

1728

THE
PASSIONS
OF 78281
THE HUMAN SOUL,
AND
THEIR INFLUENCE
ON
SOCIETY AND CIVILIZATION.

BY
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Translated from the French,
WITH CRITICAL ANNOTATIONS, A BIOGRAPHY OF FOURIER,
AND A GENERAL INTRODUCTION.

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THE THREE DISTRIBUTIVE PASSIONS.

THE PASSIONS OF THE SOUL.

SECTION III.

OF THE THREE DISTRIBUTIVE PASSIONS.

ANTERIOR CHAPTER.

“IN the sweat of thy face shalt thou eat bread ;”^{*}—such are, according to Scripture, the words that God addressed to our first parent on driving him from the terrestrial Paradise.

Adam, before his condemnation, earned his bread without any trouble. He was consequently in a state of continual pleasure, of permanent attraction.

In admitting literally this picture of the primitive state, it follows from it that we ought all to wish for the return of this state of attraction ; that order of things wherein all the bread was procured without going to seek it in the sweat of one’s brow.

Our critics, on seeing in the *Treatise on Attraction* a theory that speculates on nothing but pleasures, will reply to me : “The people must think of earning their bread, and not of amusing themselves.” I grant it in the third, fourth and fifth societies of the following table :—

^{*} Genesis, chap. iii., verse 19.

1. Confused intellectual association, Eden. 2. Savagism. 3. Patriarchism. 4. Barbarism. 5. Civilization. 6. Half-association, guaranteeism. 7. Simple mutilated harmony. 8. Compound diverging harmony. 9. Compound converging association.*

I grant it even in the second society, where the savage can only gain his living of fish and game in the sweat of his brow. But in the other societies that bear the name of association, this sweat of the brow, this continual punishment of the industrious, is no longer necessary.

Man finds in this state of association, and even in the sixth period or half-association, pleasure combined with labor, pleasure drawing on to labor; thenceforth he is no longer obliged to speculate on the sweat of his brow, on the strokes of the whip that force a negro to cultivate sugar, or on the dread of famine, that drives a civilizee day-laborer to toil.

And since we are only treating of those societies in which attraction will reign, we have only now to speculate on the regulation of the pleasures, which will be synonymous with labor the moment that they shall draw to labor. Now this regulation of the pleasures depends on three passions, the tenth, eleventh and twelfth, called *Distributives*, and which are in truth the lawgivers of harmony.

Hitherto the sources of pleasure seemed confined to the nine passions already described,—five sensitives and four affectives. These nine well-known enjoyments are far from sufficing to happiness: the senses lead us astray, draw us into excesses; the groups engender discord. In short, these two classes of sensual and spiritual pleasures are only two sources of scourges, as long as we are ignorant of the laws of the passional balance.

Hence the notion that our passions are our enemies. They are so accidentally, so long as we know not how to bring into action the third class of passions, the distributives, which have as their office the direction of the two other classes, and lead them to develop themselves by series of groups. The

* See Chap., I. of the Treatise on Transitions, in this vol.—*Translator*.

reader is about to see that the vacuum of the soul, *atra cura*, is nothing more or less than the want or the pressure of the three distributive passions, which cannot be developed so long as we are wanting in passional series. Accordingly the monarchs and the sybarites, who have the four groups and the five luxuries at command, confess that they are still far removed from happiness, and that a frightful vacuum remains in their souls. It can only be filled up by giving vent to the three distributives, whereof the civilizee order suffers little or no development.

They may be compared to the driver who directs the two horses of a chariot; these horses, left to themselves, will run away, will upset the chariot, and will fall with it down some precipice. Such is the effect of the two classes of sensitive and affective passions, when they are not directed by the third.

They are either unknown or so blackened, that they have only the rank of vices. For the rest, conformably with the errors that I have just signalized on the subject of the nine others, it is not to be wondered at that people have erred in like manner on the subject of the three last that remain to be defined.

As these three springs are only able to be fed by innumerable enjoyments, God has necessarily contrived an infinity of pleasures to satisfy them; and when the insatiability of these three passions shall be well known, it will be inferred from it beforehand that the state of empassioned series,* which is intended to satisfy them, cannot fail to procure more happiness to the least opulent of the harmonians than a powerful monarch can find in civilization.

The three distributives regulate, in the following order, the disposition of pleasures and labors:—

10, or the *cabalist* creates piquant intrigues about the merest trifles; these intrigues tend to distinguish the tastes by scale or series, according to the order adopted by God in created productions.

11, or the *papillon* or butterfly passion gives the charm of

* See note, p. 391.

novelty to each function by a system of judiciously distributed contrasts; it regularizes consumption by proportioning the variety of tastes to that of productions.

12, or the *composite* exalts the pleasures by means of each other, uniting them according to their adaptations; it is the most powerful lever of labor, by the enthusiasm that it has the property of diffusing.

It is thus that these three passions concur in the general mechanism of the nine others.

We may vary to a great extent the names that may be given them; here is a list of some:—

10. *Cabalist*—discord, intriguing, dissenting.

11. *Papillon*—varying, crossing, alternating.

12. *Composite*—accord, dovetailing, coinciding.

The reader can revert to this choice of names after he has read the definitions of the three distributives.

It has appeared necessary to define the twelfth or composite before the eleventh and tenth; we shall, therefore, commence with it.

CHAPTER I.

OF THE COMPOSITE OR CONTRASTED (DOVETAILING) PASSION, THE TWELFTH PASSION OF THE RADICAL OCTAVE.

No passion is more sought after in the civilizee order than the COMPOSITE. It is the assemblage of two compatible pleasures, which have, moreover, sufficient affinity to mutually enhance each other, like those of a (successful) love, that unites in the highest degree the enjoyments of the soul to those of the senses.

The composite or dovetailing passion tries to ally and cause a cotemporary enjoyment of two or several pleasures, whereof the union raises enthusiasm to extasy. It is a very simple pleasure, whatever the delicacy of the cheer, to enjoy a good meal alone, after the fashion of the Chinese and of the Parisians, who eat in isolation at little tables, like spiders' webs,—all distrusting each other. If to this sensual pleasure is joined that of a party of intimate friends, we have a group of Friendship united to the pleasure of taste, and a development of the composite, which is the most vehement of the passions, the source of enthusiasm, and the foe of reasoning. Man, in this state of intoxication, is no longer master of himself; he obeys attraction wholly.

The composite being formed by an assemblage of several pleasures, is either crossed, or bastard, or multiple, according to its alliances.

1st. It is *crossed* when it unites a pleasure of the soul to one of the senses; as in a party of friends backed by a glorious feast, or a couple of lovers enjoying spiritually and materially.

2ndly. It is *bastard* when it congregates two pleasures homogeneous in kind—two pleasures of the soul, or two pleasures of the senses. To partake of a good meal and hear a good concert at the same time, is an amalgamation of two sensual pleasures, but one that excites little enthusiasm unless it is managed with skill, though the two pleasures can be very well united. The same thing might be said of the double spiritual pleasures; for they have the defect of exciting a feeble enthusiasm when there is nothing for the material. Now, observe that lively enthusiasm is the character of the full or crossed composite; it only takes place by the intervention of the material and of the spiritual.

Nevertheless, the bastard composite can, in certain cases, raise enthusiasm to a very high pitch. To marry a son whom you love to a rich heiress beloved by him, is an amalgamation of two spiritual pleasures, the one of familism, the other of ambition, which must, at the moment of the accords, excite a very great joy in the father.

3rd. The composite is *potential*, or multiple, when it congregates several pleasures of the soul and of the senses, as happens sometimes in love, where you may cumulate most of the nine sensual and spiritual pleasures. A poor lover, to whom his mistress furnishes pecuniary assistance, parties, and good meals, and whom she promises to raise to lucrative situations, enjoys with her several coincident sensual pleasures, and several spiritual pleasures. He is in multiple composite.

This passion, when it is in full swing, excites a sort of vertigo, during which man thinks himself a demi-god, and becomes, in his extasy, incapable of reasoning. It is consequently the principal enemy of philosophy, which wants to guide us by cold reason.

The animals experience this passion little, or hardly at all. They are contented with simple delights, such as eating in isolation. Turtle-doves, elephants, or some other species, have a few germs of composite. As for man, he is so completely cut out for this kind of compound or dovetailed enjoyments, that we commonly despise any one whom we see addicted to the simple pleasure. An egoist who indulges

in good cheer, without coupling a friend in it, is rallied, and greeted by reviling epithets. A man devoted to coarse or venal women, with whom he only enjoys the pleasure of the senses and not of the soul, is accused of having the tastes of a brute. People in like manner laugh at the romantic pates, the ninnies who, in the society of women, confine themselves to sterile adoration, without seeking for anything more. This is to content oneself with a simple, or at all events, a limited pleasure. Now all those who are seen to be addicted to a simple pleasure, are despised and scoffed at. It implies in the individual imperfect faculties, a soul incapable of the intoxication that springs from the composite.

I have extolled two simple spiritual pleasures that will be in high esteem in harmony, like the four accords of spiritual prime (first degree*); but I have supposed that they would only be partaken of as relays and reliefs from the compound pleasures, and conjointly with them, because the simple order is only valuable and praiseworthy under this condition.

Companies are subject, like individuals, to be scoffed at if they languish in simple pleasure. Irony attaches to every party that has only given birth to simple pleasure, as happens with many sumptuous banquets, congregating ill-assorted and unacquainted guests, offering no other enjoyment than that of the table. In a case like this, the master of the house is laughed at in proportion to the expense that he has lavished on his dismal feast. We ridicule, in like manner, the circles where stately etiquette prevails, and which, being confined to the flattering of some magnates, leave no access open to compound pleasure, though people affect there a rapture that nobody feels.

But when a well-assorted company can, in a short evening party, place itself in full composite by mixtures of material and spiritual pleasure,—gallantry, the ball, the dainty supper, and above all, cordiality,—then every one is enraptured with this

* See Chap. III., p. 289-90, of Sec. I. of Part II.

state of delight, so rare in assemblies. Every one says, Why does not this state of festivity and intoxication always last? why does it not revive every day? If you return after this to your dismal home (*ménage*), and to the routine of business and of morality, you think yourself fallen, like Apollo, from the heavenly abode into a place of exile.

These moments, when parties rise to the delight of the composite, are infinitely feeble pictures of the delight that the harmonians will constantly enjoy in their agricultural and manufacturing labors, as in their repasts and diversions. I make use of the words, *infinitely feeble pictures*, and in proof of this it will be seen in synthesis, in the treatise on the Functions of Passional Series, that in their meetings they enjoy a host of composites greatly superior to those that can be tasted in our assemblies, even the best provided with delights.

The pursuit of the composite is the torment of the rich civilizees. They are frequently reduced to simple pleasures, little different from *ennui*; they are confounded in their assemblies at the small amount of delight that they offer. They tax their wits with verbiage, and beat the bush to persuade themselves that the enchantment is at its height; that everybody is drunk with enthusiasm. They speak emphatically of occasions that have often been very insipid, and depict to you the delight of the composite where not a shadow of it existed.

The reason why we often see the great entertain envy to the coarse gaiety of the people, whose habits they nevertheless hate, is because the people, in its coarse meetings, arrives at the goal, at the composite, which the great do not reach in their starched and ceremonious *fêtes*. The people, who have neither ambitious intrigues, nor care for the morrow, and who are moreover urged on by hunger, are very well satisfied at table with the guests that chance gives them. Provided the good cheer and wine are plentiful, a blackguard and his neighbors are immediately full friends. The common people, habituated to privations, relish a good meal infinitely more than the great, and yield themselves freely up to friendship,

to enthusiasm, which is kept up for a long time after the meal. Our blackguard, on coming out of the pot-house, bullies grief, roars with his fellows, brags, and thrashes his wife who speaks to him of anxiety about the household affairs and the children. He is on fire with the composite; he fears to lose that beautiful passion which excludes all reasoning even in the recollections that it leaves behind it.

God, who has rendered this passion so attractive to us, must, since he is just and good towards us, secure a very frequent development to the composite in the social mechanism for which he designs us. If he could have foreseen that he would not be able fully to satisfy us on this point, he ought to have given to us, as to the animals, the taste for simple pleasure, whereof he has inspired us with disdain, because he has prepared for us an affluence of compound pleasures in harmony. He ought then to have distributed attraction to us conformably to the results that his social system will yield us, in which the labors as well as the entertainments will commonly produce a double enjoyment, and will secure even to the poor his option respecting a host of composites in the course of every day. Whereas at present we see a crowd of personages on thrones, who can hardly procure one composite per day. The majority are in a position to say, like Madame de Maintenon, that they are dying of *ennui* in the lap of splendor, and have not perhaps one composite per week; whilst in harmony the poorest of men, in health, will have every day, as the minimum of pleasures,

7 sessions of pleasures associated in composite;

5 sessions of simple pleasure as reliefs;

1 session of *parcours** presenting a host of pleasures heaped together in one and the same hour.

Since the composite excites a violent delight—a transport of the soul and of the senses—men would soon be tired if the composites were not promptly relieved by simple pleasures. This is the reason why the days in harmony, whatever

* The French word is *parcours*, and means a rapid succession or crowding together of unexpected pleasures. See note to the word *parcours*, Chap. IV. of this Section.—*Translator*.

be the number of sessions, have always at least a third of simple pleasure, which becomes very agreeable in the interval between the composites, whereof it forms the refreshment. The simple pleasure, though insipid in itself, is a necessary alternation from the compound; they respectively support each other, and give each other weight by a judicious distribution.

The bastard composite, which, paltry in itself, becomes very precious between two crossed composites, may be also employed with advantage as an interlude. For example :

From 7 to $8\frac{1}{2}$ a.m. crossed composite.

From $8\frac{1}{2}$ to $9\frac{1}{2}$ bastard composite.

From $9\frac{1}{2}$ to 11 crossed composite.

During the hour of session devoted to the bastard, you are not deficient in pleasure, since you have two sensuals or two spirituals, enhanced by the recollection of a more agreeable session whence you have just issued, and of another more agreeable on which you are about to enter. It is thus that the rich, and even the poor, in harmony, speculate upon the pleasures and the interludes of each day.

Let us recapitulate our account of this picture of the most brilliant of the passions. I am not afraid of venturing a few repetitions to facilitate the recollection of important details.

The composite is, *par excellence*, the passion that may be called the *voice of God*, and I have given a proof of it that may seem paradoxical; namely, that it draws us away *before reflection and in spite of reflection*. From the moment that it seizes hold of the man, he is the plaything of a superior and irresistible force, against which the effort of reason fails. Accordingly advice is without avail upon a brain elevated to this degree of enthusiasm; and after some attempts at resistance, the individual becomes a greater slave than before. Did it happen otherwise, the voice of man, called reason, would be stronger than the voice of God, or attraction, which acquires all its strength by the intervention of the composite.

No doubt this passion, as well as the two other distributives, produces nothing but harm in the civilizee order; but, need I repeat it a hundred times, it was not to lead us to the

civilizee mechanism that God has given us passions, boiling, and insatiable of delights, like the composite, the cabalist, the papillon ; which apart from harmony, are to us what fire-arms are in the hands of children. If we had been made for civilization, God would have given to us, as to animals, the taste for simple pleasures,—a disposition to live in poverty and persecutions. It would have been as easy for God to give us these inclinations, as to inspire us with the thirst for riches and delights, the desire for which we must in the end pardon, since we possess the secret of loading the human race with them. Does not God owe us the immensity of happiness whereof he excites the desire in us? The reader is going to see that he has well provided for it. Let us patiently finish the analysis of the twelve passions, and we shall be convinced, in the treatise on Series, that God has prepared everything to load us with happiness a hundred times greater than all the pictures of Olympus and the palaces of the fairies.

This happiness will depend chiefly on the frequent development of this delicious passion named composite, which the poorest of men will enjoy at least seven times per day in harmony, and often twelve times : whereas amongst us, the richest man and the most high-born woman cannot, in the course of their day, procure one hour of composite enjoyment ; or at all events, only obtain it by some hidden and illicit intrigue, which must be kept secret, or by some odious machination, like that of calumniators and plunderers, who find a composite in their backbitings and frauds, from which they obtain profit and consideration. For wickedness is the best road to success in civilization.

Those who have attentively read the definition of the composite will perceive that this passion is the pledge of happiness ; but its enthusiasm not being able to be prolonged beyond the space of two hours, it must consequently be frequently relieved ; and in order to procure a great variety of composites, great riches are required, in which ninety-nine hundredths of men are wanting.

Consequently it is not in civilization that the human race

can satisfy the composite; if so, why should God have given it us if He destined us for the civilizee system, where this, above all our passions, is the most impossible to satisfy?

It is with this passion as with the eleven others, whereof the pressure exists, and wearies us when they are not satisfied. Some learned people wish to make us infatuated with moderate pleasures, with middle class and moral emotions; but it is sufficient for the composite to have been experienced but once to make us constantly desire to find again its brilliant enthusiasm. Bernardin de Saint Pierre is astonished at this want, and exclaims: "Why has the feeling that yesterday raised me to the skies vanished to-day? Archimedes did not always remain enraptured or beside himself through his geometrical discoveries, and Pythagoras beheld at last coolly, in *sang-froid*, the square of the hypothenuse, for the discovery of which he had, we are told, vowed a hundred heaves to Jupiter. Why must there be novelties to give us pleasure? The brute is on this score happier than we are; what pleased him yesterday will please him again to-morrow: he plants himself at a certain limit without going beyond it; what is enough for him seems to him always beautiful and good."

But the beast is not subject as we are to the pressure of the three distributives, and especially to that of the composite, the enthusiasm of which not being able to last beyond two hours, necessitates the intervention of the papillon or alternating passion, of which we shall speak in the sequel.

CHAPTER II.

OF THE CABALIST, THE TENTH RADICAL PASSION.

THE spirit of cabal is the passion that is most cried down by the philosophers, and yet the one that is the most common to all their sects. It has been unreasonably confounded with ambition. Our analysts comprise under the name of ambition a host of different and often contradictory passions. The man who stands aloof from intrigues in order to cultivate and improve his estate, is not a caballer from inclination, since he avoids the stage of cabalistic plots; yet he is ambitious of industrial fortune. You must, therefore, be careful not to confound ambition with the spirit of cabal and dissent, such as you see burst forth among our operatives, who, under the name of rival lodges,* form two turbulent and quarrelsome cabals, from which they can only reap blows and imprisonment. This cabalistic mania arises from a pressure of the tenth passion, which requires intrigues, struggles, schisms and discords of any kind. If you cannot give it useful ones, it creates mischievous ones. Our passions are incompressible; they must have their way in good or in evil.

Diversity has its uses as well as accord in the mechanism

* *Gavots et devorants* are two traditional terms, supposed to be derived from the masonic confraternities of the middle ages. They designate two masonic corporations of carpenters on the continent, as Masons and Odd Fellows form different lodges in England. They have certain feuds which sometimes disturb the peace of certain towns where they meet together.—*Note communicated by Mr. Hugh Doherty.*

of harmony. You see in an organ-case each pipe bordering on two that disagree with it; the same thing must be effected in forming the scales of the passions and of characters; and the first work to be undertaken in a foundation of harmony will be to arrange a host of disagreements for each person: a principle widely differing from our 400,000 volumes of wisdom, which require that men should be all brothers, all of one opinion. Nature requires a contrariety of tastes that should give birth in all to the cabalistic spirit; a passion to which you might give the name of *social salt*, for it is the seasoning and the stimulant of our relations, and you hardly find a twelfth part of the characters that can do without habitual cabals.

A very comical contrast is the influence of the cabalist as compared with the vociferations of the sages against cabals. There is no legal assembly but opens its proceedings by an invocation to the Holy Ghost (the chant *Veni Creator**), to ask Him to transform the members of the assembly into a family of brothers, all of one mind. I have observed before, that the Holy Spirit, to prove the absurdity of their petition, condemns them all to become a troop of frantic caballers, who on coming from mass, run to organize the first cabals in their committee rooms.

This invocation of the Holy Ghost, this petition to become all brothers, all enemies of cabal, is it not a direct and insolent criticism on the operations of God? Is it not as much as saying to him underhand: "Supreme Being, thou hast created twelve passions, to which thou hast subjected us. We will not obey thee. We wish that thou shouldst surrender to the sage counsels of Plato and Robespierre, that thou shouldst suppress these passions that have not the honor of pleasing the philosophers." Is it not appropriate that, as his only reply to so impertinent a demand, God condemns the petitioners to run from the church to the committees of cabals?

Let us proceed regularly to the analysis, and let us ob-

* A chant that begins "*Veni Creator Spiritus*," addressed specially to the Holy Ghost, and used in the Roman Catholic Church.—*Translator*.

serve, in the first place, the prodigious influence of the cabalistic spirit, after which we shall examine its uses.

We know that little is required to kindle the spirit of cabal: witness the futile quarrels of the *quis-quis* and of the *quamquam*, and so many others of the same calibre, that have often caused torrents of blood to flow, though the subject in itself was not worth the sacrifice of a brimstone match. The Greeks of the Lower Empire, at the moment when their capital was threatened by the Turks, were in deadly dispute about the light of Mount Tabor.* It would have been better to have levied battalions.

From practical absurdity let us pass to theoretical absurdity. Our philosophers, convinced of the scourges caused by the spirit of cabal, think fit to stifle it; but they cannot—it is a passion inherent in the human mind. You must therefore set about utilizing it; and when you shall know the means of doing this—which is to employ passional contrasted series—so much advantage will be derived from cabals, that you will only have to occupy yourself with kindling and developing them in numerous parties, in graduated and classified disagreements, in different groups, forming an ascending and descending series.

Observe, I do not speak here about civilization, where every cabal becomes a departure from order; I am only treating of harmony, where the means will be had of balancing the cabals, which from that time will become eminently useful. They will give birth, in the most insipid function, like tillage, to a crowd of rivalries, that will violently stimulate the industrious, and will attach more charms to the agricultural and manufacturing functions than are presented now by the amusements of civilization.

Let us not forget that in that state the laborer works under a moveable tent, in the company of friends, and in beautiful workshops, in short and intriguing sittings; that

* A famous dispute of the monks of Mount Athos, in Roumelia, respecting the nature of the light surrounding the Father when he spoke to the Son on Mount Tabor, during the transfiguration. This light was supposed to be uncreated, eternal, and the Divinity itself. (See Beausobre.)—*Translator*.

he is well clothed, well fed, that he only chooses those branches of labor that are agreeable to him. Without these accessories, how do you suppose that agricultural labor will become attractive?

Let us first prove the necessity of the cabalistic vehicle. Most men and still more women are only happy inasmuch as they have intrigues to engage in or to forward. If they cannot play first fiddle, they like at least to cut some figure. Intrigue, whether of love or of ambition, is an aliment so necessary to the human mind, that when you collect a party you are obliged in all countries to supply it with card-tables, to engross the minds by a semblance of cabalistic strife, and prevent apathy, that would very quickly spring up if the assembly had no intrigue to carry on. Female parties are reproached on account of their paltry plots respecting matters of dress, the gew-gaws of fashion; the men, on their part, do just the same in the cause of elections, and children for their mischievous farces; so that the whole of society can decline the verb, "I cabal, you cabal, he cabals."

This want of intrigue impels us to seek, at the theatre and in romances, an image of cabal, a shadow of the tenth passion, of which we are deprived. The classes accustomed to intrigue, the courtiers, the stock-jobbers, women of gallantry, know no greater torment than that of being suddenly deprived of intrigue by some mishap or exile, that excludes them from the cabalistic arena. Transport an intriguer into a sweet country home, very moral, very monotonous, living on boiled turnips and moral stews, confining its pleasures to the contemplation of simple nature and rural bores, and you will see the intriguer dry up with *ennui*. The philosophers themselves, who want to make us all enemies of cabal and of intrigue, are its warmest partizans; and if the authorities did not restrain them, they would knock over without intermission the social world by their cabals, clubs and pamphlets. There is not one of them who does not seek to shew himself on the arenas of intrigue, especially at court, and who does not worry himself to escape from the moral languors of domestic life. The women have still more ardor than the men

for the spirit of intrigue. It is the appanage of weakness, and at this rate ought to be very dear to the civilizees, who all compressed in the development of their passions, have a violent tendency to intrigue, and to seek some channel of passional development in cabals.

If the spirit of cabal were a vice that were displeasing to God, if this spirit were not necessary to his system of harmony, why should he have given the property of the cabalistic spirit to all the masses? This mania is the essence of all meetings, and yet God only wishes to operate upon masses, and not upon individuals, whose action is essentially false, according to the principles expounded in the Prolegomena.

Let us examine the end of this passion, which is one of the chief wheels of the mechanism of harmony.

In a deliberating assembly that is free, and occupied about some object capable of exciting its passions, such as administration, legislation, literature, criticism, &c., opinions will be seen to divide from the outset into three principal parties, whereof the first and the third will be opposed, irreconcilable; and the second, a mixed party that will hold the balance, will temper more or less both extremes. It is an effect that is observed in all great meetings, from the diets or legislative assemblies, to the inferior coteries, like the religious houses, circles of pleasure, &c.

If the disagreements have ever so little aliment, you will see the three great parties divide themselves into two or three little ones, that will give about nine secondary parties—nine cabals—which will have points of contact and of union between each other, according to the method explained in the Prolegomena.

For example, in the famous National Assembly of '89, you might have easily distinguished the following parties, classed into three of genus and nine of species:—

THREE PARTIES OF GENUS.

- A.—The royalists or aristocrats.
- B.—The constitutionals or moderates.
- C.—The republicans or demagogues.

PARTIES OF SPECIES.

- A.—1. The ultra feudal royalists.
 2. The mild royalists.
 3. The shuffling royalists.
- B.—1. The half-royalist constitutionals.
 2. The firm constitutionals.
 3. The half-demagogue constitutionals.
- C.—1. The mild demagogues.
 2. The decided demagogues.
 3. The ultra demagogues.

Total, three parties of genus and nine of species, independently of the varieties that you might, moreover, have been able to distinguish in each of the nine sub-divisions.

This classification of series is approximative; a free series does not require, to reach its properties, to be so uniformly distributed. It may be that one of the three genera may furnish two or four species. The number three is tabular, and not strictly necessary. A principle that must be observed and laid down here is, the trinary division of the principles, the inevitable classification into two opposed genera and one mixed, a division that appears again in the three distributive passions, thus:—

Cabalist.	Papillon.	Composite.
Disagreement.	Alternation.	Accord.

It is quite indispensable that the three passions destined to create the mechanism of the series, should form between themselves this counterpoise, which you find in all the series, both measured and free.*

Every deliberating assembly falls speedily and spontaneously into this division. You may predict it even before the corporation has met and held a sitting. It opens with oratorical twaddle; it is proved very philosophically that all must be of one mind, all friends of trade and of the charter; and the very same evening these fooleries of form are forgotten, in order to obey attraction, the tenth passion, which

* See the treatise on the Measured Series, in the *Phalange Review*.—Translator.

requires a power of cabals, well contrasted, and graduated in a threefold sense.

I have said that nobody obeys this tenth passion more effectually than the philosophers who declaim against it; and in the assemblies where these sages and their maxims rule paramount, you see caballing burst forth with such violence, that very speedily these virtuous republicans send each other in succession to the scaffold, for the balance of trade and morality, as was seen in 1793.

In an assembly that is not sovereign, like an academy subject to laws that prevent these regulated decapitations, you always find these three parties of genus again sub-divided into leagues or coteries of species.

It remained to be determined why God has given to human assemblies this property of cabal that is described to us as vicious, but which will be judged of very differently when I shall have made the reader acquainted with its object—the formation of the passional series and their contrasted gradations, conformably to the order that God has followed in all his creations.

Our naturalists, in their tables of the kingdoms, conform to this disposition, which may be called *divine*, since God has established it everywhere. Our passions tend to develop themselves in the same order, and to form the series everywhere. It is impracticable in civilization, where the domestic societies—reduced to the smallest number, to a single family—cannot tally with this classification. The want does not the less exist in our souls, and we see, in every numerous assembly, this mania of cabal germinate, which tends to give relief, to distinguish into shades, and graduate the fancies, to create the disagreements and germs of the series. It ought to apply a group to the exercise of each fancy, and distribute the sum total of the groups into three divisions, one centre and two wings. It was in order to coincide with the tenth passion that God distributed in this manner the animals, vegetables, and minerals, which will be the objects of the functions and intrigues of industry in the passional series.

I have already given some views of this division, to which it is proper frequently to revert, before coming to the sections devoted to the table of the series.

If a genus of fruit* yielding a hundred varieties, contains thirty that are applicable to a certain district, its cultivators—that is to say, those only who will be passionately devoted to the care of this fruit—will be sub-divided into a cabalistic series of thirty groups, each of them affected to the care of one of the branches to which it will be partial. Each group will intrigue in favor of that which it has adopted, and against the two varieties contiguous to its own. Each individual will intrigue in favor of the different groups in which he shall play his part; for in a culture of pears or apples, an individual can very well take part in favor of four or five species, and enrol himself in the same number of groups in favor of which he cabals, and whereof he supports the culture by pecuniary or other means.

It will be thus with all the industrial functions, and particularly that of the household, of which a fearful confusion is made in civilization, by charging one woman only, wife or servant, with the whole business. Yet these functions are of an immense variety, and it is not extravagant to estimate their sum collective at—

10	..... containing	.....	12 genera.
30	.....	.....	40 species.
100	.....	.....	120 varieties.
300	.....	.....	400 shades.

A poor housekeeper is therefore obliged amongst us to be loaded with these innumerable details; she is obliged to take care of the kitchens, cellars, barns, stables, gardens, orchards, fruit-loft, confectionary, larder, washhouse, sewing, &c., &c., and of the varieties of these different genera. In the garden alone a housekeeper may have fifty species to look after, and in the kitchen almost as many, in the cellar at

* For a more detailed description of the series and groups cultivating the varieties of produce in harmony, the reader is referred to chap. v. of Fourier's *Treatise on the Measured Series*, and pp. 175—182 of *Karl Grün's Soziale Bewegung*.—*Translator*.

least twenty; that is to say, the housekeeper is obliged to mind alone all the household works, that would require the intervention of more than three hundred groups in a phalanx of passional harmony: accordingly the lady holds this household work in aversion, whereof the least branch is so much above her means, and presents no fuel for intrigue. Every woman would willingly join in three or four branches of these labors, if she found there cabalistic parties and other vehicles; but being obliged to embrace the task of a hundred or two hundred corporations, she is exhausted, disheartened. She cannot fail to have an aversion for household labors, or to perform them without intelligence, as happens with our housekeepers, the most renowned of whom are novices and incapable, in comparison with the intelligence of the passional series, where every variety, every shade, employs a group violently empassioned, and consequently very intelligent; for you only do well in industry what you do with passion.

These details are an anticipation of the synthesis, or treatise on the Mechanism of the Series; we are here only engaged with the analysis of the three passions, which are germs of series. Let us finish with the cabalist, which our sages recommend us to hate; a strange piece of advice in a century where the love of trade is extolled, which is an entirely cabalistic business; witness stock-jobbing and forestalling, and the inferior devices, such as crimping, puffing, and other industrial snares.

I have sufficiently proved the existence of the passion called cabalist; it only remains for us to distinguish its two developments, the *harmonic* and the *subversive*.

The harmonic cabalist is a productive converging emulation, a competition to rival in economy and in industrial perfection.

The subversive cabalist is a destructive opposition, or connivance to rival in ruining and depravation.

Emulative cabal binds all the series, slightly isolating itself from the extremes or transitions.

Subversive cabal binds extremes, kings and soldiers, to oppress masses by a fusion of extremes.

The emulative cabal is easily distinguished from the subversive; the results on both sides must be productive and economical in order for emulation to exist. Manufacturers contending about a price, and perfecting their article to obtain it, are in emulative cabal, for the result will be useful to each of them, and economical, inasmuch as it is useful to the mass of society by the improvement of industry. Merchants who contend in sales and lavish the costs of rivalry, multiply travellers to force the article, sell below the cost price to carry off a buyer from their neighbor, are in subversive cabalist. Their competition is mischievous; it is nothing but a connivance of idle expenses and of insane measures that will be ultimately fatal to each of them, by impoverishing them and impelling them to bankruptcy. This extravagant rivalry will be in like manner ruinous to society, by the useless consumption of capital, agents, journeys and pufferies, which, adding nothing to the produce, are a clear loss.

