic at best! More taught community of property, but not of women, and a happy moral order. He drew a pleasing picture on paper, where it still remains. The Moravians instituted some excellent associative arrangements for their single men and women, and their poor; but I cannot learn that they are advancing towards a higher order of association. The St. Simonians attempted a new order of society on a sentimental basis, but soon failed. The Zoarites, at Zoar, Ohio, are German Communists, and are a prosperous body, becoming wealthy by industry and rise of real estate. The Rappites, at Economy, near Pittsburg, Pa., are also German Communists, and rich. I cannot inform you correctly in respect to the religion or philosophy of the two last named Communities. I may say the same of the more recently established German Ebenezer Communists, near Buffalo, N. Y. They are reported to number 2000 persons, to own 6000 acres of land, and to be worth over \$5,000,000. The French Icarian Communists, whose principal settlement is at Nauvoo, Ill., under Monsieur Cabet, their leader, have published ample expository writings; but it so happens that I have never seen any thing but extracts from them. From what I have seen, I understand them to be strict Com-

munists on general religious, philosophical and political grounds. The European political Communists, such as Louis Blanc and those of his school, propose to reorganize society mainly through the action of Government. The Church of England Villagers are endeavoring to establish Communal Villages for the poor and common people, partly on Mr. Owen's plan, only under the religious auspices and patronage of the Church of England. I do not learn how successful they are. Sundry other infant Associations and Communities are in process of establishment in different parts of the United States, whose social systems are not yet sufficiently developed to criticise. But all I need say relative to these theories and practical institutions, I have said in substance, under the heads, *Old Social System*, *Fourierism*, *Owenism* and *Noyesism*. I will therefore excuse myself from noticing them singly in detail. They all have their good and evil, in different quantities and proportions. I claim that my social system has most of their good, and very little of their evil. Of this I leave you and all other honest inquirers to judge for yourselves.

But there is a peculiar system, claiming to unfold the true science of society, which may be called **INDIVIDUAL SOVEREIGNTYISM**. This deserves a close examination; and I propose to take it up in our next Conversation.

Inq. I shall be happy to do so. I have incidentally heard much of *Individual Sovereignty* and *Equitable Commerce*; and am desirous of a thorough acquaintance with the system.

CONVERSATION VIII.

INDIVIDUAL SOVEREIGNTYISM.—What it is—Origin of the Theory—Mr. Josiah Warren and Mr. Stephen P. Andrews its chief apostles—Their claims and pretensions in behalf of the Theory; extracts from their published works—Their Theory; extracts—Individual Sovereignty defined and explained; extracts—Cost the limit of Price; extracts—Their proposed Circulating Medium; extracts—Adaptation of supply to demand; extract—Their Five Points a creed—Numbers and success; extract—Criticisms and objections under three general heads, viz: I. To the doctrine of Individual Sovereignty; II. To the doctrine of Cost the limit of Price; III. To the general Theory as a social system.

Inq. We are now to discuss what you denominate Individual Sovereigntyism. This appellation has an awkward sound; but perhaps the THING itself is none the less worthy of consideration. I have a vague idea of it, but must beg you to define its distinguishing peculiarities. Is it a particular kind of Socialism?

Ex. Not exactly; and yet it proposes to solve the social problem scientifically and conclusively, without any social organization at all. It claims to have discovered and expounded "the true science of society" so as to secure effectually all the desirable objects aimed at by Socialists, without instituting any permanent association of persons or property. It proclaims the absolute sovereignty of every individual, as its grand central idea, and discards all kinds of constitutional organic association. It protests against all creeds, compacts, declarations, legislations and governmental administrations; against all Communities, Associations and copartnerships of interest. It insists that every human being, man, woman, or child, entitled to be considered an *individual*, shall be absolute sovereign of himself or herself, and of his or her rightful property.

Inq. I should call this Anti-Socialism of the most ultra kind.

Ex. But you will suspend judgment till you have heard the case. Its advocates affirm that their theory, when reduced to

practice, will perfectly harmonize all human interests and Edenize the earth. We will give them a fair hearing, and then criticise their pretensions as they deserve.

Inq. Who originated this peculiar theory?

Ex. Mr. Josiah Warren, one of Mr. Robert Owen's disappointed experimenters at New Harmony, Indiana. That failure of Communism drove Mr. Warren through a process of socialistic research entirely to the opposite extreme—*ultra individualism*. Thus he was enabled to discover "the true science of society." In 1846, he published his theory in a Pamphlet, entitled "Equitable Commerce" &c. This work has since been much amplified by the author, at the suggestion of Mr. Stephen Pearl Andrews, who has become a devoted expounder of Mr. Warren's theory. In 1852, Mr. Warren gave the public another Pamphlet, entitled "Practical Details in Equitable Commerce" &c. Both these works in their present form appear to have been edited by Mr. Andrews; who prefaces each with high commendations. Mr. Andrews has also published an able work of his own on the subject, entitled "Science of Society" &c. From these three works we must derive most of our information respecting Individual Sovereigntyism.

Inq. Well, I should like to hear what Messrs. Warren and Andrews have to say in behalf of their Theory. Please let them speak as fully as possible for themselves. And first, what claims and pretensions do they set up for their system?

Ex. Mr. Andrews says, in his Preface to the amplified edition of "Equitable Commerce": "I gladly accept the pleasing task which my friend, JOSIAH WARREN, has consented that I shall assume, of editing and presenting to the world, in my own way, his works on 'Equitable Commerce,' which is but another name for what I have denominated, in my books upon the same subject, 'The Science of Society.' The present work is the text and basis of all that I have written on the subject, and of more that I propose to write.

"The main body of this book was published as far back as 1846. It has now undergone, at my request, a revision by the author, and several important additions have been made, which

may give the appearance of anachronism to some of its statements. To remedy this, I have surrounded some of the larger insertions of new matter with brackets, to advertise the reader of the fact, that these last are of a later date than the other parts. The work itself is one of the most remarkable ever printed. It is a condensed presentation of the most fundamental principles of social science ever yet discovered. I do not hesitate to affirm that there is more scientific truth, positively new to the world, and immensely important in its bearings upon the destiny of mankind, contained in it, than was ever before consigned to the same number of pages. I am conscious that I am guilty of no extravagance in predicting that such will be the estimate placed by posterity upon the discoveries of Mr. Warren."

"Intimately persuaded that in this little book the reflective reader will find the elements of a world-wide social revolution—elements imbued with a potency competent to insure the rapid progress and final prevalence of universal Justice and Freedom on earth, I commend it to his careful perusal."—*Eq. Com. pp. 5, 8.*

In his Preface to "Practical Details," Mr. Andrews farther says: "The principles herein illustrated, so simple in themselves, that the unsophisticated child understands them far more readily than the majority of those who are versed in sciences and philosophies, are nevertheless so wonderfully comprehensive and ramified in their applications and bearings, that they are never comprehended, in their greatness, by an inferior order of minds. They demand for their acceptance the absence of prejudice, sophistication, and routine methods of thought, on the one hand, and the absence of narrowness and imbecility on the other. We claim for them both the comprehensiveness and the exactness of science. We challenge to them the most searching and rigorous criticism. We expect from them the most magnificent results. 'Whosoever hath ears to hear, let him hear.' We understand the law of the Adaptation of the Supply to the Demand. We ask nobody to read, and nobody to give his assent, who has no want for Justice, and Freedom, and Harmony in the world. We appeal to no class of persons,

and exclude none from our hopes and our welcome. We have among the acceptors of these truths already, clergymen, lawyers, physicians, artisans, and farmers, christians, infidels and atheists. We present to the world the only basis of principles ever announced, in which men of all possible races, creeds, occupations, predilections and grades of development—possible, we mean, without evident encroachment upon the equal rights of others, as defined by the principles themselves—can live in juxtaposition, coöperation, and harmonious intercourse with each other. We know whereof we affirm, and we invite the examination, the acceptance, and the coloboration of all mankind.”—*Prac. Details*, pp. 5, 6.

Inq. These are claims and pretensions of a very imposing character. Let us see how they are sustained. What is their Theory—their “true science of society”?

Ex. I will endeavor to set it forth in their own language. Mr. Warren opens his theory with the following index :

“ Problem to be Solved.

- “ I. The proper, legitimate, and just reward of labor.
- “ II. Security of person and property.
- “ III. The greatest practicable amount of freedom to each individual.
- “ IV. Economy in the production and uses of wealth.
- “ V. To open the way for each individual to the possession of land, and all other natural wealth.
- “ VI. To make the interest of all to coöperate with and assist each other, instead of clashing with and counteracting each other.
- “ VII. To withdraw the elements of discord, of war, of distrust and repulsion, and to establish a prevailing spirit of peace, order, and social sympathy.

“ Means of the Solution.

“ INDIVIDUALITY.

“ SOVEREIGNTY OF EVERY INDIVIDUAL.

“ COST THE LIMIT OF PRICE.

“ CIRCULATING MEDIUM FOUNDED ON THE COST OF LABOR.

“ ADAPTATION OF THE SUPPLY TO THE DEMAND.

“ *Important Points Illustrated.*

“ 1. Disconnection, division, individuality the principle 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.

“ 17. To those who want employment.

“ 18. Victims of the present social state—simple justice would do more for them than the highest stretch of benevolence ever contemplated.

“ 19. COÖPERATION WITHOUT COMBINATION produced by simple JUSTICE.

“ 22. Subordination which does not violate the natural liberty of man.

“ 25. Combinations, 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.

“31. Where the consequences fall, there should rest the deciding power.

“33. Simple justice, or Equitable Commerce, would naturally effect all the great objects aimed at by the best friends of the human race.

“37. Value being made the limit of price, stagnates commerce, and retards the progress of civilization.”—*Eq. Com. pp.* 11, 12.

Inq. How do Messrs. Warren and Andrews define “INDIVIDUAL SOVEREIGNTY,” and how far do they carry it?

Ex. Mr Warren in his “Equitable Commerce” presents the following views :

“Blackstone, and other theorists, are fatally mistaken when they think they get ‘*one general will*’ by a concurrence of vote. Many influences may decide a vote contrary to the feelings and views of the voters; and, more than this, perhaps no two in twenty will understand or appreciate a measure, or foresee its consequences alike, even while they are voting for it. There may be ten thousand hidden, unconscious diversities among the voters which cannot be made manifest till the measure comes to be put in practice; when, perhaps, nine out of ten of the voters will be more or less disappointed, because the result does not coincide with their particular *individual* expectations.

“These inventions are all too short-sighted and too defective to be allowed to govern the great interests of mankind! I admit, that when we have once committed the mistake of getting into too *close connections*, it is impossible for each to exercise his *right of Individuality*; that then, perhaps, to be governed by the wishes of the greatest number (if we could ascertain them!) might be the best expedient; but it is only an expedient, a very imperfect one—dangerous when great interests are involved, and positively destructive to the security of person and property, from the uncertainty of the turning of the vote, or of the permanence of the institution resulting from it. One man may turn the whole vote, and often for want of definite-

ness (*Individuality*) in the meaning of the terms of the laws, their interpretation and administration are, of necessity, left to an individual; and this is despotism! The whole process is like traveling in a circle too large to be taken in at a glance, but yet, without being aware of it, we travel toward the point whence we set out, although we take the first steps in the opposite direction! *Disconnecting all interests, and allowing each to be absolute despot or sovereign over his own, at his own cost, is the only solution that is worthy of thought.* Good thinkers never committed a more fatal mistake than in expecting harmony from an attempt to overcome individuality, and in trying to make a state or a nation an "*Individual!*" The individuality of each person is perfectly *indestructible!* A state or a nation is a multitude of indestructible individualities, and cannot, by any possibility, be converted into any thing else! The horrid consequences of these monstrous and abortive attempts to overcome simple truth and nature, are displayed on every page of the world's melancholy history. A few instances will illustrate.

"Lamartine, in his admirable history of the first French Revolution, says:

"Among the posthumous notes of Robespierre, were found the following: 'There must be one will; and this will must be either Republican or Royalist, all diplomacy is impossible as long as we have not unity of power.'

"We here see the very root of his policy and the explanation of his sanguinary career. It was precisely the same root from which have sprung all the ancient as well as modern political and social fallacies. It was a demand for "*unity!*" "*one-ness* of mind," "*one-ness* of action," where coincidence was impossible. The demand disregarded all nature's Individualities, demanded the annihilation of all diversity, and made dissent a crime! Therefore, all were criminal by necessity, for no two had the power to be alike! The true basis of society is exactly the opposite of all this. It is FREEDOM to differ in all things, or the SOVEREIGNTY OF EVERY INDIVIDUAL.