This parallel of the manufacturer and of the merchant is the exact picture of the two cabalists and of the two competitions, the converging and the diverging. The manufactures tend collectively to economize, to simplify by machines that require fewer hands, shorten labor, and claim fewer agents from the cultivation of the soil. The merchants collectively tend, without wishing it, to complicate the mechanism, to overload it with parasitical agents and useless outlays. Since 1789, their number has tripled; their expenses, their journeys, correspondences and puffs are become triple and quadruple, for a function which (in the end) is still of the same extent. For a town of 100,000 souls does not consume more food or clothing than it did thirty years ago; and yet the casting up of its mercantile agencies will give a number three times that of 1789, and a threefold employment of hands and of capital, unprofitably diverted from productive labor, cultivation and manufacture.

There exist, therefore, two competitions and consequently two cabalistic processes, whereof one operates complication and ruin, the other economy and perfection. This twofold development of the cabalist is common to all the passions.

For want of knowing the cabalist, which is nevertheless a very visible passion, our economists have missed the whole theory of the reductive* and truthful trade or competition, and have thrown themselves into the false theory, that of complicated, anarchical and lying competition.

A comical error of these *savans* is that of having thought that the merchants are constantly directed by ambition, whereas they are very often moved by the subversive cabalist; accordingly they are seen to compromise their fortune in outlays of competition, of rivalry and stock-gambling. There is no longer ambition where there is an evident and advised risk of loss, as in the act of a merchant who undersells to crush his neighbor, and ruins himself to ruin another. Such a proceeding is not ambition, but subversive cabalist. If the philosophers had known the tenth passion, the cabalist, which they so admirably practise, they would have made this distinction in commercial mechanism, and discovered that you must *repress* it, since it falls in all directions into the effects of the subversive cabalist: a profusion of agents and of capitals, loss of produce, &c. This jealous mania of the merchants is the antipode of the reductive competition, which ought to produce the greatest economy possible.

How many other faults have been committed in social mechanism from having confounded ambition and the cabalist! Their difference is seen everywhere. Do you not see in every country litigious men, who, from the love of carrying on intrigues in the law-courts, will bring twenty actions against their neighbors, and will ruin themselves in pleading for the pleasure of putting their rivals to expense? M. Selves, who has written a work against law-suits, appears to be the most litigious man in France; and such are, in general, the individuals who have the cabalist among their dominants: a passion that, almost always injurious in civilization, will be infinitely valuable in the mechanism of the series, where the mania for disagreement is the germ of classification, exact

* By this term Fourier implies that simplifying of the machinery of commerce which he predicts in harmony, and which would *reduce* the number of unproductive commercial agents to a minimum.—*Translator*.

gradation and active emulation, between all the groups. We shall form a correcter judgment of the importance of this passion when we shall have defined the three distributives.

The cabalistic spirit is only injurious amongst us from a deficiency of industrial aliment. Let us suppose four groups occupied in making a certain culture prevail, say four pears,* called the bury pear,—the blond, the grey, the brown and the green (*bergamot piqueté*). If these four masses of cultivators carry on intrigues to gain for their fruit the upper-hand, make outlays to improve it and secure suffrages, or at least to create a mass of partizans by the excellence of each species, their cabals will have been very laudable, and as useful as those of the elections are injurious and unproductive; and if these same men have each of them thirty industrial cabals, like those of the bury pear, there will only result from them prodigies of industry, a general phrensy of emulation. People will be convinced that disagreement in industrial series is as useful as accord; that it is requisite that each of the groups of the series should be jealous of the two contiguous ones, and should cabal actively to carry off the palm, and cause the preference to be given to their own produce. It will be found useful that the group of the white bury pear should labor to take away partizans from that of the green bury, and in the same way with the others; for from all these efforts, there will result an extreme perfection of each produce. The cabal, in this order of things, will become a passion as divine as it is now infernal, where its development only leads to injurious consequences, to the intrigues of stock-jobbing, to political commotions, &c.

In reply to the detractors of the cabalist, you may prove, by a parallel of ambition and of love, that the cabalistic spirit is only vicious when it has too little aliment, and that the cabals accumulated in great number are a pledge of passional balance.

In fact, love is balanced in the case of a young man, handsome and very wide in his nature, like Alcibiades.

* For farther particulars relating to the groups of pearists, see the Treatise on the Measured Series, Chap. V.—*Translator*.

Each of his love intrigues is to him a subject of charm ; he has always the greater share of success, at least three-fourths of triumph for one-fourth of failures ; you might even say nineteen-twentieths for one-twentieth. In this case his love cabals only occupy him slightly ; he carries them on with the confidence of a soldier secure of victory ; he is not absorbed by love, and can lead abreast other passions, like that of interest or ambition ; whereas a philosophical cock turtle-dove, entirely absorbed by his lady turtle-dove, will lose sight of a host of matters that he ought to have combined with his amours. Such a dove will have no readiness in business ; he will not know how to make ambition and love march abreast, like the man who conducts rapidly several love intrigues, and who handles love in accords of the fifth and sixth. In a case of this nature, his cabals are not limited. They extend from shepherdesses to queens ; they embrace the sum total of society, and combine the developments of ambition and of friendship with those of love and of familism or marriage.

The man who is able to combine in this way the cabals of the four groups is the man who is balanced in affective passions. He who neglects the three others for the sake of one of the four affections, he who neglects the three other affective cabals for the love of country and of fraternity, is a fool, who in time finds out his folly, and perceives that he ought to have led abreast the four cabals, and to have thought of interest at the same time that he thought of fraternity. You only arrive at this equilibrium by dint of having many cabals in each of the four affectives and of the five sensitives. The moment that one of the nine is confined to a single intrigue, it absorbs everything ; and a character thus pre-occupied is nothing more than an abortion in civilizee affairs.

Social perfection consists, therefore, in giving a full development to the cabals in each of the nine passions, in order to balance the different sorts of cabals one by the other, instead of reducing them to the feeblest development, like that of the civilizee ambitions, which are deprived of developments ; or that of the barbarians, who, by the custom of

the harem, are deprived of the cabal of gallantry on the side of the man. Such a development becomes a tomb of love to man, instead of being its throne.

It is this privation of cabals that transforms ambition into a gnawing worm to the civilizees. It is a stimulant to the courtiers, who have a hundred intrigues to carry on ; it is a sting for the small proprietor, who, with the delights of his rural and moral mediocrity, is maddened at not having influence in elections, nor the means of acquiring the field that would improve his estate, nor chances of marrying his poorly portioned daughters. He maddens cordially at being without influence in the cabals, and confined in the paths of morality. He would require, to enjoy the passional balance, thirty cabals, at least, to follow, and illusions for each. Instead of this full and varied career, he has often, as the only aliment of the tenth passion, a single cabal, a longing for a public office that he loses after all. What a difference from the societary order, where every one meets with numerous cabals and chances of fortune and of glory, in connection with the merest trifles, such as with the care of a flower or fruit,—cares that present to him chances of advancement, as will be seen in synthesis in the treatise on the Passional Series.

Let us infer from this view that the cabalistic spirit so criticised is only vicious by perversion, and that cabals, now so mischievous, would become eminently useful if you could increase their number thirtyfold, make them relieve each other properly, and spread them over the groups. But if they are in very small number, or limited to a single cabal for each passion, they lead to excesses, as happens with a viand offered once for all to a famished man, or liquors, wine, given at discretion to a populace that gorges itself without measure.

The cabalists are identical and contrasted. Let us pass over these distinctions, provided we return to them, and let us not defer the definition of the three distributives, since we can only form a proper judgment of them by comparing them.

CHAPTER III.

OF THE PAPILLON, OR LOVE OF ALTERNATION, THE ELEVENTH RADICAL PASSION.

THOSE who weigh words and not things will think that the papillon is the passion of flighty heads: they will consider this name of papillon as synonymous with inconstancy and frivolity.

It is nothing of the kind. The gravest characters are often those that have the papillon among their dominants.

It is true that the man, who had the papillon as his exclusive dominant, a monogyne of papillon, (we call *monogyne** in the scale of characters the man who has only one dominant) would be a frivolous, inconsequent being, and of little worth, but a character that amalgamates the papillon with several other dominants, such as ambition, friendship, familism, the cabalist, becomes a man of great resources, and to prove this, Julius Cæsar, the most perfect, the best organized head that was ever seen on the political stage, had not only the papillon among his co-dominants, but he had it as his *superdominant*.† I give this name to that one of the dominants which has the casting vote, and takes the lead of the others in a character.

Let us define the papillon by examples before defining it methodically.

* See Chap. V., Sec. I. of the Scale of Characters.—*Translator*.

† For a complete explanation of these terms, borrowed from musical science, the reader is referred to Chap. I., Sec. I. of the treatise on the Scale of Characters in the present volume; and also to Chap. VII., Sec. II., Vol. I., on the Passional Dominants and Tonics.—*Translator*.

Every body must have seen some of those men who love to carry on at once a crowd of functions, whether of genus or of species; if they are at work in an action at law, they will want to compose four briefs at once for four different causes. This mania of cumulation reigns even in their recreations. If they are reading a book, they will not finish it except they have three or four to read at a time—to day one, to-morrow another. They have a *ricochet** or rebounding memory; it is stronger than memories laboriously cultivated.

A limited mind, a character of middling title like the monogynes (who are the lowest title in the general scale of characters), will be apt to think that this multiplicity of enterprises will interfere with the success of each, and that the barrister who labours on four briefs at once—this morning at one, in the evening at another, and to-morrow at a third, will only make a mess of all four. On the contrary, if this barrister is a character codominated by the papillon, his four briefs undertaken together will be much better, more complete, better written, than if he had composed them separately and each of them at one stroke. All the papillonists require functions broken, cumulated, and dovetailed. This passion follows in fact the course of the pretty insect that represents it, and whose flight is broken or alternate.

Cæsar dictated four letters at once to his secretaries, and with his own hand he wrote a fifth. Here is a very papillonized imagination, and none was ever seen stronger than Cæsar's.

In general, the polygyne† papillonists have gigantic memories. The epithet of polygyne signifies that the individual has several dominants. If he had the papillon alone, he would be a monogyne of papillon; but if he has other passions as dominants, he is a polygyne of papillon.

Nature, that distributes faculties according to the uses that she premeditates, has been obliged to give a very strong

* The term *ricochet* is used in the science of gunnery, to specify the curves described by mortar firing, as opposed to the point blank or direct aim.—*Trans.*

† See Chap. II., Sec. II., of the Scale of Characters in the present volume.—*Translator.*

memory to the papillonists because they are destined to cumulate many studies or labours. They must be able to embrace with facility five or six times more than a common memory.

Hence it comes, that a papillonist does not retain writings little weighted with matter, and retains easily those that bristle with difficulties. I could retain by once reading twenty German or Arabic names, and I should not recollect four French ones.

A papillonist will retain from the outset the syllabic chronograms, such as that one which unites all the œcumenical councils in a hexameter verse.

Ni-co-e. Ca-co-co. Ni-co-la. La-la-la. Lu-lu-vi. Flo-tri.

That is to say,

Nicomedia. Chalcedon. Nicomedia. Lateran. Lugdunum. Florence.
Constantinople. Constantinople. Constantinople. Lateran. Lugdunum. Trident.
Ephesus. Constantinople. Lateran. Lateran. Vienna.

The individual whom I heard recite it, wishing to regale us with a second syllabic chronogram, recited twice this one,

Ba ca da fa, ga la ma na, A B C D, fe ge le me.

His memory failed when he had to explain this second chronogram, and he declared that he no longer knew what it meant.

A year after this, I recited his two chronograms to him ; and I asked him if he recollected the details of the second that he had not been able to explain to us at the time. He was amazed at my remembering exactly his chronograms that he had only twice recited, and whereof I had not taken a note.

Such is the property of the papillonic memories, to which a heavy load is but a slight burthen ; they will not retain easy matters, such as French names. If I am given the address of a name, very easy to retain, like John or Giles, I shall not remember it the next day ; but if barbarous names are pointed out to me, such as Bischoffaverser, Klinkostrom, Oraczewski, Altenkirkorff, I shall retain twenty by simply reading them, where I should not retain two French names.

The papillonists are beings that must be overloaded with functions ; they are commonly more intelligent in cumulating

twenty employments than another man would be in cumulating two. A journalist complained lately because a certain member of the Institute cumulated twenty-five different functions in his own person. It is possible that he may have performed the twenty-five better than two or three.

Let us pass on to the definition. I owed this preamble to those who think that the papillon is the sign of a frivolous character. Far from that. It is the sign of a vigorous character. It only pushes to frivolity in the instance where it dominates exclusively ; but when it dominates in concurrence with others, it imparts an extreme vigor to them.

I have left the choice open, as to the selection of the names of papillon, varying, alternating passion, and others ; but I repeat that you will not be able to select with understanding of the matter till after you shall have become acquainted with the use of the three distributives which can only be developed in the passional series. Let us await this theory. Till then, you may readily rely upon the nomenclature given by the inventor.

To bring on the stage a passion so contrary to the oracles of philosophy, let us join hands with nature, who is an authority of some weight, even when she is in discord with philosophy.

This ignorant nature, which has not condescended to consult Lycurgus and Seneca, requires papillonnage in the material sphere. Let us first demonstrate this principle ; afterwards, according to the unity of system preached up by the philosophers themselves, we shall be bound to infer that if nature requires that papillonnage should reign in material harmony, she wants to make it reign also in passional harmony.

As to the material, have any plants been ever seen to be fond of monotony ? No ; a particular wheat wants to change soil, and a soil wants to change seed ; this year wheat, another year barley, or rye ; and even when a soil admits the same produce two or three years following, it does not like to receive the seeds of the same produce that it has yielded. Accordingly, the science of soils and their varieties is an essen-

tial branch of agriculture. Plants, as well as soils, require an alternation in every direction. For instance, in reproduction, such a plant as comes from seed—as the strawberry, the carnation—requires that it should be afterwards renewed by slips, by shoots, and that you should vary it as much as possible, in plots, localities, &c., for want of which the plant degenerates. Nothing is better proved by experience.

The animal kingdom is no less exacting on this point than the vegetable, and if you omit the precaution of crossing the breeds, you soon come to complete degeneration.

Here, then, we have nature in material contradiction with morality, which preaches to us the love of monotony, of uniformity, and which, moreover, betrays itself, for it promises us ever renewed pleasures in the moral system, in the practice of virtues, the contempt of riches, the love of boiled turnips and of black broth? But what need is there of so much novelty in spiritual pleasure? If philosophy blames novelty in material pleasure, does it believe in the duplicity of system? No, most undoubtedly; but if it wishes unity, you must admit in the passional as well as material sphere this taste for variety and butterflyism that is seen to burst forth in the whole of material nature.

Let us define regularly the eleventh passion or papillon: it is the want of variety, relays, and contrast in pleasures, the want of an enjoyment that should come opportunely to make a diversion to another enjoyment that is ready to cease or to lose its edge. Of this nature is the surprize of a man who, on issuing from a *fête* and even before its end, learns unexpectedly his nomination to a great and very lucrative post; this news becomes to him a second *fête*, the charm of which is enhanced by the state of contentment into which the first *fête* had thrown him.

The liveliest pleasures become insipid if others do not promptly succeed them. To be happy, you must every day experience at least four of these delicious surprizes, in order that the day, estimated at the minimum of twelve sessions of pleasure, may have at least,

A third with the papillon for tonic.

A third with the cabalist for tonic.

A third with the composite for tonic.

The papillón gives happiness impromptu; its most mediocre enjoyments become marvellous by the *apropos*, the opportuneness, with which it is able to decorate them. It has the property of making much of a little; drawing two pleasures from a single source, and retempering the soul by unforeseen emotions. Thus it is one of the most meagre pleasures to walk round your native town; but to do so as the Trojans did after a siege of ten years,* or after a captivity in the dungeons of Algiers, and a return to your country, is one of the most lively pleasures, and which arises from simple comparison with the foregoing lot. It is an alternation, a development of this papillon, which is able to make something out of nothing, by the single charm of relays or of contrasts.

According to the property common to the three distributives, the papillon is of two species, distinguished into *contrasted* and *identical*.

1st. The contrasted papillon arises from transitions from one extreme to another. For example: a company of sybarites, accustomed to sumptuous banquets, will eat with great pleasure in a cottage, rustic fare,—milk and fruit served up in earthen vessels; they will find in this frugal repast a piquant contrast with their habits; the wooden spoon and the black bread will have the charm of novelty for them, and their collation in the cottage will be more gay than drawing-room festivals. If it were necessary to prolong this rural pleasure eight days, it would become a punishment; but limited to a sitting, it is a diversion for this fine company, and very fit to put it in spirits. Whence you perceive that the papillon has the precious faculty of making something out of nothing; for you cannot imagine anything less, for people habituated to china and plate, than a repast of milk and black bread, served up in earthen vessels and eaten with wooden spoons.

* See note, p. 294, Vol. I.—*Translator*.

2ndly. The *identical* papillon is a variety in pleasures of the same species, as dinner. We take pleasure in a dinner-party of friends; but an adage says: "*Ennui* was born one day of uniformity." This friendly dinner party must be varied every day as well by the assortment of the guests as by that of the dishes. A dinner party of friends may please three days consecutively, and provided there are some varieties of dishes or of guests; but it will be necessary to vary it the following days by a dinner of corporation, a dinner of strangers, a family dinner, a dinner of gallantry (*diner galant*), &c., &c. Without this variation, the most friendly dinners will become flat by uniformity, or at all events they will lose a part of their charm, and it is a great fault in harmony to wear out or blunt pleasure. The passional series have no other end than that of keeping alive, of sharpening every pleasure by judicious and varied use, either by contrasts, or by the identical varieties that I have just defined in treating of the two meals, one of which, taken beneath the thatch in earthen vessels, is a varying in contrast, and the other, diversified each day as regards the companies of friends and the cheer, a varying in identity.

Let a pleasure be varied by contrast or by identity, the variation is always subject to two modes, which are:—The *gradative* and the *improvised*.

The repasts that I have just described in the preceding paragraph would be an enjoyment of *gradative* papillon, since they would be formed successively of friends, of corporations, of illustrious strangers, of people of gallantry (*monde galant*), &c.

The pleasures of improvised papillon are emotions unexpected which occasion an extreme surprise, as the repayment of a debt that you had given up for lost, the arrival of a friend whom the public represented as dead; in these different cases the unforeseenness doubles the pleasure, and procures two enjoyments instead of a single one. Such is the effect of a meal that soldiers find ready served in a post they have stormed, or that sportsmen unexpectedly meet

with in the forest by the forethought of one of the party, who takes good care not to apprize them of it; for, by announcing it, he would destroy the charm of surprise, and would diminish the pleasure by one-half—instead of a *contrasted improvised* papillon, he would only give them a *contrasted* papillon.

On recapitulating, it will be seen that the papillon is of two species, whereof each is subdivided into two modes:—

The gradative contrasted.

The improvised contrasted.

The gradative identical.

The improvised identical.

It is only in the passional series that you can every day procure papillons thus varied. For want of these varyings, pleasure is subject to become stale; witness that of a seraglio, which is hardly able to excite the enthusiasm of a sultan, though the seraglio was only invented to procure the pleasure of papillonism for the sultan. It is not found in the harem, because this assembly does not fulfil the conditions indicated further back in connection with the species and modes. Our sybarites more or less fall into similar staleness. You hear them complain of languor and want of illusion, when you would have thought them drunk with delights and rapt in the forty-fifth heaven.

It is not only in pleasures, but likewise in labors, that this want of variety must be examined. The labors in harmony are but one and the same thing with pleasures, since all labor ought to be *attractive*. Accordingly, the harmonians make no distinction between labor and pleasure. A dinner session and a labor session are nothing but two amusements in their eyes.

But recreations themselves are tiresome and injurious if you prolong them beyond two hours without interruption. Whatever enthusiasm may prevail in them, will not sustain itself beyond two hours, according to the laws of the composite. It is necessary, therefore, in order to keep up variety, and prevent excess and disgust, that the labors should

be sufficiently numerous to relieve each other, at the latest, every two hours, and frequently every hour, with agreeable surprises; for there would not be regular enjoyment of the eleventh passion called papillon, if the varieties of pleasure were not at one time gradative, at another improvised.

Such is the kind of life that every one leads in harmony. The employment of the day is distributed there in little sessions, all well varied according to the rules of the papillon. This kind of life that prevents all excess, all *ennui*, is one of the means which in harmony will raise the human species to a prodigious vigour.

In civilization, the people, exhausted by the want of variety, by the monotony and the excess of a same kind of work, employs two days—Sunday and Monday—to refresh itself, and drown itself in wine, to console itself for five days of industrial punishment. In certain countries, like Sweden, the people only work three days per week, so greatly is it wearied of the civilizee *régime*, that has the vice of neither varying labors with the people, nor pleasures with the opulent class.

Accordingly, you see the latter class incessantly give in to excesses, such as festivals of four or five hours' duration, balls lasting through the whole night, and labors still worse, from their interminable sessions devoid of attraction. But the civilizee state is not made for this pleasure; consequently the civilizees use it as the camel uses water, whereof it drinks for thirst past and future. These excesses hinge upon the penury of enjoyments. The repast or ball would not be thus prolonged if other pleasures, equally lively, offered after two hours time.

One of the principal remedies for excess would be, to secure a full development of the papillon. Harmony will have to procure for every man, woman and child a mass of pleasures sufficiently numerous to relieve each other constantly. That is to say, that after having partaken in the course of the day of a dozen enjoyments, you may be able to enjoy the next day others in like number, but with variety of

contrast and identity, successive or improvised, according to the table given further back—a table to which would have to be added, moreover, conditions of progressive development, whereof mention will be made in the chapters on the focal passion. But to speculate here upon variety alone, which is the object of the eleventh passion, it is clear that, in supposing the sessions of pleasure confined to a dozen per day for the poorest of men, they will have to be relieved by thirds, and to have in reserve at least four new pleasures for the next day, as many for the day after, and a similar varying distributed over the days, the weeks, the months, the years, the lustres, the phases, and the whole course of life.

The exercise of the papillon would be hindered, and there would exist no harmony of passion, if the eleventh that requires these varieties, had not its full development.

Amongst the most boasted enjoyments, there are some that soon become blunt, can only excite enthusiasm once or twice, and must be lost sight of for a long time to re-appear with advantage. Their supply must therefore be countless, if you want to vary them according to the rules of the papillon. Habit renders the most delicate viands insipid to us, and the human species being exposed to be “used up,” more or less, in connection with every habitual pleasure, it is not overrating it to estimate at a third the renewal that the enjoyments must receive every day, in order to secure to the papillon a full development, for which purpose everything has been well prepared by God in the mechanism of harmony.

It is not only to human beings, it is to the whole of nature that the use of this passion extends. I have observed that the purely material beings are subject to it as well as animate bodies; thus a field requires to vary its productions, and dislikes to receive, many years in succession, the same kind of seed. The grain, on its side, does not like to be sown in the field that has brought it forth; it degenerates in it, and requires the alternation of soil. Plants require that you should reproduce them alternately from bulbs, from

grains, from sets, from grafts, &c. ; they become degenerate if you neglect this precaution of varying. The races of men* and of animals are subject to the same want; they are beautified by crossing, and debilitated by keeping to one line.

Thus all nature is animated by this passion for varying and papillonism, which is the sovereign vice in the eyes of the philosophers, the friends of black broth and of uniformity. You must observe carefully that the passion for variety is a want, and not a whim. Every one knows by experience that after having lived some time at a table uniformly served, the stomach remits and slackens its functions, notwithstanding the salubrity of the viands; and the day that you pass to a table with different cheer, you are sure to digest more rapidly, though you may eat more. The stomach, as well as the heart and the mind of man, experience, like the whole of nature, the want of varying, especially in love matters, so inclined to follow the laws of the papillon, and to desert the conjugal standard. Our ballad writers have sufficiently preached on this head the power of the eleventh passion, and it is meet to cite in this place one of their couplets :—

“ Je le tien de tous les epoux,
Tel est l'effet du mariage,
L'ennui se glisse parmi nous,
Au sein du plus heureux ménage.

“ Votre femme a beaucoup d'appas,
Celle du voisin n'en a guère ;
Mais on veut ce que l'on n'a pas,
Et ce qu'on a cesse de plaire.”

If the philosophers had analysed the passions, and especially the papillon, the cabalist, and the composite, which are three passions antipathetic to the incoherent household, they would have come to suspect that this tie, which places fami-

* It is said that the Scotch and Spanish nobility, which have been in the habit of intermarrying in the same family, have become greatly degenerate; whereas the Persian magnates have become an improved race, through the introduction of Circassian and Georgian slaves in their harems.—*Translator*.

lies in respective isolation, is opposed to the nature of man ; and that civilization, which clashes on all hands with the three distributive passions, is in its whole character the anti-pode of destiny, since it cannot admit the exercise of three passions, whereof the attraction is so powerful, especially that of the composite.*

* See a clear summary of the three distributives and of their working, in Fourier's long note, Chap. II. of the Appendix.—*Translator*.

CHAPTER IV.

RECAPITULATION OF THE THREE DISTRIBUTIVE PASSIONS.

THE reader has probably remarked in their definition, that each of them conceals germs of all the vices condemned by morality. Let us recapitulate this subject briefly.

The twelfth, the composite or dovetailing passion, requires that man should disdain to consult reason, and should yield without reserve to the impulses of enthusiasm and of pleasure, always dangerous in the civilizee state. It requires that he should consider as a call from God the baits that seduce at once the soul and the senses, and stifle the voice of reason. Assuredly it is not in the civilizee order that this passion should be excited; it would lead infallibly to ruin whosoever should wish to yield himself constantly up to it. Accordingly, it is, as well as the two others, signalized as vice, and not as a spring of social mechanism.

The eleventh, the papillon or alternating passion, is equally incompatible with our customs. The most opulent man would be very soon ruined if he pretended to vary his pleasures every hour, and to renew them in the proportion of one-third every day, every week, every month, every year, as happens in harmony. Too many quicksands are already met with in the few pleasures that civilization offers; accordingly the moralists recommend men to fix themselves to somniferous habits, such as domestic life and the conjugal tie.

It is certain that in this civilization, that does not offer to the most powerful prince the means of intriguing and

varying his pleasures during a single day, you would do very wrong to inspire every citizen (*bourgeois*) or peasant with the mania for varying them at least twelve times per day, and of distributing them by composite or collections of delights, varied by some simple pleasures. This wish of the papillon is as inadmissible as the wishes of the composite in our relations: and it is evident that the impulsions of both can only suit an order of things widely different from civilization.

The tenth, cabalist or intriguing passion, is the most inadmissible, though the most admitted of the three. What should we think of a man who were to say, "Here is an assembly of 400 deputies that is about to meet; we must sow seeds of discord in it, embroil it, subdivide it into a dozen parties by such and such manœuvres, blow into a flame the fire of the passions, excite so much animosity between the different cabals, that they shall be resolved never to yield an inch of their pretensions." Certes, the man who were to give such advice would be, with good reason, treated as an incendiary, as a social pest; and yet this man would act according to the intention of God, who requires that, in order to direct a passional mass, you should begin by exciting general discord, and the subdivision into groups of contrasted opinions. Accordingly this result is that which immediately follows the mass of the Holy Ghost, with which the political assemblies open their proceedings. Their members go directly on leaving it to organize twenty cabalistic groups; whence we must infer, either that the Holy Ghost laughs at their invocation, or, if He has responded to it, the spirit of cabal with which He inspires them is in truth the Spirit of God. Nothing is more certain, since without this cabal you could not organize the equilibrium of balanced rivalries, which is the palladium of the passional series.

It is evident that the procedure that I have just described—the provocation of discords—cannot be proper in civilization, and would only tend there to accelerate the burning too soon kindled in deliberating assemblies, where they set out with grimaces of fraternity, in order to quarrel on the morrow.

A property common to these three passions is, that they are not special pleasures like Friendship, Love, &c.; they are only assemblies of several special pleasures. Some cavillers would infer from this that they are not passions at all; it is as if they were to say that the three rays, indigo, green and orange, are not colors, since they are formed of the amalgamation of four others (which is not proved).

If it could be made out that the nine material and spiritual passions are original passions, and that the three distributives are only connecting passions that ally them, it would be no less true that the three distributives are those that direct all and operate upon the two other classes, like the coachman on the two horses whereof he holds the reins. It will be readily proved that the coachman does not draw the car; must we infer from this that he is useless? His guiding cares are as necessary as the effort of the two quadrupeds; you would soon see the horses stray, and pitch over the car and themselves, if their guide ceased to direct them. It is the same with the service of the three distributives. As long as they do not direct the social order, you would create in vain numerous enjoyments; they could but depreciate themselves, jar together by a vicious distribution that augments poverty in proportion to the germs of riches, and makes some sages doubt if the sciences, the arts and industry are not fatal gifts for the happiness of man.

Let us not go astray among these moral diatribes, but let us pursue our subject, which is the union of the three distributive passions, their concert in every relation of harmony.

This union is visible enough in music by the three modes, *major*, *minor* and *mixed*. Let us give an example of it, drawn from a science more within range of all classes of *savans*; I mean literature. It admits the three distributive passions as its mariner's compass in all dramatic fiction; it requires their combined intervention. Let us examine:—

1st. Literature requires the use of the composite or dove-tailing passion; it demands that the characters depicted should be moved by a double spring. In the tragedy of the *Cid*,*

* See Corneille's tragedy of that name.—*Translator*.

Chimène, with her love alone, would excite no interest ; but Chimène is obliged to denounce her lover as the murderer of her father : she is divided between love and honor. The contrast of these two passions raises the interest to the highest pitch ; they form in the *Cid* a subversive contrasted composite, that brings into play two discordant passions in the same subject.

The passions that are in mutual concourse, in harmonic composite, interest us in the same way ; the hero who fights for honor and love pleases us more than he who fights for honor alone or love alone ; whence it is clear that the drama requires the composite.

2ndly. The alternating passion or papillon is, in like manner, rigorously demanded in a dramatic work. Variety ought to reign there constantly ; you must crowd in incidents, situations and other springs capable of preventing monotony. Accordingly care is taken to contrive chances of variety by making the characters form contrasts, in order to be able to pass from grave to gay, from serious to severe.

The author who were to neglect to observe the laws of the papillon would be as utterly unfortunate as the one who omitted that of the composite.

3rdly. The rule is no less obligatory in connection with the cabalist or dissenting passion. If the intrigue were not well knotted and planned ; if the catastrophe, that is, the end of the piece, were not impeded by inopportune events (*contre temps*), rivals to foil ; if the author did not know how to hold the spectators in suspense as to the issue of the cabals ; every one would think that he beheld the monotony of his sweet home, and would no longer find at the theatre a distraction from the insipid scenes of domestic life.

We require in a dramatic work the combined play of the three distributive passions ; we want there, moreover, the progression of interest and the unity of action, which are attributes of the focal passion, whereof I shall speak farther on.* The work only obtains our suffrages inasmuch as it brings these different passions into play. This is a sufficient proof

* See Part III.—*Translator*.

that in giving them as essential and radical springs of the social movement, I do nothing but conform to universally admitted principles. They direct literature, which is a movement of the mind. Now if there is unity of system in nature, it is necessary either that the social mechanism should be coördinate to the same rules, or that literature should be declared inept for having adopted them. It has, on the contrary, given proof of an exquisite discernment in subjecting dramatic authors to the rules that God assigns to social mechanics.

It is very distressing that the philosophers of the moral political class have not had in their systems this justness of principles that literati possess in so high a degree, especially in France, where literature is greatly more severe about the rules of the art than in other countries, addicted to dramatic and romantic monstrosities.

Their precept of the three unities (three industrial functions), will be scrupulously observed in the mechanism of harmony. As for the present, it is overlooked by the philosophers, who nevertheless have some idea of it, for they have sought to establish it by means of the three powers, legislative, executive and judicial. This was dreaming of the words instead of establishing the things. Accordingly their visions of balance and trinity of power have only led to envenom the evil, provoke revolutions and anarchy, ending in military despotism.

The philosophers had a no less laudable inspiration in seeking the theory of the three social unities that are derived from two sources, namely :—

The three industrial unities, or shares proportioned to capitals, labors and talents. The three sexual unities ; or balance of influence between men, women and children.

How far people are from this unity in civilization, where, on the one hand, labor and talent, on the other hand, the women and children are counted for nothing ! Political science has no idea of these unities. Literature, on the contrary, has the honor of having invented *by instinct* the unities of its jurisdiction, or unities of action, of time and of place : that

in one place, in one day, a single deed be brought about : . . . unities that require, as has been just seen, the use of the three distributive passions.

It is not, therefore, a new doctrine that I am about to teach ; I am only the echo of the classes that have shed true lights upon the mechanism of nature. The theories of the physical geometers, literati and poets, will be found to accord with the theory of the harmony of the passions. I shall have against me only the disorganizing sciences, that have led the human race to poverty and carnage, whilst promising it the perfecting of perfectibility.

Although I have only philosophy to combat, I shall have to reproach the geometricians, natural philosophers, literati and artists for the weakness that they have shewn in not denouncing to the learned world these classes of jugglers, who pretend to govern the passions of the world and know not how to govern their own, and have only known how to lead the friends of science and of truth to poverty, the constant reward of the labors of the useful *savant*.

Although I do not yet treat of the passions considered in subversive development, it is seasonable to observe briefly that the three distributives have, like the nine other passions, their subversive development. The four affectives produce subversive groups ; those of false friends, those of false lovers, those of swindler associates, and those of avaricious parents.

The three distributives are in like manner subject to the subversive development ; you incessantly meet with it in the civilizee mechanism, where each of the three disguises itself in the following manner :—

12th. The composite in collision.

11th. The papillon in conflict, collusion, worsening.*

10th. The cabalist in divergence.

Collision takes place when two antipathic passions make a spectre of union to attain a common end. Thus we see beings unite in marriage and other affairs who have no passionnal affinity, and whereof the approximation, the bringing

† *Pejoration* (from *pejor*, worse) is the French word which means deterioration or falling off, or in plain English, making matters worse.—*Translator*.

together, is nothing but a subdued disgust. This is what happens with two men, who despise and suspect each other, but who nevertheless associate for the sake of an affair profitable to both; a thing seen at every step in trade. Such is the tie of collusion, which gives as much slowness and coldness to the social movement as the composite does activity and enthusiasm.

Conflict or collusion springs from the play of three passions, whereof one enters in to stop the shock of the two first; thus proprietors and thieves would be in a state of permanent warfare without the surveillance of the authorities, who keep back the one and protect the other. Conflict, collusion, or worsening draws after it consequently three unproductive actions:—

Defensive precautions of the producer.

Attempts at aggression by the thief.

Interposition of an armed and protective force.

Here are three parasite functions, where not one would be wanted if the people were, as in harmony, happy enough not to think of larceny. The whole civilizee mechanism extolled as perfectible, is thus organized in a conflict of three-fold unproductive functions,* and after that, people complain of being poor. Need we wonder at it?

Divergence is a play of the passions that arms man against himself, and produces two contradictory actions in him; of this nature is the vengeance of a Japanese, who plucks out an eye at his neighbor's door to make the law suspect the neighbor, and pluck out two from him.† In this revenge the soul persecutes the body; both are in divergence.

Of this nature is likewise the folly of a man who borrows money, and ruins himself to live in splendid style; he tends at once to luxury and to poverty. Such again is the effect

* Conflict only applies to two forces that jar together. There are in this case three functions, whereof one stops the shock of the others; consequently a more exact name than that of conflict would be desirable; a name designating these two hostile forces kept back by a third. If such a word exists in the French language, I do not know it, and I have been obliged to retain the insufficient term conflict.—*Note of Fourier.*

† See *Lettres Edifiantes et Curieuses.*—*Translator.*

of civilization, that wants to perfect the man, and only ends in corrupting his heart, enervating his strength, and degrading his climates, by the thinning of forests and the stripping of slopes.

The examination of these three passions in subversive development, gives occasion to ample details that must be reserved for special sections; our object here is only to prove the existence and the violent pressure of the three distributive passions, the impossibility of developing them usefully in the civilizee and barbarian order, and the distressing property that our societies have of constantly developing these three passions in a subversive and mischievous mode, that produces collision, conflict and divergence, instead of the three charming passions that I have named, composite, papillon, cabalist; passions whereof the charm is increased a hundred times by the combined play of all three.

But in isolated development, they produce only social and domestic disorder, or the chagrin that springs from the gleam of a pleasure too speedily vanished; witness the picture given (Chap. I., p. 7) of a company, which, in a well arranged *fête*, arrives collectively at the composite. I suppose that the said company were entirely composed of young people, for old men in a ball think of nothing but plotting in stock-jobbing and the elections, and then about guzzling at supper; but young people, and especially the women, yield themselves there without measure to the composite, to the double enthusiasm of the senses and of the soul, especially if there are the means of appointments, of making new conquests; they are drunk with pleasure, and think themselves transported into a magic world, and repeat to themselves: "Why does not it always last? Why, after this elegant ball, this elegant supper, these gallantries, must we return to a kind of hell, into a mercantile counting-house, an office of finance, and why is not life spent in continual *fêtes*?" "It is," say the moralists, "because after having amused oneself, it is right to work to gain your living." The moralists are wrong; you must pass your life in flitting from pleasures to pleasures; but they ought to have discovered this

order wherein seven-eighths of the labours are changed into sessions of the composite, and wound up by joyous repasts, which, to the number of five, come to vary opportunely the eight sessions of labor that are commonly furnished by a day in harmony, according to the following table, where the five meals are in *italics* :—

Morning.	{	From 3 to 4½, a.m.	Session of the little hordes at the stables.
		„ to 5¾	<i>1st repast, on rising.</i>
		From 5 to 6½	Session of grand culture, mowing
		From 6½ to 8.	Session of grand culture, vines.
		From 8 to 8½	<i>Breakfast, 2nd repast.</i>
Evening.	{	From 8½ to 10½	Session of small culture, under tents in the garden.
			Interlude.—Refreshment.
		From 10¾ to 12¾	Session of studies or of kitchen.
		At 1 p.m.	<i>Dinner, 3rd repast (Parcours).*</i>
		From 2¼ to 4 p.m.	Session of workshops, of green-houses, of fish-ponds.
		From 4¼ to 5¾	Session of forests, sylvans.
		At 6 p.m.	<i>Tea</i> in the forest, 4th repast.
		From 6½ to 7½	Session of gardening, watering.
		From 7½ to 9, the Exchange. .	Session of the plays, ball, concert, court of gallantry.
		At 9 o'clock	<i>Supper, 5th repast.</i>
	The amusements prolonged till 11 o'clock.†		

* The following definition of *parcours* has been communicated to the translator by Mr. Hugh Doherty, who is the best living authority as regards the sense and scope of Fourier's ideas; and who, we are glad to hear, is preparing a valuable scientific work on "Series." "*Parcours* is a word used by Fourier to indicate the different degrees of accord in the distributive passions, which he says have no special scale of elements, spiritual and material, like the four affections. Their degrees of intensity and harmony are therefore elevated, according to Fourier, by a rapid succession of different shades of pleasure and variety, grafted on the principal pleasure of a special function or occurrence, as a multifarious display of *variations* in music are grafted on a special melody of any sort." The reader will also find a definition of *parcours* by Fourier at p. 180, Vol. I. of the *Fausse Industrie*.—Translator.

† The following page remains blank; it was no doubt intended to contain another table to replace the foregoing one, which is blotted out.—*Note of French Editors.*

This day, delineated as a specimen, is varied in a thousand ways on other days, and according to the seasons or the temperature. I have placed in this table sessions of kitchen, culture, and manufacture, because every man brought up in harmony is drawn cabalistically to these different labors (as will be seen in the treatise on the series), and finds in the industrial functions compound enjoyments or developments of the passion called composite.

The day of a rich man may be much more varied. He may extend it to twenty-four sessions, with *parcours*,* a kind of pleasure whereof I have not yet treated.

A poor man has no other inconvenience than a small number of sessions in simple pleasure, or at a job like the post or the telegraph, which have nothing agreeable about them; but the sessions being short, there remain to him always a good number of composites for every day, and more than any of our sybarites can taste.

Besides, the fatigues of the poor are in no manner comparable to those that he endures at present. If he is engaged with a posting journey as courier or postillion, the courier has nothing else to do than to go in a good carriage to the following station; the couriers relieve each other at every post, and their carriage, furnished with cases, distinguishes so well the packets of each relay, that you cannot make a mistake, and it is not necessary that a responsible man should accompany the dispatches during a hundred consecutive leagues.

If it be necessary to drive as postillion, the horses are put to in a closed and warmed porch; the postillion is wrapped up in a good fur dress, in case of cold; if it rains he has a cloak and a large hat of waterproof felt. After this, posting is so much the less a task to him, since he finds, at the following station, friends with whom he will enjoy himself for one or two hours, whilst the horses are baiting. And what is meant in harmony by enjoying himself? It is to work, since labor is attractive.

Hylas, of the phalanx of Tibur, has conducted a post-

* See Part III., Chap. I.—*Translator*.

chaise to the phalanx of Lucretile. He arrives at ten o'clock in the morning at the *caravanserai** of Lucretile. His first care is to read the industrial bulletin, or the *order of the day*—the programme, a detail settled at the exchange on the preceding evening respecting the sessions of the groups. He sees there, marked for half-past ten, a table of sixty sessions of groups. Amongst their number he distinguishes three that are co-passional with him, his associates in cabal. These are the groups of the green-house, of tulips and of green bury pears. Hylas loves these three cultures; he is in active cabal in favor of each of them, and, not knowing which to choose, he resolves to visit them in *parcours*, or circuit, that is to say, to pass half an hour with each of the three groups; he delivers over his horses to the pages of the station who attend to the *caravanserai*, then he betakes himself to the group of the tulipists at a quarter past ten. It is the moment of the sub-breakfast or interlude; he finds the group of the tulipists collected in their kiosk or marquee, the interlude served up,—the ices, the orangeades, the sparkling wines, the confectionary, sweetmeats and trifles of gastrosophic interlude. He shares in these light amusements, and labors afterwards in the group of the tulipists, entertaining himself with the intrigues and rivalries of the neighborhood. After which he goes to join the groups of the green-house and of greenbury pears, which he traverses from half-hour to half-hour, and at half-past eleven he returns, with his horses well refreshed, to the phalanx of Tibur, where he will arrive at the dinner hour, and place himself at the feast that he will have chosen the night before at the negotiations on 'Change. He will dine with the tulipists of Tibur, who have on that day a corporation dinner; he will take the place of transition at the top of the table, because he wishes on that day to dine in circuit (*en parcours*), and to see likewise the heads of the

* "The other wing must contain the *caravanserai*, with its ball-rooms and those for the relations with strangers, in order that they may not encumber the centre of the palace, nor cramp the domestic relations of the phalanx."—See in Chap. V. p. 458, Vol. III. of the *Treatise on Unity, the Distribution of the Phalanstery*.—*Translator*.

green-house and of the green bury pear culture, and many more besides, and to communicate to them during the repast many intrigues and cabalistic bits of news which he has heard in his journey to Tibur.

“It is all very well,” says the reader; “but who is there to pay for this cheer of Apicius; all these dainties of ice, orangeades and sparkling wines, lavished on the laborers; these feasts of all the groups, recurring every two hours?” A good question! It is attraction that pays. It furnishes so many productions that you are only puzzled how to consume, and that after having sold a heavy mass of produce, you still keep back far too much, and in such quantity, that you are frequently obliged to throw it into the gutters, and even into the sea, after having handed over a good portion of it to commerce.

“We admit this superfluity,” I shall be told; “but to transform it into eatables, manufactured goods, ices, sweetmeats, &c., labor is required, and who is there that will pay the laborers?” A still more absurd question. Attraction answers everything; it draws them on to produce, and will draw them to manufacture; the only remaining embarrassment will be how to consume and how to excite a vigorous appetite in all human beings, that they may be able to consume a great deal at the five meals and in the interludes. Now this appetite will spring from the mechanism of harmony, which, habituating from infancy all men and women to an active and varied life in the hourly changes of the workshop or of culture, will excite in all an appetite sufficient to equal the consumption of the immensity of food that the globe will produce in this new order.

If such is the material well-being reserved for us in harmony; if it is intended to provide for us a similar well-being attaching to the affective passions or pleasures of the soul; and if an easy experiment with five hundred villagers suffices to spread this benefit over the whole human race; how great should be our zeal to study well the theory of such an order. Let us therefore redouble in courage to finish this volume of principles, and pass to the synthesis, where we shall see the demonstration of these brilliant affirmations.

CHAPTER V.

OF THE SUBVERSIVE PLAY OF THE THREE DISTRIBUTIVES.

I HAVE given a very abridged definition of the three distributives in subversive or civilizee play. It is proper to insist upon so important a subject, and since the readers do not know the three passions according to the development that they will take in harmony, it is desirable to dispose them to this study by an exact analysis of their actual vent. I shall greatly abridge this subject, and I only wish to give some developments to the preceding definition on the three passions called cabalist, papillon, and composite, and on the disorders that they cause in the actual state, where they only operate subversely by counter-march or *caterpillar development*.

Let us not lose sight of the problem that ought to serve as compass to all our researches. The question is, to find the secret of the passional series that existed in the first ages of the world,* and became disorganized for want of the great agricultural and manufacturing industry necessary for the support of the series in the case of a numerous population.

Now that this industry has been created by the protracted efforts of the fixed sciences, all our attention is due to seeking for the process of social harmony; and since it is happily discovered; since this secret of the formation of the passional series applied to the grand system of industry has been found;

* See the description of Eden, or the primitive society, vol. ii., p. 806, of the *Fausse Industrie*.—*Translator*.

let us study with care the three passions on which reposes the art of forming the series.

The nine other passions, the five sensuals and the four affectives, are sufficiently known by all the world. Every one is in a situation to reason upon the pleasures of the five senses and of the four groups; but the most erudite civilizees are very new on the analogy of the three distributive passions, which must be well known in order to study harmony. Before considering their properties in the societary state, in passional series, they must be studied in an insocietary or civilizee and barbarian *régime*, in non-associated families. We are about to observe this mischievous development in the civilizee state, where the three distributives have much more influence than in the barbarian state.

10th. The cabalist, or dissenting passion, named *diverging*, with regard to the influence it exerts in a non-societary state. In the same proportion that it is valuable in harmony, where it excites nothing but emulation, progress and industry, honorable proceedings between competitors; so is it injurious in civilization, where competition is depressive and detractive. Witness the decennial prizes of 1811, the competitors for which reviled each other to such an extent that the Government did not know to whom to adjudge the prizes, and was obliged to regard the suffrages of the Institute as a cabalistic iniquity. Thus the cabalist in civilizee development excites disunion only, and leads to vexations. This effect is hardly ever seen in agricultural labors, because the cultivators are neither acquainted with association nor with competitive rivalry; they are free from the cabalist in all that relates to culture, and have no other stimulant than the want of subsistence; they sell bad corn and bad wines as well as good, gather all fruits when green, let everything deteriorate. Accordingly we see them very restive against useful innovations, and very obstinate in the methods that are acknowledged to be defective. There is no other resource left for us but to confound them by an experimental success obtained beneath their eyes, and several times repeated; for these dolts of habit only surrender at the last extremity: they are mere

idiots (*crétins*) with regard to emulation, and if they carry on the passion called cabalist, it is only in a vexatious form, in the intrigues of jealousy and mischief.

The manufacturers are more inclined to the industrial cabal; they seek mutually to crush each other, especially in national rivalries. This mania is still stronger among commercial men and stock-jobbers, whose favorite passion is to crush the opposite party; but this jealousy is not the effect of emulative competition, which stimulates several varieties of industry in order to raise them all to perfection, and to enrich their respective groups in consequence of balanced rivalries.

The phrensy of crushing is far worse in administrative cabal, where parties frequently knock off the heads of their opponents without there resulting from these atrocious struggles any good for the mass, which is, on the contrary, robbed and bruised in all directions by the feuds of office-holders and place-hunters.

Thus the cabalist is in the civilizee and barbarian order nothing but a germ of disorganization. The reader will see that it is the same with the two other distributive passions, which, in the existing state, can only breed disorder.

11th. The papillon, or passion for alternation. I have called it conflict relatively to the part it plays in civilization. There is no passion less applicable to the civilizee system; and first, as regards the functions of industry, it requires short sessions, their continued variety every hour, or at most, every two hours. Civilization cannot admit these industrial relays, nor give to each man twenty or thirty different professions; on the contrary, it exhausts the workman by a single labor, and in cotton mills we see children obliged to work fifteen hours per day, deprived of healthy and refreshing air.

Nature has destined us for an exercise varied without excess; she has contrived for us in the functions of the series this perpetual variety whereon health and dexterity depend. The civilizee order confines us to an entirely opposite system,

and hence arises material contradiction with the papillon, the influence of which only tends to push us into evil, since it makes us deviate from the monotony and uniformity that civilization would require. It would be proper, in this society, that the child should inherit his father's tastes, that the wife should faithfully observe the conjugal laws; in short it would be necessary that, from families up to nations, every one should secure himself against the spirit of inconstancy and of hazarded innovation. I make use of the word *hazarded* because the risks of innovation do not extend to those which are, like vaccination, susceptible of restricted experiment and of experimental demonstration, as the theory of passional harmony, which may be tried on a village of five hundred souls. I only apply the word hazarded to the sophistic novelties of sacred equality, sweet fraternity, &c., whereof the authors always wish to extend the experiment to whole empires.

In the present state of things, the papillon, or mania for variety, is prejudicial to us in every direction. The inconstancy of a son slackens and endangers the labors begun by his father; it ruins families as well as empires, where the whim of a minister may paralyze the most useful labors, upset the best political systems. Innovation is fatal to us, even where it puts forth plausible pretexts of industrial utility. A new fashion is preached up as a good for trade, and the progress of industry; and this very fashion, the following year, will reduce to misery twenty thousand workmen who lived by the former fashion. Some new comers will raise their fortune on the ruins of the old hands. What will be gained as a result? Floods of unhappy creatures, economical illusions, from which nothing but disorder is seen to spring. Thus the papillon, or alternating passion, pledge of all good things in harmony, is, in the actual order, only a germ of disorganization.

12th. The composite, or interweaving passion, which I have named *collision*, as regards its present uses, is the most dangerous of the passions in the civilizee order, by

raising illusion and enthusiasm to a pitch that leaves no room for reason ; it is almost always an act of madness.

For example, David is in love with Bathsheba ; he knows that by success in winning her he will fall into two quicksands forbidden by the civil and religious laws : the first is that of exposing himself to the everlasting flames by an adultery, the second is that of violating by this adultery the most sacred bond of civilization. Yet the composite, or sense-and-soul illusion of love, will draw David to stain himself with this double sin, cause scandal, and incur damnation. All the composites have this influence contrary to our laws and customs ; they carry man away in spite of reason and of wisdom. Whence it follows that civilization is very antipathic to the nature of man, since it is organized in such a manner as to make this passion, the most powerful in man, give birth to a storm of scourges, to which we can only oppose reason void of power against the composite, the cabalist and the papillon.

What could be the aim of the Divinity in subjecting us to three passions so contrary to general good order ? God must certainly have reserved them for uses very different from the civilizee mechanism. I have said that they are destined to direct the passional series and the mechanism of unity ; apart from this order, they must become the germs of social duplicity. They are three demons leagued to sow discord amongst the others, which they ought to harmonize.

To judge soundly of the distributive passions, they must always be considered in conformity with our pecuniary interests, in conformity with the means of riches they procure. It has been seen, from the beginning of this work, that our souls tend to three aims,—to luxury, to groups, to series.* Riches are the first aim to which the Creator and Distributor of attraction purges us. We must, therefore, in order to adhere to the intentions of our Maker, develop in ourselves above all things the love of riches, reconciled with the development of the three distributives.

I do not recommend the love of riches ; in isolation it

* See Part I., p. 6, in the First Volume.—*Translator.*

would be nothing but a stimulus to crime ; I only laud the thirst for riches inasmuch as it will bring into play the powers given by God, and that it will cause riches to spring from a complete development of the three distributives ; a development that only takes place in the state of passional series, and which, apart from that state, tends only to impoverish us, and to engender hypocritical bonds or shams of groups.

10th. The divergence, or subversive cabalist, only gives birth to unproductive struggles.

11th. The conflict, or subversive papillon, produces only pernicious changes.

12th. The collision, or subversive composite, creates only hypocritical groups.

Divergence, or the subversive cabal, is of three genera, —simple, mixed, and compound.

It is *simple* when there is effort, struggle and success to deceive and rob ; as when an intrigant succeeds in inveigling a testator, and in frustrating legitimate heirs who have no disqualification. Multitudes of these direct cabals are seen in civilization. Of this nature is the trick of a group of stock-jobbers, who entirely forestall a particular sort of merchandize, and thereby rob the whole mass of the nation ; these plots are the direct divergence.

It is *mixed* when it brings together two rivals in favor of a third ; the two suitors, fearing that they will not succeed, favor a third to foil each other reciprocally. This plot is frequently seen in elections. It is *compound* when it draws all classes reciprocally to ruin each other. The *savans* under Buonaparte lost the thirty-five decennial prizes by this mode of abasing each other ; they went to loggerheads to prove that none of the competitors deserved the prizes ; it was found necessary, therefore, not to award any prize at all. Thus compound divergence frequently ends in defoiling the secondary champions as well as the principals. There are several degrees in this effect of the passion : I have just mentioned two ; the one giving a favor to a third, the other excluding all the competitors by reciprocal ill-will.

The divergence is *bi-compound* when it prepares a permanent double evil to come, by a present double evil.

As when a Japanese plucks out one of his own eyes at the door of his enemy, to make the law punish that enemy by plucking out two ; or when a merchant who undersells ruins himself to injure his neighbor, and draw him to a similar loss through competition ; there will remain to the Japanese and to the merchant the feeling of a real and distressing loss. The spiteful pleasure of having annoyed his enemy will not prevent the one from regretting his eye and the other his money, nor will it prevent these two privations from having been introduced by an epoch of respective suffering : total, four sufferings, whereof two present to prepare two future ones. It is an effect worthy of the civilizee perfectibilities.

The divergence is *inverse* when it leagues the extremes against the mean terms ; such is the mechanism that unites the prince and the soldier to keep down the laboring mass. Though the soldier, excessively poor, has none of the interests and profits that accrue from this intervention to the chief authorities, yet political parties are seen in all directions forming these approximations of extremes against the mean terms ; an effect that presents two unproductive classes united to force a third to labor and produce.

These two developments of divergence or *subversive cabal* are opposed to those of the *emulative cabal*, which can only be known when I shall have described the mechanism of the passional series ; till then let us confine ourselves to observing that all in the actual cabals is unproductive ; for they only tend to bring into play either corporations that plunder the mass, as the stock-jobbers do, or corporations like the army, who, while forcing the mass to production, are themselves unproductive, for the soldier produces nothing.

It follows from this, that the civilizee cabal, in its three springs, direct, mixed and inverse, is opposed to the first aim of attraction, which is riches. An order of things is wanted where every cabal would be productive, or concur in aiding production, and enriching its sectaries as well as its rivals by industry directly and personally exercised. The civilizee cabals

all run counter to this aim ; they are consequently effects of divergence or subversive cabalist. Let us pass to the two other passions, the eleventh and twelfth.

11th. The worsening or subversive papillon (conflict of worsening) is a disguising of the productive papillon. It has different varieties, and may be defined, as regards the actual order, a restlessness that impels us to seek happiness in a doubtful chance, or one inferior to that which it abandons.

Hence spring unproductive connivances. Thieves, who might derive a living from industry, tire of it, and take to thieving ; a league of two powers is required to resist them, —a very unproductive league : for the proprietor, who incurs expenses to lock up his wealth and barricade himself in, produces nothing real ; the *gendarmerie*, whose interference he requires, is no more productive than himself, and the robber who causes all these disorders is moreover very unproductive. From the moment when the latter throws up industry to give himself to thieving, all three are in unproductive collusion ; for all three carry on a useless struggle, and abandon the chance of productive labor for the unproductive chances of robbery and repression. This is a compound collusion, in which three classes of unproductive agents enter. This mania for change produces the same disorder that springs from the parties of agitators mentioned farther back.

There is simple pejection in the accord of two individuals against industry. Suppose a woman to leave her home and her husband to live with a seducer, and dissipate her fortune ; here are two individuals in unproductive collusion against a third—the husband, who remains occupied in looking after the patrimony.

The pejection is collective when the passion operates on masses, as for instance when a nation changes fashion in dress, and ruins one branch of its manufactures, a portion of itself. Such is also the effect of colonial emigration, which draws off to a distance a mass of colonists to cause them to perish miserably where they thought to find prosperity. Thus under Louis XV. died 10,000 French colonists, imprudently transported to Guyana.

All these effects of papillon, as well individual as collective, are more or less fatal in civilization. It is very seldom that any good is obtained from them. Hence it comes that innovation is generally proscribed by men of sound understanding, and that the papillon, in civilizee uses, may be named the worsening passion, as the cabalist may be named amongst us the perturbator, placing in divergence the parties on whom it operates; in short it may be said, save some rare exceptions, confirming the rule, that manias for innovation and change hardly ever lead to anything but evil, whilst every cabalistic plot commonly ends in causing troubles always prejudicial to general riches.

Here then we have two of the distributive passions that only develop themselves with us in a mischievous direction. Let us pass to the third.

12th. The subversive composite, that I have called collision or misalliance, is a league of heterogeneous passions that produces false groups, whereof the tie is an effect of egoism, and not of reciprocal affection. Of this nature is the union of two partners in trade, who despise each other on account of their cheating and well-known misdeeds.

These groups, that may be called misallied, or wedded by vile motives without any friendship, are united by two contradictory springs, for the partners in question despise each other, though uniting from interest. It is an effect contrary to that of the harmonic composite, where the union is founded on the development of two noble and reciprocal passions: such is the tie of two friends sympathetic in character, associated for the sake of a branch of industry that pleases both of them.

In general, and save a few exceptions, the civilizee groups in industry, in marriage, in political affairs, are only passional misalliances, disgraceful to those who contract them. For example, a police inspector requires spies; he cannot find them among honorable men; he is therefore obliged to entrust this function to blighted characters: it is true he does not treat with them personally; he directs them through the agency of intermediaries. He is no less their associate in

operations; and the inferior officers, who are men aspiring to notoriety, must feel themselves mortified to treat with informers, provoke them to perfidies, and pay them in proportion to their infamy.

There is in these leagues a play of contradictory springs, which place moreover the individual in schism with himself; for the inspector of police is obliged to select as co-operators people whom he most despises, and whom he would shun if he followed his inclination. Interest and honor are in conflict here; if honor yields on the one hand by vile alliances, it gains on the other by the relief of eminent functions: the mind is tossed backwards and forwards between these two springs, which push it in opposite directions, and keep it in a state of contradiction with itself.

These two springs, contrary and yet associated, constitute the false composite, that I shall name the collision or the misallying composite. In this result, one of the two passions is passive, and checks itself to suffer the other to act; a result differing from that where one passion swallows up another: here the weakest is not eaten up, but simply sent to sleep.

The false composite can therefore bear the names of collision and misallying, associating two antipathies; it is homogeneous if the vice of the act is atoned for by the good of the result, as when a miser or economical person deprives himself of present enjoyments to procure for himself future well-being, or when a pious man restricts himself to fasts and austerities to secure his salvation. These privations, instead of leaving him a permanent regret, lead him to an enjoyment. The miser at the end of the year derives more contentment from the money saved than he would from the past pleasure; the devotee, at the end of Lent, derives more satisfaction from his austerities and chances of salvation than he would from the memory of some breakfasts on Manx capons, for the sake of which one must fry in purgatory. Both have attained their aim, since a past privation becomes, on summing up accounts, a real pleasure.

It is nevertheless a vicious effect, a state of passional schism with oneself, to gain a point by suffering; it is the

opposite of the true composite, that ought to lead us to future happiness by two present pleasures. Such is the action of a poor man, who, to secure himself a happy future, marries a beautiful and rich woman, of whom he is enamored.

Thus the true or harmonic composite leads us to future good by two present pleasures; the false or subversive composite leads us to future good by present evil counterbalancing the perspective of the good to come.

It is the homogeneous mode; but there is heterogeneous misalliance when privation or suffering is only followed by a vicious effect, as the lot of a merchant or an artizan who ruins himself after having employed whole years painfully in labors and privations. He prepares the evil to come by the past evil, and finds in the end only a double sorrow; the memory of superfluous toils and the suffering of actual privations.

These little analyses might be multiplied *ad infinitum*; I have drawn up a few tables of them that I suppress. The social functions are everywhere more or less subject to these misalliances, divergences and worsenings, from the peasant leaning on his spade and dreaming of the fortune of the millionaire who drives by in his coach, to the young girl affecting to recite paternosters at church, and thinking of the youth who ogles her. Everywhere civilization presents contradictory effects in the play of the passions, and these effects are referable to one of the three distributives.

One particular that claims our attention in this discussion, is to distinguish the three distributives amidst the play of the nine others which they direct.

A grey beard marries a young girl whom he enriches, a marquis marries a citizen's daughter who pays his debts: doubtless there are in these two ties, effects of love on one side and of ambition on the other; but we must, moreover, analyze in these cases effects of distributive passions. For example, we have here a misalliance or collection of contradictory motives, whence springs a subversive composite. Very eccentric effects of this are seen in political affairs, as in the case when the Mussulmans besieged Ancona, on behalf of the Pope, of whom they certainly are not the friends; and when

the Pope, on his side, formed an alliance with these fanatics, who give the name of Christian dog to every man believing in redemption by the blood of Jesus Christ. All these misalliances or passional collisions direct the springs in an opposite sense and make us contemptible in our own eyes, whereas the true composite, serving at once the body and the soul, makes them join issue in motives and enjoyment. It is the same with the two other distributive passions, whereof the disguise is so complete in civilization, that no reader, before he has read the theory of the passional series, will be able to believe that there exists a method of developing combinedly these three passions, insatiable of pleasures and intrigues, and of finding the pledge of the harmony of the nine others in their combined development.

ABRIDGED SKETCH OF THE PASSIONAL CONFLICTS.

If you wish to appreciate correctly the absurdity of civilization and become convinced that it cannot square with the ultimate views of a just and good God, you must collect and compare the numerous varieties of practical absurdities. Such are the scales of the duplicities of action (prolegomena); the series of absurdities into which God would fall if he employed any other agent than attraction, proscribed in the civilizee state; the gamuts of the subversive development of the groups, such as that given in connection with ambition; finally, the numerous pictures scattered through the course of the work, and which prove irresistibly the incompatibility of the civilizee and barbarian state with the intentions of God.

Here follows a little sketch that may form a supplement to those previously indicated; we are engaged about the passional conflicts, from which men will be able to infer that, if Beelzebub governed the world, he could not invent a mechanism more completely opposed to the wishes of the passions, and their unity which ought to be the aim of God.

Let us lay down the proposition. The three distributives having for their office to maintain the soul and body in equilibrium by a concert of the five sensitive passions with the four affectives, by a mechanism that places the assurance of

future well-being in the enjoyment of the present good, every state of things that creates discord between soul and body in full health, deranges the mechanism of the three distributives, and places man in contradiction with his destiny.

Let us analyze these discords of the soul and of the body ; they furnish four genera and a pivotal distinction.

SIMPLE MATERIAL SHOCKS.

- A. 1st. Of the body in present enjoyment for the future ill of the body.
- 2nd. Of the body in present privation for the future good of the body.
- 3rd. Of the body in present privation for the future ill of the body.

SIMPLE ANIMIC SHOCKS.

- A. 1st. Of the soul in present enjoyment for the future ill of the soul.
- 2nd. Of the soul in present privation for the future ill of the soul.
- 3rd. Of the soul in present privation for the future good of the soul.

MIXED SHOCKS.

- B. 1st. Of the body in present enjoyment for the future ill of the soul.
- 2nd. Of the soul in present enjoyment for the future ill of the body.
- 3rd. Of the body in present privation for the future ill of the soul.
- 4th. Of the soul in present privation for the future ill of the body.
- 5th. Of the body in present privation for the future good of the soul.
- 6th. Of the soul in present privation for the future good of the body.

COMPOUND SHOCKS.

- C. 1st. Body in present enjoyment for the future ill of body and soul.
- 2nd. Soul in present enjoyment for the future ill of body and soul.
- 3rd. Body in present privation for the future good of body and soul.
- 4th. Soul in present privation for the future ill of body and soul.

BI-COMPOUND SHOCKS.

- D. 1st. Body and soul in present enjoyment for the future ill of the body.
- 2nd. Body and soul in present enjoyment for the future ill of the soul.
- 3rd. Body and soul in present enjoyment for the future good of the body.
- 4th. Body and soul in present enjoyment for the future good of the soul.
- 5th, 6th. Body and soul in present privation { For the future good of the body,
for the future good of the soul.
- 7th, 8th. Body and soul in present privation { For the future ill of the body, for
the future ill of the soul.