"Having the liberty to differ does not make us differ, but, on the contrary, it is a common ground upon which all can meet,

a particular in which the feelings of all *coincide*, and is the first true step in social harmony. Giving full latitude to every experiment (*at the cost of the experimenters*), brings every thing to a test, and insures a harmonious conclusion. Among a multitude of untried routes, only one of which is right, the more Liberty there is to differ and take different routes, the sooner will all come to a harmonious conclusion as to the right one; and this is the only possible mode by which the harmonious result aimed at can be attained. Compulsion, even upon the right road, will never be harmonious. The SOVEREIGNTY OF THE INDIVIDUAL will be found on trial to be indispensable to harmony in *every step* of social reorganization, and when this is violated or infringed, then that harmony will be sure to be disturbed.

“ Robespierre may have carried the old idea a little farther than some Republicans, but he carried it no farther than the Grecians, the Venetians, and even the ancient and modern advocates of Community of property. In all of them, as well as in all forms of *organized* society, the first and great leading idea was and is, *to sink the Individual in the state or body politic!* when nothing short of the very opposite of this, which is, RAISING EVERY INDIVIDUAL ABOVE THE STATE, ABOVE INSTITUTIONS, ABOVE SYSTEMS, ABOVE MAN-MADE LAWS, will enable society to take the first successful step toward its harmonious adjustment.”

“ It is also notorious, that all of us are liable to strange inconsistencies of character, and that no effort on our part can prevent it; that the most reasonable are sometimes very unreasonable; the most accurate observers are very often under mistake; the most consistent are sometimes inconsistent; the most wise are sometimes foolish; the most rational sometimes insane! How unreasonable, then, how inconsistent, how unwise, how absurd, to promise for ourselves, or to demand of others, always to be reasonable, correct, consistent, and wise! under all these changes, and actions, and reactions, and inconsistencies of character, over which (*at the time*) we have no control whatever. How difficult to regulate ourselves! How impossible to *govern* others!

“ Add to all these unavoidable idiosyncracies of character, the nice and peculiar influences of the conditions of the vital organs, the circulation of the blood, the influence of intangible agents, all combining and acting differently, perhaps, on every different constitution, and like the changes of the kaleidoscope, seldom or never twice alike, even upon the same individual! Add these again to what has been said in the foregoing pages, and to all that passes in our daily experience, bearing directly upon the point under consideration, and we shall then get only a glimpse of *Individuality*; then consider on what foundation rest all customs, laws, and institutions which demand *conformity*! *They are all directly opposed to this inevitable individuality*, and are therefore FALSE!!! and the great problem must be solved with the broadest admission of the ABSOLUTE RIGHT OF SUPREME INDIVIDUALITY. The exercise of this right being impracticable in combined or amalgamated interests and responsibilities, universal harmony demands that these be universally *disintegrated*, INDIVIDUALIZED.”—*Eq. Com. pp. 24—27, 39, 40.*

Inq. What says Mr. Andrews?

Ex. The following quotations from his “ Science of Society” are sufficiently explicit:

“ Man, standing, then, at the head of the created universe, is consequently the most complex creature in existence—every individual man or woman being a little world in him or herself, an image or reflection of God, an epitome of the Infinite. Hence the individualities of such a being are utterly immeasurable, and every attempt to adjust the capacities, the adaptations, the wants, or the responsibilities of one human being by the capacities, the adaptations, the wants, or the responsibilities of another human being, except in the very broadest generalities, is unqualifiedly futile and hopeless. Hence every ecclesiastical, governmental, or social institution which is based on the idea of demanding conformity or likeness *in any thing*, has ever been, and ever will be, frustrated by the operation of this subtle, all-pervading principle of Individuality.”

“ If, now, Individuality is a universal law which must be obeyed if we would have order and harmony in any sphere,

and, consequently, if we would have a true constitution of human government, then the absolute Sovereignty of the Individual necessarily results. The monads or atoms of which human society is composed are the individual men and women in it. They must be so disposed of, as we have seen, in order that society may be harmonic, that the destiny of each shall be controlled by his or her own individualities of taste, conscience, intellect, capacities, and will. But man is a being endowed with consciousness. He, and no one else, knows the determining force of his own attractions. No one else can therefore decide for him, and hence Individuality can only become the law of human action by securing to each individual the sovereign determination of his own judgment and of his own conduct, in all things, with no right reserved either of punishment or censure on the part of any body else whomsoever; and this is what is meant by the Sovereignty of the Individual, limited only by the ever-accompanying condition, resulting from the equal Sovereignty of all others, that the onerous consequences of his actions be assumed by himself."

"Each is Sovereign only within his own dominions, because he cannot extend the exercise of his Sovereignty beyond those limits without trenching upon, and interfering with, the prerogatives of others, whose Sovereignty the doctrine equally affirms. What, then, constitutes the boundaries of one's own dominions? This is a pregnant question for the happiness of mankind, and one which has never, until now, been specifically and scientifically asked or answered. The answer, if correctly given, will fix the precise point at which Sovereignty ceases and encroachment begins; and that knowledge, as I have said, accepted into the public mind, will do more than laws, and the sanctions of laws, to regulate individual conduct and intercourse. The limitation is this: every Individual is the rightful Sovereign over his own conduct in all things, whenever, and just so far as, the consequences of his conduct can be assumed by himself; or, rather, inasmuch as no one objects to assuming agreeable consequences, whenever and as far as this is true of the disagreeable consequences. For disagreeable consequences, endurance, or burden of all sorts, the term 'Cost' is elected

as a scientific technicality. Hence the exact formula of the doctrine, with its inherent limitation, may be stated thus: '*The Sovereignty of the Individual, to be exercised at his own cost.*'"—*Science of Society, Part I pp. 20, 23, 24, 62, 63.*

Inq. These quotations are satisfactory on this point. Next, I would like to understand what is meant by "COST THE LIMIT OF PRICE," and how the doctrine is to be carried out in practice?

Ex. Mr. Warren, in his "Equitable Commerce," says:

"One of the most common, most disgusting features of this iniquitous spirit of the present pecuniary commerce, is seen and felt by every one, in all the operations of buying and selling. The cheating, higgling, huckstering, and falsehoods, so degrading to both purchaser and vender, and the injustice done to one party or the other, in almost every transaction in trade, all originate in the chaotic union of cost, value, and the reward of labor of the vender all into one price. To bring order out of this confusion, to put a stop to the discord and DEGRADATION of trade, and to reward the distributor of goods without invading the property of the purchaser, there is probably no other way than to *discriminate* between the *cost* and the *value* of the goods, and between the *cost* of the goods and the *cost* of the labor of buying and selling them—keeping these DISCONNECTED, INDIVIDUADIZED. A store-keeper selling a needle, cannot get paid for his labor within the price of the needle; to do this he must *disconnect* the two, and make the needle one item of the charge, and his labor another. If he sell the needle for its prime cost, and its portion of contingent expenses, and charge an equal amount of labor for that which he bestows in purchasing and vending, he is equitably remunerated for his labor, and his customer's equal right is not invaded. Again, he cannot *connect* his remuneration with a larger article with any more certainty of doing justice to himself or his customer. If he add three cents upon each yard of calico, as his compensation, his customers may take one yard, and he does not get an equivalent for his labor. If the customer take thirty yards, he becomes overpaid, and his customer is wronged. *Disconnection* of the two elements of price, and making *cost* the limit of each, works equitably for both parties in all cases, and at once puts

an end to the higgling, the deception, frauds, and every other disgusting and degrading feature of our pecuniary commerce.

“An importer of foreign goods writes a letter to a foreign correspondent for goods to the amount of twenty thousand dollars. On their arrival, if he sell them for what they will ‘bring,’ perhaps he gets forty thousand for them, which may be about eighteen thousand over and above the prime cost and contingent expenses, which he obtains for, perhaps, eight or ten hours’ labor in merchandising; which is about thirty-six thousand times as much as the hardest working man obtains for the same time. With this sum he could obtain one hundred and forty-four thousand times an equivalent from females at $12\frac{1}{2}$ cents a day, or that of two hundred and eighty-eight thousand children at $6\frac{1}{4}$ cents a day! In Equitable Commerce the expenses of importation, insurance, etc., etc., and those of vending, would be added to prime cost, all of which would constitute *ultimate cost*, which would also constitute their price. The labor of importing and vending *would be paid in an equal amount of labor*; so that if the importer employed ten hours in corresponding with the foreign merchant and receiving the goods, then he would get, upon equitable principles, ten hours of some other labor, which was equally *costly* to the performer of it. If scraping the streets were doubly as *costly* to comfort, clothing, tools, etc., the importer of foreign goods would get five hours of this labor for ten of his own! This would constitute the equitable reward of labor to both parties. Cost being made the limit of price, thus works out the first proposition of our problem, *the equitable reward of labor!* Legislators! Framers of social institutions! Behold your most fatal error! You have sanctioned VALUE instead of COST as the basis of your institutions! Behold, also, the origin of *rich* and *poor!* the fatal pitfall of the working classes! the great political blunder! the deep-seated, unseen germ of the confusion, *insecurity*, and iniquity of the world! the mildew, the all-pervading poison of the social condition!”—*Eq. Com. pp. 47, 48.*

Mr. Andrews, in his “Science of Society,” says:

“This principle, put into formula, is thus stated: ‘COST IS THE LIMIT OF PRICE.’

“The counter principle upon which all ownership is now maintained and all commerce transacted in the world is, that ‘Value is the limit of price,’ or, as the principle is generally stated in the cant language of trade, ‘A thing is worth what it will bring.’ Between these two principles, so similar that the difference in the statement would hardly attract a moment’s attention unless it were specially insisted upon, lies the essential difference between the whole system of civilized cannibalism by which the masses of human beings are mercilessly ground to powder for the accumulation of the wealth of the few, on the one hand, and on the other, the reign of equity, the just remuneration of labor, and the independence and elevation of all mankind.”

“Value has nothing whatever to do, upon scientific principles, as demonstrated by Mr. Warren, with settling the price at which any article should be sold. *Cost* is the only equitable limit, and by cost is meant the amount of *labor* bestowed on its production, that measure being again measured by the *painfulness* or *repugnance* of the labor itself.”

“Simple Equity is this, *that so much of YOUR labor as I take and apply to MY benefit, so much of MY labor ought I to give you to be applied to YOUR benefit; and, consequently, if I take a product of your labor instead of the labor itself, and pay you in a product of my labor, the commodity which I give you ought to be one in which there is JUST AS MUCH LABOR as there is in the product which I receive.*

“The same idea may be differently presented in this manner: It is Equity that *every individual should sustain just as much of the common burden of life as has to be sustained BY ANY BODY on his account.* Such *would* be the result if each produced for himself all that he consumed, as in the first case supposed above; and the fact that it is found convenient to exchange labor and the products of labor, does not vary the definition of Equity in the least.”

“If I exchange my labor against yours, the first measure that suggests itself for the relative amount of labor performed by each is the length of time that each is employed. If all pursuits were equally laborious, or, in other words, if all labor

were equally repugnant or toilsome—if it *cost* equal amounts of human suffering or endurance for each hour of time employed in every different pursuit, then it would be exact Equity to exchange one hour of labor for one other hour of labor, or a product which has in it one hour of labor for another product which has in it one hour of labor the world over. Such, however, is not the case. Some kinds of labor are exceedingly repugnant, while others are less so, and others still more pleasing and attractive. There are differences of this sort which are agreed upon by all the world. For example, sweeping the filth from the streets, or standing in the cold water and dredging the bottom of a stream, would be, by general consent, regarded as a more repugnant, or, in the common language on the subject, *harder work*, than laying out a garden, or measuring goods.

“ But besides this general difference in the *hardness* or *repugnance* of work, there are individual differences in the feeling toward different kinds of labor which make the *repugnance* or *attraction* of one person for a particular kind of labor quite different from that of another. Labor is repugnant or otherwise, therefore, more or less, according to the *individualities* of persons.”

“ It follows from these facts, that Equity in the exchange of labor, or the products of labor, cannot be arrived at by measuring the labor of different persons *by the hour* merely. Equity is the equality of burdens according to the requirements of each person, or, in other words, the assumption of as much burden by each person as has to be assumed by somebody, on his account, so that no one shall be living by imposing burdens on others. Time is one element in the measurement of the burdens of labor, but the different degrees of repugnance in the different kinds of labor prevent it from being the only one. Hence it follows that there must be some means of measuring *this repugnance itself*—in other words, of determining the relative *hardness* of different kinds of work, before we can arrive at an equitable system of exchanging labor and the products of labor. If we could measure the general average of repugnance—that is, if we could determine how people generally regard the different kinds of labor as to their agreeableness

or disagreeableness, still that would not insure Equity in the exchange between individuals, on account of those *individualities of character and taste* which have been adverted to. It is an equality of burden between the *two* individuals who exchange which must be arrived at, and *that* must be according to the estimate which *each* honestly forms of the repugnance to *him* or *her* of the particular labor which he or she performs, and which, or the products of which, are to be exchanged."