HYPER-COMPOUND SHOCKS.

- X { Body and soul in present enjoyment for the future ill of the body and the soul.
- { Body and soul in present privation for the future good of the body and the soul.
- Λ Body and soul in present privation for the future ill of the body and the soul.

Of these different shocks, amounting to twenty-seven, it suffices to define the three last ; they are the most complicated, and whosoever understands them will understand all the others.

Body and soul in present enjoyment for the future ill of the body and the soul.

Suppose that a man, led astray by love, yields himself up to a woman infected by syphilis, this act prepares for him bodily pain and sorrow of mind for having momentarily satisfied the body and the soul, which are thus conspiring against themselves.

Body and soul in present privation for the future good of the body and the soul.

Suppose that a miser deprives himself of sensual and affective pleasures, of good cheer, of friendly society, to heap up a fund destined for the support of his old age, he will have baulked body and soul during thirty years to arrive, in his old age, at material and spiritual enjoyments ; he will have no less on that account employed the major part of his life in baulking the body and the soul to satisfy them very slightly at the age when they are least susceptible of pleasure.

Body and soul in present privation for the future ill of the body and the soul.

This miser, after having heaped up during his whole youth, may, after all, be plundered by an invasion, a revolutionary movement, and even by a fire that will burn the house in which he has invested the whole of his savings ; once stript, he will fall into contempt so much the greater as he will not have contrived to make any friends in the time of his prosperity ; for misers and hoarders have only apparent friends, fishers for legacies, who are not friends.

After this definition of the three pivotal shocks, it is not necessary to define the twenty-four shocks inferior in degree ; every one can supply my place on this point ; for example, if a man eats to excess, it is a shock of the body against the body and the soul, for he prepares for the morrow the material suffering of indigestion and the spiritual suffering of regret. It is consequently the first of the four shocks indicated by the letter C.

When we proceed to a regular analysis of civilization and barbarism, we shall find all these species of conflicts in collective actions as well as in individual action; it is only as an exception that you may discover certain cases and functions in the present social order exempt from one or other of these conflicts. Now, I have said it twenty times, and shall repeat it again, that the exception of one-eighth confirms the rule.

For example, in our labors, there certainly exist some agreeable functions, such as the direction exercised by a rich man who sees all prosper in his home; but seven-eighths of the labors of life, especially those of all who work for wages, are a permanent punishment, a perpetual shock of the soul against the body, which it forces by reflection and the fear of famine to carry on toilsome functions.

In following the dogmas of religion, there would be conflict of the body with the soul even in the pleasures that do not injure the health; for two lovers who satisfy their passion, work at their eternal damnation; here are in this act the body and the soul conspiring for the destruction of the soul (D. bi-compound shock); and if the Christian* eats a minnow on Friday, which is by no means hurtful to the good of the body and of the soul, he lays up for himself moreover the punishment of the soul in the flames of purgatory.

Thus, we cannot take a step without falling into one of the twenty-four conflicts whereof I have just drawn the picture.† If we deduct the religious exaggerations, the cauldrons wherein those are plunged who eat a lark on Friday, and others guilty of similar atrocities; there remains still in reference to the mass of our actions more than seven-eighths of real conflict coming under the category of those that compose the above table.

Nevertheless, we are assured that God is the supreme mechanician. I subscribe to this opinion; but how admit that the most learned of mechanicians should take pleasure

* The remark applies of course to Catholic countries exclusively.—*Translator.*

† It contains properly twenty-seven, but the foci are not reckoned in movement.—*Note of Fourier.*

in this civilizee order, in which the mechanical conflicts are so numerous, so ridiculous, that the most paltry workman would blush to be their author?

A perfect mechanism is that in which all the forces and levers lend support to each other. Now, in civilization, we see the primordial springs of social life, the body and the soul, jar against each other in all directions by the twenty-seven conflicts just described; it is nevertheless very easy to organize a like number of combinations opposed to these conflicts. I have mentioned one; it is the case when a poor man marries a rich and beautiful woman of whom he is enamored, and thus secures *the future well-being of the body and of the soul by the present well-being of the body and of the soul*. Here is the most complicated of the beneficial combinations; it is evidently possible since we see frequent examples of it. The others, less complicated in motive springs, are so much the more possible; this granted, a system of social harmony coming from God, coming from the Supreme mechanician, ought to give as results combinations opposite to the twenty-four conflicts and the \times , of which the table is composed.

Let us give an example of it in the case of the first and least of all; it will be A. 1.

Present enjoyment of the body for the future good of the body.

Here is its analysis. A man goes to hunt alone; there is no spiritual pleasure there, like that of the friendship he would enjoy in a gathering of several hunters; he is alone with his dog, he does not find it tedious, the allurements of the captures hurries him along, and occupies him actively. He brings back game, whereof an ample meal will be made. In this excursion, the body has been in a state of pleasure for the present and future good of the body; present good, through the captures and the delight they have occasioned; future good, by the use of this exercise favorable to health, and by the treat that will be derived from it that evening and the next day.

The function of hunter is therefore admissible in a divine social mechanism, since it places the body in present enjoy-

ment for the future good of the body ; it is an effect of harmony that places man in simple material accord, and fulfils the first of the twenty-four conditions to oppose to the table given above.

The state of harmony must in like manner fulfil the twenty-three others, and the three foci ; it must employ all the springs of the body and of the soul in present enjoyments that may be able to co-operate in the enjoyments of the body and the soul, save the exception which confirms the rule.

Such an order will be truly worthy of the Supreme mechanician ; he owes us this order, if unity forms a part of his plan ; he owes us a perpetual concourse of the faculties of the body and the soul, for the present and future good of one and of the other.

Well, but what doth it cost him to organize this?—NOTHING ! It is enough for Him to will, since He is the distributor of attraction, at liberty to apply it to all the dispositions that would produce for the present, and secure for the future, the *good* of the body and of the soul. God ought to know these dispositions ; and by imprinting on us *present attraction* to execute them, He will have associated the present enjoyments of the body and the soul with the future enjoyments of the body and the soul. The future good will spring from the present good, and it will be an effect so much the more worthy of the Supreme mechanician, inasmuch as this act, as generous as it is wise, will not have cost Him anything, seeing that He can distribute attraction as it seemeth good to Him—affect it to such functions as He pleaseth, first to agricultural and manufacturing labor, which is repugnant to all our day labourers, but which once transformed into short, varied, joyous and attractive sessions, will become a present pleasure of the body and the soul, preparing future pleasures for the one and for the other.

Let us go by degrees to the conclusion. I have already proved one half of the theme. I have proved, first, that a social order coming from God ought to place the body and the soul in present enjoyment for the future good of the body and the soul.

Second, that the civilizee state commonly places

Body and soul in present enjoyment for the future ill of the body and the soul.

It remains to prove that the civilizee state contributes more to our unhappiness, for it frequently places

Body and soul in present suffering for the future ill of the body and the soul.

Such is the condition of the greater part of our industrious classes, and especially of the slaves, composing three-fourths of the barbarian and civilized populations. Russia, Poland, Hungary, Greece,* a portion of the west and of the United States, are peopled by slaves, as well as the European colonies. These slaves are reduced to exhaust themselves in hard labors, from which they only reap present suffering of the body and the soul—suffering of the body lacerated by the whip, and suffering of the soul oppressed by the tyranny of a few fortunate masters: this present misery leaves them no other perspective than that of future misery: their children will be, like them, sold and bruised with blows, and moreover, with a reduplication of tortures if they dare to utter their complaints.

And amongst the free, how many are reduced to a similar state of misery! How many fathers of families, willing to work but unable to obtain it, or reduced to half employment, experience the suffering of body and soul, *fatigue and despair*, only to arrive at other miseries and see the future poverty of their family staring them in the face.

Such is the order of things which the philosophers extol as a perfection of perfectibility. There is but one answer to make to them, that is, to ask what Satan could do worse if the world were given to him to govern: could he increase the number of the unhappy? No, it is carried to the highest possible degree in all the nations of the earth, containing five hundred millions of barbarians and two hundred millions of

* The reader must bear in mind that this work was written in 1822, *i. e.*, before the liberation of Greece was consummated. Hungary and the slave states of America are, I presume, about on a par,—Haynau and slave driver being synonymous terms.—*Translator.*

civilizees. An increase of suffering would only end in destroying the human species, and Satan, by the annihilation of men, would lose the pleasure of torturing them in this world, whilst awaiting that of roasting them in the world to come, where our benign dogmas promise him to deliver up the ninety-nine hundredths of these poor mortals, who, on leaving the civilizee and barbarian miseries, will be all moulded and shaped for the punishments of hell: they receive a beautiful foretaste of it in this world, where they only arrive at the twenty-four conflicts of the body and the soul, of which I have just given a short sketch.

Instead of making thus the strict analysis of the civilizee and barbarian social mechanism, our philosophers go on repeating their incessant juggleries respecting the perfectibility of human reason, with which, fortunately, the people are but little gifted, for it would only make them feel more bitterly their sufferings and privations. "This populace," our philosophers will exclaim, "is not so unhappy as I depict it; it is stupid, and far from stopping to groan over its ills, it consoles itself from habit, taking vengeance on the rich through irony, hatred, theft, and other vices which concur with its coarseness to make it odious."

It is true all is disposed for the organization of graduated hatreds and social duplicity, whatever the babblers Delille may say, who, having only frequented a world of *chateaux* and marquises, saw in civilization a perpetual exchange of aids and benefits. Others more keen-sighted, only see in it a perpetual exchange of vexations, frauds and hatreds. But is it not quite natural that the laws of men should strike us with all these scourges out of opposition to the advantages of unity, whereunto the divine laws and the system of the pas-sional series would conduct us.

Without stopping at lamentations over evil, let us occupy ourselves with providing good; let us rid ourselves of philosophic illusions; let us see civilization as it is, a subversive play of the twelve passions. Hath God destined them for this course, destructive of all justice and all harmony? can He view with complacency this civilizee, barbarian and savage

regime, worthy of the spirit of hell? And since we see four societies on earth, since there hath existed a fifth primitive one, of which the tradition is vaguely preserved, why should we despair of seeing a sixth, a seventh, an eighth, of which we are about at length to learn the secret?

CHAPTER VI.

NOMENCLATURE OF THE SUBVERSIVE GAMUT.

I HAVE finished with the definition of the twelve passions, whether in harmonic development, or in subversive development. It remains for us to distinguish these two developments by a nomenclature.

Nothing is more subject to dispute than nomenclatures. Everybody wants to refuse to an inventor the right of creating new words to designate the details of a new science; he is not granted the privilege of creating technical terms. People adhere to every neologism of the classes in credit; they admit the *cumul** of the financiers and the *debet* of the bankrupts (*debet* synonymous with robbery); but they will not permit an inventor to compose a nomenclature that may prevent misunderstanding.

I cannot therefore pretend to impose mine. I confine myself to put those in the way who may enjoy this privilege. I am going to skim over the subject and point out regular names for the twelve passions in harmonic and in subversive developments. Let us investigate this subject.

We are in the habit of confounding the noble passion and the vile passion under a same name: the name of man of honor is given with indifference to the judge of integrity,

* These are French finance and law terms. Modern metaphysics are also not lacking in neology, to wit—subjectivity, receptivity, phenomenality, immediateness, quantitative infinitude, characterization, apperception, moments, and potences, æsthetics, and sundry besides, as the reader will find on consulting Hegel's *Wissenschaft der Logic*, Kant's *Pure Reason*, Fichte's *Blessed Life*.—Translator.

who is the support of the oppressed, or to the bully who pays his debts with sword thrusts: the name of love is given indifferently to the disinterested passion of Mademoiselle de la Valliere* for Louis XIV., or to the cupidity of an intriguer who wishes to suborn a rich heiress. With us, the ideas of love and honor are two-edged blades, applied indifferently to the noble kind and to the ignoble kind. The same is the case with the whole passionnal nomenclature of the civilizees; it offers a perpetual *equivoque*, because men have not distinguished the two primordial developments, namely, the noble passion or germ of harmony, and the ignoble passion or germ of subversion (the caterpillar and the butterfly developments).

I am about to rectify this oversight by a contrasted nomenclature of the twelve passions in harmonic development and in subversive development. I shall confine the definitions to three only.

- | | | |
|---------------|---------------|------------------|
| 1. Sensitive. | 1. Affective. | 1. Distributive. |
| Vision. | Familism. | The Cabalist. |

First, vision in harmonic and subversive developments.

I have described the potential degrees of vision, the graduated perfections whereof it will be susceptible in the harmonian races. As regards the actual race, very far from thinking of the perfection of vision, in a material or intellectual sense, the learned occupy themselves with fashioning the human mind to all the hideous prospects, like the denuded mountains of Provence, the fountain of Vaucluse, which is a horror to make one start back with fright, and the sandy plains of Champagne, all of which are extolled under the name of *La belle France*.†

In civilization, the beautiful and the ugly are considered as indifferent things; a science named morality wishes to mould us into being content with what is repugnant to the senses; to love black broth and the sight of bare walls as

* See Sir Bulwer Lytton's Drama of that name, and p. 107, vol. ii. of Crowe's *History of France*, in Lardner's *Cabinet Cyclopædia*.—*Translator*.

† See in the *Fausse Industrie*, *La Cité de Satan* and *La Cité de Dieu*; vol. i., p. 166.—*Translator*.

well as white bread and the sight of *chateaux*. These scientific subtleties are only tricks that tend to excuse the disorders wherefrom science despairs of delivering us.

All is linked together in the system of nature. If we do not know how to create the beautiful in a sensual system, we shall not be able to establish it any better in a social system. Now what have we done in the sensual system? We have only succeeded in organizing a universal discord, or cacophony, embellishing the habitation of the rich without doing anything for the poor, whose dwellings, twenty times more numerous, would be clean and ornamented as early as the sixth period (guaranteeism), that replaces by regular constructions our villages furnished with piled-up cabins and infectious pools, our towns encumbered with disgusting ruins, like those of Rouen, Troyes, Angers, Poitiers, &c.

Our philosophers have taught us that morality obliges us to view with complacency these civilizee nastinesses; they have thus consecrated depravation in the visual system, the perfecting of which is one of the conditions of guaranteeism. Philosophy has depraved in like manner the other senses; the reader will be convinced of this in the fifth volume. Let us confine ourselves, on this point, to the subject of this chapter, which is to establish an exact nomenclature in connection with the twelve subversive passions.

We must, according to the modern chemists, adopt regular and rhyming terminations, as well in the harmonic order as in the subversive order.

Suppose that we call the perfection of the five senses sighthood (*visuisme*), earhood (*oreillisme*), smellhood (*odeurisme*), tasthood (*goutisme*), and touchhood (*tactisme*), we shall then have to give another termination to the five subversive passions that produce the depravation of the senses. If we name the taste for regular prospects sighthood, we shall have to name the taste for ridiculous prospects, such as the filth of our civilizee towns and countries, sightism (*visu-âtre*). An eye that takes pleasure in the sight of these is a depraved eye; the same thing is the case with the other senses, since every thing is bound together in the passional

order, and each of the senses is depraved if it takes pleasure in the civilizee poverties and filth.

We can therefore fix upon the terminations *hood* and *ism* to designate the harmonic and subversive development of the passions; the first (*hood*) will indicate the twelve passions in noble and harmonic development; the second (*ism*) will indicate the passions in ignoble and subversive development.

Conformably to this nomenclature, whereof I shall treat more amply in a special chapter, we shall call *visuists* the people inclined, like the harmonians, to refine all that relates to the sense of vision, to establish the perfection of sight-hood in a general system; next we shall name our civilizee and barbarian vandals *visuards*,—men who experience no kind of disgust on seeing the filthy habitations of the civilizees and the kennelled families, with which these ruins are peopled.

We shall call, in the next place, *oreillard* and *oreillards*, earists, this civilizee population that only takes pleasure in dissonances of every description, from coarse songs and bad accents to the no less discordant songs of the French of more than one class. Their bad taste in this case shall be designated by the name of earism (*oreillardism*).

To relate more exactly the motive of this nomenclature, we may observe that every language has injurious endings, that are appropriate to coarse or mischievous tastes. Let us take as our example one of the senses—hearing; how designate the mania of certain folks, who like to hear such grating sounds as distress the very dogs? We have in French an expression that designates these ill-favored people; a horse is called large eared (*oreillard*) when his ears are too long, and worthy of an ass. You may in like manner call thick-eared those who, like the French, take pleasure in hearing bad music, singers without tune or measure, instruments differing by a rest in time or half a tone in tune, as they do commonly in the most distinguished French bands. This defective use of the sense of hearing may be called:—

Dull-earism as to the effect;

Dull-earish as to the passion;

Dull-ears as to the individuals.

You may in like manner apply the names unsightism, unsightly and unsightish, to the acts that denote the absence of visual refinement, to the individuals who, like the French, love to see a partition-wall opposite their windows; to see, in their proud cities, a populace in rags; to see in their country districts of Picardy and Bresse huts of savages; in their Champaign, Limousin and Breton landscapes sterile sand hills (*landes*); in their Provençal and Languedoc landscapes mountains made hideous by grubbing up the woods. A nation that views with complacency these hideous prospects is an unsightish nation; the men who have bad taste enough to call such a country *La belle France*, the abode of the perfectibilization of perfectilizationism, are evidently guilty of unsightism, or the subversive development of the sense of vision, the mania of taking pleasure in the sight of hideous objects.

They deserve the epithet of noseards, and the charge of noseardy, when you hear them preach up the charms of their fetid places, their crowded villages, where the thoroughfare is blocked up by a heap of dung, and where the air is putrid by stagnant pools and mud; their dirty streets in the town of Provence, begrimed with an eternal crust of fœcal matter, and their stinking dwellings in the large towns, as in Lyons and in Rouen, where you are obliged to hold your nose in August to guard against the nauseating steams, and take to running in passing through the streets; nay, even in the public walks, beside which is located, as at Lyons, a manufactory of potash or a lime-kiln, infecting the walks for a circuit of half a league, for the good of trade.

When the French see the perfectibilization of perfectibilizationism in this mephitism of their *belle France*, they may be justly styled a nation that has no nose, or that only has one to take pleasure in all that is infectious and antipathic to the human smell, like the toad: this is falling into noseardy instead of noseism. Such is the defect of the Frenchman, who makes a trophy of every custom that wounds the smell. Accordingly, as soon as you arrive in France, on leaving Germany, you see irony joined to nastiness in the

filthy inn privies, on the doors of which people take care to write No. 100 (cent), that is to say, *scent* (smell), and not *cent*; an inscription that adds a coarse pun to the infection and the dirt which have been left to greet the traveller. There are none of these filthy practices in Germany, and the comparison of the two peoples obliges one to fix upon the French the epithet of a noseard, visuard and earard nation, which takes pleasure in all the depraved usages of vision, of hearing and of smell; you might prove the same abuse in the use they make of the two other senses.

These definitions suffice to prove that the ending in *ard* and *ardy* is suitable to express the defective use of a sense, and that you might, from analogy, designate under the names of gustardy and tactardy those defective habits of taste and touch.

I leave to cleverer men than myself the care of regulating this nomenclature. Let us add a sketch of it in relation with the seven animic passions. To designate their subversive developments, I think I ought to select in like manner the endings *ish* and *ard*, already admitted to describe detraction in our language. The name of step-motherish (*marâtre*) is given to a bad mother; in the same way, you can, by application, give the name of familish to the abuse of the passion, to the spirit of an unjust parentage that only seeks to rob its relations, and, in all tranquillity of conscience, disavows the poor, and the bastard, or bar-sinister branches, under the pretext that you act for the good of your wife and children. If this rapacity is a necessary effect of the family tie or spirit of paternity, this spirit is then the foe of the human race, since it arms every citizen against the interests of his kind, and gives him a heart of iron for all that does not belong to his direct and and legal lineage.

An effect of this nature is very much opposed to the spirit of philanthropy, which ought to render all human beings reciprocally serviceable without respect to parentage: such will be, in harmony, the effect of the family spirit. It will make every father more vigilant respecting the collective interests, and anxious to concur in the profit of his neighbor as well as in his own; because he and his children, in con-

sequence of industrial association, will only be able to find their advantage in the general welfare.

In the present day, owing to the industrial incoherence, every father is obliged to found his fortune and that of his children upon intrigues, frauds, and rapines, greatly opposed to the good of the mass. Here then is the spirit of family, or paternal love, operating differently in the two societies called civilization and harmony. We cannot dispense with giving it two names adapted to the different developments it takes in these two societies.

In civilization, the paternal spirit performs the function of social *marâtre* or step-mother, which seeks to rob the mass for the sake of one family. This step-mother spirit is that of all the civilizee fathers. Instead of seeing in their neighbors fellow-citizens to protect, they only see rivals to plunder; and, under the pretence of being good fathers of family, they become social step-fathers (*parastres*) to all their neighbors, friends, brothers, and compatriots. Such a spirit as this ought to be called *familish*, or mischievous development of the family tenderness, in favor of which philosophy wishes to abase all the other passions. They give the sceptre to the family group to which they wish to subject all the social ties, and yet it is that one which ought to hold the last rank in the Spirit of God, because it is not free, since it is ruled by affinity of blood.

Egoism which it exalts to the highest degree,* being a forced depravation in the case of all the civilizee families, the passion of familism is consequently amongst us, transformed into familish; a name that characterizes the subversive development of the said passion.

The three other affectives may in like manner receive the names of friendish, honorish, loveish.

* "There is no purpose for man beyond himself, *i. e.*, his true spiritual life. . . . I repeat whatever is mind, is *absolutely egotistical*. . . . No man can be anything else than an egotist."—*Philosophy of Nature*, by Stallo, p. 162, 163, and 143. "The ego, as the subject of this freedom, is, as you know, reflexion. This, as you also know, in its first function, forms, determines, and characterizes the world."—Fichte's *Blessed Life*, p. 154, Catholic Series.

In order to give a common ending to the twelve passions, the three distributives considered in civilizee development may be called :

Intrigueish, Papillonish and Compositish,
or Cabalish, Alternish.

Let us examine a single one of the three,—the cabalist.

There is nothing more odious in civilizee development. Political parties, when they are at loggerheads and free from the curb of authority, very speedily proceed to massacre, to proscriptions. These furies, so common among the agitators of Greece and Rome, have been renewed in our time. We have seen the different parties send each other to the scaffold in France. In Spain,* a cabal of monks strangled those who had fought honorably for the legitimate dynasty. These recent examples sufficiently prove that the cabalist is the most devastating of the passions in civilizee development. Yet, it is this very passion that, in harmony, is the minister of concord by means of the balances and honorable processes that it introduces in the rivalries of the groups and of the series.

Until we come to the description I mean to give of it in the Synthesis, we must admit provisionally this opposition of properties between the civilizee cabal and the harmonian emulation. Hence results the necessity of different names for the two developments of the cabalist, and in like manner for those of the papillon and of the composite.

In designating them according to the modern method of the chemists,† by a nomenclature with cognate endings, I repeat the remark, that I attach very little importance to names. Accordingly I have given them as a specimen, that I submit in the following table to the criticism of professional men :—

* In 1821, when Riego the Empecinado and many eminent patriots fell, who, after restoring Ferdinand VII., were put to death by him and his priests, backed by the Duc d'Angouleme, because they wanted a Cortes and a constitution.—*Translator.*

† See the chapter on Chemical Nomenclature, p. 9, of Reid's *Text Book of Chemistry*.—*Translator.*

Harmonic Nomenclature.		Subversive Nomenclature.		
Luxism.	{	Seehood.	Luxish.	Sightish.
		Hearhood.		Earish.
		Smellhood.		Noseish.
		Tastehood.		Tasteish.
		Touchhood.		Touchish.
Groupism.	{	Friendhood.	Groupish.	Friendish.
		Lovehood.		Loveish.
		Honorhood.		Honorish.
		Familyhood.		Familish.
Serism.	{	Intriguehood.	Serish.	Intrigueish.
		Varietyhood.		Varyish.
		Dovetailhood.		Dovetailish.
X Unityhood.		X Doublehood.		

This table is drawn up in conformity with the grammatical and moral usages. We adopt the ending *ish* to describe detraction: if we only cite a color, supposing it to be of a poor shade, it will be called reddish, greenish, blackish, that is to say, a wretched red, a wretched green, a wretched black, a dull and false shade like that of people of olive complexions.

I have given a great many other names, such as

10. Intriguing, 11. Worsening, 12. Misallying,
 or Dissenting, or Alternating, or Coinciding,
 to leave the option and a free field to punctilious folks. These sorts of debates are very useless, and I would willingly adopt any nomenclature that cleverer people may propose to designate the twelve passional caterpillars, and distinguish them from the twelve noble developments.*

* It is very difficult to render Fourier's peculiarities of language into good English. He took no pains himself to write good French. His style is exceedingly original. It is often very clear and forcible, when utterly at variance with the common rules of syntax.

In this instance Fourier's French table will be more easily understood by Englishmen than any English table we can give. We will therefore transcribe it.

Nomenclature Harmonique.		Nomenclature Subversive.		
Luxisme.	{	Visuïsme.	Luxâtre.	Visuâtre.
		Ouïsme.		Oreillâtre.
		Odorisme.		Nasuâtre.
		Goûtisme.		Gustuâtre.
		Tactisme.		Tactuâtre.

Nomenclature Harmonique.

Groupisme.	{	Amicisme.
		Amorisme.
		Honorisme.
		Familisme.
Serisme.	{	Intrigueisme.
		Varietisme.
		Engrenisme.
		✕ Unitéisme.

Nomenclature Subversive.

Groupâtre.	{	Amicâtre.
		Amourâtre.
		Honorâtre.
		Familiâtre.
Seriâtre.	{	Intriguâtre.
		Variâtre.
		Engrenâtre.
		✕ Duplicisme.

This table is a very fair specimen of Fourier's peculiar method. While speaking of the value of unity and universality in nomenclature, he despises theoretical consistency, and presses into immediate service the words most commonly used and easily understood, or, as he thinks, most likely to convey his own meaning, regardless of all rule and consistency.

In the present case, visuïsme would give visuâsme; ouïsme, ouiâsme; odorisme, odorâsme; as abstract nouns regularly contrasted in harmonic and subversive parralls. As concrete nouns they would become, visuïst, visuâtre; ouïst, ouiâtre; odorist, odorâtre, &c. : but this consistency would have been too far removed from actual usage, and Fourier preferred popular facility to learned regularity. *Oreillard*, *nasuard*, &c., apply to the forms of the ear and of the nose, and not to the quality of sense in hearing, smelling, &c. *Oreillardism* and *nasuardism* would apply to a coarse fancy for large ugly ears and noses, rather than to a coarse quality of sense in the perception of sounds and odors. In this, as in many other instances, his practical concessions are at variance with abstract principles; and that, for the sake of plausibility, at the expense of logical reality. In questions of nomenclature, it may be, as he believed, of small importance; but in problems of distributive economy and moral discipline it is far otherwise.—H. D.

ULTERLOGUE.

WE may now say we have an alphabet: the twelve radical passions are defined. More than one reader is going to tell me that he cannot yet make out anything in this spelling book, and that he does not see how we can organize harmony with twelve passions, which hitherto have produced nothing but disorder. But must you not learn to name your letters before forming them into syllables, words and phrases? Have I promised the reader to teach him the laws of harmony, without commencing with the alphabet of the science?

We are about to pass from that to the study of the focus or pivotal passion ✕, unityism;* afterwards to other theoretical details, that will only fill a short section. In the same way, when you have taught a child the twenty-four signs of the alphabet, you teach him to form syllables and words with them before passing to phrases.

I ought to remark in this place that I do not write for the French only, but for the northern nations—English, Germans, Swedes, who far from being alarmed at a volume of principles, require that an inventor should dilate at great length on principles. If I only wrote for impatient people, like the French and Persians, I should conduct the analysis at a gallop, and only give a section thereof instead of a volume. What would be the use of thus flattering French impatience? Is it not a well known fact, that the French only relish an invention, if the English have approved of it? Thus, even supposing that an inventor should wish to gain the confidence of the French, he will first have to gain that

* See Part III.—*Translator*.

of the English by following the Antifrench method ; he will have to lay stress on principles, instead of gliding over the subject. Let us observe, moreover, that, in matters of invention, the English act, whilst the French lose their time in sneering, and come too late to claim the honor of the enterprizes whereof they have ridiculed the theory. It is, therefore, for the English that an inventor ought to write, and, before giving his plan of operations, he ought to provide himself and the public with an amply detailed theory ; he has to seek not for readers only, but a founder.

GLANCE AT THE FOUR GROUPS.

The groups are the most interesting branch of our social relations ; after the want of subsistence, which is the most imperious of all, there is no more pressing want than that of forming groups.

What, then, have our subtle analysts of man occupied themselves about, who, in twenty-five centuries, have not given a single treatise, not a single chapter to the analysis of the four groups and of their properties ? What ! thousands of volumes on the perceptions and cognitions of sensations, and not a single page on the four groups which are the source of so many delicious sensations. Here is one of those scientific blunders in which posterity will refuse to believe ; but we have seen so many of the same stamp, witness the stirrup and carriage springs, the invention of which, possible for children, has been delayed 4,000 years.

Among the three classes of passions, that of the affectives or groups is particularly of divine essence. The sensitives belong specially to the intervention of matter, which is dominant in the five sensual pleasures ; the distributives depend as much upon the material as upon the spiritual principle ; but in the four affectives or groups it is truly the Spirit of God that presides, it is affection or love, and for this reason man who is an emanation from the Deity, is strongly addicted to the pleasures of the groups or loves ; whereas the animal, which is a subaltern portion of nature, is commonly devoted to the sensual passions, and rarely to a single one of the

affectives, excepting the elephant, which is the hieroglyph of the four affectives* united.

It has been seen, and must be repeated, that the four groups divide between them the empire over the four phases of human life. In childhood, the group of friendship predominates, or rather would predominate, if political science and moralism did not step in to prepossess the child against the impulsions of friendship and blind confidence.

In youth, the second phase of life, the group of love and its impulsions would rule completely, if the laws and moral dogmas of society did not step in to obstruct the development of love.

In the third phase (the virile and decreasing age) the group of ambition is that which rules notwithstanding the instigations of morality which wants to habituate men of mature age to like moderation and mediocrity of fortune only.

In old age, or the fourth phase of life, the group of familism, the tendency to domestic and family affections, acquires at last, that predominance which morality would wish to give it in the four phases.

To satisfy this science it would be necessary that one of the four groups should absorb and enslave the three others, and that man, in all the phases of life, should be smitten with the domestic and family affections only, which are reserved for the winter of his career. Morality permits a few feeble developments only of the three other groups; it authorizes a young couple to love each other, provided it obtains the consent of the parents, and the sanction of the municipal authorities. If, moreover, after this authorizing to love each other constantly; if, after ten years of an habitual enjoyment, that does not fail to bring on satiety, they dare to flit to some new love, they are reproved by philosophy, which only admits, in every inclination, the proprieties of the family group of which it forms exclusively the pivot of the civilizee system.

If it is wished to lead the social world to its destiny, to

* See Appendix, Chap. vii.—*Translator*.

the ends intended by nature, you must seek an order in which each of the four ages can obey without reserve the passion that God has given it as dominant. To wish that one only of the four loves should dominate in the four phases of life, would be to require that plants should be always in flower, always in bud, &c. ; it must, according to the course of nature, traverse the four phases of plants, and undergo their changes which form an analogy with the four groups.

Childhood.	Adolescence.	Virility.	Old Age.
Bud.	Flower.	Fruit.	Seed.
Friendship.	Love.	Ambition.	Familism.

Now, civilization tends to enslave the four phases to the single group of familism, which ought to rule the fourth alone ; hence it comes that all is false in the relations of the civilizee groups, and that the three first ages, childhood, adolescence, and virility, can only be happy and adopt their natural developments by running counter to the precepts of philosophy and legislation.

A theory of passional harmony ought to operate in a contrary direction ; it ought to secure to each of the four ages the full development of its dominant passion without excluding the others ; it ought to lead to the greatest happiness possible ; every child that shall give itself blindly up to friendship ; every youth who shall give himself blindly up to love ; every man who shall fling himself neck or nothing into the intrigues of ambition ; and every old man devoted to his family. It happens, on the contrary, that the four ages only find reverses and deceptions in each of these enjoyments.