"It follows, therefore, in order to arrive at a satisfactory measure of Equity, and the adoption of a scientific system of commerce, 1. That some method must be devised for comparing the relative repugnance of different kinds of labor. 2. That in making the comparison, *each individual* must make his or her own estimate of the repugnance to him or her of the labor which he or she performs, and 3. That there should be a sufficient motive in the results or consequences to insure an honest exercise of the judgment, and an honest expression of the real feelings of each, in making the comparison."—*Science of Society, Part II, pp. 26, 27, 53—57.*

Inq. I think I understand the meaning and application of "COST THE LIMIT OF PRICE." Will you now proceed to quote their views of "A CIRCULATING MEDIUM, FOUNDED ON THE COST OF LABOR?"

Ex. Mr. Warren says :

"When business commences, the estimates of prices must commence, and the circulating medium will be wanted. For instance, if the keeper of the room for meetings has expended a hundred hours of his labor in keeping it in order, etc., and if there are twenty who have regularly or substantially received the benefits of it, then five hours' equivalent labor is due from each.

"This calls for the circulating medium, and he may receive from the carpenter, the blacksmith, the shoemaker, the tailor-ess, the washerwoman, etc., their labor notes, promising a certain number of hours of their definite kinds of labor. The keeper of the room is now equipped with a circulating medium with which he can procure the services of either of the persons *at a price which is agreed and settled on beforehand*, which will

obviate all disturbance in relation to prices—he holds a currency whose product to him will not be less at the ‘report of scarcity,’ nor ‘rise at 12 o’clock.’ From year to year, he can get a certain DEFINITE QUANTITY OF LABOR FOR THE LABOR HE PERFORMED, which cannot be said, nor made to be true, with regard to any money the world has ever known.

“An extraordinary feature presents itself in this stage of the operations of Equitable Commerce. When the washerwoman comes to set her price according to the cost or hardness of the labor compared with others, it is found that its price EXCEEDS that of the ordinary labor of men! Of course, the washerwoman must have more per hour than the vender of house-lots or the inventor of pills! To deny this, is to deny the very foundation of the whole superstructure! We must admit the claims of the hardest labor to the highest reward, or we deny our own rights, extinguish the little light we have obtained, and throw every thing back into confusion. What is the obstacle to the honest admission and free action of this principle? What would be the ultimate result of carrying it thoroughly out, and giving to every one what equity demands? It would result in surrounding every one with an abundance, with peace, liberty, harmony, and security, and reduce the labor of each to two or three hours per day.”

“The circulating medium used in Equitable Commerce has been a simple note for a certain number of hours’ labor of a definite kind; one form is as follows: DUE TO BEARER ON DEMAND, TEN HOURS’ LABOR IN CARPENTER WORK—*signed by the individual who is responsible for its redemption.* As it is necessary to measure and compare the price of this with other labor, we use as before mentioned, one common idea as a rule of comparison. Having ascertained that corn costs, in a certain location, on an average, two minutes’ labor for each pound, then, if the carpenter considers his labor equally costly with that of raising corn, he signifies it by attaching the number of pounds of corn which would be the product of ten hours—thus: *Due to the bearer, ten hours’ labor in carpenter work, or three hundred pounds of corn.* This addi-

tion to the note enables us not only to compare one labor with another, but it gives the signer of it an alternative in case it is not convenient for him to give his labor on demand, and there can be as many of these alternatives (all being equivalent to each other) as the responsible person may choose to attach to his note.

“ If a shoemaker thinks his labor not so costly as the raising of corn (as he can work all weathers, and with less wear of clothing and tools), by one quarter, then he can give his note for ten hours' labor in shoemaking, or *two hundred and twenty-five pounds of corn*, which is one quarter less for the same time.

“ In dealing out goods in a store, only about one half of the time of the keeper can be actually counted, even while he is the most busily employed; so that, if he considers this labor equivalent to the raising of corn, he must charge as much for one hour actually employed, as will compensate for two hours—thus: *Due to the bearer on demand ONE hour in merchandising, or SIXTY pounds of corn*. Thus, the unavoidable loss which constitutes one half of the *cost* of this part of his business, is made up by each customer in proportion to the business he transacts.”

“ ‘ *Not transferable.*’ This condition is made a prominent feature in the labor note for various reasons: first, we do not propose, as a general practice, to deal on these new principles with those who do not understand or appreciate them, and it is necessary to inform such persons that the notes are not intended for them. Second, in the incipient, progressive stage, there will be those who would gladly get hold of the notes for no other purpose than to make trouble and embarrass the operations, instead of assisting them, and it is necessary for the giver of the note to have the means of protecting himself or herself against all such designs, which they can effectually do by exercising their right of ‘sovereignty,’ and refusing to redeem the note in such hands; while, at the same time, the same right of ‘sovereignty’ would be equally exercised and vindicated by RISING ABOVE and *disregarding the condition*, when the reasons which gave rise to it did not exist. To carry out this design it becomes necessary to leave the name of the receiver

blank in the printed form, to be filled up at the time of the issue of the note. 'One hour's labor in carpenter work, or twelve pounds of corn.'

"The twelve pounds of corn serves two purposes: it shows the price which the giver of the note sets upon his labor, as compared with others, who may rate their labor at eight, ten, fifteen, or twenty pounds, according to the 'cost' of it. Secondly, it gives the signer of the note an alternative. In case it is not convenient for him to pay his note in carpenter work at the time required, he can pay it in an article which contains an *equivalent* of labor. An article that, being almost imperishable from year to year, he can keep on hand, and one that is likely to be always acceptable to the holder of the note; because it would not be an easy matter to *over supply the demand*, as it can be converted into milk, butter, cheese, beef, pork, poultry, eggs, and even exported in most of these forms to almost any part of the world to an indefinite extent. On these accounts, corn is an article peculiarly adapted to become the basis of a circulating medium; whereas many other articles, even gold and silver, are liable to over or under supply the demand, and consequently work sudden and ruinous revolutions. The note is issued by each individual, in his individual capacity, because *combined interests* include the elements of defeat, and destroy all responsibility."—*Eq. Com.* pp. 82, 83, 107, 108, 116, 117.

Inq. This is sufficient on the "CIRCULATING MEDIUM." Their last stated formula is, "ADAPTATION OF THE SUPPLY TO THE DEMAND." How is this to be understood?

Ex. Perhaps the following quotation from Mr. Andrews furnishes a sufficient answer:

"BY ADAPTATION OF SUPPLY TO DEMAND is meant a sufficiency of any variety of product, present at every time and place, to meet the want for that particular product which may be felt at the same time and place. It is wholly from the defect of such arrangements, in the existing commercial system, as would secure such an adaptation of supply to demand, that society is afflicted with periodical famine or scarcity, or, on the other hand, with gluts of the market, and consequent sacrifice and general bankruptcy, and, far more important than all, because

more continuous, with what is called an excess of labor in the various labor markets of the world, by which thousands of men and women able to work and willing to work are deprived of the opportunity to do so. There is no reason in the nature of the case why there should not be as accurate a knowledge in the community of the statistics of supply and demand as there is of the rise and fall of the tides, nor why that knowledge should not be applied to secure a minute, accurate, and punctual distribution of products over the face of the earth, according to the wants of various countries, neighborhoods, and individuals. *The supposed excess of labor is no more an excess than congestion is an excess of blood in the human system.* The scarcity of the circulating medium which is now in use, and which is requisite for the interchange of commodities, is regarded by those who have studied this subject profoundly as the principal difficulty in the way of such an adjustment, but that scarcity itself is only a specific form and instance of the general want of adaptation of supply to demand, which extends far beyond all questions of currency—the supply of circulating medium being unequal to the demand for it, owing to the expensiveness of the substances selected for such medium, and their consequent total unfitness for the purpose.

“It follows from what has been said, that appropriate arrangements for the adaptation of supply to demand are a *sine qua non* of a true social order. But the existence of such arrangements is an impossibility in the midst of the prevalence of speculation. But speculation has always existed, and is inherent in the present commercial system, and consequently no adequate adjustment of supply to demand has ever been had, or can ever be had, while that system remains in operation. It is the business of speculation, and hence of the whole mercantile profession, to confuse and becloud the knowledge of the community upon this very vital point of their interests, and to derange such natural adjustment as might otherwise grow up, even in the absence of full knowledge on the subject—to create the belief that there is excess or deficiency when there is none, and to cause such excess or deficiency in fact when there would otherwise be none, in order to buy cheap

and sell dear. Speculation is not only the vital element of the existing system of Commerce, but it will always exist upon any basis of exchange short of the Cost Principle. The Cost Principle extinguishes speculation, as will be shown in the sequel. Herein, then, is the connection between these two of the five conditions of social order."—*Science of Society, Part II, pp. 38—40.*

Inq. I have heard much said of the Five Points of Calvinism. We now have before us the Five Points of Individual Sovereigntyism, viz: 1. INDIVIDUALITY. 2. THE SOVEREIGNTY OF EACH INDIVIDUAL. 3. COST THE LIMIT OF PRICE. 4. A CIRCULATING MEDIUM, FOUNDED ON THE COST OF LABOR. 5. ADAPTATION OF SUPPLY TO THE DEMAND. This creed legitimately carried into practice is indispensable to the salvation of the world from its present miseries, and will infallibly result in rendering the whole human race orderly, harmonic and happy. Consequently, they who believe and are initiated practically into this Sovereigntyism will be saved, and they who believe not will be damned, at least as to true order, harmony and happiness on earth. This is certainly a creed, platform, declaration of principles, covenant and constitution for a new order of society. It must be believed, agreed to, acted upon and faithfully observed by all Individual Sovereigns who enter the new social order. I think Messrs. Warren and Andrews would have appeared to better advantage, in the light of *consistency*, not to have started with an unqualified denunciation of all creeds, confessions, constitutions, declarations &c.; since their chief work has been to frame a most uncompromising Platform for universal man. Hereafter I shall always expect the development of a stringent creed from every man who makes *anti-creedism* his starting protestation. But as you and I have no objection to these *iron bedsteads* PER SE, we have only to inquire into the merits of the creed before us. If it be founded in absolute truth, and if it require only absolute righteousness, we are bound to embrace it. But before you proceed to criticise it, I would like to learn something of the number and success of its disciples?

Ex. My information is comparatively meager on these points.

But I will furnish such as I possess. I learn from Mr. Warren's statements in "Practical Details," that he went to Cincinnati, Ohio, in the year 1827, and experimented on his theory of "Equitable Commerce," by opening a store on a small scale. In 1829, he wound up this experiment, having succeeded in demonstrating to his entire satisfaction, that his theory was practicable. In 1842, he tried the experiment over again in a store at New Harmony, Indiana, for nearly the same length of time, with equal success. Having thus worked out his practical demonstrations alone, Mr. W. proceeded to propagate his theory, and to induce his disciples to form Equitable Villages for the more general carrying out of his theory.

From the Preface to "Practical Details," by Mr. Andrews, it would appear that two of these Equitable Villages have been established. He says :

" We have in the vicinity of New York (and also in Ohio), a trial, and, as we hope, a model village, in a beginning stage of growth, but which has sprung into existence under favoring circumstances, and exhibits much promise of furnishing a successful and practical illustration of the true basis of social life. We have secured between seven and eight hundred acres of land, of a medium quality, lying across the track of one of the railroads running from this city, within four miles of the ocean, and about forty distant from New York, and combining in the location a large proportion of advantages for the purposes intended. Upon this domain a rudimental town or city is laid out by alleys, streets, and avenues, dividing the plot into lots of one acre nearly, four of which lots are included between the streets and avenues, forming a square, two of the four being divided from the remaining two by an alley. Each individual is limited in the purchase to not more than three acres, as the object is not agriculture on the large scale, but a town of diversified occupations. The amount of land thus limited is ample for gardening purposes, play and pleasure-grounds, retracy, fresh air, etc. Those who desire to procure farms can do so in the neighborhood of the town. These lands are sold to such persons as are acceptable to some *one* of the first ten purchasers—a precaution of expediency to prevent their being

taken up by ignorant immigrants or other persons obviously unfit for such an undertaking, who might be attracted to them merely by their cheapness. The acre lots are sold to the settlers at cost, that is, in the small quantity at precisely the same price per acre at which the whole tracts are bought from the original holders, who are in no way interested in the movement. They come, including an addition to the acre for the avenues, the assessment for cost of surveying, title, etc., at about *twenty dollars* each. The land is covered by shrubs having thick, strong roots, and requires a considerable outlay to clear it and bring it into cultivation; but as that outlay may be made in the labor of the settler, it is not the same thing to those who are destitute, or nearly destitute, of money, as a higher price in cash payment.

“The conditions of settlement at the village in Ohio are somewhat different, owing to price and quantity of land, but the principle the same. Those who desire the particulars in relation to it, or further information in relation to the New York village, are authorized to address letters of specific inquiry to Josiah Warren, *Modern Times*, Thompson’s Station, Long Island, New York, or to the writer of this Preface, at New York City. They will receive in return a circular containing answers to their inquiries, or a private letter, according to the nature of the information they may desire. After getting such replies, and after an attentive perusal, study, and thorough mastering of the ‘*Science of Society*,’ ‘*Equitable Commerce*,’ and these ‘*Practical Details*,’ we recommend all those who are desirous of removing to an equitable village, first to visit it, and remain long enough on the ground to form the personal acquaintance of those who are already there, to penetrate thoroughly their designs, the spirit by which they are imbued, and the extent of their moral and material means of accomplishing what they propose. It is the peculiarity of our movement, that we assume no responsibilities for each other, and hence we wish all who may see fit to join us, to be thoroughly well informed of every thing which may enable them to act understandingly for themselves, assuming their own burdens.”—*Prac. Details*, pp. 6, 7.

As to the number of professed Individual Sovereigns in the two Villages and scattered abroad, I have no authentic information. From all I have read and heard, I should infer that several thousands of persons had embraced the new creed, or at least were strongly inclined to do so. But having no reliable data from which to calculate, I can make no definite statement.

Inq. I propose then, that you proceed without further delay to your criticisms.

Ex. I have many and serious objections to Individual Sovereigntyism, which I will endeavor to state plainly under their respective heads. There are many truths, and also many valuable suggestions, in the three Works from which I have been quoting. All these I cheerfully and thankfully accept at their intrinsic value. You will not expect me to specify and commend points of agreement. I must economize time and space by confining myself to points of objection. I will present these objections under three general heads, viz:—
I. *Objections to the doctrine of "Individual Sovereignty."* II. *Objections to the doctrine of "Cost the limit of Price."* III. *Objections to the general theory as a social system.*

I. Objections to the doctrine of Individual Sovereignty.

1. It is an irreligious, immoral and licentious doctrine. It ignores God the supreme Sovereign. It knows no God. It knows no essential divine principles. It knows no absolute, universal, all-binding laws to which a common appeal can be religiously made. The Individual is supreme legislator and judge for him or herself on all questions of self-interest. Hear Mr. Warren :

" True religion is *my* individual religion, and so with every one else's. No two have precisely the same conception of it! The recognition of the inherent right of individuality is the only harmonizer. True morality is my particular morality; true virtue is my virtue; sound reason is my particular reasoning; 'the highest grade of intelligence' is my particular intelligence; and all this is equally true, relatively, of every other individual. The idea of any one standard must be given up, and every one allowed to be his own standard, before we shall

take the first step toward harmonious adjustment. As soon as each is recognized as being, or containing, his own standard, then all disputes and contests, in regard to Liberty, Religion, Morality, Virtue, Sound Reason, and every thing of the kind, are suddenly silenced forever."—*Prac. Details*, p. 82.

Hear Mr. Andrews: "We have among the acceptors of these truths already, clergymen, lawyers, physicians, artisans, and farmers, christians, infidels and atheists."—*Preface to Prac. Details*, p. 6. "The Sovereignty of the Individual which I talk about is the Sovereignty of every Individual." "It demands of me that I permit every man and every woman to think, speak and do whatever seemeth good to them in their own eyes, laying down the least shadow of claim to the right on my part to *supprèss* them, either directly or through the power of the State, the Church, public odium, or otherwise—only limited by the line that they do not throw the burdensome consequences of their conduct on me, and that they leave me the same amount of freedom." "My doctrine is simply, that it is an intolerable impertinence for me to thrust myself into your affairs of the heart, to determine for you what woman (or women) you love well enough or purely enough to live with, or how many you are capable of loving. I demand that you simply let me alone to settle the most intimate, and delicate, and sacred affairs of my private life in the same manner."—*Love, Marriage and Divorce*, pp. 66, 67.

Thus we have the bold avowal that every Individual is supreme legislator and judge, to determine what is right for him or her to do in all cases; and others have no right, even to hold up to "public odium," the most unprincipled libertine or demoralizer—unless the wretch has done something to their individual cost! They must not denounce or give public warning against him, to save all the innocent in the land from his vile artifices. He says he believes in Moloch or Beelzebub for a God, or no God at all but his own lust and will. What of *that*? he has just as good a right to be fellowshipped and esteemed as a worthy member of the new and true order of society. He believes it right to practice Free Love sexual promiscuity, whenever he can charm his neighbor's wives and

daughters. This is just as right as it is for others to live a life of chastity. He is a Sovereign; he has his own idea of Virtue; and *his* virtue is as good as Jesus Christ's! He drinks and sells intoxicating beverages. He gets intoxicated occasionally. He entices all the young people he can into the habit of drinking such beverages. He keeps a brothel, or a gambling hell, and goes about armed to the teeth with deadly weapons. He kidnaps friendless negro children and sells them! With *him* all this is right. Therefore it *is* right; just as right for him as the contrary is for others. No one must disfellowship, denounce or censure him, unless personally a sufferer of some unmistakable damage. He is a good member of the new order of society. Only say so, and all will be harmony at once! Would it not be an irresistible inducement for decent people to hurry out of the old order of society into neighborhoods consecrated to such social harmony! Nevertheless, some people will prefer to stay in Egypt, rather than emigrate to such a Canaan.

Inq. Are you sure that you do the doctrine of Individual Sovereignty no injustice, in charging upon it irreligion, immorality and licentiousness? Probably the Individual Sovereigns generally believe in God, in Nature, in Nature's laws and in some essential principles of righteousness. They certainly insist strenuously on *Equity* and *Justice* in Commerce. Is not Justice a divine principle according to your own standard?

Ex. True, Justice is one of my acknowledged sovereign divine principles, and the Individual Sovereigns insist on that particular application of it which belongs to trade. So far well. But has not Justice many other equally, if not still more, important applications? Yet they see no other. Justice is nothing to them out of commerce. They do not give it the dignity of a universal, fundamental principle. They do not give it any understandable definition or application except to trade. "*Cost the limit of Price*" is their Justice—a mere equivocal fragment of absolute Justice! As to all other concerns, *one's* justice may be *another's* injustice, yet both stand on a level of Sovereign rectitude. If they trade by the formula, "*Cost the limit of Price,*" that is religion and morality enough. Social order,

harmony and happiness require nothing more. But if they believe in God, or in universal laws of Nature which apply to human conduct, why not say so? Why ignore them? Why not distinctly proclaim and urge them? But their silence concerning them proves, either that they have no such principles, or that they deem them of no importance to human happiness.

2. It is a radically false doctrine. Every human being has a proper integral individuality, and of course absolutely inviolable rights. These are to be acknowledged and respected by all other individuals. This matter is well settled in my social system. But what sense is there, or what truth is there, in declaring every Individual to be a Sovereign? Over *whom*, or over *what*, is each Individual a Sovereign? Over himself and his property? Not so. He and his property are subject to the laws of God; not one of which can he violate with impunity; not one of which can he repeal or amend. These are laws which hold in subjection every part of his nature, and every thing in which he has an interest. What God in those laws has made *right*, whether physiologically or morally, the subject cannot make *wrong*. How then is he an Individual Sovereign? It is altogether a misnomer to call him such. He is only an Individual *Subject* endowed with certain inalienable rights; and all real Sovereignty is in divine principles or laws, or primarily in God.

Inq. Perhaps all this will be granted in your sense; but in another sense, it will be contended that each individual is a sovereign judge for himself, as to what God's laws require, and as to all his own rights, duties and responsibilities.

Ex. Then why not say so? Why set up a hollow, high-sounding assumption? But it is not unqualifiedly true that each individual is a sovereign judge of what God's laws require, and as to his own rights, duties and responsibilities. Is an ignorant, inexperienced, sensual, prejudiced, passionate, selfish, unreasonable man a sovereign judge of these matters? Is he fit to judge the various questions thence arising? Has he a right to defy and trample under foot the judgment of all others? Does he not need the judgment of more intelligent, experienced, spiritual, unprejudiced, benevolent, reasonable

persons than himself? And if he proudly follows his *own* regardless of *theirs*, will he not be a miserable creature in nine cases out of ten? Let him not be inflated with self-conceit and pride. Let him place a just estimate on himself and on others. Let him pay due respect to intelligence, experience, reason, wisdom and goodness in others. Let him ask counsel and hear the reasons of the most competent. When he attempts judgment, let him be sure he is in his own best mood to judge. Then, if he cannot come to the same conclusion with others, let him follow his highest light and take the consequences. This is his prerogative of judgment. But the *Sovereignty* of it, after all, is exceedingly subjective. The doctrine objected to is certainly false. It runs Individuality to an unnatural extreme. It magnifies it far beyond the reality. It makes human beings much more independent of each other than they are. It instigates them to dissolve connections in which nature has bound them together for their individual and social good.

3. It is essentially a selfish, anti-social and discordant doctrine. It says to the weak, You need not the help of the strong; set them at arm's end, and tell them that you ask no favors. It says to the strong, Take care of yourselves, and let the weak do the same. Naked justice and equity in Commerce is all that any fellow creature needs at your hands. It says to the ignorant, *You* know best for yourself. Set the intelligent and the wise at defiance. Tell them you are an Individual Sovereign on your own account. It says to the inexperienced youth, Dash on from the spur of your own impulses. Heed not the restraining counsels of experience. Tell your elders to mind their own business, and you will mind yours. It says to children, Make haste to assert your own Individual Sovereignty. Open your books of debt and credit with your parents and each other. Set up, each for him or herself, as soon as you possibly can. The family group is prone to clannishness. Individualize to the utmost. It says to husbands and wives, Do not consider yourselves *one*, but *two*. Keep your interests as separate as possible. Be independent of each other. Follow your respective attractions in amative matters wherever

they may lead you. Hold each other to be Individual Sovereigns, at full liberty to court and be courted by others, just as if you had never been attached to each other. Wife, claim nothing of your husband which you are not equally willing he should bestow on another woman. Husband, make no objection to your wife's having amours with whomsoever she pleases. It is her right. If she wishes to breed children from better seed than yours, let her have her choice. It is her natural right; she is an Individual Sovereign. Finally, let there be no covenants, compacts, constitutions, laws, or associations of interest, whether connubial, pecuniary or political, among mankind. Let every one, at his or her own cost, do that which seemeth right in his or her own eyes. And let no one ever "censure" another for so doing, even though he be the most pestilent of hypocrites, or demoralizing of seducers. Where there is no law, there is no crime; and where each individual is sole judge of his own conduct, no other person can rightfully inflict even "censure." Is social order, harmony and happiness to result from such a doctrine? So contend the apostles of Individual Sovereigntyism. Let them try it. When darkness brings forth light and thorns produce grapes, this doctrine will promote these good fruits.