Each of the four ages should unfold gradatively the four loves in proportional development, according to the following table where the dominants are placed first in order :

In the 1st phase, or Childhood.	In the 2nd phase, Adolescence.	In the 3rd phase, or Virility.	In the 4th phase, or Old Age.
1. Friendship.	1. Love.	1. Ambition.	1. Familism.
2. Ambition.	2. Friendship.	2. Love.	2. Ambition.
	3. Ambition.	3. Familism.	3. Friendship.
	4. Familism.	4. Friendship.	4. Love.

According to this table, which represents the developments of harmony, each age would see the ranks and influ-

ences of the dominants alternate with each other. The child that has not the use of the two minor affectives, ought to be so much the better rewarded in the case of the two majors of which it is deprived at present ; for the child, amongst us, is cramped in his friendly ties, and has no development of personal ambition in the ties of corporative sects.

For want of giving to the ruling affections of each age the requisite development, it happens that in each phase of life the groups are subject to conflicting influences. For example, in adolescence, youth, that ought to be chiefly occupied with love, is often seen to influence the affairs of ambition ; you see a favorite dispose of eminent functions and cause the places that ought to be the reward of tried services to be bestowed on obscure *protégés*, on drawing-room heroes : and thereupon the moralists cry out that the republic is lost if the gay world rules state affairs. But why has morality opened no laudable career of ambition for lovers, as in harmony, where love will be allied to certain branches of ambition very useful to the state ; it will confine itself to them alone and not mix itself up with the special walks and business of maturer age. Civilization wants to restrict love to the ties of marriage which it disdains, and subject it to exert no ambitious influence, to obtain no lucrative functions, specially belonging to the ties of love ; what is the consequence of these restrictions ? Love clears the barriers and invades a good part of the domain that ambition and familism wished to keep to themselves. These two passions would lose less by leaving to the passion of love some branches of legitimate intrigue and a sufficient career. They lose all by trying to exclude it. Under the severest governments, even under that of Buonaparte, who was less the slave of women than any one, especially in military affairs ; it still happened that women frequently disposed of military functions, and *a fortiori* of civil functions. They went so far as to boast that they made colonels, which circumstance drew down on them on his part, in a court levee, a public remark by which he thought he could give them the lie, while in reality he only proved their secret influence.

If love encroaches thus on the domain of ambition, familism encroaches in its turn on the domain of love, and the whole civilizee mechanism is merely an entanglement of the functions attributed by nature to each group in each of the four ages. The secret of this confusion is, that the civilizee order opening to the four affectives, but very few channels of development; the old men who have made the laws, have made them all in favor of their own dominant, which is familism; they have wished that it should be predominant through life, and thence to subject all the passions to the proprieties of this group.

It is nevertheless averred that the household pleasures can only satisfy a small number of rich people, and that discord dwells in the houses of the poor. These same pleasures only suffice for advanced age, or the fourth phase of life. The third age, that of virility, is very little inclined to the enjoyments of home, and deserts them incessantly for the intrigues of ambition and the reminiscencies of love; childhood and youth are still more incompatible with the sweets of home, which moreover do not exist for the laboring multitude; their home is an anticipated hell, where the load of domestic miseries comes, morning and evening, to sow sorrow, and render the partners more or less insipid to each other.

Nevertheless, this home life, which fully suits the tastes of the fourth age, but feebly suits those of the third, and not at all those of the second and first; this home monotony, which subjects everything to the proprieties of the family group, has been chosen for the pivot of the civilizee mechanism. Thus, three groups have been sacrificed to the dominance of the fourth; what has been its result? Universal falsehood. Everywhere nature makes an effort to escape from the domestic yoke. Its duties are eluded in all directions, openly or secretly; and the pretended social perfectibility is only the art of cleverly overleaping moral and political barriers. We only make real progress in the art of deceiving and varnishing over general depravation by moral verbiage. Need we wonder at this result, when we see the

learned and the wise endeavoring by abstract twaddle, during twenty-five centuries, to repress the passions, instead of seeking the means of developing them in harmony and in all their accords. They do not even know the possible accords of friendship; a passion which they patronise. If it were confined to the niggardly development we see it shew among us, would it deserve to hold a rank among the four groups, each of which should furnish in its scale of accords two pivotal unites, \bowtie Y and $\underline{\lambda}$, or direct and inverse extensible to the whole globe?

These truths cannot be felt by a reader who does not yet know the mechanism of the series and the general development of the passions. He who will read through again this volume of principles, after having read the following one, in which I shall treat of their uses, will be much struck by the justness of the reproaches that I address to civilization.

Let us continue on the ignorance prevailing with regard to the accords of friendship. It is the only passion whose general development philosophy invokes or dreams of, whereas, in regard to familism, another passion it extols with equal praise, it will only suffer the weakest development, for it restricts the family tie to the relations of a single couple; then it would wish, in friendship, to have universal ties, a fraternity, a philanthropy extensible to the whole world, when men do not know even how to extend friendship to two neighboring households.

I insist upon this silliness to infer from it, that if the civilizees do not know the elements of friendship, whereof religion and philosophy desire the high accords, such as philanthropy, hospitality, and universal charity, their ignorance must be very deep for the three other affective passions, of which they proscribe the high accords.

Ambition.	High accords.	Universal monarchy.
Love.	Id.	Universal phanerogamy.
Familism.	Id.	Legal admission of all the natural children, and indefinite commingling of the lineages.

All these high accords of the three last groups, ties appli-

cable to the whole globe, are abominations according to our customs, and are virtues in friendship in which universal philanthropy is recommended. If it is deemed of so much importance, why has no attention been paid to the effects of general friendship, such as certain military prowesses, in which you see a portion of a regiment sacrifice itself in support of another portion? We have extolled Decius and Curtius, but their devotedness is reproduced in a mass of soldiers, so much the more praiseworthy in imolating themselves, since they will only reap a very doubtful reward of glory from it. What is then the instrument that draws them to imolate themselves for their comrades, and why so much friendship in the masses, when there is so little between individuals? Listen to philosophers on this point: a moralist will tell you that the soldier has been stimulated by the love of country and of holy laws that he has never read. An economist will maintain that the soldier was electrified by hope, the honor of co-operating in the balance of trade and the equilibrium of the charter. An ideologist will pretend that the soldier was animated by the perceptions of sensations of the consciousness of the human self.* Thereupon every philosopher will give solutions as sensible as the 278 opinions that Rome, in the time of Varro, emitted on the subject of true happiness.

This friendship, which in the present day, only compasses prodigies of general impetuosity for destruction, will compass them for production in harmony. The friendly fire of enthu-

* The nineteenth century has yielded a fair crop of subtle opinions; amongst which we may cite the following:—

“The *absolute idea* is, then, the unity of the idea of life and the idea of cognition. It is the pure ideal form in the intuition of itself as its own material; distinguishing itself from, but also identifying itself with, itself.”—*General Principles of the Philosophy of Nature*; by J. B. Stallo. p. 406, 407.

“Now the universal form of reflexion is ego; hence we have here a free and independent ego; or, what is the same thing, an ego, and that which alone is an ego, a free and independent ego, belongs to absolute form B, and is the peculiar organic central point of the absolute form of absolute being.” Fichte’s *Way towards the Blessed Life*. Translated by W. Smith. Catholic Series. p. 151.—*Translator*.

siasm in its high accords, in its collective powers, is of an impetuosity that levels every obstacle; and such will be the vehicle of the harmonian groups in their labors, when they shall examine them in cold blood, they will not be able to conceive how they have been able to execute them. How unmercifully people will then laugh at the moralists who thought to give a knowledge of friendship, when they made of it a gentle passion, limited to couples who are only in friendship an accord of the simple consonant degree, analogous to a musical tierce or third.

I do not mean to lower the friendship of couples; but it is a passion well nigh useless in perfidious civilization, where there are so few tried friends, and where the smallness of their number is impotent against the general efforts of falsehood.

It is in the high degrees that the noble developments of collective friendship must be sought. It springs from the excess of well-being as well as from the excess of peril; look at the citizens at the news of a victory that saves the state; ranks are confounded; joy seeks to unbosom itself; every one confides amicably in all those by whom he is surrounded. I except France, where the theatres are as crowded on the day of a defeat as on the day of a victory, and where reverses are public pastimes if you are compensated for them by a ballad.*

Experience bears witness that friendship is only brilliant in the impulsions of a mass in the high accords. How great then is the bungle of our twenty civilizée centuries that have not made the analysis of these high accords, nor sought the means of producing them? Every theory on this subject would have taught them that we must have recourse to association, to the effects of a mass which are hardly known amongst us. But when the friendships of a couple are already suspected of vile interest and of perfidy, how conceive in our societies of multitudes of friends, where every one

* In connection with this feature of French nature, it is related that it was not unusual during the frequent changes of dynasty in France, in 1814 and 1815, for Parisians to wear cockades with double faces, with the tricolor on one side and the lily on the reverse, which they shifted by a *tour de force*, according as they shouted *Vive l'Empereur* or *Vive le Roi*.—Translator.

could reckon twenty devoted comrades ready to involve a part of their fortune in his service, and would be ready to involve himself in like manner for the twenty friends? This hypothesis is an absurd dream, according to our customs. Nevertheless it is only an accord of the compound third degree in friendship. And there are some much more inconceivable, since the omnimodal or unisonant accord must furnish two means of organizing the friendly concert of the whole globe.

Friendship is truly the passion that ought to make us blush at our boasts of perfection; it is the only one of the four groups whereof the high accords are permitted and recommended by the civil and religious laws, and it cannot rise above the accord of the third degree or of a single couple; in connection with the other passions, we have as an excuse the obstructions of religion and philosophy; they interdict to us, in love, all the high accords, and even the third degree or couple not made legitimate by the marriage sanction. We are restricted in the same way in the development of ambition, which, nevertheless makes no scruple in vaulting over the moral or religious limits. But, in friendship, no hindrance; on the contrary, religion requires that we should be all brothers, all united in Jesus Christ; modern philosophy wishes to make us all brothers in the love of trade and of the charter. There is consequently no legal limit to the developments of friendship, and yet we cannot raise it freely to the low accords, such as the couple or simple tierce; an accord so easy in love that you see it every day bud forth freely between two partners where the double curb of philosophy and of religion is opposed.

Another eccentricity of the civilizee friendships is, that they are commonly reduced to the same age; as to widely different ages, like twenty and fifty, they are in perpetual conflict, banter each other, hate each other in the masculine as well as in the feminine sex. Some persons are certainly seen filled with friendship for childhood, but they will not obtain a return from it; their affection will become a subject of speculation for those who look after the child, who will seek to inveigle his protector and extort a legacy. Nor are children

seen to become attached to old men. The grimaces seen in the affection for parents are not friendship; nor is it any more genuine when it depends on the bait of lollypops. All inclination that children shew for old age is promptly extinguished, in civilization, by the effect of morality, of punishments, by the spirit of mutiny and bantering that the existing education spreads among children.

What will the preachers of friendship, such as Cicero, answer to this? They will tell us, with St. Jerome, that a lot of idle tales are retailed in writing that are scarcely ever believed,—or else with Beaumarchais—that what is not worth relating is put into songs. That is the secret no doubt of all their moral hums about friendship. They are the shame of civilization, since this passion, the only affective that is allowed us in all degrees, does not even reach the genuine third degree.

On the other hand, it makes immense progress in false accords or shams of friendship. Become minister, and you will have your saloons encumbered with *true friends*, or men self styled so. It will be a false accord in the compound third degree, and it does not appear likely to go out of fashion. The false accords are much more shocking in the high degrees; nothing is seen on all sides, but hatreds between towns, provinces, regions; and it is clear that civilization recedes farther and farther from friendly perfection that would tend to the accords of high degrees, such as general philanthropy, whereof the sham is seen in quakerism.

Shall we have nothing but diatribes to address to poor civilization? It is not my fault. I hasten to render homage to the little good that it presents; it gives me pleasure to state that in friendship of high accords it produces some beautiful effects of the seventh, such as the devotedness of the hospitable friars, of the fathers of mercy, and other congregations. Those who devote themselves to education have been seen to exhibit proofs of a very disinterested devotedness. These are ambiguous accords inasmuch as they belong half to the spring of ambition, and half to the spring of friendship; they are nevertheless very brilliant effects.

Be this said to prove that there are exceptions to all rules, and that civilization, notwithstanding its profound perversity, can still offer some few praiseworthy examples, by virtue of that law of movement which commonly introduces a proportion of one-eighth as an exception in the whole system of nature.

Let us give a precise description of the aim we have in view in the study of the groups ; it is not to stop short at analytical subtleties, but to arrive at the theory of the higher accords, that would extend the passional concert to the whole globe. To acquire this knowledge, you must first attend to the study of the gamuts, such as I have given them in the course of the analysis. You must learn to know the different degrees of accord, and, before learning how to form them, you must become accustomed to neglect the poorest accords, like those of the second, and aspire to the higher accords. Without the classing of the accords in gamuts of all degrees, it is impossible to come to an understanding with regard to good and evil in the passions, or to affirm anything respecting the real wants of nature, which always tends to the high accords and disdains the inferior ones below the third.

In default of these gamuts of accords and discords, the study of the groups would be nothing but a sophistical labyrinth, upon which every one could build fanciful systems. Hence it comes, that there reigns in civilization no precise notion of good and evil ; all minds are lost in vagueness ; there exists no elevated standard of judgment. The philosophical books are comparable to an army straying in the dark, where each individual counsels and proceeds according to his own caprice. Every action that has been declared a virtue with one people has been deemed a vice with some other people, without its having been possible hitherto to decide respecting right and wrong,* since we have no compass in

* " It is thus that every thing has been put out of place in morality, and that absurdities and the most extravagant actions have usurped the place of real virtues, whilst the most innocent actions have been disguised as crimes. And hence, what a confusion in the ideas of moral good and evil ! if the man who begets another without obtaining permission from the priest, who, on his part, does not ask any from any one, and only consults necessity, if this man becomes

passional science, and since the high accords of friendship are extolled without our being able to reach them; whilst the low accords of love are extolled without our being able to permit them generally, or to prevent the multitude from being secretly addicted to them.

In this dogmatical chaos we have an infallible beacon to guide us in the labyrinth: it is to join hands with God, with his trinary and unitary properties, which it is good to repeat.

Essential properties of God.

- X. Direction of the Movement.
 1. Universality of Providence.
 2. Economy of springs.
 3. Distributive justice.
- ✕ Unity of system.

What instructions shall we draw from the properties of divine wisdom compared to the vices of the passions, which are the work of God?

✕ *According to the unity of system*, we ought in social affairs, as in physical studies, to join hands with the universal agent of God, attraction; determine by regular calculations, his aim in connection with the passions, an aim that can be no other than their development.

God would fall into duplicity of system, into contradiction with himself, if, in giving us passions, He obliged us to repress them. He ought according to the unity of system, either not to have given them to us, or to permit their development as He evidently does in the case of all other beings. He ought, finally, to have composed and revealed a social code compatible with the development of the passions. Has he failed to give us this passional code, or have we failed to seek after it?

as guilty as he who destroys by steel or poison; love and homicide are consequently crimes of equal magnitude in the eyes of nature, of human reason, and of divine justice! The new-born child is devoted to hell, unless you pour water on his head. There is scarcely an action, a desire, a thought in matters of love, that is not qualified as a mortal sin. . . . Does not the reader feel that this strange association of absurdities and of virtues, of enjoyments that nature permits, and of crimes that it proscribes, become necessarily prejudicial to morality?"—Dupuis *Abregé de l'Origine de tous les cultes*, p. 424 and 429.

1. *According to the universality of Providence*, our passions are destined to a full development; for, if God had judged it opportune that they should be repressed, He would have provided us *individually* with a force capable of reining them in; but neither reason, nor wisdom shine in this struggle, and the pretenders to wisdom, the distributors of reason, are the very men most enslaved to their own passions. Whence it is evident that God did not wish for their repression, for if He had wished it, His providence would have given us the means of resisting our passions.

2. *According to the economy of springs*, can it be thought that the Supreme economist would have given us springs, whereof He wished to prohibit the use? Have we some useless member or viscera, or muscle in the material distribution of the body? No, they must all act, and the stagnation or obstruction of some or any one of them injures the health of the whole body; it is the same with the soul, which is a mechanism in which the equilibrium can only be established by the integral employment of all its springs or passions.

3. *According to distributive justice*, whether God blames or approves the development of the passions, He necessarily disapproves the civilizee and barbarian order that admits this development in the case of certain rich men, and obstructs it in the case of the poor multitude; this order falls into duplicity of action and becomes incompatible with the wish of divine justice, whether it authorizes or interdicts the development of the passions.

This parallel of the passions with the properties of God leads one to infer that they were made for general development, and, consequently for a social order different from the civilizee and barbarian state, that could not admit their development in the multitude; and which, in the case of the Sybarites and Princes, still opposes numberless obstructions to the play of the passions.

We must then seek a different social order, and one compatible with the full development of our passions. God hath been obliged, according to the unity of system, to give us this code which ought to develop our passions. To be cer-

tain that it is discovered, we must analyze the degrees or scales of each passion, after which we shall be able to verify if the system of the passional series exactly fulfils the condition of developing each of the twelve in all its degrees and in all individuals. My theory would be a mere jugglery if it did not solve this fearful problem, of which I shall give the most complete solution.

FOURIER ON THE HUMAN SOUL.

PART III.

PART III.

OF PARCOURS,* TRANSITS, FLITTING RAPTURES, PASSIONAL DELIGHTS, OR EXHILARATIONS, AND OF UNITYISM.

CHAPTER I.

OF THE PASSIONAL DELIGHTS, OR OF THE DISTRIBUTIVES RAISED IN POWER.

PASSIONAL delights and unityism are two effects of harmony, so proximate and so intimately connected that it is proper to unite them in the same section. One serves as an approach to the other, for between flitting raptures and unityism, the only difference is that from the simple to the compound.

Exhilarations are the conjunction of a mass of pleasures successively enjoyed in a short session. Parcours require a series of several delights that are chained together with art in the same locality, mutually enhancing each other and presenting themselves at such short intervals that you do nothing but glide over each of them; you just skim over the sensation which is allied to the following ones and augments their intensity.

The parcours or transits are of three sorts, those of the cabalist, those of the papillon, and those of the composite;

* Parcours is a word of Fourier's creation, not easily rendered into English. Transit, is the nearest literal approximation; the meaning is, passional delight, exhilaration, or flitting raptures.—H. D.

they are in some sort the high accords of the three distributives, which have not a scale or gamut of degrees like the nine other passions.

We shall proceed to define all three of them.

1. *Transits* in *Composite*, (it is that one which is cited in *Theory of Unity*, book iv., sec. viii., and the *New Industrial World*, sec. v., chap. xxxix.)

This parcours requires that the pleasures whereof it is composed should be connected with each other, and with one, two, or three pivots. There would be no parcours in a mass of six pleasures enjoyed every quarter of an hour; they would be six rapid sessions, and not a parcours of delights which requires the revolving of several pleasures around a single focus, and their rapid succession limited to the time that is commonly occupied by one session of amusement, confined to one hour and a half, or at most to two hours.

In the civilizee order, where enjoyments are very rare, you would require to contrive intervals between each, to defer some of them in order to provide against stagnations, moments of tediousness, and crises of ennui, which follow close upon moments of pleasure.

But in harmony, where delights flow together in torrents, especially for the rich, you would never succeed in embracing half such an amount of pleasures if you had not the art of disposing them in transits, binding the enjoyments together in the same locality and a single session, conjoining them either to one and the same object or to the same person, and developing in them combinedly the three distributive passions—the arbiters of pleasure.

I hear the critics exclaim: What is the good of romantic pictures of incomprehensible delights? it is bread that is wanted for the people, who want plenty of work and a sufficiency of food. As for the rich, they have already but too many pleasures according to moralists, who recommend moderation and mediocrity.

Our aristarchs have judged very badly respecting God if they expect moderate pleasures from Him. Immensity of happiness in harmony, or immensity of miseries in the social



limbo; that is, it cannot be too often repeated, the option God leaves us. Moderation is good as a channel of refinement of the pleasures, but not as a deliberate privation.

Besides, science, which preaches moderation to us, has only led us for the last 3000 years to poverty, to cheating, to carnage; it is therefore, in fact, a demoniacal science. Let us renounce this science, and study the more humane science of attraction, that desires to load us with riches and with pleasures.

2. *Transit in Papillon.* It is composed of an infinity of homogeneous or heterogeneous pleasures, all united and run through very rapidly in a single session. To admire a museum, to see in the course of one hour an hundred good pictures whereof each excites a different impression, this is a little transit in simple papillon; the compound is what we must attain to; but let us speak first of the simple.

Let us suppose ourselves in the future order of harmony, where at the end of a century scientific men and artists will abound to such an extent that a small country, like Sicily, will contain more celebrated men than the sum total of the civilizee regions do now. It will then become very easy to collect a mass of scientific men and artists of all kinds, from five to six hundred individuals, each of whom will be a Homer or a Pindar, a Phidias or a Raphael, a Corneille or a Molière. Let us also admit that in this new order the female sex will shine as much as the male in the arts and sciences, and that, even in geometry and chemistry, women will be found to rival Newton and Davy, though, in this department, the female sex will generally devote itself to the arts more than to the sciences.

In case this numerous party of artists were to travel, each district where it sojourned for one day would thereby taste a simple transit in the presence and entertainment of so many celebrated personages! A hundredth part of this number would suffice with us to electrify a whole country. If, instead of a caravan of six hundred illustrious men, six only were seen to arrive; a coach bringing Voltaire, Corneille, Bossuet, Buffon, Molière, Poussin, sojourning two or three days in

Paris, how great would be the ardor of the learned bodies to entertain these eminent travellers! Every rich man, conversant with the sciences or with the arts, would consider it an honor to have treated the six travellers at his house. The admission to the repast would be solicited as a high favor. Every one would regard that as one of the most interesting hours of his life which he had spent in their society; the pleasure of entertaining and of hearing them in turn would already be a shadow of transit in papillon; but if the number of these great men was extended to six hundred instead of six, the transit of delights would become immense. Though of simple order or of the first power, let us raise it to another degree, that of scientific papillonage.

It would be almost impossible to us, in such a case, because civilizee education does not initiate us into all sorts of knowledges. A geometer with us is only a geometer, and not a man of letters; a chemist is not a virtuoso in music. So that if a caravan were to start up containing a hundred distinguished great men or diverse groups of geometers, natural philosophers, naturalists, poets, painters, musicians, comedians, dancers, &c., each of our existing great men could not keep up a conversation with these different groups. Our chemists would feel greatly embarrassed in a group of dancers, if they were obliged to discuss the art; and *vice versá*, the dancers would be very sterile in a debate about chemistry. Every one would consequently be obliged to frequent the group of his own sphere, and such a man who would greatly enjoy the conversation of Pindar and Homer would not enjoy that of Phidias and Praxiteles. Our *savans* could not relish the scientific papillonage with this caravan. Moreover, our ladies, who are only taught frivolities, would notice the singers and dancers only of the caravan; but in harmony, where men and women are more or less initiated into all sorts of knowledges, each of them will enjoy the talk of the different groups of the visitors.

Let us oppose to the preceding picture a comparison of the reception that would be given in the present day to a company



of *savans* and artists, composed not of six hundred, but only of about sixty individuals, or even of a score, as I saw at Marseilles at the time of the expedition to Egypt. The *savans* and artists, in their travels, are now objects of sterile admiration, only academical curiosities exposed to the stare of the gaping crowd. I saw at Marseilles all these *savans* of Egypt considered like a menagerie of wild beasts: they commonly walked about together, and the populace ran after them exclaiming, without malice, "*Des savannes! des savannes!*"—Learned men! learned men! just as people would cry out, *wild bears! wild bears!* I saw them enter the *café* Casati, Necker Place, in a body; the crowd perched itself around them on stools to see them take coffee, and, every one on going away, exclaimed, "I have seen the learned folks" (*des savannes!*) amazed to find that learned men took coffee like other men, and that they drank before they swallowed. That is the wit and sprightliness of Marseilles and of the friends of trade. All that is not ringing money or bales of goods seems to them the height of absurdity; they are somewhat right as civilizees, since money is the only thing honorable in civilization.

But in harmony the arts and sciences enjoy an eminence greatly superior to that of fortune. There are three reasons for this:—

1st. Because the cultivation of the arts and sciences leads to the acquisition of an immense fortune in cases of successful discovery and useful progress.

2nd. Because labor being attractive, the richest men yield themselves with ardor to the cultivation of the sciences and arts.

3rd. Because the class devoted to the arts and sciences is commonly very opulent, owing to the immense profits that accrue to this kind of industry.

In this state of things the intercourse with artists and men of science travelling in caravans will be considered as a favor, and the eagerness to hold communion of friendship or of love with them will be no longer a libertine impulsion, but a movement of refined enthusiasm.

In addition to the impulse of the senses and the moral feelings, this intercourse will have the noble stimulus of admiration and enthusiasm for the arts and sciences. These are already powerful motives to embellish and excuse the weaknesses of love. If Corneille or Racine could resuscitate under the forms of old men, a great many women would hold it as an honor to make their conquest; they would be vain of it, and say, Corneille is not an ordinary man: love for him is not ignoble love. What would happen then, if they were to resuscitate with the features of the bloom of life? We know well how the enthusiasm for the fine arts disposes to the highest sympathy: a woman will see celebrated artists in society without knowing their condition, their talent; they will not fix her attention; but if on the morrow she sees them shine on the stage, she will fall in love with these artists whom, the night before, she saw with indifference.

Civilization knows already how to anticipate these customs and even to exceed them in all directions; witness the story of the shameless Judith, who, for the salvation of the people of God, goes to throw herself into the arms of Holofernes, and then cut off his head whilst he is asleep and in her bed. We can make allowance for a beauty going to intrigue with the enemy's general, but to cut off his head for the glory of God! . . .

3. *Transit in Cabalist.* It is not easy to know where examples can be found. In civilization I see a germ of it in the assemblages of merchants and of speculators in the exchange. A clever merchant, with unbounded *credit*, having all sorts of business to transact in mercantile or public stock, or banking operations, and capable of carrying on twenty different negotiations at once, is in a cabalistic *transit* of excitements during one hour that he spends on change.

But this transit is very feeble and devoid of all the charms it might produce in harmony. The intrigues of the exchange have no motors but those of interest, apart from those of pleasure; they are sordid cabals in which enthusiasm has no share.

Let us suppose that this multiplicity of cabals should



adapt itself to twenty real pleasures instead of to twenty higgling negociations, we shall have an idea of the delight that the session of the exchange will procure to every harmonian, where men, women and children go at the decline of day to negociate the pleasures and the gatherings of the following days, as well for their phalanx, as for the neighboring phalanges, whereof each has its titular ambassadors and negociators dwelling at all the others.

We have sometimes in civilization sessions of pleasure where shadows of transital delights are found, but these transits have the defect of wanting a cabal and a link of union.

For example, in the transit of composite, cited farther back, nothing is cabalistic; they are pleasures heaped up without resistance, or the zest of an overcome rivalry; it is known that the cabalistic victory doubles the zest of a triumph. It is consequently losing the half of a pleasure, or at least a good part of it, to separate it from the cabalistic spirit and the zest of a conquered difficulty.

This zest exists in all the relations of the harmonians; with them every one is inebriated with his daily trophies without any one's being fatigued by his defeats, because the conquered have so many compensations, so many successes in other cabals, that every one acquires the habit of counting his successes without thinking of reverses, and, according to a mercantile dictum, profits make amends for losses.

This advantage depends on the progressive system which reigns in cabals. If one party carried on a contest to make the culture of apples prevail over that of pears, it would run great risk of being confounded; but if the intrigue is subdivided, graduated over 100 sorts of apples and 150 sorts of pears, the pretensions and rivalries are intermingled to such an extent that every one has his mind filled with the memories of successes, and not those of defeat. An officer who has been in a hundred battles, will readily tell you of those wherein he was victorious, but very sparingly of those where he was beaten; he will skim over the latter, and supposing

he has shared in fifty victories and in an equal number of defeats, he will make the victories resound much louder, and will be much more hectoring about them than he will be moved by the memory of the fifty defeats. Listen to the soldiers of two opposite armies; each of them only speaks of his victories, whence it would follow that each of them had obtained a complete triumph, and yet one of the parties at least has at times experienced reverses.

This comparison depicts to the life the state of harmonians in cabalistic affairs; they have such numerous cabals that they never see anything but their bright sides, and every one in harmony is in a state of perpetual triumph, thinking of successes only, without taking an account of failures. This intoxication could not take place if the cabals were few in number; you would run the risk of being long overwhelmed by a reverse before being fired by a success; you must therefore in cabalistic affairs take refuge in numbers and variety. You only succeed in this by establishing innumerable cabals, progressively classed and multiplied on every subject. Such is the property of the progressive series in the labors and the pleasures of association.

It is only in connection with a great number of cabals that a transit of delights can be established. A merchant who had only one affair to transact on change would be badly off for the excitement of intrigue, and even stultified. He would be obliged to invent a number of sham intrigues in order to conceal the true one; but if he has really a score of different degrees, he is well off for intrigues, and puzzles well all those who are in conflict with him, for he himself does not know how his first transactions will influence the last; his decisions respecting the concerns 18, 19, 20, will depend to some extent upon the turn that the concerns 1, 2, 3, first treated, will have taken; his opinion may change in treating of 4, 5, 6, and in the course of a single hour on change, it will have undergone fluctuations that neither he nor his antagonists could foresee on going to the exchange. He has therefore been well off for intrigues in the course of this hour;

his little political system has experienced numerous oscillations, and the hour has been really for him a cabalistic transit, but a transit of dry business only, and not of pleasures.

The zest of the cabalistic transit is so powerful even in business, that a merchant would like to be able to get up a score of affairs important enough on change to intrigue the brokers and give life to the transactions. Those who have no business on hand, create fictitious ones. No situation is more insipid on change than that of the man who has only one transaction, a single intrigue.

Pleasure on this head rests entirely on transit. Every thing in harmony is disposed so as to create cabals at every step. A meal of thirty dishes served up at the table of the *minimum* class is a subject of twenty cabals to be disembroided, and the impossibility of being able to attend to them sufficiently will be one of the causes why every harmonian will complain that God hath not given forty-eight instead of twenty-four hours to the day.

I have often said on seeing these rich people and fine ladies, whom the valets fear to wake at eight o'clock in the morning: All these gay people, in harmony, will be up and stirring as early as four o'clock in the morning, even in winter. And how will you be able to make them turn out of bed? Nothing is more easy; because in this new order there is commonly before four and five o'clock, a.m., a transit of delights made up of the three *parcours* of composite, of papillon, and of cabalist. From that time, he or she whom the night-warders forgot to rouse would miss the transit and would be inconsolable on waking. Accordingly, in this order of things it is a marked punishment on the part of the rulers to give the order to the night-warders not to wake such and such a person.

Harmony offers every day, from four to five o'clock in the morning, several scenes worthy of general curiosity. You run through them during that short hour which is wound up by the first breakfast, or early morning meal; after which comes the religious matins or hymn of hail to God in grand orchestra or general congregation; and lastly, by the parade

of the industrial groups, which spread themselves thence over the fields and in the workshops.*

Each repast has a special character, a tone that reigns there pretty generally in the three classes. I confine myself to impart a knowledge of the *antienne*, or first repast, that takes place in the early morning, before sallying forth from the palace.

The first breakfast is not susceptible of punctuality; a pleasing irregularity prevails in it. As individuals rise at different hours, the first meal is divided into three acts: there is the *prime anterior* for some groups that go to work very early; the grand *central anterior* for the mass of the groups that sets itself in motion one hour later; and the *post anterior* for the last risen. The covers are renewed at each of the three acts; as a general rule, all the meals are more or less susceptible of this division into three acts.

The great, the central anterior, which takes place about five o'clock in the morning, is very gay, very attractive, in all respects. Commonly the travellers of distinction who have passed the night at the neighboring station, are presented at the central anterior meal, or first breakfast. You find there the bulletin of the news arrived during the night and collected by the watch; you learn there the theatrical representations prepared by the neighboring phalanges, the movement of the caravans that approach the country, the tournaments of the different paladins of the globe, the movements of the industrial legions or productive armies. Lastly, you find there the papers arrived during the night, either from the congress of unity sitting at the Bosphorus, or from the inferior congresses of the Amazons, and of the Chesapeak.