4. This doctrine is self-contradictory and equivocal. Look at it. Each person is an Individual Sovereign, and has an absolute right to do what he or she likes, at his or her "*own cost*." What is one's *own cost*? Who shall judge? The doer? or his neighbors? For example: I open a saloon for the sale of intoxicating beverages, also for gambling, also for genteel, physiological amative gratifications. I make my establishment as attractive as possible. Gentlemen and ladies of fashion are my customers. We are constantly inviting the young Individual Sovereigns of the vicinity to join our dancing parties, and to participate in our delectable orgies. Their parents, unable to repress their natural anxiety for the welfare of their sons and daughters, and equally unable to repress their conviction that serious mischiefs will result from such associations and indulgences, feel an invincible repugnance to my operations. They entreat their children to keep away from my

establishment and its hangers on. Some of them hearken and refrain. The more giddy and self-willed refuse. They like the entertainments I furnish, and assert their Individual Sovereignty. Who shall be judge? Half of these children become drunkards and libertines. Bitter consequences result to them, and of course to their parents, relatives, friends and neighbors. At whose cost is my deviltry enacted? *Who* shall judge? *When* shall judgment be exercised? After the mischief has become ripe and rotten? or when the evil seed is being sown? The children are entreated, but are Sovereigns and *will* go ahead. I am remonstrated with, but resent it, assert my Sovereignty, and bid my impertinent neighbors mind their own business. Moreover, I hold up my *brassy* face and challenge the remonstrants to show wherein I have done any thing at *their* cost. "You are making my son a drunkard," says one indignant father. Have you ever seen him drunk yet? "No; but I have seen tendencies towards it, and I am sure he will be one, if he keeps on, and a beggar too." Is he not a Sovereign? "Yes." Have I ever forced him to drink? "No; but you are constantly tempting him, and he will fall." *That is his* concern; not *mine*, nor *yours*. Treat him according to our creed, and let him exercise his own Sovereignty at his *own* cost. "Alas, it will be to the cost of his father, mother, relations and neighbors!" It has not been so yet, has it? "No; but it will be." Wait till *then*, before you complain. Let us stick to our creed. It will work well on the whole. A broken-hearted mother finds her daughter seduced and soon to become a mother, but so miserable in health that she needs constant sympathy and nursing. But her next younger daughter is one of the most attractive visiters at my saloon, and is passing through the same mill that has ruined her sister. The charmers are in full blast, and the sorcery is irresistible! The mother implores, but in vain. Individual Sovereignty in the infatuated daughter, and Individual Sovereignty in me, carry the day. There is no peaceable remedy, unless it be to starve me out by refusing to deal with me. But my customers are too numerous for *that*. The only other remedy is VIOLENCE—a resort to mobocracy or to deadly weapons. Queer Individual Sovereignty! Yet it

would come in the last resort, and the vaunted high harmony of supreme Individualism would end in *savageism*. The fact is, human beings are so interested together in the various circles of life, that the real welfare of one is the welfare of many, yea, of all. Consequently, every wrong perpetrated must bring evil consequences more or less on all. No evil doer can take the whole cost of his actions on himself, nor will they fall alone on the immediate victims of his wickedness. Many will have to bear them. If so, these *many* have a right to protest against and oppose all that they deem wrong in his conduct. And if so, what becomes of his Individual Sovereignty? He has not one particle of right to do *wrong*; because all wrong will be more or less to the cost of others. The doctrine nullifies itself.

Again; this doctrine contradicts itself flatly, in prohibiting one individual ever to "censure" another, or to bring "public odium" on him for his conduct or doctrines, (with the proviso, of course, that he lays no burden of cost on others.) But suppose I am intelligently and conscientiously confident in my most deliberate convictions, that another's conduct, or doctrines, or both, are wrong, mischievous and utterly subversive of human welfare. *He* thinks, or pretends to think, the contrary. He has not actually injured me personally, but is teaching and doing what I am certain is contrary to the laws of our common being, and what will inflict incalculable injury on thousands, perhaps millions. Now I am an Individual Sovereign; but where is my freedom of speech and the press? Where is my freedom of conscience? Where is my right to expose, denounce, "censure" and bring "public odium" on the evil doer and teacher? If I could speak, write and exert my personal influence freely against him, I could so arouse and direct public opinion as to drive him into deserved obscurity and contempt. I could render him powerless for mischief, without inflicting any other punishment on him than that of moral rebuke and disfellowship. Have I any right to do so as an Individual Sovereign? If I have *not*, my Sovereignty is a very sorry one. If I *have*, then it is my right to "censure" and bring "public odium" on another Sovereign, even though

he deny that he is exercising his Sovereignty to any body's injury. Here again is a controversy, and who shall be arbiter? Either moral might, or brute might. How are such contradictions to be reconciled?

5. This doctrine is delusive and impracticable, It comes forth with high-sounding words, which mean little or nothing. It flatters individuals that they have an Individual Sovereignty, which they have not; that they have an independence, which they have not; and that they may rightfully take liberties, which they cannot. It promises them freedom which makes them slaves of moral corruption. It allures them to settle in Equitable Villages, with assurances that no creed, no bigotry, no "censure," no "public odium" will ever be imposed on them there; when in fact an arbitrary creed has already been placarded over the door of the new social order; when public opinion within that order has already predetermined what it will and will not tolerate; and when a troublesome dissentient is as certain to be starved out, as the toad in a certain good woman's tea kettle was to be scalded to death if he did not seasonably jump out! Practically there never was and never can be any such Individual Sovereignty, independence and freedom as this doctrine pretends. Compare with these the individuality, rights, liberties, obligations and responsibilities set forth in my Social System, and form your own opinion as to which is superior.

Inq. I have compared and decided without hesitation. But I confess you have exhibited much stronger objections to the doctrine of Individual Sovereignty than I had suspected to exist. I really hope you will not make out such formidable ones against "Cost the limit of Price;" for I am much prepossessed in favor of that idea. Please proceed.

Ex. II. Objections to the doctrine of "Cost the limit of Price." You say you are much prepossessed in favor of the idea that "Cost should be the limit of Price." So was I until on thorough acquaintance I found how unqualifiedly the doctrine was asserted, how much it was over magnified, what use was to be made of it, and how impracticable it must prove. Messrs. Warren and Andrews say many true and good things

against commerce as it is, and in favor of substituting *cost* for *value* as the basis of equitable commerce. But I object to their doctrine of "Cost the limit of Price" for several reasons.

1. It is too ultra, unqualified and exclusive. In a large majority of cases cost ought to be the limit of price; i. e. if cost could be exactly ascertained; if not, then as nearly as practicable. But there are cases in which, if cost could be exactly ascertained, it ought not to be the limit of price. I will refer to several classes of such cases. 1st. Cases in which persons become rightfully seized of natural wealth in land, minerals, water privileges, timber, animals, fruits &c. Messrs. Warren and Andrews entirely exclude natural wealth from their category of Individual property, and declare that what costs nothing is never to be priced. It belongs to the race in common, and every one has an equal right to it. Suppose then that a worthy Individual Sovereign purchases a lot of land in some Equitable Village. The next year, he discovers a rich mine of silver ore in it, or a coal bed, or a valuable stone quarry, or an excellent spring of water sufficient for the whole Village, or a peculiarly delicious kind of wild fruit. Have all his neighbor Sovereigns a right to it gratis? As good a right to it as he has? It has cost him nothing. It is natural wealth. But its value is great to all who can obtain it. It is on his own land. Still it cost him nothing. Perhaps he has no capital and no skill, perhaps no health, to make an advantageous use of it. But several of his neighbors *have*. May they appropriate it at cost; i. e. *gratis*? Clearly this would be unjust! It would be *as* unjust for them, as it would be for the proprietary discoverer to make *value* the standard of price. Equity would dictate that a reasonable medium between *cost* and *value* should be the price. 2d. Cases of natural genius, gift, skill &c. There are persons remarkably endowed in one or two respects, and yet deficient in ordinary capabilities for producing the necessaries of life. They can earn little at physical labor, little at the common intellectual industries. They have natural wealth in their rare gifts, and that wealth is of great value to others. To them it comes almost without cost, without an 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, the possessor may have to crawl through a life of pauperism, or subsist on alms while actually enriching thousands and conferring happiness on millions. Clearly this would be unjust. Equity would dictate that *cost* and *value* should both be considered, in determining price.

3d. Cases of inheritance, donation, or accidental possession. A man comes into possession of land, cattle, goods, &c. &c., by the Will of a deceased parent, relative, or friend. Another receives property by gift of some living friend. Another accidentally *finds* sundry valuables, by land or at sea, for which there is no rightful claimant. Each of these persons needs to sell or exchange portions of this property. It cost them little or nothing. Is *cost the limit of price*, in such cases? Clearly not.

4th. Cases of increased value in property, by the opening of new facilities for transporting, or manufacturing, or properly using it. Here is a widow and her seven children, left by their deceased husband and father in possession of one hundred acres of land near a good water privilege, which cost him but five dollars per acre. It is all they possess. A capitalist designs to build up a large manufacturing establishment on said privilege. Both parties desire to deal equitably. It is submitted to Mr. Josiah Warren to decide *what* the capitalist shall pay the widow and children for their land. Will he say, "Cost is the limit of Price"? Or, like a man of justice and common sense, will he take both *cost* and *value* into account, and render an equitable verdict? An Individual Sovereign bought a tract of heavy woodland in a back region of country, a few years ago, for fifty cents an acre. Unexpectedly a Railroad was projected and built through that land; and it is now fairly worth, as prices range in a neighboring Equitable Village of Individual Sovereigns, fifty *dollars* an acre. Will they all insist on getting what wood and timber their brother has to spare at *cost*? If they should, would it be *Equitable Commerce*? The sort of justice which I am accustomed to venerate answers "no; consider both *cost* and *value* in fixing the price." I might mention other classes of cases, but these four will suffice. So I object,

that "Cost the limit of Price" is a doctrine too ultra, unqualified and exclusive.

2. It is a self-contradictory doctrine, as expounded by Messrs. Warren and Andrews. They first make each Individual the determinator of *cost*, as respects all he has to sell. Next they make repugnance of labor, or pain and disagreeableness of production, a principal ingredient of cost. And then they compel the sellers to compete in the market, with the understanding that the purchasing Sovereigns have a perfect right to buy of the Sovereign who will sell cheapest. What follows? That those sellers whose skill, tact, capital, or other advantages enable them to sell lowest command the market, and the devil is left to take the hindmost, just as in the present prevailing course of trade. This is *equitable commerce* with a vengeance!

3. The doctrine is a cheat and a mockery. It flatters those who perform very repugnant and disagreeable labor, that they are going to be paid proportionately higher prices for their services. But the weak, awkward, and unfavored classes of laborers find in the end, that they are just where they were before; all at the bottom of the hill, competing with each other for a bare subsistence. What honesty is there in raising a poor cripple's expectation, that he is soon to be paid for his exertions in proportion to the *pains* they cost him, and then oblige him to compete with Hercules! If the intention is to pay, according to amount and value of actual production, the lowest price that competitors will sell for, why not say so? Why mock starving people with false promises, that they shall be paid according to painfulness and disagreeableness of labor? "O," say these apostles, "All will gain by competition under our system in the end; though some may be terribly pinched for a time." But why cheat the ill-favored classes by false promises? Why not tell them that their help is to come after several generations of them shall have perished?! But the fact is, no help is in store for them. Your system is a piece of *simplism* that will never go alone. Yet if you will flatter the unfortunate with such hopes, why not make them some minimum guaranty of subsistence till you can elevate them? Because your system knows no guarantees but "*Cost the limit of Price,*" com-

petition and beggary. So the unlucky sort of Individual Sovereigns, if they fail in the competitive market, must depend on *alms!*

4. The doctrine provides no adequate authority for its own just application and executive effect. Who shall fix a scale of prices in any State, County or Town? A Legislature, a Commercial Convention, a Board of Trade, a Court of Equity, a Jury of Commoners, a Committee of experienced, honest and thoroughly competent judges? By no means! This would knock Individual Sovereignty square in the head. Who then? Every Sovereign for himself. And what then? Let each get his price, IF HE CAN. The purchasing Sovereigns will settle all the rest by buying of those who make *things* and *prices* most agreeable to them. Thus comes the Millennium of "Equitable Commerce"!

Such are my principal objections to the doctrine of "Cost the limit of Price." It is specious in rhetoric, but impracticable and useless in real life, at least as taught by Messrs. Warren and Andrews.

Inq. I must say, I am sorry to see so plausible a doctrine demolished. But you have spoiled it for me. Pass on.

Ex. III. Objections to the general theory as a social system. Notwithstanding the very imposing and extravagant claims set up for this theory, as the *ne plus ultra* of social science, and the grand panacea for humanity's complicated ailments, I am obliged to regard it as very much akin to the famous proposition to "*bell the cat.*" Fable tells of a Convention of mice once held in an old mansion to consider the best means of preventing the ravages of a very destructive cat. After much discussion, a certain mouse distinguished himself by a captivating speech, in which he professed to have discovered, after profound study, the great desideratum of the Convention. It was to procure a small bell and fasten it by a strap around the neck of Puss. Then she would be unable to move about without jingling an alarm, which would put it effectually in the power of every mouse to keep out of her way. This sagacious discoverer brought down the liveliest plaudits of the house by his eloquence, and the problem was considered solved by large

numbers of the Convention. But unluckily the glorious bubble was exploded the next moment by a shrewd old mouse, who moved that the orator be made a special committee to *bell the cat!* He was compelled to decline the honor, and as none of his admirers courted martyrdom in the performance of that exploit, the Convention broke up in confusion.

1. I object to this social system, that it requires a self-denial and partial martyrdom, to give it a fair beginning, which it is morally incapable of inspiring in the bosoms of its disciples. If it be the *bell for the cat*, it must be put on. Who will do this? Not the cat, certainly. Not unbelievers in its efficacy. Who then? Believers, disciples, Individual Sovereigns. Will they do it? Will men and women who under the old social system command \$2, \$3, \$5, and \$10 per day go into Equitable Villages and accept of \$1 per day, or less even, for the sake of actualizing their theory and redeeming society? Will speculators, brokers and highly paid professionals do this thing? These are the people to do it; not needy people who now can but just live on their scanty gettings. Such would only eat each other up, and starve at that. If the valleys are to be exalted by "Equitable Commerce," the mountains must be brought down. Will the mountains agree to it, for the sake of the cause? Let Mr. Andrews answer:

"Notwithstanding the overstrained nicety of the sect called Friends, and of non-resistants in such behalf, the common sentiment of enlightened humanity is yet in favor of resistance against unprovoked aggression, while it is at the same time in favor of Universal Peace—the entire cessation of all War. In like manner, the friends of Equity, the acceptors of the cost principle, do not in any case, so far as I am aware, purpose begging themselves, or abandoning any positions which give them the pecuniary advantage in the existing disharmonic relations of society, from any silly or overweening deference even for their own principles. They entertain rational and well-considered views in relation to the appropriate means of inaugurating the reign of Equity. They propose the organization of villages or settlements of persons who understand the principle, and desire to act upon it mutually. They will tender

intercourse with 'out-siders' upon the same terms; but if the tender is not accepted, they will then treat with them upon their own terms, so far as it is necessary, or in their judgment best, to treat with them at all. They will hold Equity in one hand and 'fight' in the other—Equity for those who will accept Equity and reciprocate it, and the conflict of wits for those who force that issue. It is not their design to become either martyrs or dupes; martyrdom being, in their opinion, unnecessary, and the other alternative adverse to their tastes."—*Science of Society, Part II, p. 6.*

So much for Mr. Andrews. Mr. Warren, though himself somewhat more imbued with the spirit of martyrdom in his cause, thus speaks of the unwillingness of his converts to risk any thing for its promotion.

"And yet at the end of the experiment, among the hundreds that dealt there and most heartily approved of every thing they saw and heard, there were but four persons that were ready to take part in forming a village! I admit that, in this respect, I was disappointed. I really did expect more from what had been done, and from the ready admission that these principles were incontrovertibly *the* principles which were to work out the long-looked for solution of the great problem of social order and harmony! Many among the rich admitted this frankly in private conversations, but never gave the least hint of a disposition to lend the least assistance, which was so much needed! Hundreds would gladly have taken hold practically from pecuniary necessity, but that very necessity bound them in absolute slavery to their daily routine, in which their wages were barely sufficient for the day in which they were earned, and they could not afford to lose a month in removing and changing their positions; and mere pecuniary necessity was not sufficient qualification for a pioneer of great, redeeming principles! Others dare not run any risk of getting employment in the proposed village. Some objected to giving women and children equitable compensation for their labor, or allowing them opportunities of learning the secrets of shoe-making and other kinds of business. Whole hosts were willing enough to *buy cheap*, but they did not see any advantage in dealing equi-

tably when it reduced some of the little petty advantages that they now possessed over others. To sum up all in few words, there was a general lack of *capacity* to appreciate the subject, and an incapacity to overcome old habits of action, which seemed to act like nightmares upon the people, so that notwithstanding their best judgment approved and their great interests prompted them to move, yet a mysterious, paralyzing incubus seemed to rest upon them, that rendered it impossible for them to move. It was almost discouraging to see such strange and unaccountable apathy following immediately upon such triumphant success; and nothing but the thorough conviction that these principles offered the only chance for the preservation of society from a rapidly advancing confusion and a long night of barbarism, prevented the abandonment of such comparatively fruitless exertion."—*Prac. Details*, pp. 41, 42.

Here you have the whole story. Comment is unnecessary. Mr. Warren appealed to pocket selfishness, and it answered in its own wisdom, *We love to save and make money by trading at the store of a man who gives us better bargains than we can get elsewhere; but we prefer not to sacrifice any thing for your glorious cause!* My first objection is sustained.

2. I object to this social system, that it has no adequate foundation in religion, philosophy or human nature, and therefore can never prevail.

3. I object to it, that as a whole it is an irreligious, demoralizing and licentious system, and therefore *ought* never to prevail.

4. I object to it, that as a whole it is an incongruous, contradictory, irreconcilable, impracticable system.

5. I object to it, that as a whole its tendency is to promote self-conceit, self-gratification, pertinacity of will, isolation of persons and interests, anarchy and war among human beings.

6. Finally, I object to it, that as a whole it is false in principle, delusive in profession, and necessarily fraught with disappointment to its disciples in its legitimate results.

These are my deliberate and firm convictions relative to Individual Sovereigntyism. The radical and vast superiority

of my social system over it I need not more emphatically affirm. I forbear.

Inq. I most heartily concur in your principal conclusions, and will thankfully ponder all your criticisms till we meet again.

CONVERSATION IX.

PRECEPTIVE ADVICE.—The final Conversation—Inquirer expresses his gratitude and solemn purpose to devote himself for life to the promotion of Practical Christian Socialism—He requests Expositor to condense into precepts his best advice to different classes of disciples—I. To candidates for the Adoptive Circle of the P. C. Republic ; precepts—II. To candidates for the Unitive Circle ; precepts—III. To Candidates for the Communitive Circle ; precepts—IV. To members of the Preceptive Circle ; precepts—V. To official servants of all grades ; precepts—VI. Relative to the formation and establishment of new Integral Communities ; precepts—VII. A few words to Practical Christian Socialists as a People—Conclusion.

Ex. I have nearly completed this Exposition. It cannot be necessary to continue our Conversations on Practical Christian Socialism beyond the present interview. I have fully unfolded to you my Social System. Its Fundamental Principles, Constitutional Polity and Superiority to other Systems have been clearly and thoroughly illustrated. Have I fulfilled my original promises, and have you realized the expectations I raised in your mind ?

Inq. Your promises have all been amply fulfilled, and my expectations have been more than realized. I have received tenfold more solid instruction and pleasure from these Conversations than I anticipated. God is the witness of that gratitude in my heart for these privileges which words cannot express, but which I am sure will go with me through life and demonstrate itself in unflinching devotion to the glorious cause so effectually commended to my embrace. My religious nature, my reason, and my affectional sympathies have been completely won to Practical Christian Socialism. I espouse the enterprise in which you are engaged with all my heart, understanding and strength. Henceforth I devote all that I am and may have to the expansion and consolidation of The Practical Christian Republic. I may not be able to distinguish myself in its service, or to lay any very valuable offering on its altar ; but I am

resolved to do what I can for its establishment. If accepted as one of its citizens, I propose to devote myself especially to the advocacy of its Principles and Polity, as a member of the Preceptive Circle.

Ex. Thanks be to God for my success. I welcome you with cordial congratulations as a fellow laborer, and if need be a fellow martyr in this blessed work of human regeneration. May the divine unction and benediction rest upon you.

Inq. I would thank you now to condense into precepts the best advice your experience and reflection enable you to offer under the several heads which I will successively name. Such precepts will serve me as a synoptical basis of instruction and counsel to the principal classes of persons who may become interested in our grand movement, and whom it may be my privilege to advise.

I. Precepts for persons desirous of entering the Adoptive Circle of The Practical Christian Republic. What have you to offer under this head?

Ex. The following precepts:

1. Read, inquire and reflect till you thoroughly understand the fundamental objects, principles, polity and peculiarities of Practical Christian Socialism.

2. Consider the whole matter well. Look before you leap. Count the cost of espousing such a cause. Do not be in haste. We want soldiers, like Gideon's of old, willing to lap up water from the running stream, each with pitcher and lamp invincible.

3. Let each examine him or herself by such questions as these: Is it my ruling desire and supreme motive to do RIGHT, according to my highest knowledge and ability? Am I fully convinced that Practical Christian Socialism enjoins what is *really right* toward God, neighbors, friends, enemies, strangers, and myself? Am I willing to use my talents, skill, acquirements, property, industrial energies, and entire personal influence as required by such a standard of righteousness? Am I prepared to relinquish all the advantages, honors, conveniences and pleasures of the old social state that are radically incompatible with this standard? Have I faith that, all things con-

sidered, it would be best for me, my friends and the human race to do so? How much of a martyr am I willing, by God's help, to be for the sake of this cause? Have I religion and reason enough in harmonious coöperation to be a decent member of The Practical Christian Republic? If you can answer these questions satisfactorily, then proceed to offer yourself for membership in the nearest Quarterly Conference, or Parochial Community.

4. Having been admitted to membership, do not, like too many who join the Nominal Christian Church, imagine your principal work done, but consider it merely begun. Consider yourself an *enterer*, not a *graduate*, of the Practical Christian school; and that you have committed yourself to a life's work of religious, moral and social progress. Henceforth you are a reformer of all that needs reformation, and a conservative of all that is worthy of conservation.

5. Study to be useful. Be diligent and persistent in rational endeavors to enlighten, purify and elevate yourself, your family, your friends, your neighborhood, society and the world.

6. In due time, become a member of some Integral Community, if the way shall fairly open and duty not forbid. But be not in haste. There may be good reasons why you should remain in comparative isolation. Yet do not therefore conclude that you cannot be useful to the cause. You can do much for it where you are.

7. Live the right life at home and among your neighbors. This will exert the most powerful of influences in the right direction.

8. Be punctilious in attending those regular religious and business meetings of the Republic with which you are immediately connected. Slackness in this particular will lead to slackness in every thing else.

9. Encourage every instrumentality of the Republic for improvement. Contribute liberally of your time, talents and means to the maintenance of such instrumentalities. Stinginess in these respects will infallibly prove the insincerity of your high professions.

10. Look well to the matter of education at home, and

throughout the sphere of your influence. Make no truce with ignorance.

11. Supply yourself and family dependents liberally with the periodicals, books, pamphlets and tracts of the new social order. Induce as many of your neighbors as you can to read such publications, either at your expense, or their own. Be not an obtrusive proselyter, and yet a faithful commender of truth and righteousness.

12. Employ, patronize and coöperate with your fellow members in all their laudable pursuits, in preference to outsiders, whenever you can do so without injustice or unkindness to the latter. If it be possible, live peaceably with all mankind; but be sure that you compromise no essential divine principle.

Thus much must suffice under this head. What next?

Inq. II. Precepts for persons desirous of entering the Unitive Circle. What have you to offer?

Ex. All the foregoing, and the following in addition :

1. Remember that the better people are, the nearer they can live comfortably together; and the worse they are, the farther must they be kept apart.

2. Remember that a bad neighbor always carries one with him, and never finds a good neighborhood.

3. Be sure therefore, that you carry no bad neighbor along with you into a Rural or Joint Stock Community, either in your own person or in your family. You will there come in close contact with your fellow members, and every considerable defect of character will ere long come to light. The best test of personal worth is close intimacy in acquaintance, counsel, business and the every day affairs of life. But this is a severe test, before which the gold of many superficial fair-seemers turns into dross. The *substantially good* can be lived with *comfortably*, in spite of weak spots and incidental imperfections. And they with whom we cannot be intimate in the every day affairs of life, without getting frequently stung, thorned and tormented, are not to be recognized as Practical Christians. Let such become further regenerated before they enter the Unitive Circle of our Republic. These are strong

but salutary hints. Remember that fair *talkers* and *writers* often turn out to be very *unfair doers*.

4. Before you offer yourself for membership in any Community, be careful to understand its Constitution, Covenants, Enactments and peculiar social arrangements. Thus you will know your rights, duties and responsibilities, and also those of your associates. There is a great proneness to slide over these things superficially, and to remain in ignorance of numerous facts which require only a few hours of reading and inquiry to be well understood. This is utterly inexcusable under a social system which vests the supreme sovereignty in plainly declared divine principles, requires every thing to be done openly, and excludes all capricious management of leaders.

5. On being admitted to membership, resolve to occupy your proper position, discharge your duties, and exercise your rights conscientiously.

6. Be modest, unassuming, conciliatory, reasonable and accommodating.

7. Be just, truthful, frank and reliable. Whatever you promise or undertake, execute with punctilious fidelity, if within the bounds of possibility.

8. Be yielding to the last degree in mere non-essentials; but firm, uncompromising and inflexible on all points of absolute principle. Take care not to mistake your own will or self-interest for principle.

9. Take care to exemplify the glorious Christian axiom, "It is more blessed to give than to receive." Resolve to impose few burdens on others, and to bear many.