The anterior meal is moreover a second exchange, an appendix of negociations; for since the meeting agreed on the evening before may be hindered by the news of the night, and other incidents posterior to the previous day's session on change, it is at the anterior meal that the conciliatory mea-

* Here follows some details respecting the morning parade, drawn from a loose sheet of manuscript (piece 26, supplementary side), that has already appeared in the *Democratic Pacifique* of the 24th May, 1846.—*French Editors.*

tures are canvassed suddenly; and this task is confided to the negotiators, clerks, or aids, who are ambulating functionaries during the first meal.

These combined distractions convert the anterior into a very irregular repast, a very delightful imbroglio, that collects a great many other surprizes, whereof I avoid speaking, because they do not coincide with our customs. I will add, that the anterior meal alone would suffice to make the most fond-of-bed mortal get up at five o'clock in the morning, even if he were not excited by the desire of assisting at the sessions of his groups, which commence on rising from the early meal and even before. Accordingly, after the *central anterior* breakfast it would be hard to find in bed an eighth part of the phalanx.

The *central anterior* ends, in fine days, by the lesser morning parade. Here is its description; I suppose it to occur at five o'clock in the morning.

At a quarter before five, some chimes sound the summons to the lesser parade and the hymn of dawn; the company prepare in the rooms of the refectory to descend in the course of five minutes; on descending you find under the porch the instruments of the musicians, the decorations of the priests and officials of the parade, &c. Five o'clock strikes; the athlet Conradin, aged 14, and the major of the service, commands the groups to form. I have stated on a previous occasion that the officers of the lesser parade are drawn from the choir of athletes; thus the *aids-de-camp* of Conradin are, like himself, aged 13 and 14; they are the athletes Antenor and Amphion for the groups of men; the athletes Clorinda and Galatea for the groups of women.

Amphion and Galatea go on the one hand to form the orchestras; Antenor and Clorinda go to prepare the order of march. They fall in, in the following order:—

I suppose that the muster consists of four hundred persons, men, women and children, and that the sum total composes twenty groups ready to start for different points of the adjoining country. The twenty standard-bearers place themselves in line and at a distance, facing the front of the

palace and behind the flags. The troop is formed into an orchestra by vocal and instrumental divisions, having a priest or a priestess at the head of each group. Before the priest a lighted censer and an infant of the same sex that holds the perfumes, with a hierophant or high-priest between the columns of the two sexes; the drums or trumpets are on both sides of the porch; the animals and the cars are ranged along the sides of the court.

In the centre is the major Conradin, having at his side the *aids-de-camp* and before him four children of the choir of neophytes. They carry signal flags, and manœuvre to transmit the orders to the signal tower, that repeat them to the domes of the neighboring castles, to the groups already spread in the country, and to the palaces of the neighboring cantons.

When all is ready the roll of drums imposes silence, and the major commands the hail to God. Then the drums, the trumpets, and all the military music make themselves heard; the chimes of the surrounding domes play together, the incense rises, the flags wave in the air, and the streamers float upon the pinnacles of the palace and of the castles; the groups, already in the fields, unite in this ceremony; the travellers place foot to ground, and the caravans assist in the holy salute before quitting the station.

At the end of one minute the salute ceases, and the hierophant gives the signal of the hymn by striking three measures upon the diapason of universal unity; the priests and priestesses placed over the vocal and instrumental parts thunder forth the chant, and then the hymn is sung by all the groups in chorus.

The hymn being finished, the little khan causes the muster to be beaten to the flags, the orchestra breaks up its ranks, deposits its instruments, and every one goes to range himself beneath the banner of his industrial group; it is in this order that the troop files off in various masses and in all directions, for being formed of different ages, from the child to the old man, they would look awkward if they filed off in line and step as the quadrilles of the grand parade do. They range themselves in artificial disorder, and direct themselves

first towards the animals; each group takes its cars at the passage, and making them advance abreast with itself, they file off successively before the grand peristyle, beneath which certain dignitaries are stationed, such as a palladin of the sovereign wearing his escutcheon, if it is a minor parade, and if it is a grand parade, a palladin of the emperor of Unity bearing the cycloidal crescent.

Each group, on passing, receives a salute proportioned to its rank; the groups of agriculture and masonry, which are the first, are saluted by a high flourish, equivalent to the drum that beats to field; thence they proceed each one to its destination.

The salute of praise to God regularly traverses the globe in different directions; if it is a day of equinox, there is a grand parade at sun-rise, and the spherical hierarchy presents at dawn a line of congregations or phalanges two or three thousand leagues in length, whose hymns succeed each other during the space of twenty-four hours all round the globe, as each longitude receives the dawn. At the two solstices, the hymns are chanted at once upon the whole globe and by the entire human race, at the instant corresponding to the noon-day of Constantinople.

The morning salute is performed like a running fire of artillery, that during the summer travels from the north pole to the south pole, and in the opposite direction during winter. The public *fêtes* follow the same order: the day of the summer solstice, the whole northern hemisphere dines together *en famille*, or in descending groups, and the whole southern hemisphere in quadrilles or ascending groups;* the two hemispheres dine in an opposite order on the day of the winter solstice.

This morning assembly is interesting also as a session of after-change, where negociators go to modify arrangements and agreements entered into the preceding day at the return

* "Ascending and descending groups," here signify groups of the ascending phases of life, friendship and love, or youth and adolescence; groups of the descending phases of life, ambition and familism, or middle and declining age.—H. D.

session of night-fall. These numerous stimulants form a mixed transit of different ingredients, and these stimulants of the dawn suffice to set on foot the whole canton from the early morning. It will be seen that there exist plenty of other motives of matutinal diligence, amongst others the vestal court. Accordingly in harmony you must be either infirm or ill to make up your mind to stay in bed after four o'clock in the morning. A man whom they purposely neglected to wake would be disconcerted on going two hours later to the sessions of the different groups; he would have lost the thread of the intrigues, and his spite would be extreme.

The spirit of cabal is of itself so pleasant and so necessary to the human mind, that it forms in each passion a distinct enjoyment, which moreover may be relished separately and alone. The man who does not mingle in political intrigues, delights in knowing the cabals that reign in them; he wishes to be informed about them day by day by means of the newspapers or other notices; their recital becomes a necessary food to him, although he does not take part in the intrigues themselves. It is thus in love; such a man who does not figure in it takes pleasure in being regularly informed of the state of the intrigues and cabalistic gossipings. Accordingly works that unveil secret intrigues are devoured, even those of a past court or generation: what would happen with a journal that were able to unveil each morning all the intrigues of the court, of the political and of the gay world?

Nevertheless the civilizee cabals into which initiation is so much sought after, are generally simple, and without connection or gradation; those of love are not wedded to those of ambition, of gastronomy, of trade, of arts and sciences. Hence the cabalist in civilization cannot depart from the simple degree, nor rise to the second, third, fourth, and fifth powers, that would require intermediate links and a permanent concourse of several kinds of cabals.

The cabalistic *transit* exists in genera and degrees of genera, for it assembles and associates several genera, such as the fine arts, lovers' suits, gastronomy, industry, &c.; it extends their intrigues from canton to district, from district to

province, from province to kingdom, from kingdom to region, as far as to embrace the whole globe. Every one will be more or less implicated in these numerous intrigues, and stimulated by their daily movements. The reader may conceive from this what immense developments the cabalistic *transits* must have in harmony; a kind of pleasure so valuable to the civilizees, and especially to the women, whom public opinion reproaches very foolishly for this inclination, which will very shortly be found to be the principal source of general riches. For it is upon the cabalist that is founded the whole mechanism of the series and all industrial emulation in harmony.

I have described the three kinds of transits under the title of composite, papillon, and cabalist. A transit comes under the head of unityism when it modulates with these three passions at once.

The transits are not a general want. Certain apathetic characters can dispense with them, but the ruling characters or *polygynes*, especially of the high degrees 5, 6, 7, 8, cannot do without them.

A proof that the passional transit is a want of the higher orders and of the most polished minds, is that you see germs of it laid in the relations of the opulent and cultivated classes. Those who can afford it must have *fêtes* of simple transit. In certain public *soirées*, such as the Tivoli at Paris, a simple transit of papillon order is contrived at a great expence; ball, concert, rope-dancing, pantomime, fireworks, balloon, jousts, games, gymnastics, Russian mountains, dancing dolls, grimaces, and other amusements, among which each one may play the butterfly and flit about in all directions. But these transits are poverty itself; for, besides that it is only of the first degree and of a single sort, they offer no composite delights, no pleasure of the soul united to that of our senses, and enhanced by intrigues, except in the case of love adventures favored by the locality; but this intrigue is foreign to the general festivity: it is not linked to it, and would be carried on in like manner in every suitable locality. Thus in our known transits all is limited to the lowest degree, to the simple or bastard genus; and yet, such mediocre transits

are already considered as supreme refinements, whereon the capitals pride themselves, and to which country towns could not attain.

In private *fêtes* a shadow of transit is often attempted to be organized. The repast is divided into several little tables, where the guests sit together as they please without formality or stiff propriety. These tables may be visited alternately by every one connected with the majority of the company; too little friendship reigns however in civilization for these transits to be animated. Yet they offer a gleam of that kind of pleasure it is wished to organize. Care is taken to reproduce this same transit in the convivialities that follow the repast, and all sorts of games are offered to the company: cards and billiards for staid people, dances for the young folks, nonsense for the children; in the refreshments, liqueurs are presented to warm the blood of the grand-dads, ices to calm the fires of the dowagers, and lemonade for the boiling youth; in short, it is endeavored, in all the details of the *fête*, to organize a transit of delights, a kind of pleasure so rare in civilization, where some simple germs of it are created with great trouble; whereas in harmony the poorest of men can hope in the course of one day for more than one transit, and can vary from day to day the nature of his transits, obtain every day those of different kinds, either in composite, in papillon, or in cabalist, and obtain frequently unityist transits, combining three kinds of pleasure. This participation in the well-being of the rich is the spring that binds the harmonian people to its social order. If the poor were, as they are with us, reduced to die of hunger whilst the rich man swims in plenty, they would soon become the enemies of social order. But in harmony everything is arranged in such a way that the well-being of the rich is communicated to the poor, and that a dose of well-being is spread gradatively over all classes; while in civilization the well-being of the great in no way secures the humble from misery: we find them poorest, on the contrary, in countries of large fortunes, like England, Spain, and Russia.

What is wanting in our social system, is the art of making

the people share in the well-being of the great. The transits have this property in harmony, they promote the welfare of all classes. For example, at dinner, one of the varieties that constitutes transit, is the retailing of news; every day harmony receives news from the whole globe; it sums them up and abridges them in an office occupied by the patriarchs; it reviews in like manner the chit-chat of the place and of the vicinity. Some news-mongers, great talkers, take upon themselves to hawk about the tittle-tattle and the news to all the tables of the first order, and a man of the people, clever at this work, is welcomed at the tables of the great, where a seat is always reserved for the wandering newsmen.

The property most deserving of notice in the transits is, that they require progression. They must be distributed in an increasing and decreasing system, like a dinner service, which is a local transit, and in which you reckon on an increasing appetite in the two major courses, called introductory and first, whilst you calculate upon a decreasing appetite in the two minor courses, called second and desert.

We have no idea in civilization of a progressive link in pleasures; we only know how to establish the progressive system in serious matters, in the government administration, the church, the army, education. All these functions are progressively distributed, but no progression is seen in pleasures: all is confused with them and without unity. Friends and lovers will certainly be found in some villages, but in none of them do you see gradations of genera among these lovers and friends; among those of the canton, of the district, of the province, of the region; the tie scarcely extends from one village to another by means of some ball or periodical *fête*, but the lovers of two villages have no affiliation of pleasures with those of the neighboring town, and this incoherence is one of the capital vices of civilization. We shall revert again to this subject in treating of the focal passion or unityism, which requires a general gradation.

The reader may have remarked that transit hath only a zest, inasmuch as it binds the different pleasures that have been traversed together. This effect does not take place in

our *fêtes*, where there is no tie, either between the pleasures locally enjoyed, or between the societies of different countries. Let us prove this by an observation respecting gastronomy. It is entirely unprovided with intrigue and affiliation: people will not pay attention in Paris to a feast of gastronomers given at Rome or at Vienna; the civilizee *savans* do not correspond on what relates to pleasures. A meal of cabalistic gastronomy makes a noise over the whole globe, if the oracles or guests are illustrious men of science; their corporation dinner is a conclave in which principles are established and the gauntlet is thrown down to opposite sects. Such a repast gives birth to controversies, protestations, schisms, and excommunications; or if the meal is learnedly distributed, it becomes a channel of fame for the phalanx, which has sustained a theme and quashed certain heresies in cookery and in hygiene, by the wisdom of its dinner-service and the depth of its gastrosophic learning.

In this case, a meal becomes a means of connection and of unity; it creates cabalistic parties on every dish and contrives varieties of pleasures that our civilizees would not know, incapable as they are of establishing methodical doctrines on the subject of cookery. They are not better off as regards other pleasures, such as love, where everything is arbitrary, and where every novelist makes laws after his own fashion. For want of these doctrines, no regular cabal prevails in debates of pleasure, no means of spiritual transit founded on the differences of genera and the graduations of intrigues. We are confined in civilization to the material transits, which are very limited and of feeble interest. We are, as respects pleasures, like the Tartars passing before our monuments of Paris, that they did not even condescend to look at, and we see no subject of intrigue where the harmonions will know how to create twenty party spirits that will form cabals and contrive transits in cabalist by the differences of systems; in papillon, by experiments on each shade of pleasure; in composite, by the marriage of moral ecstasies with sensual delights.

Transits are then a new career for us, and especially that

of the unityism which develops the three springs a-breast, and causes the composite, the papillon, and the cabalist to prevail at once in a series of pleasures rapidly traversed in ascending and descending progression.

The unitary transit is a pleasure adapted to our literary laws that wish to unite the three unities of action, of time, and of place; but a transit is no less very agreeable even when it only modulates upon one of the three passions, or on some mixture of the three, which it is difficult to develop combinedly.

Transit is the special advantage of the rich in harmony. They have many more chances to procure transits than the poor, who are not deprived of them on that account, however, but who have less opening on this score.

I have elsewhere described the daily pastime of a poor man; his minimum of pleasures fixed at 12 and \propto sessions, seven at least of which are in compound, five in simple, and one in transit.

The rich man has greatly more brilliant chances of variety. He can vary his day so as to figure in the entire category of pleasures that follows:—

One grand pivotal transit, entitled unityism, estimated at 12 voluptuous varieties	12
One grand transit in counter-pivot.	12
Four transits of sub-pivots under various titles, estimated at 24 sorts of delights.	24
Four sessions of mixed order developing the distributives in bastard transits, in the mean term of three delights	12
Seven sessions out of transit in a composite of some description	7
Five sessions of simple delight as relays of a short duration	5
	} 12
Total	72

Of this nature may be every day in compound harmony, or the eighth period, the pastimes of every rich man or woman. A millionaire will be able to taste more delights in

one single day than various civilizees enjoy in the whole course of their life. For there are many of our unhappy wretches who would find it difficult to gather in the whole history of their sad career a table of seventy-two pleasures different and deserving of remembrance. Alack! how many rich people, forced to follow the path of morality and of etiquette, lead a life equally stripped of pleasures, and only taste as many in the course of a whole month as the poorest of the harmonians will enjoy every day. Moreover the small amount of pleasures that a civilizee finds is poisoned by the anxieties of placing out his children, acquiring or preserving a fortune, harassed by a thousand domestic troubles always numerous even in the richest households.

The daily sessions of a man or woman would extend, according to the preceding table, to twenty-two against seventy-two pleasures, estimating the sessions of transit at one hour, and the others at half an hour each. There would scarcely remain from three to four hours to give to sleep; it will not occupy a longer time in harmony.

People will proceed to ask, for the sake of jest, if this new system will change the temperaments; if the man who is now obliged to sleep seven hours will be able to do with three or four in an order where he will have led a much more active life and traversed during the day a score of sessions of groups, most of them scattered over the country.

Harmony will doubtless not change anything in the temperaments (a sanguine man will not become bilious on passing into harmony), but it will modify the habits and wants of each temperament. A man who now requires from six to seven hours' sleep, will gradually accustom himself to reduce the dose, and will do so the more easily inasmuch as the daily occupations in harmony never cause fatigue or excesses. You do not there see a man battle twelve hours at the prostrating function of thrashing corn in the broad sunshine, or pass fifteen hours in a cotton-factory without stirring or changing the air. The system is entirely opposite in harmony: a very varied exercise, but without excess, strengthens the body without exhausting it, especially when it is sustained

by a nourishing diet at the five meals, and by some refreshments in the interludes.

Be it observed that the day of a harmonian is a transit, compared with the days of our labouring population. Even the man who will but rarely be able to procure those pleasures that I have named transits, will still be in perpetual transit, compared with the actual monotonies and fatigues of life.

In setting out, everthing will be less brilliant, and harmony will not at the outset raise the pleasures to this immense variety, to which the existing bodies and souls could not accommodate themselves. Our physical and moral constitution has none of the activity necessary for the state of harmony, and our minds, which are said to have reached the perfecting of perfectibility, are as remote from it as wild fruit is from our garden fruit.

Besides, these continual variations of the pleasures of harmony are incomprehensible to our sluggish and cautious intellects. A woman, before going to a ball, is engaged for two days with the toilettes of her rivals and about the danger of giving a handle to their criticism; a man going to dine out, thinks of the antagonists whom he will meet there and of the means of securing himself against their snares. There is nothing but jealousy with us instead of emulation for good. This is the cause of the delays and dulness that are seen to prevail in our relations. Accordingly a too frequent variety would become with us a source of confusion; the most wide-awake man could not suffice for twenty sessions of pleasure in the day. He would there incessantly find motives of distrust that would retard his march, and amusements too frequently relieved would soon only become to him a wearisome turmoil.

The civilizees, heavy people mentally and bodily in carrying on pleasures, are what peasants are at table, where they wish to linger a long time over every dish, and ruminate each morsel as slowly as their cattle. You cannot blame them; they enjoy in a slow manner, which is necessarily that of the civilizees surrounded by ambushes; they become habituated

to distrust, and before giving an hour to pleasures, they are obliged to give an hour to preparatory wiles ; after which they prolong and exhaust the enjoyment that they have succeeded in securing.

If it is certain that the rich man, varying his pleasures three or four times in the course of an evening that a peasant spends at table, is a more refined being than that heavy peasant ; it is likewise certain that the harmonians, who will vary them ten or twenty times more than our sybarites, will be proportionally superior in mental and bodily activity. The free and varied exercise of the two material and spiritual faculties will become the pledge of the prodigious vigour the rich will attain to in this new order. Accordingly they will surpass the poor in health, whose inferiors they are at present in vigor, in consequence of the continual excesses into which the rareness of pleasure draws them.

The transits being pleasures of a transcendant class, can only be coveted by the class in which education and fortune have developed the passional faculties. This desire is not found in the people. The uncouth class is satisfied either with simple pleasures, or with the three distributives in the first degree only ; the peasant is satisfied with an isolated cabal, with an isolated composite, with a single variation. The gentleman wishes, on the contrary, to develop these three passions in high degrees or transits. It is on this account that the philosophers accuse him of being insatiable of enjoyments. They are mistaken : man in desiring transits, does not shew himself insatiable, since God ordains an habitual profusion of them in harmony, and since attraction must impel every being to desire the exercise of the function reserved for it. Whosoever wearies of the civilizee monotonies, gives proof of that perfectibility of which our age boasts. It will be seen in the treatise on the general scale of characters, that the most eminent, the highest in degree, are the most removed from simple tastes that morality recommends to us, and wish to develop their passions in high degrees, in the fourth, fifth, sixth, seventh, eighth powers. Hence it comes that they give into excesses, disturb the

moral order, and are impatient at the civilizee system, which offers them no pleasures but those of an inferior degree, wherewith their vast souls could not be satisfied.

What then do these characters want, that refuse to accommodate themselves to the civilizee stinginesses? They strive after the enjoyments of unityism, which are composed of the $\times Y_{\Lambda}$, or eighth degree, of each passion; and by the way, they tend to the transits which are a transition from the pleasures of low degree to the pleasures of unityism. It is for this reason that I have been obliged to treat of the transits as an approach to the focal passion: this latter is the highest degree to which our desires can tend, we have therefore been first obliged to study their development in cumulated varieties. We shall study it presently in infinitesimal development or unityism that embraces the whole of humanity, and becomes in this respect the passion that joins us to God, the point of contact between man and God, whose providence, being universal, embraces the whole human race.

CHAPTER II.

OF THE MUTILATED AND ABORTIVE PASSIONS.

It is proper to contrast with the table of transcendant pleasures like the transits, the feeble means of civilization that can, very seldom, raise the passions to their integral development. How could it reach transit when it hath not even its elements, which are the passions fully developed and brimming over to such an extent that they must be heaped together in one short session?

Instead of this abundance of materials, we see mostly nothing but incomplete, abortive passions, the definition of which is naturally placed beside a table of passions full and brimming over to such an extent as to necessitate transit, raptures, and exhilarations.

The authors of repressive systems have only too well succeeded in disfiguring the passions; and one of the effects produced which they have not observed, is, that often, in thinking to repress the mischievous impulsions of our nature, we only end in stifling the good.

Let us point out slightly, in the first place, some of these stifled passions; after that we will mount up to the causes that I shall try to assign, and whereof the analysis will manifest the vices of the repressive system.

These vicious effects may be divided into abortive and mutilated, effects different from the *dislocation* which is understood to apply to the whole character; we are here only engaged with the details and developments that are not in the subversive degree.

Nothing is more frequent than abortive passions, and in the first place the twelfth or composite. The civilizees are seen at every age to create factitious and often simple excitements for themselves, to heat their imagination respecting minute enjoyments, such as the culture of some flower or the charm of a concert. We are so often obliged to simulate enthusiasm, that when there is a little bit of it, we hasten to display a great deal. Some women, who in the culture of a flower have, when strictly analyzed, only a sensual pleasure of visivism, will fancy they enjoy in it ineffable delights, which they describe in terms as glowing as if it were a question of compound enjoyment, similar to a success in love. Such a woman will affect to find in the care of her flowers, moral delights, illusions for the soul, and will prove nothing more than that her soul requires these illusions, and imagines them where they do not exist, where there is only a simple, sensual pleasure. It is an abortive composite, a fanciful illusion.

Were some true illusion to be joined to the culture of her flowers, such as the help of a young gardener with whom she were in love, we might believe in the ineffable delights that she finds in these petty cares. There would be a composite, a pleasure of the senses wedded to a charm of the soul; that of the senses in the sight of the flowers, embellished by a coincidence of love; and that of the soul in the presence of the gardener, whose conquest she hopes to make. There would still be a composite, if this woman, having a mania for flowers, held a rank among the amateurs, if she was noticed for her success with competitors, and if her culture were mixed up with the intrigues of ambition and renown. This pretension would be a true pleasure of the soul joined to that of sight. There would be here a real composite, which is only dreamt of in woman as she now exists.

This mania of seeking for composites throws the civilizees into strange inconsistencies. I am going to mention one. Everybody recollects the famous murder of Fualdes, where the woman Bancal received the blood in a bucket, and kept moving it with her arm while waiting for the swine to make a meal of it. This harmless female called forth the

pity of the Toulouse citizens, who gave her lots of alms, and the papers related that the woman Bancal had excited great compassion and collected a great deal of money. Is this really pity, genuine charity? No, indeed; it is an effect of abortive composite; an aberration of minds in which the development of charity is stifled, and who wish to hook it on to some lively emotion. Is it likely that this can be an emotion of charity,—pity for a female monster who deserved death a thousand times, as well for the murder of Fualdes as for that of her daughter, whom she sent to the father Bancal, to get her killed! Behold the beings to whom the Toulousans give *lots of alms!* Bless me! are there not at Toulouse then, as everywhere else, lots of honest poor worthy of compassion? Doubtless those who gave money to the woman Bancal were not dishonest people, nor were they really charitable people, for they might easily have found better occasions for exercising their liberality. What were they, then, in strict analysis? Searchers after a multiple composite, who wished to satisfy two sentiments of the soul, one of friendship by commiseration, the other of ambition (branch of pride) by the conceit or the persuasion of having done a brave and generous action, of having given a proof of magnanimity by their indulgence for a she-villain. It is seen by this act that the male and female Toulousans are, as in other places, greatly deprived of real composites, since they seek for such delusive ones.

At every step the civilizees fall into all kinds of inconsistencies in seeking for passions, and especially for the three distributive. What will they not do for a shadow of cabalist? They engage in a mass of intrigues that are not linked to their personal passions; had they, like every harmonian, about forty cabals to look after on their own account, they would not be so eager to meddle in the affairs of other people, and make perpetual stories about things that do not concern them; but in these stories they find the advantage of taking an indirect part in intrigues, and creating a shadow of cabal for want of the reality.

It is especially to procure the papillon that they seem to

redouble their efforts; and from the moralists who promise *ever new charms* in black broth and virtue, to the economists who promise torrents of riches from their systems, which give birth to legions of beggars, every one in the civilizee world seeks for novelty, and demands it from the *savans* who promise it, but who, instead of salutary innovations, only know how to perpetuate poverty and cheating.

The same illusion in individual affairs. Every one seeks and promises novelty, variations in pleasure; every one wishes to procure some new diversions in a *fête* that is given, and does nothing but ape his neighbors; every one wishes to find some incomparable charms in a love intrigue, and everybody comes at the end of some years to complain of uniformity and the absence of illusions.

Thus the cabalist and the papillon are careers promptly exhausted by the civilizees. Most of them have never enjoyed any, and never will. I speak only of those who, being engaged in the busy world, have some pretension to enjoy these passions, seek for them, and throw an illusion over shadows of intrigue that they take for realities.

Their assemblies must be sadly in want of those ardent intrigues that the well-balanced cabalist produces, for you cannot entertain an evening party for a quarter of an hour without giving them factitious intrigues, cards, or games of blind man's buff and other fooleries, without which you would sink again into a manifest state of *ennui*, whereas by means of innocent games you succeed in dissimulating or exterminating *ennui*.

With what pity those who have true intrigues look upon these distractions! See a candidate at the moment when the election is announced, and when he plots with his committeemen, try to propose a game of hide and seek or of *ombre* to him,—what a look of pity he will dart upon you! See a lover at the moment when, hearing the hour of the appointment strike, he leaves a troop of fine wits, and goes to find a diversion in the charm of a more real beauty; if you then propose to him to listen to a tirade or a running fire of puns, with what pity he will view this stingy variation, this abortive

papillon, when he finds a real one in a love session that is about to succeed to that of clever wit, of which he has had enough, from which he requires a change, and on which the assembly continues forcibly to feed, for want of choice on some variation that has a real charm.

It is therefore certain that every one feeds upon abortive passions or mere semblances of happiness. Proofs of this in good society, where pretended extasies resound on every side, as false as the tears of emotion, and the joyful plaudits wherewith the Parisian gazettes are filled when they give an account of a session of the French Academy.

I have only spoken of the three distributives, because they are the least known; everybody can construct for himself the immense table of the abortive and illusive passions in connection with the nine other passions. A woman certifies and persuades herself that she finds ineffable delights in devotion and in the virtue of chastity; but if some miracle could remove thirty years from her shoulders and restore her bloom, you would see her instantly neglect the delights of the rosary and of chastity, and find another means of giving charm to her leisure. A moralist who has not a farthing, extols the sweetnesses of philosophy and the happiness of despising riches; but let an inheritance of 30,000 francs income drop into his lap, the very next day, our sage, drawn away into festivities, will not recollect one syllable of those fine maxims, of which he drank so freely the night before for want of wine.

Without filling pages with the table of our abortive passions, I appeal to the conscience, to the good faith of my readers. In all these pretended charms of civilization, may we not, on strict analysis, cut off one half first and then dispute the other? Be it observed, I am not here speaking of the table, nor of love, since they are delights prohibited by morality: I am only speaking of the morally admissible pleasures, such as the love of the country, the delights of thatched cottages, of boiled turnips and black broth, and the sweetness of virtue, of moderation, &c. When we have real pleasures in civilization, as in cases of illicit loves, it is not

allowable to mention them. It may consequently be affirmed that amongst the enjoyments extolled and tolerated with us, seven-eighths are simulated and come under the class of the abortive passions.

It is thus that the repressive system deceives itself in deceiving the social world, for it ends in reproducing the semblance of those pleasures it wishes to proscribe, and in giving by that very fact greater attraction to those it has forbidden. That is only the least wrong it commits; the chief one is to castrate the noblest passions.

CHAPTER III.

OF THE PRESSURE OF THE TWELVE RADICAL PASSIONS.

“Post equitem sedet atra cura.”

THE readers are alarmed at the immensity of good things that harmony promises them. To become familiar with these tables, let them reflect, in the first place, on the insufficiency of the good things of civilization; this is what I am going to treat in a general dissertation on the pressure of the twelve radical passions.

Why are so many individuals whose lot appears enviable, eaten up with *ennui* even on thrones? Diocletian and Charles V. became weary of the sceptre of a vast empire; the one goes to seek recreations in solitude at Salona, the other seeks them in a monastery where he only finds new anxieties, and from which after a few days he wishes to return. Others less exalted in dignity must *a fortiori* be unhappy, even at court, where all ambitious people wish to gain admission. “Do you not see,” said Madame de Maintenon, “that I die of *ennui* in the midst of greatness?” If, therefore, those who have the power, the honors, the riches, fall so frequently into tedium, what must be the lot of the multitude which has neither food enough nor labor, the lot of a father who sees his children lacking the necessaries of life?

Some clever people wish to prove that there is compensation in all things, that a father burdened with a family of children asking for bread, finds in the love of the charter pleasures that indemnify him, and lives as happy as a sybarite;

but if they believe there is compensation every where in the different civilizee conditions, why, at the same time that they maintain this paradox, do they so actively court fortune, and look out for lucrative employments? Why do they not remain at the post where fortune had placed them, and why are they so much elated when a minister gives them a good appointment as the reward of their sophistical writings? They were then, it seems, less happy the night before in their humble condition, and if they are delighted to attain to fortune, they ought to confess the unhappiness of those who are deprived of it. An age that listens to such quacks, and patronizes them, can it attain to any discoveries in connection with the passions?

Let us be more frank, and confess that the routine of civilizee life exposes even monarchs themselves to tedium, men whose lot is generally envied; for no prince is willing to change places with a subject, whereas every subject would willingly change places with the prince. Civilization is therefore a state insufficient for the demands of the passions; it cannot secure for them a complete development, as it can for those of the animals. Hence it comes that they press us and produce tedium, anxiety, *atra cura*. Each of the twelve has the same property as that of taste or appetite, which stimulates us incessantly until we have provided the means of satisfying it; and which is not to be lulled by a chapter of Seneca on the contempt of the passions. It is true that the eleven other radical passions are not so pressing as that of the appetite, which gives no quarter; they are nevertheless eleven stings, whereof the pressure subsists, and makes us unhappy as long as we cannot satisfy them.

Our happiness depends, like that of the animals, in satisfying all the passions that God has given us. No animal appears to feel tedium in its state of freedom; it is content, and sleeps in perfect peace when it has eaten enough. This calm springs from the animals having such passions only as they can satisfy in their state of freedom.

This rule ought to be the same for all beings. God must have proportioned the doses of passions to the means of enjoy-

ment; and yet the very kings, who are the freest of us, still fall into tedium when every one hastens to serve their whims. This is because the dose of our passions that are thought insatiable is in the ratio of the channels of enjoyment, that the state of harmony which is our real aim will open to us. Harmony will satisfy a host of passions, such as transits and others, which cannot have a development in the civilizee state; and, since God has contrived for us these immense enjoyments, quite unknown at present, he has necessarily given us the desires that goad us on like so many stings, and which are of unequal activity in persons of different characters. No theory can stop their impulsion. Sometimes three or four radical passions press us together; it is enough for one to be obstructed for the individual goaded on to fall into unhappiness, and even into despair.

We feel this truth very well as regards the simple pressures that only proceed from one single passion. Every one understands how a young girl in love, whose love is rejected, falls into a mortal pining by this single privation; and that neither the caresses of a tender mother and a tender granny, nor the sage precepts of Plutarch and of Seneca, give her any real relief. Every one understands perfectly well, in a case of this nature, that humanity is enslaved by the passional pressure; but this truth, which is marvellously well understood in the case of an ordinary and isolated passion, is not conceived by any one in connection with vast pressures, like those of the omnigyne characters, who experience a host of pressures at once, and who have yearnings of an immense stretch.