10. Do not sponge, plunder and prey upon the Community. Consider all its corporate property as inviolable as that of the most orderly individual. Have a conscience void of offense toward the Community, as well as toward God and each neighbor.

11. Resolve that the Community shall never be made poorer or weaker by your connection with it.

12. Be not a grumbler, croaker or panic maker.

13. Bear patiently with and excuse all mere weaknesses and imperfections; but rebuke unmistakable sins without re-

spect of persons. Obvious falsehood, dishonesty, injustice, cruelty, ugliness, selfishness, quarrelsomeness, arrogance, tyranny &c., if you shall be so unfortunate as to witness them in any of your associates, must be reproved and discountenanced promptly without fear or favor. Your own good, the wrong doer's good, and the common good imperatively demand this.

14. Cheerfully conform to all laws, rules and regulations of the Community for the time being, unless repugnant to your conscientious scruples. If they are thus repugnant, declare it publicly, and request to be excused, or move a repeal. If you cannot succeed in obtaining either, withdraw honorably and peaceably.

15. Cultivate common sense and plain good nature as indispensable staples of Community happiness. Where these are sadly lacking, or either of them, expect trouble.

16. Govern your animal appetites, your passions and your tongue.

17. Preserve your individuality, without magnifying it. True individuality and sociality are perfectly consonant with each other.

18. Be prompt and firm in upholding Community order and discipline.

19. Confess frankly and amend honorably your own faults.

20. Stickle not for your own rights and dues in little matters; but be very careful to respect those of others.

21. Execute all your work, and transact all business committed to your charge, with such thoroughness and fidelity that neither friend nor foe can reasonably complain.

22. Be no office-seeker, and never allow yourself to complain that you are not appreciated. Deserve well, and leave the rest to God. If elected to office and there be no good reason to decline, accept modestly and perform its duties in the most orderly and faithful manner of which you are capable. If *over* others, make your leadership pleasant to them. If *under* others, make their leadership pleasant to *them*. In every station and relation study to be *agreeable*, and at the same time to be truly respected.

23. Walk humbly with God. Give a portion of every day

to secret prayer, meditation and self-examination. Do not neglect this ; it will enable you to do every thing else better, and to bear every trial with more patience.

24. Finally, do all things and bear all things *conscientiously*, to the glory of God, and thus to the highest good of yourself, your family, your friends, your Community, your Republic and the human race. Be what you profess, and you will have nothing to fear.

Let this suffice for the second head. What next ?

Inq. III. Precepts for persons desirous of entering the Communitive Circle. What have you to offer ?

Ex. Most of the foregoing, and somewhat additional.

1. You are aspiring to a very high and difficult position. It requires virtues and excellences which few have hitherto possessed. Consider well whether you are unselfish and wise enough to assume such close relations, and to sustain them without friction. Your ambition is laudable, but fearful.

2. Try it, if you have faith and full persuasion. But do not put it on the ground of absolute duty. Regard it as a privilege, which you are to honor or dishonor by assuming, and which will prove a blessing or a curse to you, according as you shall make a good or ill use of it. If you succeed well, you are not to be inflated with self-righteousness, nor to look down on others with contempt. If you fail, as two chances to one you will, you need not despair. Fall back into the Unitive Circle, and there do your duty cheerfully. You have a safe retreat. Nevertheless, try it, if you choose. Success will be glorious.

3. Remember that you are not to build up a Community of autocrats and serfs, masters and slaves, where the few are to become giants by making all the rest pigmies ; but a Community of equality and fraternity, liberty and law, congeniality and order, where the sovereignty of divine principles, not persons, must govern, and where nothing must be required or done without a valid reason. This is a difficult problem to solve.

4. Do not take for granted that the serpent of human selfishness has but one head—*love of money—lust of property*. It is a hydra with an hundred heads. Too many Communists think that if individual property can be abolished, all goods held in

common, and trade superseded, selfishness will have been annihilated, and a paradise established at once. But they greatly mistake. There are numerous causes of human misery. Selfishness manifests itself through many lusts. Among these are the following: The lust of power, authority, leadership, management, dictation, usurpation, tyranny; the lust of preëminence, distinction, display, self-exhibition; the lust of talking, speechifying, babbling, tattling; the lust of antagonism, debate, rivalry, mastery, triumph; the lust of cabal, faction, machination, underhand conspiracy; the lust of envy, contempt, vexation, teasing, thwarting, depreciation of others' merit, detraction, and levelling down betters; the lust of revenge, punishment, censure, denunciation, crushing and humiliating offenders; the lust of willfulness, obstinacy, doggedness, stiff-neckedness; the lust of ease, indolence, carelessness, idleness, laziness; the lust of novelty, frivolity, trifling, sporting, jesting, changing; the lust of Paul Pryism, impertinence, improper interference, meddling with other people's business; the lust of secretiveness, slyness, cunning, craftiness, guile, deceit, underworking and overreaching; the lust of eating, drinking, dressing, using and consuming whatever gratifies the palate, the taste, the eye, the fancy—undue liberality to self, often at the expense of others; and finally the "lust of the flesh," amative self-indulgence of every kind, from wanton kissing to lecherous coition—from *self* pollution to gross *social* pollution. All these lusts must be mortified to a greater or less extent. Whether agreeable or disagreeable, they must all be subjected to the dictates of divine principles. Then selfishness will be thoroughly subdued. So you see that scotching the *lust of property* is not the cure-all for social evils, and that selfishness is a serpent with many heads—a HYDRA.

5. Remember that you are proposing to enter into a Community which preserves the integrality of the family, and holds its rights sacred. Therefore your family, if you have one, must be congenial and united. Husband and wife, parents and children must be in harmony and order within their own circle. If there be antagonism and discord there, do not think of joining a Common Stock Community.

6. Remember that, in order to happiness in such a closely associated Community, the inmates must not only possess an inexhaustible fund of pure principle, benevolence and reason, but nicely balanced minds and excellent self-discipline. They must be rationally agreeable and pleasant associates. Otherwise intimacy will be living misery. Reciprocal disgust, vexation and contempt are not the ingredients of social happiness. In such Communities, little things become great, in proportion to proximity of persons and unity of interests. Manners will grow into importance. To say, do and be just the proper thing at all times will be more necessary, yet no less difficult, there than elsewhere. To be truly agreeable associates you must keep the happy medium between extremes. You must go far enough and not too far. You must have religion without superstition, inflexible devotion to principle without bigotry, liberality without licentiousness, dignity without pride, frankness without offensive bluntness, personal independence without defiance, courtesy without finesse, caution without timidity, positiveness without arrogance, gentleness without effeminacy, accommodation without servility, humility without degradation, familiarity without indecorum or impertinence, freedom of speech without garrulity, communicability without imprudent leakiness, industriousness without slavish drudgery, frugality without parsimony, economy without sordidness, generosity without lavishness, mirth without rudeness, order without fussiness, neatness without fastidiousness, boldness without impudence, courage without rashness, moderation without slackness, responsibility without over anxiety, and scrupulous conscientiousness in all things without overstrained nicety.

7. Before you enter a Community, have your reserved rights, as well as your obligations, unmistakably understood by all parties concerned. Then endeavor faithfully to fulfill your part of the common covenant so long as you remain a member. If you find yourself congenially and usefully situated, you will not desire to withdraw. If otherwise, retire peaceably and honorably.

This must suffice for the third head. What next?

Inq. IV. Precepts for members of the Preceptive Circle.
What have you to offer?

Ex. Only a few brief injunctions additional to the foregoing.

1. Presume not to teach what you do not understand.
2. Presume not to preach what you are either unable or unwilling to practice.

3. Study and labor earnestly through life to show yourselves approved of God and good men.

4. Consecrate yourselves and all your resources to the cause of Practical Christian Socialism.

5. Be just and charitable to all, but turn neither to the right hand nor to the left from your great work. Unswerved by allurements, neglect, denunciation, fear or discouragement, in God's strength move steadily, perseveringly and invincibly forward. Lead on the gradually increasing hosts of our new social order to a peaceful, beneficent and glorious victory. Halt not till The Practical Christian Republic shall have lived down contempt and triumphed over all opposition.

6. Jesus Christ is your Lord and Master. Adhere faithfully to him. In him God is with us. Without him we can do nothing. With him and through the power of his cross, we shall prove more than conquerors. Be not ashamed nor distrustful of the Christian Religion. "It is the power of God unto salvation."

7. Be the zealous promoters of every righteous instrumentality, agency, measure and expedient for increasing the intelligence, wisdom, strength, order and harmony of our beloved Republic. Make it, under God, self-subsisting, self-expansive and self-triumphant. Be faithful unto death, and yours shall be the crown of life.

What further have you to request?

Inq. V. Precepts for every grade of Communal officers and managers.

Ex. In addition to the foregoing, I will briefly say to all official servants:

1. Thoroughly acquaint yourselves with your duties.
2. Perform them promptly, faithfully and cheerfully; otherwise, resign and give place to those who will.

3. Be orderly, accurate, judicious and careful in all your transactions. Consider it inexcusable to be negligent, slovenly and careless in respect to any thing under your official oversight.

4. Be resolute and firm in the discharge of all your duties, whoever may complain or find fault.

5. Be humble, modest and obliging towards all persons under your direction and with whom you have to deal, but never to the violation of any sovereign divine principle.

6. Never be mean or small in pecuniary matters, with insiders or outsiders, for the sake of the Community. The Community will only be injured and disgraced by such transactions. On the other hand, do not allow the Community to be sponged and plundered by conscienceless persons, under pretext that corporation property is less sacred than that of individuals. Under our social system, corporations and individuals stand on the same level, as to rights and obligations.

7. Look well to your records, papers and all written evidence of transactions.

8. Be prompt and inflexible, yet kind and judicious, in the execution of laws, and the administration of discipline.

9. Insist on the thorough, neat, orderly and seasonable execution of all industry.

10. You are the immediate representatives of your Community among outsiders. Take care that neither your actions, words nor tempers ever disgrace the Republic. Give no human being just cause of complaint.

11. Be able and willing always to render good reasons for your requirements and proceedings.

12. Be truly official *servants*, not *lordlings*. Seek not your own interest, advantage, convenience, ease or *will*, but the public good and the glory of God. Govern and be governed always by the sovereignty of divine principles.

I forbear under this head. What next?

Inq. VI. Precepts relating to the formation and establishment of new Integral Communities. Is not some special advice necessary?

Ex. If so, I offer the following:

1. Find suitable persons to lead in the enterprise. There

should be at least one religious and moral teacher, one legislator and social constructor, one financier and commercialist, one mechanical genius, one agricultural manager, one educator, and one general counsellor. These seven functional capabilities are indispensable. Possibly some two of them might be combined in the same person. If not, seven such persons must be found; and they ought to be decidedly competent persons; the more so, the better. They should be devoted to the movement and well united. Then let as many other useful persons of various capabilities be enlisted as can be conveniently associated, and let the Community be organized.

2. Make sure of funds, by subscription or otherwise, for the purchase of a Community Domain. This matter must not be left at loose ends. Windy promises must not be trusted. The means that can be commanded at a specified period must not be over estimated. There must be some financial certainty as to what can be depended on.

3. A suitable Domain must be sought and selected. An unhealthy one would not be suitable. A very costly one, beyond the Community's means, would not be suitable. One of difficult access to a decent market would be unsuitable. One in an intolerant country, where wrong and violence were prevalent, would be unsuitable. One situated in the midst of a general population decidedly unsympathetic and hopelessly irreformable for a long period would not be suitable. One not tolerably adapted to the leading pursuits of the contemplated Community would be unsuitable. Every Community should combine agricultural, mechanical and manufacturing pursuits, to a greater or less extent. A decent water power, or some equivalent, would therefore always be desirable. But when Communities become numerous, some will lead off in one general pursuit, and some in another; trusting to equitable exchanges with each other for all necessaries not produced at home. A suitable Domain for one might therefore not be equally so for another. Let competent delegates of the Community examine and report; and then let a decision be made.

4. Much caution, circumspection and prudence must be used

in purchasing a Domain, arranging payments and securing a good title.

5. Next the Domain is to be settled. Sound judgment and practical common sense will be indispensable in this process. The Village Site, public grounds, Cemetery &c., are to be laid off. Proceed deliberately, and do every thing in order.

6. Gradually the whole circle of Community interests and operations must be organically arranged. Let the officers avail themselves of all the knowledge that can be derived from books, and especially from documents, published and unpublished, which set forth the experience of already established Communities. Let them also take counsel with the most intelligent members of such Communities on difficult points. Then let all possible improvements be superadded.

7. Let great allowance be made for drawbacks and disappointments. Make an average discount of fifty *per cent.* on the professions, promises and representations of persons not absolutely *known* to be reliable. Put little confidence in letters, written recommendations, or fine talk. Prove candidates for membership well before admitting them. Almost every thing you calculate on will more or less disappoint sanguine expectations.

8. Do not run too fast, nor undertake too much. People desirous of joining you will be impatient to do so before you are ready for them. They will profess a perfect willingness to suffer all manner of inconvenience, if you will receive them at once. Do no such thing; unless you can house and employ them comfortably. They will embarrass you, and soon grow sick of their situation. It is your business to know how far you can go and how much you can comfortably accomplish in these matters. Be cool; do right; and all parties will be better pleased in the end.

10. Beware of giving and of receiving *much credit* in pecuniary matters. It is very dangerous. Make your Community a self-subsisting one from the very beginning, if possible. Live within your means. Do not seek thrift by begging, nor by getting trusted without solid security.

11. Take care not to over-appraise Community property in

making up your annual account. You will be strongly tempted to do so. But it will prove bad policy in the end. Better not make yourselves richer on *paper* than you really are in *pocket*.

12. Take great pains with all your industrial productions and fabrications, especially those intended for sale, to establish a good reputation. Your work and your commerce will preach you *up* or *down* more effectually than a dozen public talkers. Deserve well of your neighbors.

13. Form good habits from the beginning in respect to all your social and organic, as well as your individual conduct. Insist unitedly and resolutely on having every thing done as it ought to be. Then fear not a failure.

14. Institute regular religious and disciplinary meetings, and the best educational instrumentalities you can, at the very outset of your settlement. It may be a little inconvenient, but "it will pay." It will give character, strength and success to your infant Community. The genius of Practical Christian Socialism forbids you to dispense with these institutions. In our movement, every thing depends on the proper cultivation of the religious sentiment, social affections, intellect and reason.

15. Take all reasonable pains to enlighten, reform and elevate the people of your general vicinity. To this end, let a friendly general intercourse be maintained with such of them as are disposed to reciprocate it. Let them have the benefit of lectures, preaching, social conferences, books, papers and conversation. Only be careful not to lose moral purity and power by compromise of principle.

Other suggestions might be offered under this head, but I refrain. What further do you desire?

Inq. VII. A few words addressed to Practical Christian Socialists as a People.

Ex. To them I will say: Your declared objects, principles and social polity are the best, the noblest and the worthiest that human nature can embrace, live for, or die for. Try to appreciate their sublime excellency. Hold the glorious cause in which they are combined *first* and *dearest* of all others. Be ardently and indissolubly attached to it. Never be ashamed of it, however contemned by "the wise and prudent." It has a

destiny of triumphant success recorded among the decrees of Heaven. Though its beginning was as a little leaven hid in many measures of meal, it will leaven the whole lump. Have faith. "Fear not little flock; it is your Father's good pleasure to give you the kingdom." Be faithful. Be persevering. Keep steadily at work like the industrious ants and bees, each in his or her own best way. The world will give little heed to you at present. Some will notice you with a sneer. Others will bid you leave your *little* cause and join their *great* one. "Many will say, lo here, or lo there" is the all-important work to be done. Be not moved. Work on. Plant one Community after another and consolidate it. Step by step, slowly but surely, advance toward your distant goal. Mind your own business, and make every blow tell. Ask not for applause. Demand not that the world appreciate your enterprise. Depend not on popular smiles, nor the favor of the great. Court not the old Church; neither fawn before the old State. You are to build up your own Church and your own State on the solid foundation of Practical Christianity. You are to solve your own problem, and work out your own destiny. Therefore walk on your own feet; use your own hands; eat your own bread; sit under your own vines and fig trees. Make your Republic religiously, morally, intellectually, socially, pecuniarily, peacefully and benevolently independent. In process of time the dimmest eyes will see its actualities; the dullest ears will hear of its fame; and the most inveterate skeptics will confess that you have SUCCEEDED. Be hopeful. Be united. Stand by each other in every emergency. Trust in God. Be indomitable. Be what you profess. So shall your banner of truth, love and peace finally wave in serene majesty over every temple turret of regenerated humanity. And then shall the will of our Universal Father "be done in earth as it is done in heaven." "For of him, and through him, and to him are all things; to whom be glory forever. Amen."

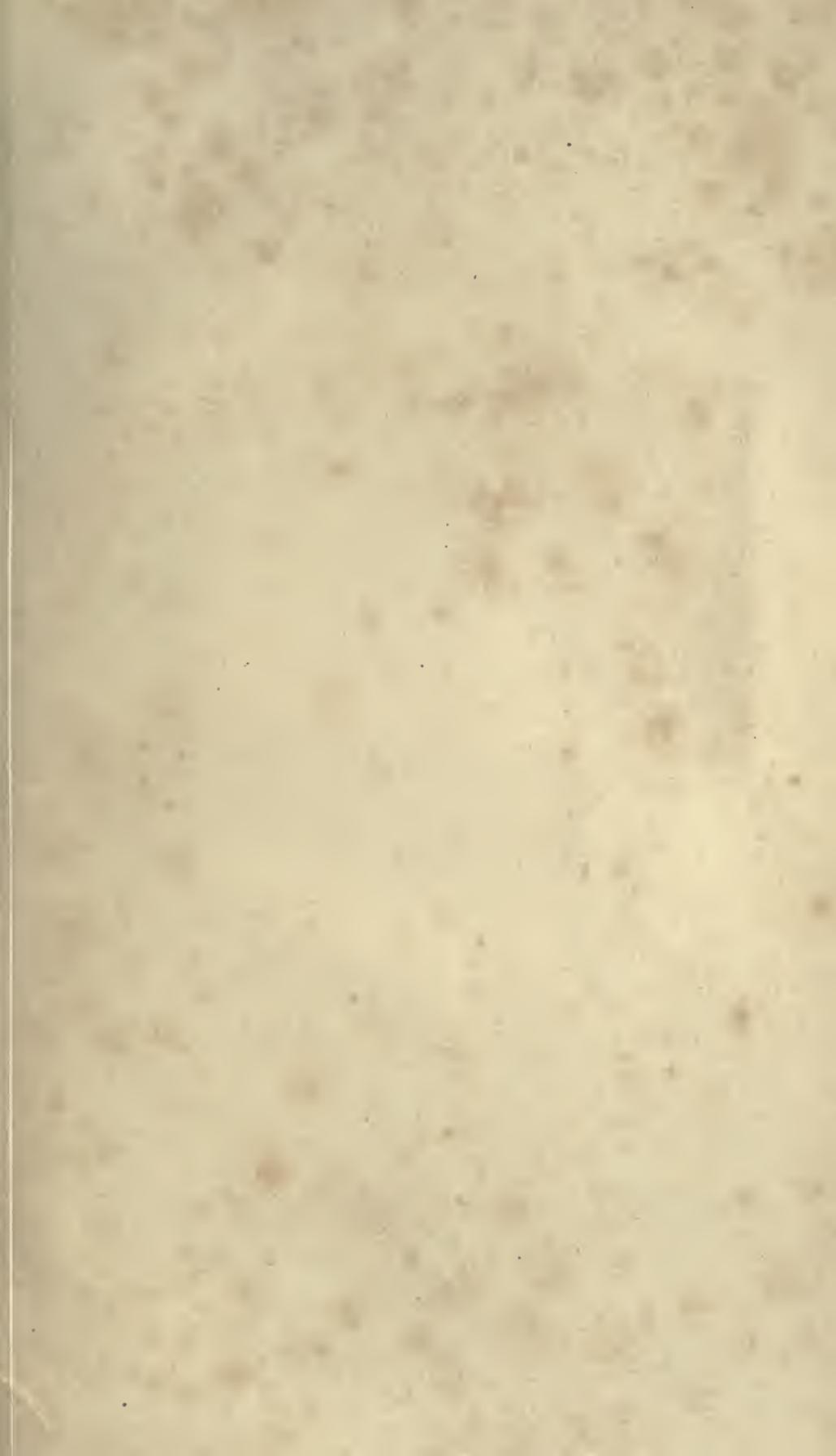
Shall we now close?

Inq. I would detain you for *my* pleasure even longer. I am reluctant to terminate these happy interviews. But you are now fairly entitled to a discharge from the studious appli-

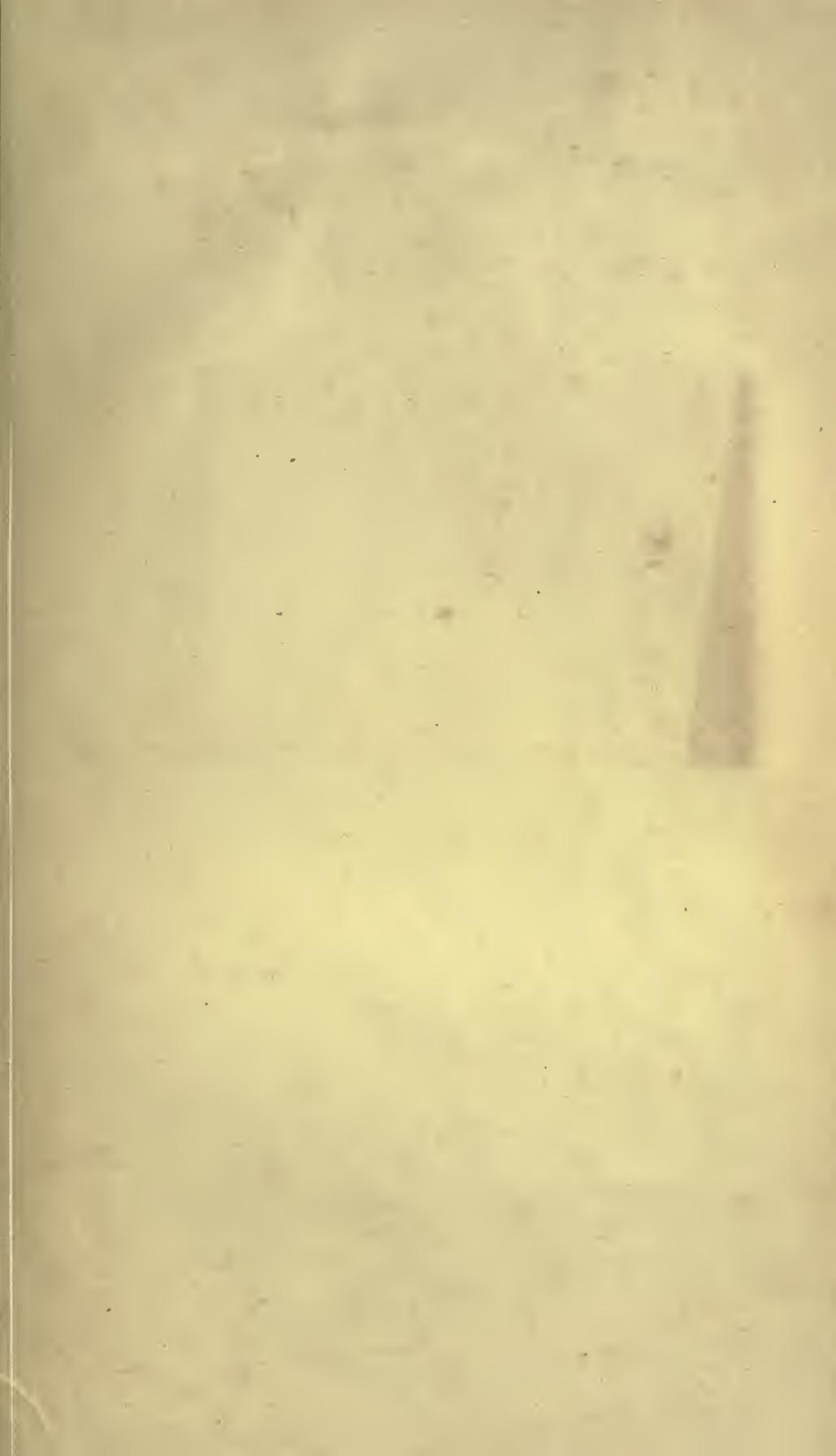
cation you have given to this elaborate Exposition. In conclusion, permit me to repeat my warmest thanks for the benefits you have conferred on me, and with them my solemn reëssurance, that, by divine help, I will be your faithful fellow laborer through life in disseminating, commending, defending and promoting Practical Christian Socialism.

Ex. I also repeat to you my welcome to the work, my cordial congratulations, and my fraternal benediction. Be it as you have resolved. And may the approbation of God our Father, the inspiring unction of the Holy Christ-Spirit, the ministrations of heavenly angels, the sympathies of all true souls, and the solaces of a good conscience be with us and our beloved associates forevermore.

THE END.







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