What should we think of a poor wretch, a beggar of omnigyne character, who were to say:—"I want that I and my children should aspire to the throne of the world; I want to have thousands of magnificent palaces at my disposal; I want these thousands of palaces to be distributed over all parts of the globe, and that there should be magnificent roads and carriages to transport me to them; I want to find in each of these numerous palaces, and every day, a splendid table, brilliant company, plays, concerts, balls, *fêtes*, &c.; I want to

find there oriental luxury, bayaderes, bacchantes, faquinesses, at my disposal ; I want these pleasures, so dangerous at present, to be quite exempt from all morbid contagion ; I want, on alighting at each of these thousand palaces, to find mistresses who are passionately fond of me at sight, from sheer moral and personal sympathy, without any prompting of vile interest ; I want to find over the whole globe friends infatuated with my fancies, whatever they be, and who yield themselves to them from pure affinity, applaud me in my caprices, and share them through a disinterested passion. In short, I want to find in my thousands of palaces such varied pleasures, that at all hours of the day and night I might be so intoxicated with enthusiasm there, that the heart, the mind and the senses should be in perpetual extasy, and that the delights of all sorts should be so varied that it would become impossible to fall, but for a moment, into satiety or tedium.”

At these words we should think that the beggar who uttered them had lost his wits. Not a bit of it ! his language would be that of supreme wisdom, and denote an omnigyne character in regular development ; for he would experience desires proportioned to the dose of enjoyments that God has in store for the omnigynes, and even for the characters of inferior degree in the mechanism of harmony, where the omnigynes and polygynes of all degrees will have a certainty of finding over the whole globe this ocean of pleasures, and will moreover have exactly the sort of character to enjoy them. They ought therefore to desire them, if attraction is proportional to destinies, and they ought to desire them at the present time, notwithstanding the impossibility of obtaining them ; for the characters being invariable and distributed as if we were in harmony, we ought, even at present, to aim after all the goods reserved for harmony, though we should have no hope of obtaining them.*

* This is one of the oversights of Fourier. If the characters are always the same in society, it is only in the same manner that an individual is the same through life. The wants of an individual in infancy are not, however, the same as those of the same individual in adult life, notwithstanding personal identity.—H. D.

Accordingly, all the remonstrances of morality do not succeed in eradicating gigantic ambitions, desires, dreams of great fortune, from the mind of the people. They run to seek them, and try their luck in the lottery, though its jugglery has been explained to them. In short, they are everywhere inclined to these illusions of grandeur, commonly called day dreams, foolish day dreams; but which, on the contrary, are wise day dreams, since they are co-ordinate with the future effects of attraction. We do not depart from the limits of wisdom as long as we only desire the good that is in store for us.

When a ship is in want of provisions and of water, when it is reduced to meagre allowance of bad biscuit and foul water, will it be said that the captain and the rich passengers are mad in sighing for a good table well stored with luxuries? Their longing is very excusable, for it is certain that, once arrived in port, they will have this good cheer they covet. Such is our common situation. The civilizee and barbarian state is a painful voyage that will end when we choose, and since on issuing from it we are destined to enjoy the immensity of riches and of pleasures in harmony, need we wonder that we covet them even now? The desire, far from being unruly, comes under the class of *causes proportional to effects*; the pressure of our passions ought to be proportional to the destinies that are in store for us in harmony. Would not the Creator be in contradiction with himself, and an absurd mechanician if, while dooming us to immense pleasures, he had given us moderate desires? If there is universality in his providence and economy of springs, he must *have confined our desires to the necessary dose, and have provided the means of satisfying every desire that he hath given us*. The theory that I bring forward proves that he has fulfilled these two conditions; it justifies the pretended insatiability of our passions, that impatience of pleasures which torments the sovereigns to such an extent, that Cæsar arrived at the empire of the world only finds there satiety, and exclaims:—"Is it only that?" Cæsar is right not to be satisfied, since harmony, for which we are destined, reserves for the least among us a

great many more enjoyments than Cæsar found on the throne of the world, where hé ended by perishing miserably, after wielding a power whereof he himself deplored the hollowness.

Let us infer from these remarks a fixed principle respecting the pressure of the twelve radical passions and respecting the correctness of the operations of nature in subjecting us to this pressure, frequently confined to a single sting, but equally correct when she presses us with all the stings at once, as happens in the polygyne characters of high degrees, who wish not only to enjoy the full development of the twelve radicals, but to extend these developments to the omnimodal combinations, or those of the $\bowtie Y \Lambda$, direct and inverse pivotals of the eighth degree, in which each passion extends its empire over the whole human race, and causes the entire earth to intervene in satiating its immense desires; an effect very opposite to those theories that wish to show us happiness on a table furnished with black broth and boiled turnips!

Consequently to lead us to happiness a state of things is required that secures the means of satisfying not only the dominants of each individual, but the alternating pressures of the dominants, the accidental pressures of the non-dominants.

It is especially in the civilizee order that the pressure makes itself felt, because a civilizee is already more exposed than a barbarian to the influence of the three distributives, which require vast pleasures with numerous and varied refinements. Our passions are comparable to a tree that develops itself more or less according to the nature of the soils. Most of the passions have but little development in savageism; they have more among the barbarians of the superior class, and still more among the civilizees;* especially in the case of those who have several of the distributives as dominants, witness Julius Cæsar, who was strongly endowed with papillon and cabalist. Accordingly his activity was prodigious; the want

* Here Fourier admits the principle of progressive development he partly overlooked, a little while ago.—H. D.

of new events agitated him without intermission and made him find satiety in the most brilliant successes, even in the advent to the empire. This impatience denotes the pressure of the papillon, or eleventh passion, which is insatiable of varieties. It was equally active in Buonaparte. These two men were satisfied with nothing, or at all events their contentment was only a flash of happiness, troubled the instant after by new desires.

The greater number of restless characters would find it very hard to explain these longings that agitate them; they are themselves so completely deceived about them, that when they obtain a desired good, their ambition goes on increasing; and after a dozen or fifteen lucky hits, they are more than ever eaten up with cupidity or other stings of passion and desire. They will only get a clear insight into this passional disorder after having seen the variety and the immensity of the enjoyments that harmony reserves for us. Some idea of it has been given in the analysis of the transits, which are a branch of yet unknown delights; their portraiture shews that Voltaire was greatly deceived when he said,—

“On ne peut desirer ce qu'on ne connaît pas.”*

The assertion is false as applies to all the polygyne characters, who have a distributive among their dominants. They have all, from the greatest to the least, the involuntary desire of transits which they do not meet with in civilization, though this society strongly awakens their desire. A savage is in fact happier, because he lives in an order of things that encourages apathy, the torpor of the soul; while civilization, strongly stimulating the three distributives without giving any means of satisfying them in transits, condemns the major part of great characters, whose vast desires can find no vent, to a permanent restlessness. This civilization is only suited to souls steeped in mediocrity and marital pettiness; these common characters have no need of the refinements of pleasure, called transits or potential distributives, and as this desire exists in transcendent characters alone, philosophy has

* “We cannot desire that which we do not know.”

inferred from it that such desires are vices deserving of repression, because they are not found in the majority of shopkeepers and artizans. This is reasoning in the same way as if you were to say that Saturn is not deserving of attention, because it is the only annular or belted planet; it is on this very account that it is the most deserving of our observations.

These false principles, having prevented all study on the subject of the transits and the three distributive passions that are their germs, men have still less thought of studying the passion of unityism, which is the supreme degree of passional development, of which we are about to sketch out the analysis.

CHAPTER IV.

OF THE FOCAL PASSION, CALLED UNITYISM.—SUBLIMITY OF THIS PASSION.

WE are come to the passion that may be named the Spirit of God. No doubt each of the twelve is of divine essence and of divine emanation, but since unityism, \forall , is a quintessence of each of the twelve, from which it only extracts the most subtle portion, the two accords $\forall Y$, $\forall X$, or of the eighth degree, it is truly in this passion that you may perceive the Divine Spirit, since it joins together the most powerful accords that are found in each of the gamuts.

Respecting this expression *Divine Spirit*, let us not confine ourselves to vague definitions. Men have reasoned in such a contradictory manner about it, that it is requisite to point out fixedly what must be understood by Divine Spirit.

Certain fanatics (*energoumenoi*), like Odin and the priests of Scandinavia, Gaul, Yauris, Mexico, and Ashantee, have made of God a ferocious being who takes pleasure in our tortures, and who wishes to see his altars bathed with the blood of human victims. Every one will agree that this character of butcher is in nowise the character of God. But if God doth not wish to torture in this world, he wishes therefore to make us happy; and if he wishes our happiness, he must wish for the happiness of all, for he is the common Father of all and not of some privileged few, who think that they have the right to damn the ninety-nine hundredths of the human race. God does not sanction these lists of proscription; he

wishes the general well-being. He makes no distinction either of peoples, or of worship; he hath prepared for us channels of happiness, but for the whole and entire great family.

Yet on examining our passions, which are the springs of social happiness or unhappiness, one is tempted to think at the first glance that they only tend to individual happiness, and that they do not co-operate in any respect in the general good. It may be said even that each passion in isolation is stricken with this vice; that friendship, love, ambition, parentage, breathe nothing but selfishness, lead only to anti-philanthropic ties, in which certain individuals make a coalition against the good of the mass: such an effect is nothing else than an illiberal coalition. Now if the twelve springs, separately considered, are the roots of partial selfishness, their collective action can only produce universal selfishness, as it is seen in our civilizee and barbarian relations.

Does it follow that God wishes to lead us to this vile result? No. The secret of this enigma is, that we have only considered the springs of low degree in the passions, the accords of the second, third, fourth, fifth, which tend in every direction to egoism; whereas the high accords, and amongst others the eighth, tend only to universal philanthropy, in the plan of which they cause the inferior accords to intervene.

Let us enter on some details respecting this theme, from which it will be inferred that the intentions attributed to the Divine Spirit,—the intentions of unity, of generosity, of general philanthropy,—can only be realized by means of the accords of the eighth, which engender the passion unityism.

Let us first judge of it by a passion that serves as pivot to our social system; I mean familism. In its first degree, that comprises the children sprung from one husband by one single wife, it is the source of the most odious egoism. No household attempts to aid any but itself alone; you cannot call upon it for its collateral branches or accessory and secondary accords. Nevertheless the affective ties,—friendship, love, ambition, familism,—were only invented by God for the

purpose of uniting the whole body of the human race, but they can only establish unity in it by the high accords, 8 ✕, wherefrom we have obtained the brilliant effects of junction (*ralliements*), and not by the low accords, which are in all directions sources of egoism.

The tie we name sweet home (*menage*), tender family, is composed of a couple in prime or low accords, who only think of gulling their fellow-citizens; and of children that only aim at plundering each other. Every peasant seeks to take away a furrow of ground from his neighbor; every brother tries to get himself declared exclusive heir at the expense of his other brothers. Such are the results of the accord of prime in familism. Are these the germs of universal union to which the Divine Spirit tends? Are they not rather germs of a demoniacal spirit, created to spread discord in the interior of families, spread it from neighbor to neighbor, and in the end to generalize it?

Let us examine the low accords in love. I chose a conjugal third degree, because it is the most vaunted accord. I suppose the case of a third in love, where the two parties concerned find both spiritual and material delight. Let us moreover admit that they be legal spouses, though it is rare enough to see the two ties reciprocal between married couples. But of what use in general harmony are these two beings who live exclusively for each other, without making any one share in their happiness? They only serve to create germs of social troubles, to provoke desires forbidden by the laws: for if Pyramus and Thisbe are a beautiful and a model couple, loving each other constitutionally without any infidelity, it will happen that twenty neighboring young beaux will have a penchant for Thisbe and will seek to seduce her: on the other hand, twenty young women or girls of the place will covet Pyramus and will play off enticements upon him contrary to morality. A young cock turtle-dove, faithful to his better half, is just the very thing to make the mouths water both of prudes and libertines in petticoats. Pyramus and Thisbe will be therefore hemmed in with snares to which both

will fall victims in secret as usual, and their accord of the third will soon become only a very immoral fifth, unless they keep aloof from the world.

Thereupon the question presents itself as to whether the passions were made to keep men apart, or to bring them together and establish social ties among them? A rigid moralist will reply that Pyramus and Thisbe ought to keep aloof from the perverse world, and only frequent it in the cause of the charter. According to these principles, it will follow that Pyramus, in the character of friend of the charter, will have a passionate longing for some seat in Parliament, and will carry on intrigues with the partizans of the charter. His Thisbe, his faithful spouse, will carry on intrigues on her part to get him appointed, and, according to the moral views of Sanchez, she will cover her neck and shoulders with transparent lace or gauze when she goes to solicit the leaders of the caballing committee. God knows what will be the result of it, and on what conditions she will obtain the votes. Thus under the pretext of loving the charter, you eternally come back to this worldly intercourse, which speedily changes an accord of the third or of faithful love, into an accord of the fifth or mutual infidelity in secret, provided the young couple have any commerce with the world.

Will it be said that they ought only to frequent their tender family? The danger will be much greater, for these tender families are inundated with brothers and brothers-in-law, nephews and cousins, and neighbors, to whom you do not confide a young wife with impunity; and since adultery is, according to all our laws, a social pest, you must therefore keep aloof from the world if you wish to preserve your home sacred. Thus the love of the third degree, so greatly extolled, only tends to establish general isolation, if you wish to preserve yourself from the more elevated accords, fourth and fifth, which are forbidden by the laws.

It is much worse with the accords of the second and first, that tend still more to infidelity. How great is therefore the inconsistency of our social systems? They wish, say they, to promote general union among human beings, and they pro-

scribe on the other hand all that would tend to the extension of social ties, especially in minor affections, love and familism, where they only tolerate ties of low degree, interdicting even the very occasions of raising these ties to higher degrees.

Another eccentricity in ties of friendship and of ambition. In these two affections our philosophers would like to establish the high degrees, eighth or octavion elevation, in friendship, fraternity, and universal hospitality; in ambition, the universal federal league for the maintenance of peace, of free circulation and of unitary measures. They assert that a globe where these dispositions universally prevailed would be the most perfect image of the Spirit of God. They consequently acknowledge, though in major passions only, the excellence of these high accords, eighth, $\propto Y$, $\propto \Lambda$, or pivotal direct and pivotal inverse, which they wish to proscribe in the minor, and in their legislation they end only in establishing in secret the general tendency to the high minor accords that are forbidden, and the visible dominance of the low major accords which are very justly disapproved of as contrary to fraternity and unity.

Behold, then, where we have got to in social mechanics, after three thousand years of studies. Our methods, in theory or in practice, are only a labyrinth of contradictions, the unravelling of which may be limited to saying that we must tend, as much as possible, to all the high accords of the eighth degree, whether major or minor. Their uses have been seen in the section relating to passional alliances, which in its four branches is nothing else than the accord of unityism. I have given a detailed picture of the effects of this brilliant passion, which is able to create affectionate ties amongst the most antipathic classes. I have only now to treat of the principles and ramifications whereof unityism is composed.

The details furnished in the section on passional alliances prove how greatly our methods lead us astray respecting all that relates to unity. It is only founded on these high accords, which secure to every one the full development of the four affectives, whatever be the age or fortune of the parties.

The development ought to be the same for the pleasures

of the senses, and in the sections where I shall treat of the gastrosophic accords of high degree, it will be seen that the means of harmony are equally vast for the satisfying of the senses and of the soul, and that we only reach this universal satisfaction by the accords of the eighth degree. They are consequently those which specially deserve the appellation of Divine Spirit adopted for the passion unityism, \bowtie , which is the reunion of all these accords.

The passion unityism forms of itself alone a new social world. It is a lever that no discord can resist; it is comparable to those columns of picked troops whose shock decides the victory. Unityism, collecting from each passion the two choice accords, $\bowtie Y$, $\bowtie \Lambda$, forms them into a force that overthrows all obstacles, and before which all discords vanish as light mists before the noon-day sun.

Accordingly all the material emblems of this passion are pictures of strength, of purity, of harmony. The diamond, by its density and purity; the orange-tree, by its long duration and by the useful and agreeable services that are extracted from all its parts; the hive, by its industrial harmony and rich productions; sugar, by its accordance with the tastes of all ages, its unbounded qualities, and the infinity of its uses; all these products are hieroglyphs of some properties of the passion unityism. Consequently, the diamond, the orange-tree, the hive, and the sugar-cane, occupy among the products of their respective kingdoms the same rank that God occupies amongst beings, and we grant them the title of divine products, images of the Divine Spirit. They claim the universal suffrage and form a unity of opinion in our minds, in the same way that the passion unityism will form, in the play of our passions, a unity of accords when it shall have there attained its full development.

It is therefore the most beautiful gem of the passional system. It is the magic wand whence spring miracles and marvels; it is truly of this passion we may say,—

“Under its happy touch copper becomes gold.”

It is about to transform our worst vices into virtues, especially those of ambition, whereof it requires the most

vast development. To arrive at unity it will be necessary henceforth to wish to rule over the whole globe, and the passion for conquests, so much decried by our sages, is about to become the noblest and most useful impulsion. Hunger and thirst for gold, for grandeur, for numerous dignities, become in the uses of unityism so many pledges of universal and perpetual peace. There exists nothing more worthy of our studies than this focal passion, to which men had never paid attention, and of which, on the contrary, the rare germs that are met with in civilization had been held up to contempt.

I have represented it in action in the section on the alliance of diverging extremes. These passionial alliances are nothing else than the intervention of unityism that creates bonds of union sufficient to absorb antipathies and reconcile the antipathic classes. Conjunction being the concrete theory of the accords of the eighth or octave, we have only here to give the abstract theory, the analysis of its elements. We have pointed out two of them in each of the affective passions; we shall point out three of them in unityism, where the elements exist in the number three, from analogy with the movements of light, called refraction, reflection, and diffraction.

CHAPTER V.

PROGRESSIVE ESSENCE OF THE FOCAL PASSION.

You would be only imperfectly acquainted with the twelve passions, if you did not know the focal, which is the result of the twelve united. It has numerous ramifications. Before describing them, let us first distinguish its two characters, which are progression and the tendency to unity.

Its impulsions tend first to subject all the others to the progressive or serial method on which are founded the operations that lead to unity.

Different authors have extolled the merit of the progressive tie. It spreads a charm over things that are the most deprived of it. We shall see with indifference half-a-dozen children gathered together; but if we are told that these children are six brothers, and if they are ranged according to height and age of 7, 8, 9, 10, 11 and 12 years, this progressive tie spreads an unexpected interest over them. If three other brothers come up, aged 4, 5, and 6 years, and forming a series linked to the first, the interest augments and is reflected on the new comers; they become three times more interesting than they would be separately. The charm will increase in the same ratio if three additional brothers are presented, aged 13, 14, and 15 years, and forming a new series allied to the first, which will be the centre of the three divisions successively brought together in series.

If we compare with these twelve brothers twelve other children wanting in the progressive link of fraternity, the sight of these twelve new-comers will excite no interest. Thus

progression, wherever it enters in gives a special charm to the most indifferent things, and the learned must be well aware of this truth, for they adhere to the precept of Horace : "*Tantum series junctura que pollet,*" &c. Accordingly, they study in all directions to class the details of nature and of art in graduated groups and in series of groups.

It is thus that harmony wishes to distribute the pleasures and the industrial functions, which are the same thing, in harmony, for all labors become there attractive, and are transformed into pleasures. A well contrived gradation increases their intensity ; the thirst for this gradation constitutes a part of our focal passion : it is that which impels us to desire and establish the progressive order in all things.

But the progressive order is only a part of the impulsions of the focal passion. If it stimulates us to establish in the first place progression or series, it is in order to effect operations of counterpoise and balance on the series, through the instrumentality of the three distributive passions, and to arrive, as we have seen, at the compound accord in direct ratio of the masses and inverse ratio of the distances. No sooner is a series formed than nature strives at once to organize in it cabals and rivalries, which spring up easily enough of themselves, without any effort of art. It is not necessary to lecture a great assembly in order to teach it to divide into caballing parties ; but besides the cabalist, it would be requisite to bring the two other distributive passions into play, the papillon and the composite. This is the operation whereof the civilizees are ignorant, and without which a series, instead of attaining to equilibrium and to unity, remains engulfed in disorderly cabals and becomes an odious thing. Hence it comes that the cabalistic series, the germ of every harmony, is scouted in civilization as destructive of good order. The distribution of the kingdoms of nature points out clearly enough that the serial order is the method on which God wishes to operate ; but we are only acquainted with one of the three operations that must be effected on a series, namely the cabal, which, when brought separately into play is only a source of disorganization.

Accordingly, civilizee policy is obliged to stifle the spirit of cabal in all its series, especially in the military or regimental series. Whenever a government suffers cabal to be introduced among its functionaries, the state is very soon plunged in civil broils, and thereupon the philosophers begin to rant against the spirit of cabal, and to maintain that we ought to be all brothers, all republicans, all of one mind. Not at all! you must kindle the spirit of cabal, but the papillon and the composite must be made to enter into co-operation with the cabalist, as we have seen in the treatise on the pas-sional series.

The germ of this operation is progression; it is so much part and parcel of the nature of man that it establishes itself spontaneously in our relations; the progressive and potential scale is found everywhere, as in the following table :—

1. The family or home.
2. The village or street, a collection of homes.
3. The parish, of several streets or villages.
4. The hundred, of several parishes.
5. The district or union, of several hundreds.
6. The province, of several districts.
7. The region, of several provinces.
- X The empire or kingdom, of several regions.

This hierarchical gradation is the same in administration; it is likewise established in industry and in pleasures. It is, consequently, demonstrated that the social spirit in all its relations tends to the progressive order, and this tendency is an effect or pressure of the focal passion that I name unity-ism X, and that wishes to form in all relations the progressive series on which we operate, as I have previously stated, by causing the three distributives to play combinedly.

The universal inclination to progression has been very little remarked in civilization, because it only prevails in the harassing branches of relations that are called *business*, and which do not fix the attention of the friends of pleasure. Our sybarites have but little inclination for progression, because they have too few pleasures to think of graduating them by

shades. The majority of enjoyments and particularly those of love, are stealthy and illicit; there is no thought of classing them in progression with other enjoyments. A host of aged men and especially women, instead of pleasures, have nothing but a series of troubles and disgusts, embittered by the memory of past misfortunes and the perspective of a still worse future.

In a case of this nature, instead of occupying yourself with classing and linking the sensations, you only strive to forget them as regards the past, and not to anticipate them in the future; but when you can ally the past, the present and the future, in the imagination, it is certain that the pleasure is tripled by the single fact of this alliance. We have a proof of this in the lively emotion that a nobleman experiences at the sight of the thirty-two escutcheons of his ancestors; he enjoys their past lustre; if he can see at the same time a great grandson of happy augury, he enjoys by anticipation several centuries of a future lustre that is promised to him by this brilliant lineage. Thus the progression of time awakens sensations already forgotten, to ally them with new ones that are enjoyed before hand however uncertain they may be.

If this passion is only a source of evils to us, if we are reduced to beguile our thoughts from the series of our past and future miseries, it is not surprizing that progression has not been studied; that men confine themselves to observing its universal sway in the order of nature, in the distribution of the genera and species, and that they have neglected to analyze its influence in what relates to the development of the human passions.

So little importance has been attached to this inclination to progression, that people do not even condescend to conform to it in material affairs. Accordingly, our architects who have built so many cities, have never known how to build a city progressively distributed. They are always careful to place hovels around palaces, and dunghills near triumphal arches. I shall have occasion to criticise this strange eccentricity of the civilizee architects, when I come to

speak of *gradative towns*, built according to the method of the sixth period.

Every one will reply and protest he has a taste for the progressive system and the proper distinction and classification of ranks; but in civilization, the progressive system is only liked in order to gain a step by cheating. A middle-class man will readily admit the division of the middle class into a series of *high*, *mean* and *low*; but if he happens to belong to the mean class, he will want to range himself in the high. A nobleman will willingly acknowledge the distinctions of *high*, *mean* and *low* nobility; but if he is of the mean, which reckons only four degrees from both father and mother, he will wish to pass for a man of the high nobility, which has eight degrees from father and mother. The same smuggling exists amongst the inferior class, the artizans and farmers. Every one wishes to rise above his rank. The civilizee order cannot classify and determine methodically the corporative progressions; it can still less classify those of scientific merit. Accordingly, as we have seen, on the occasion of the scandalous discussion about the decennial prizes, nobody could agree about the progression of merit that ought to be established between the competitors. The result of this conflicting envy was an academic medley, in consequence of which it was impossible to verify the progression of individual merit and distribute the prizes equitably.

It is proved by these discords that the civilizees have no knowledge of the theory of progression, since they endeavor to establish it every where, and find no satisfactory rule to bring it into order.

This confusion is still more remarkable among women than among the learned bodies of men. It is well understood that three classes of women ought to be admitted, and even seven or eight, but if we only speculate on three, we shall have to distinguish:

Left Wing.	Centre.	Right Wing
The Prudes.	The Unfaithful.	The Libertines.

Three orders, that will be easy to subdivide into nine genera.

Every one feels the necessity of establishing this progression, but as regards the individual classification, the pretensions are so embroiled, and the merits so doubtful, that the she-libertine will easily succeed in being classed among the prudes, and frequently the prude, if deprived of protection, will be classed among the female libertines. This is what happens with every woman that has resisted her lovers; she comes at last to yield to one of them, and all the others make her pass for a decided flirt; in which sentiment they are sustained by the whole bevy of coquettes who, having had twenty lovers, wish to run down the woman who has had but one.

It is therefore impossible, in the civilizee state, to establish progression in the varieties of moral habits: to succeed in this we should require another order of things, where all varieties of taste were authorized, where coquettes were no more cramped or persecuted than prudes, and where every one could freely follow his inclination, under the proviso of being classed without mistake in the genus and species that he belongs to.

I have just pointed out some errors that prevail on the subject of progression. Every one has regarded it as an accessory among passions; it is, on the contrary, the pivot, the director of the whole system. No doubt ambition, love and others, occupy a very eminent rank in the list of the twelve passions, but they are inferior to progression, which ought to govern all. I have proved this in treating of the passional gamuts; these gamuts have proved that progression enters into each of the twelve, and is their regulator. I have observed that it is not a distinct passion, since it allies itself with each of the twelve others, as the light of the sun contains the seven visible and the five invisible rays. In the same way progression is a compound of the twelve radicals, but it is only valuable inasmuch as the means are discovered for making it intervene in accordance with the three distributives; without this measure a progressive classification only ends in creating dangerous cabals, such as are seen in all our corporations subdivided into caballing committees, which committees would be pledges of concord, if people only knew

how to conciliate their development of cabalist with a development of papillon and of composite.

The proof of this has been seen in the table relating to the passional series; progressive distinction is there the pledge of every harmony, though it starts with numberless cabals,—cabals that it is able to temper and to balance by the exercise of the papillon and the composite passions, which have no influence in the civilizee cabals.

Nothing is more insipid than these long discussions on the principles and properties of each passion. Yet we must learn the alphabet if we wish to advance in the study of a language. We must accustom students to distinguish, as the main-spring, this mania for progression, which enters into all our passions, even in familism, so cherished by philosophers. The friends of sacred equality have never been able to inoculate paternal heads with it; every father wishes to establish gradations of merit amongst his children, and moreover an unequal distribution of inheritance. In vain philosophy reminds him that all mortals are born free and equal in rights, and that a father who wishes to shew himself a good republican, a true friend of trade and of metaphysical abstractions, ought to assign a uniform share in the legacy to his children. The fathers will not nibble at this hook of equality; each of them wants to establish distinctions and gradations of merit and of distribution. It is the same with the connections that every one forms in the three other groups. No one is willing to class all his friends in the same rank; every one distinguishes three classes of friends,—faithful, wavering, and equivocal friends. The same thing occurs in love, where no man will believe that the different women to whom he pays court have an equal attachment for him, and deserve an equal share of love from him. It is far worse in matters of ambition; you will not persuade a minister that all the *true friends* that figure away in his drawing-room are equally devoted to him, and that none of them serve under several banners; he will have wit enough to divide them into three classes, and graduate his appreciation of them.

It is therefore very evident that the mania for progressive classification enters into all our passions in spite of the suggestions of philosophy about equality; but we do not know for what end nature destines this passion, much more mischievous than useful in the existing state. Nevertheless it prevails there so universally, that without suspecting God of silliness and inconsistency, we cannot doubt that he wishes to employ progression in a system of general harmony; since he has already established it in all the material distributions of the three kingdoms. If he loves unity, how can he conform to it, unless he subordinates passional harmony to this progression that he causes to prevail in the whole material system?

I confine myself to these introductory notions respecting the most precious of the passions; when we shall be better acquainted with it, when I shall have described its brilliant effects in the transcendent accords of harmony and in the series of groups of which a phalanx is composed, it will be time enough to explain how progression centralizes the affection of the extreme terms of a series upon the middle term, that serves as link to them; how it generalizes the affection of the focus for all the terms, and how it secures as a general result the affection of each for all the others, and the general balance of rivalries, by the interposition of the focus. In giving out these propositions, my only object is to prove to the reader my intention of avoiding the dogmatical part, and of confining myself to the notions that are strictly necessary and within the range of everybody.

Let us conclude this chapter by recapitulating the two essential properties of the focal passion. 1st. The tendency to the progressive order. 2nd. The tendency to the unitary balance.

1st. *Tendency to the progressive order.* I have proved that its property of classifying is a germ of some unknown harmony, that we neither know how to bring into existence nor to put in operation. I have explained the secret of this enigma. The workings of the progressive link depend upon the due co-operation of the three passions—cabalist, papillon,

and composite. We only bring one of these into action—the cabalist. This omission of the two others throws disorder and discords into our progressive series and our leagues of cabalistic groups. These leagues become in our hands what fire-works and fire-arms become in the hands of a parcel of children, and hence it is that the most valuable of the passional springs—the series of the groups affiliated in ascending and descending progression—is still absolutely unknown to us after three thousand years of studies on the passions.

2nd. *Tendency to the unitary balance.* This progressive classification, to which attraction excites us in all directions, can have no other aim than unity,—the essential aim of God in the government of the universe. It has been seen by what means the passional series arrive at unity, namely, by the combined employment of the three distributives. The focal passion stimulates us to this employment. Insatiable and infinite in its intentions, it requires to bring the composite and the papillon into play to satisfy itself. Consequently it is the steering passion in our case, since it is this passion that creates progression, or the canvass on which the springs of unity must be brought into action, and all the other passions be developed; and moreover it regulates their developments by applying the three distributives to them, and since these operations have no other aim than that of conducting us to unity, it has seemed appropriate to give it the name of unity-ism, or the tendency to universal unity, by means of the progressive link combined with the twelve radical passions; the more so as it claims in all the gamuts the omnimodal accords, which are applicable to the whole human race. The passion that in this wise directs the general operations, is necessarily focal or pivotal to all the others.

CHAPTER VI.

OF THE NECESSITY OF FOCI DISPOSED IN GRADATION.

THE focus is, in passional as well as in material concerns, a general pivot on which the whole machinery revolves. A king is the focus of all the relations of his kingdom, a colonel is the focus of his regiment, the sun is the focus of the planetary vortex, and the great beggar-king is the focus of the vagrants over whose clique he presides. The passions, in like manner, require a universal centre.

The principal focus is not reckoned in harmony. When you say that the planetary vortex consists of thirty-two stars in line, you do not reckon in this list the sun, which is the pivot of sidereal mechanics; but you reckon the secondary sub-foci—the four luniferous planets that are sub-foci to the satellites over which they preside. When people say that an orchestra is composed of thirty-two musicians, it is understood that the focus or pivot who is the conductor of the band is not reckoned. For the same reason I have been obliged to place only twelve passions in gamut, without mentioning the ♪, or focal passion.

The sub-foci are of all degrees, from the general and cardinal who are sub-foci to the king and to the pope, down to the corporal and beadle who are the least of the military and ecclesiastical sub-foci.

The same scale holds good in the passional world, since there are sixteen degrees from the monogyne, which is a low title in character, up to the couple of the supreme step or

seventeenth passional degree, that will be the passional head of the globe in harmony.

The hierarchy is just the same in the passional world; the reader will see its table in the section that treats of the characters, where it rises by degrees.

The characters of low degrees, the monogynes, 576 in full scale, have for their focus the second degrees, the digynes . . . 96. The digynes, in their turn, have as foci the trigynes, &c. This scale can rise as high as the seventeenth degree. Supposing the population of the globe to be raised to its fullest complement of about five billions, it will have as its ultimate focus a couple of passional omniarchs, who bear the title of the seventeenth degree among the characters.

It is sufficient for us to treat of the eighth degree, that I have named omnigyne. The character is already transcendent in passional harmony. We can therefore pass over the bi-omnigynes, or ninth degree; the tri-omnigynes, or tenth degree; the tetri-omnigynes, or eleventh degree. The passion of unity is already found fully developed in a character of the eighth degree; we may take our stand upon it without proceeding any farther. An omnigyne ought to have as his dominants the 8, \times , or pivotal degrees, of each of the passional gamuts.

If there exist characters that are permanent foci of social order, there exist also accidental foci or occasional chiefs, who co-operate in producing unity.

Let us skim over these details, and confine our observations to the character of the eighth degree, named *omnigyne*, which is already itself a transcendent character. It exerts in passional harmony a very extensive sway, comprehending from thirty-six to forty-eight phalanges. He has to make rounds, to inspect, to inspire activity spontaneously, for his place is not the appointment of any authority; it is nothing more than a function of general desirability devolving upon those only who know how and love to practise it.

A pentagyne couple, or of the fifth degree, rules a whole phalanx by mingling with and stimulating all the series or corporations to the amount of about 405. This couple ought

to take part in all their labors and pleasures, to obtain superior skill in all functions, even in those of love. It has been seen in the chapter on the pivotal loves, that love itself, in the case of strict fidelity, (accord of the third,) very readily admits these interventions of pivotal loves, which meddle with everything.

A pentagyne couple is consequently in a state of perpetual transit, since the two individuals composing it must divide between them the task of intervention in the labours and pleasures of 405 series,—a fearful task were not the road strewn with flowers.

A hexagyne couple, of the sixth degree, have even more extensive transits. Obligated to preside over three or four neighboring phalanges, they have to remove at least every month. A heptagyne couple, of the seventh degree, preside over twelve; the removes are still more multiplied in this case, and fixed at once every week. An omnigyne couple eighth degree, preside over from thirty-six to forty-eight; their removes are daily, and already comprehend a vast extent of country, about 50,000 inhabitants. It is in connection with this character that we can study the passion unityism. This character is obliged to live in perpetual transit, to flit from one phalanx to another; it is a service that is only adapted to the meridian of life; but this meridian lasts a long time in harmony, where a woman will be young at sixty years of age, and when the material of the body shall have attained its whole perfection.

The foci being graduated in harmony, there exist some for the small masses as well as for the great. You call the focus of a group the individual; the couple the committee that directs, that exerts the principal influence and gives the impulsion to the mass. Some animals in the wild state, amongst others horses, elephants, geese, and apes, have the property of appointing a focus or leader of the march; sometimes it is nature herself that creates the focus, as is seen in the case of bees and wasps, which have a *digynous* focus, or focus of two functions, directing industry and generation.

Man is the being that stands most in need of foci; he

forms them of every species and in gradation. This want is so inherent in man that the smallest children in their expeditions begin by appointing a chief, and, if necessary sub-chiefs, as in the government, which presents a series of foci and sub-foci, from the sovereign down to the mayor of a petty borough.

The groups of the four species have foci. The oldest patriarch is the focus of familism ; the president of a tribunal, of a council, is the focus in a group of corporation ; the man who entertains a company is the focus in the group of friendship ; he who is the lady-killer, the Adonis of a little town, or the rustic *roué* of a little village, is the focus in the group of love. The love coteries have commonly a focus in the shape of a man and of a woman, a being that has the right of saying all sorts of absurdities, and doing all sorts of importunences, and every one is obliged to applaud them.

Focal periods exist in all the divisions of movement ; mid-day and midnight are the focus and counter-focus of the solar career. The summer and winter solstices are the focus and counter-focus of the year. Our natural philosophers are not habituated to distinguish the foci ; accordingly they reckon four phases of the moon. It would be desirable to distinguish at all events a day of mean period that would be the focal one, and a day of occult period that would be the epoch of counter-focus.

In our social relations men have only remarked the foci of government, such as kings and emperors. They exist also in parties of pleasure, such as a ball, where one group or circle is to be found that is the soul of the ball and the focus of general attention. Upon this group all eyes are fixed ; it directs opinion and sways the minds of the assembly.

The passions ought, therefore, according to unity, to be in their relations what men are ; I mean that they ought to have a chief focus, and secondly sub-foci of different degrees. If you examine the passions in the first power, limited to three notes, luxism, groupism, seriism, they have but one focus,—unityism. If in the second power, formed of twelve notes, they have already one focus and three sub-foci, namely

focus unityism ; sub-foci luxism for the five sensitives, loveism for the four affectives, seriism for the three distributives. In the third power consisting of thirty-two notes, we shall find a greater number of sub-foci, in consequence of the sub-divisions.

Consequently the foci are of general and graduated use in the whole passional as well as in the material system. To say that the passions have, in their natural order, a king, ministers, sub-chiefs of all degrees, is not to preach an extraordinary doctrine ; the idea is not at all new, it is conformable to the principle of the unity of the universe, a principle according to which the passional world ought to be organized, as well as the material. There must consequently exist in the passional hierarchy foci and sub-foci, as well as in the material. Now, in order to study the passional foci, we must before all things attend to the pivotal focus which is the passion unityism. It has, like light, the property of triple action, or refraction Υ , reflection Λ , and diffraction ∇ . I confine myself to explaining the strictly necessary on this subject, and to giving a table of the three developments of the focal passion or unityism.

Harmonic Development.			Mixt Development.			Subversive Development.	
White.			Grey.			Black.	
Focal.	Liberalism.	} Unityism.	Superstition.	} Duphism.	Egoism.	Refraction.	
Counter-focal.	Favoritism.		Adulation.		Exclusivism.	Reflection.	
Ambi-focal.	Tonism.		Etiquette.		Misanthropy.	Diffraction.	
Hyper-focal TRINARY RELIGION.							

The focal passion called unityism, being a conjunction of the ∇ , or pivotal degrees with all the others, it is what white is to the other colors ; and since the absorption of all the colors engenders black, there exists in like manner a passional black which is egoism, or the absorption of all the noble inspirations which are useful to humanity. The egoist is the opposite of the unityist : the selfish man is the reverse of the philanthropist.

The readers would be terribly alarmed if I set to work to explain this theory to them. I spare them this dry lesson ; they will learn it practically in studying the series.

For my part, I should commit a great fault if I neglected to give this table, at all events in its headings. I agree not to speak of it, but I do not wish to be accused of having forgotten it.

It is from analogy with the effects of solar light that the focal passion is thus decomposed in triple mode. I am going to give some notions of the branches it is important to know, and the elucidation of which is within every body's grasp. Let us begin by the three harmonic branches.

This threefold development of refraction, reflection and diffraction is analogous to the play of the solar ray. A passion is refracted in its direct development; it is reflected in its indirect development, caused by an obstruction; lastly, it is diffracted when, after having surmounted painful obstacles, it escapes from them, and returns to its natural development. Diffraction is a very curious effect inasmuch as it develops the passion topsy-turvy, like a mirror that presents the image upside down. Let us glide over these sketches, and pass on to the abridged definitions.

CHAPTER VII.

OF THE THREE BRANCHES OF THE FOCAL PASSION IN ITS HARMONIC, SUBVERSIVE AND MIXED DEVELOPMENTS, AND OF ITS PIVOTAL BRANCH.

HARMONIC DEVELOPMENTS—LIBERALISM, FAVORITISM, TONISM.

1. *Branch of liberalism, or harmonic refraction of the focal passion.* This is really a curious subject under present circumstances; the words *liberalism* and liberal ideas have been so much abused, that it will be desirable to know their true meaning.

Liberalism, a disposition completely unknown in civilization, is an affection that embraces the whole human race; it is a mania for co-operating in the good of the entire globe, in every enterprise or disposition profitable to the general mass. It may be decomposed into material and spiritual, into special and general developments. Let us first speak of the material.

In harmony, the rich mondor, to shew himself *liberal*, will burn both ends of a match, and, after having used one of its ends, he will keep it to make the other end useful. Mondor will be a stingy fellow then, the civilizees will say. Not at all! mondor knows as well as every one else that if the whole globe, peopled by five billions in harmony, of whom four billions burn matches, saves every year to the value of one penny per individual in lucifers, there will result from it an economy of 200,000,000 pence, making a sum of £400,000, which will add that amount to the collective wealth of the human race. Mondor, like a true philosopher, a true

friend of entire humanity, will give the example of this economy; he and the other rich people will teach it to the poor and to the children; every body will rally round this conservative system, for harmony arrives in all its details at the highest possible economy.

If the saving of matches is estimated at half a million, other savings at one hundred millions—a billion; the true liberal, the friend of the human race, is it not he who seeks to procure this enormous wealth to humanity? Conformably with this principle, the true liberal in harmony is an opulent man who picks up a pin and gives the example of economy. If mondor treats you with a gala, he will lavish on you, *without excess*, the most delicate fruits the whole earth produces; but if, in his presence, you suffer a pin to drop and lose it, he will pick it up and will consider you an illiberal man, inasmuch as, by suffering the fruits of industry to be lost without use, you help to impoverish the whole globe, and that, if this mania for waste were to enter into harmony, it would lose annually, not millions but hundreds of billions.

This general spirit among the harmonians is, according to the expression of M. François de Nantes (*Report on the Indirect Contributions*), a very fine but continued rain of farthings, that form small streams whereof the junction composes a great river.

A liberalism of this nature is very far from our's, which consists of an amalgamation of all mischievous ideas: prodigality, disorganization, &c. The liberalism of harmony tends to economize, to preserve, to confirm. Besides the details of economy, it comprehends moreover those of general philanthropy, of administrative unity, and unity of relations, from the most important, such as those of free circulation, unitary language, &c., down to the minimate unities, such as that of diapason; and the liberal character is that which co-operates with all its might in the support of all these unities.

Let us pass to spiritual liberalism. I have observed in the chapters on friendship that extreme happiness delights in flowing over and communicating itself to others: each of the

four affective passions, when it is in full development, tends to communicate its joys. A too happy man calls all that surrounds him to share in his intoxication; a prince at the news of a victory that saves his country from the ravages of an Attila, leaves his gilded palace and mixes with the multitude, or appears at the balcony to take part in the enthusiasm of the people; a poor man, at the news of an immense inheritance, invites all his poor neighbors and wishes that all those whom he has known should share in his happiness; the same transport bursts forth in the case of an opulent father who learns the birth of a long wished for heir, or in the case of lovers who learn the consent of their parents long opposed to their union. Lovers happy in secret, experience the want of communicating their joy, and this is what establishes so much intimacy between lovers, parties of two or three couples.

If human beings lived in a social system where this plenitude of happiness were permanent, where it were incessantly to cumulate the twelve genera of intoxication in love, friendship, ambition, familism, and where one tasted always the same delights for all the senses, in good cheer, perfumes, concerts, and refinements of every description, every one would enter into continued benevolence towards his neighbors from the want of giving out his joy; and if, in this state of perpetual happiness, you were only surrounded by happy people,—by sincere friends, from whom you would not have to dread either fraud, or snare, or importunity of any kind,—then the expansion of joy would become so blind, so habitual, that men would enter into general philanthropy, called UNITY-ISM. Such will be the constant effect in a state of harmony. A universal benevolence will there reign, founded on the plenitude of happiness and on the absence of every subject of distrust, with beings who will be gradually happy in the different degrees of fortune. This prospect must, I confess, seem very wild and fanciful to civilizees who are so far removed from such prosperity.

Nothing prevents them from reaching it within two years; all that is wanted for this metamorphosis is the fancy of a

rich man who founds the experimental phalanx. It is consequently our duty to take pains to give an exact theory, in order to determine a candidate, though at the risk of displeasing some impatient people.

The effect that I have just described under the name of liberalism, and that comprises the *penchants* for general unity, general philanthropy, general economy, &c., can only take place in an order of things where the twelve passions will be fully satisfied in every class of citizens. Such is the effect of harmony, where you will see the smallest farming laborers in the experimental phalanx say to a king who comes to visit their district: "I would not exchange my occupations, my groups, and my cabals, for your sceptre and your tedium."

Thus, this beautiful passion, whereof the philosophers dream,—this accord of unity and of general philanthropy, requires previously that the twelve passions should be developed; for it is only a result of their full development. What a flat denial of the theories of repression! Let us pass to a second effect of unityism.

2nd. *Branch of favoritism or harmonic reflection of the focal passion.* There has been plenty of ranting against the tendency of men, and especially of kings, to create male and female favorites, to lavish riches and honors upon them, to make a second monarch of their favorite. The diatribes against this passion serve only to prove its power; it comes from God like all the others, and he has not created it without assigning to it a fit use in harmony.

The barbarians, more docile than ourselves to the impulses of nature, follow more exactly that of favoritism. A sultan has his favorite sultana, his favorite vizier, and even his favorite eunuch. All tyrants have had their Sejanus, and the greatest dunces, like Claudius, have had the greatest number. Eminent men, and even the sages, have obeyed this law of nature. Alexander had his favorite, Hephoestion; Severus, a philosopher-emperor, placed his favorite Antinous in equality with the gods. Some have chosen their favorites among animals. Caligula made his horse a consul; others have deified Bucephalus. Who amongst us hath not

idolized a dog or a cat? I mention these eccentricities to prove the influence of favoritism, which is a reflected or deliberate folly, and different from that of the other passions.

We scarcely know anything but *simple* favoritism, or the tie between one individual and another. Harmony speculates upon compound favoritism, or the disorderly affection of a multitude for an individual; it obtains the most brilliant effects therefrom, but I cannot describe them; we must confine ourselves to examining the passion in its actual state, when it is commonly simple, and produces abuses of every description.

In spite of wisdom, that excites us to ponder our affections, every one yields to the voice of nature, which impels to favoritism. Every father adopts, like Jacob, a Benjamin among his children. He frequently chooses the least deserving; and this weakness of parents is the radical vice of the system of paternal education: it fails through favoritism, which renders parents incapable of equity, whether as regards the favorite, or as regards the other children, whom he alienates.

In harmony this preference of a father cannot, in any case, blind a child as to its defects, for which it is reproached successively by twenty or thirty groups, and which are corrected by dint of banterings, in spite of paternal adulations. In this case it is the child that denounces itself to its father, and confidentially declares the defects respecting which it has been bantered in the groups that it frequents.

People have not thought of defining the kind of idolatry that I name favoritism. It is not one of the four affectives, since it does not hinder their development in any respect. The father who creates a favorite among his children, may retain a great deal of paternal tenderness for them; it is the same with a sultan, a king, who, on making a favorite of one woman, may experience much love for another. Louis XV. reserved the rank of favorite for Madame de Pompadour, and had conjointly with her other mistresses, whom the favorite herself protected; so true it is that this affection differs from the four others, and can develop itself in combination with

them. In the connections of friendship, you may have a friend whom you obey blindly, and besides him others for whom your friendship is rational, enlightened. Men have also in their leagues of ambition a demi-god, a pivot of enthusiasm, as happened with Gustavus Adolphus in the thirty years war; yet they have at the same time the highest affection for a worthy co-operator in the league, such as the Duke of Weimar. In revolutionary movements, we invariably see this mania for favoritism, which is a focal passion whereof you cannot perceive any useful employment in the present state.

Favoritism in love is connected with the effect described under the name of pivotal loves. These sorts of loves are a slackened favoritism; the love of the third, which is the one recommended in civilization, is exclusive, intolerant; whilst the love of favoritism can be fully conciliated with another love: it is philanthropic, inasmuch as it never limits the soul, and leaves the field open to all the affections.

Favoritism is a sort of religious mania, that leads us to create unto ourselves gods of all kinds, even amongst plants; of this nature is the rose among flowers, the orange among trees. These two plants hold the first rank in our minds, without on that account excluding enthusiasm for other plants that are deserving of it.

The perfection of favoritism is to know how to ally it with the different loves; it is on this point that the civilizees err, who, having very few affections, rush neck-or-nothing into those that they can procure; hence it is that favoritism in their case is never anything but a source of excesses, of injustice, and of ridicule.

3rd. *Branch of tonism, or harmonic diffraction of the focal passion.* Tonism, or *bon ton* (good breeding), may be regarded as the brightest side of the civilizee order. It is a passional concourse in favour of the unity of processes and of manners. If you collect barbarians of different countries,—Turks, Persians, Chinese,—each of them will want to follow the customs of his native land. If the assembly is composed of civilizees

from different empires, as it happens in the towns where congresses of the European powers meet, each member, especially in the circles of genteel society, will conform to those standard manners that are called *bon ton* (good breeding), which are also common to all nations in full civilization.

One of the most beautiful effects of this good-breeding, is that of causing the adoption of a common language, which is at present the French. Thus the single influence of good breeding brings the polished class of the civilizees to the most difficult measures of unity, and even to those that appear to wound self-love; for Germans, Englishmen, Italians, might be shocked at their own language not being spoken in an assembly of different nations; but all willingly admit that one which is adopted by *ton*, by good breeding, as the language of the polite world.

Nevertheless, no law hath constrained them to this unity of language, of manners called polite; they reign by a decision of opinion, which does not exert this same power on the popular class. Behold then the civilizees of high extraction and of the respectable middle-class raised on this point to the degree of harmony. It will present in all classes the unity of good-breeding, which reigns amongst the upper classes. A footman, a momentary groom, (for every service is momentary in harmony,) will be as polite as a courtier is now. He will pique himself on speaking the general language with purity, and on shining by his genteel manners.

This statement will not seem exaggerated after the reader has perused the chapters on harmonian domesticity. It will there be seen that the office of servant is not attached to the individual; that the man who is a domestic at eight o'clock, a.m., will perhaps be, at ten o'clock, the officer of a group in which several magnates will be his inferiors. As to the ways and means, it will be seen that in harmony this servant, this inferior, leads the same kind of life as a man with an income of a thousand crowns in France; that, education being the same for all, all children are instructed over the whole earth in the same language and in the same manner; and that the

common people are still more inclined to politeness than the grantees, because they find in it a source of fortune and promotion.

Civilization produces a shadow of this unity of good breeding, but only in the wealthy classes. It is already a very admirable result, and perhaps the most praiseworthy of any that exists in civilization, since it is an image of the spontaneous unity that will reign among the harmonians. A very brilliant effect of it is seen in the civilizee armies; in their humanity to prisoners, and in the reciprocal civilities of the officers and soldiers during the short truces, that do not prevent their being in a hostile attitude. These customs prove that the influence of *ton*, or good breeding, is as strong with the common people as with the great, when we know how to inoculate them with it, by the *esprit de corps*.

The only distressing remark we have to add, is, that good breeding is unproductive in civilization; it does not draw men to labor like the good breeding of harmony, that will even attract sovereigns to agricultural pursuits.

All the diffracted passions have the same defect as their focus or good breeding; they only tend to divert men from agricultural and manufacturing labor. For instance, gambling is a diffracted cabalist; accordingly, far from being productive, it only engenders dissipations fatal to industry.

Bating this evil of being unproductive, the passions in diffracted development and their focus, which is *good breeding*, are the most brilliant portion of the civilizee mechanism, inasmuch as they give reversed sketches of harmony. But by creating unproductive habits they commit the greatest fault known in harmony, where riches are valued above every thing, because they are the first focus of attraction. Accordingly, virtue, though greatly honored in harmony, is only admissible inasmuch as it co-operates in enriching the man who practises it.

The civilizees who inwardly delight in this principle, will affect to frown upon it, and will say that we ought to love virtue for its own sake, independently of gain; but do they practise this fine principle? Certainly not. Let them wait,

therefore, for the treatise on the passional series, where it will be proved that virtue enriches in harmony the man who practises it; whence it follows that you cannot love virtue without loving riches, which are its fruits; and that to make them friendly to virtue, you must recommend to them the love of riches, or, at all events, admit this rule as a principle; for morality will also attain its end by preaching the love of virtues, which lead to riches, and this will be the plan that will be followed in the homilies of harmony, where men will be taught to love simultaneously the three foci of attraction.

1. Riches, or the development of the five senses.
 2. Pleasures, or the four groups.
 3. Refinements, or the development of the three distributives.
- ✕ Unity, or the combined enjoyment of all pleasures.

Let us conclude, respecting *good breeding*, a very valuable passion that has not been observed by the learned. They have only remarked well-bred people for the purpose of criticizing them, and of saying that you ought to prefer the black broth of the Spartans and the turnips of Cincinnatus to the allurements of palaces where good breeding prevails.

Nevertheless, these *savans* have extolled an infinitely praiseworthy effect of good breeding; I mean the unity that reigns in the republic of letters, and of sciences, the common policy of these different bodies in regarding themselves as strangers to the quarrels of nations, and of lending each other assistance in times of war. It is a coalition of fame, and consequently an effect of diffracted ambition; but it is less brilliant than the unity of good breeding, which may extend indiscriminately to all persons, even to the lowest plebeians, if they have polished manners, whereas scientific unity requires a long course of studies in those who aspire to it; it is merely a monopoly of unity, a branch little accessible to the multitude, similar to that of the unity of merchants and stock-jobbers, who are never at war between themselves, but equally agreed in plundering both friends and foes. Their unity in the midst of wars is, like that of the *savans*, a diffracted ambition, with this difference, that the unity of the

learned world is a diffraction of the spring of honor, or the love of fame ; whilst the unity of the mercantile world is a diffraction of the spring of interest, or the love of money. These two motive springs are elements of ambition. Though both are derived from the same passion, the one is noble and the other vile. This is a general rule in the four affectives. The material spring is always vile when acting from itself alone, without the concurrence of the spiritual spring. As a general principle, matter is vile when not united with the noble principle, which is God ; but matter and the material passions become very noble by an alliance with the affective passions, that are derived from God ; and, provided they combine with the neuter principle or mathematical justice, from which God never separates himself.

Accordingly we see passions that are very vile, though partly composed of the material motive spring and partly of the spiritual. Where a young man of good family connects himself with a courtesan, and commits follies for her sake ; where he lives with her publicly, against the will of his parents and the best advice of friends, he loses their esteem and forfeits his respectability. Nevertheless, his love is sincere ; it is sentimental, as well as material ; in short, it is a love conformable to the laws of the composite or third distributive passion ; but this love is diametrically opposed to the two other distributives ; to the cabalist, inasmuch as it excludes the young man from good company ; and to the papillon, because he concentrates it in a circle of limited affections. The development of the three distributives is therefore necessary to conciliate the neuter or mathematical principle, and keep your place within the boundaries of passionnal harmony.

These digressions lead us away from our subject. We were engaged in criticizing the small attention that is given to good breeding and to its influences, the more precious because they may be extended to the lower classes. It is well known that the common people of Athens were exceedingly well bred, and prided themselves on speaking correctly. Theophrastus was very politely bantered by an Athenian

market-woman for a defective pronunciation, or an improper expression. Traces of this Atticism are found among the common people in Paris. Every plebeian in the capital would think himself dishonored, if he were not obliging and polite to strangers; whereas a native of Provence answers their questions with coarse abuse. These trifling details tend to prove that good breeding is a very valuable spring for extending measures of unity, and especially for the most precious of them, that of language.

SUBVERSIVE DEVELOPMENTS.

In order to define a passion properly, you must examine it in true and in false developments; in butterfly development and in caterpillar development. You must, moreover, add to these the mixed or chrysalis development, which forms the transition between the two others.

All the plays of passion that harmony can furnish are reproduced in an opposite sense in the subversive state,—the civilizee, barbarian, patriarchal, and savage states. We have seen, when treating of the four groups, that they are subject to the subversive mechanism, wherein they have properties contrary to their destination. The same thing happens with the five senses, whereof I have exposed the vicious developments, under the names of *earardy*, *visuardy*, *noseardy*. The three distributives have, in like manner, their counter-development or subversive play, and, by analogy with this double development of the twelve radicals, the focal passion called unityism must also have its counter-development in a play of duplicism, giving the three following effects:—

Refraction.	Egoism.	opposed to Liberalism.
Reflection.	Exclusiveness.	opposed to Favoritism.
Diffraction.	Misanthropy.	opposed to Tonism.

1. *Egoism*.—It has been seen that true liberalism (not that of the philosophers) is the effect of a repletion of joy. In its redundancy it feels the want of imparting itself to every

human being, like a river that, swollen by rains, overflows its banks, and spreads itself over the surrounding plains.

If such is the effect of the passions in their extreme development, they must, from excess of compression, produce the contrary effect, and in opposition to liberalism produce selfishness, so common in civilization, that it is not necessary to define it. Every civilizee, standing before a mirror, will there see an egoist to the life; and if there existed spiritual mirrors, they would, in like manner, only reflect with us egoistical souls. This is no reproach: vice is compulsory, under the penalty of falling into all sorts of deceptions and misfortunes; our treacherous dealings fashion us into distrusting everything that surrounds us; the confiding charitable man learns very quickly, at his own cost, to restrain his generous impulses. Hence it is that every civilizee becomes gradually irritated against the world, hardened at the sight of general misery, and by degrees arrives at selfishness, which rules completely in old age.

We are all more or less infected with egoism in the civilizee order, where there has never existed either a liberal prince, or citizen, or philosopher. Had a single one existed, he would have been indignant against the excesses of human miseries, and of the civilizee absurdities, and he would have provoked the research of a new social order; he would have discovered, theoretically or practically, some one of the twelve channels that open the issue from this limbo. Our sham liberals have not had the strength to rise to this height. The most that they have done has been to suspect civilization vaguely, to perceive indistinctly with Montesquieu, Rousseau, and Voltaire, that the social world is infected with a languid malady; that the civilizees are not men, that all their lights are nothing but a thick veil cast over the system of nature.

The efforts of the liberals have stopped here; they have not ventured to get a glimpse at truth, nor dared to seek for it; they have only risen to negative liberalism, to an abortive, impotent philanthropy, that groans over the evil without its blood's rising at the obstacles, without marching boldly to the discovery of the remedy. This reproach of cowardice will

for ever weigh upon the great men of civilization, and the reader will be more effectually convinced of it on viewing the table of the twelve issues from civilization, whereof it would have been so easy to have discovered at least one, if they had felt an honest indignation at the sight of the unhappiness of the human race and of the infamies of the civilizee, barbarian and savage state.

Here a question presents itself that has been a subject of fruitless controversy, that of knowing if men are born good or bad, vicious or virtuous. The solution depends on knowing if they are born egoists; in this case they would be born bad, since egoism is the result of the twelve radical passions developed in an unsocial or subversive mode, wherein the individual sacrifices the mass to his personal advantage.

It is not in the aged and perverted man, it is in the child that the solution of this problem must be sought. If you observe the character of children, their impulsions independent of education, it is evident that they are not egoists, but confiding and charitable, to such a degree that the parent is constantly obliged to remonstrate with them about the danger of believing in other's sincerity, and of yielding themselves to generous impulsions. The parent is right as a civilizee, but civilization is wrong inasmuch as it forces the parent to distort the character of children, to stifle the impetus of nature, that does not tend to egoism, but to generosity or liberalism.

Egoism is not, therefore, a defect of nature, an original sin; it is civilization that creates it: it is not innate in man, since the father is incessantly obliged to form his child for egoism in order to make him a good civilizee, a friend of trade.

Consequently our vices are not innate, but factitious, and a still more consolatory truth is, that our apparent and innate imperfections, such as avarice, are not vices. Various characters, even from childhood, incline to cunning and avarice; they are not bad on that account. It will be seen, in the synthesis, that a phalanx of passional harmony has need of avaricious groups, and of dexterous intriguers. Nature

creates these characters in a sufficient proportion ; they are not egoists in harmony. It is therefore certain that men are not born vicious, do not incline to egoism, and are only drawn to it by education, by the experience of the treacheries of civilization.

Let us infer that man is born good, since he loves to yield himself to his twelve passions, which will be all praiseworthy in harmony, and since it is indifferent to him to practise truth or lying, provided he arrives at the three foci of attraction, to luxury, to groups, to series ; let us consequently invent an order of things that leads to riches by truth. We shall see in that order the merchants, the lawyers, the farmers, the very Jews, everywhere prefer this truth, that will be the exclusive road to riches. We shall be then convinced that man is born a good citizen, and that he is only vicious accidentally, during the continuance of the civilizee, barbarian, patriarchal and savage *régime* that obliges him to take to the ways of lying, in order to reach the three foci of attraction.

2. *Exclusivism or the mania for monopoly*, is with us the opposite of favoritism. This last is an affection that is allied with the four others, as happens with a pivotal of love, whom you love concurrently with a new mistress. Our customs, hostile to this kind of combination, push us into exclusive affections and exclusive pretensions. An eminent painter, a famous actor, are jealous of whosoever tries to equal them. Intolerance on this score is pushed to excess in the arts and sciences, even in the military art.

This mania depends on the small number of great men ; they are always infinitely rare in civilization. In harmony, where the transcendent talents are innumerable, and where there are at once perhaps from thirty to forty thousand poets of the first merit, you would lose your time in becoming jealous and in setting aside competitors. Every one will be only jealous to chalk out a distinctive shade, and the public, habituated to this affluence of great talents, will no longer have an exclusive preference for a single individual. The mania for exclusivism, which is a constant ridicule of civili-

zation, dominates in great men, and, in their judges, it is the scourge of talents, and only favors evil speaking.

Exclusivism, or the spirit of monopoly, extends to all the details of civilization. A lord would like to secure the whole authority of his district, a merchant the whole of trade, a man of science the monopoly of fame.

Will it be said that exclusivism is the same passion as egoism, or as measureless ambition? It is a mistake; for exclusiveness does not object to there being colleagues inferior to itself. A great general, like Gustavus, does not deny that there are great generals under him, such as Weimar, Banier, Fortanson, but he wishes to hold exclusively the first rank. It is the opposite of the passion called favoritism, that admits a crowd of competitors in the first rank, and distinguishes one from another, not by superior merit, but under the head of passional favorite, for whom the public has an extravagant affection, and whose merits they will not submit to a mature examination. This blind favor is a decent means of raising a thousand competitors to the first rank, without degrading them by the election of a chief, since the chief under the head of favoritism is only chief through a favor that is supposed to be blind and exempt from every rational comparison.

Favoritism is therefore a means of absorbing unjust cabals, of giving full swing to the local favors of each country and each coterie. The favorite in harmony is a chief who, without any substantial or special pretensions, is placed above the masters of the art, in order to make them agree. If you wish to judge of their merit strictly, it will not be possible to establish regular gradations among them (this was proved in France, at the epoch of the decennial prizes); but if you wish to have a favorite who is avowedly preferred without any plausible motive, none of the aspirants will be offended at it, and each of them will still fancy himself in the first rank, though he has not obtained the palm of favoritism, which is arbitrary, irrational and unreasonable.

This pretended irrationality is of a brilliant use in harmony, inasmuch as it ends in reconciling all the competitors

of great merit. We see them pull each other to pieces now, owing to *exclusivism*, as they will be seen in harmony to class themselves by general concert in the first rank, through the effect of favoritism or the election of a series of passional favorites, that will not be obliged to give an account of any title, and whereof the nominal priority, far from giving umbrage to any one, will be a subject of pride for all those who will not be admitted to this irrational favor.

3. Misanthropy is the opposite of tonism, which disposes a man to identify himself with the prevailing tone; it is a brilliant passion like all those diffracted, which invariably present outlines of harmony.

If the effects of diffraction are brilliant as a general rule, how comes it that gaming, which is the tenth passion or cabalist diffracted, is the source of so many horrors? Gaming is doubtless very odious, as regards its results, but it is brilliant as regards the caballing effect, owing to its property of intriguing and amusing in an instant the most numerous assembly. If we suppose this property of sudden cabal applied to industry, and drawing vehemently to productive labor, we shall admire this tenth passion, this cabalist, so odious at present, and we shall also admire its inverse sketch, that is found in gaming.

Misanthropy is an inverse sketch of tonism; for a misanthrope would wish a tone of universal unity in favor of virtue, and his antipathy extended to all men, is a proof of the universality that he would like to see in the prevalence of virtue. His mania for separating himself entirely from the civilizees is the effect of a dream of universal philanthropy. The misanthrope at the very time that he shuts himself out from the affections, has the noblest germs of them. He has the germ of friendship, for he is obliging, charitable, though despising friends, whom he has learnt to distrust; he has in the same way the germs of every tie compatible with honor and virtue, but he wants a world where virtue would be practicable.

It was the duty of the misanthropists to find some one of the issues from civilization; our learned centuries can only have produced semi-misanthropes, and Molière, instead of

exposing this passion to criticism, ought to have bent his powers to beget it in our societies, which will always be reproached by posterity for not having produced a single downright misanthrope, with a sufficiently profound indignation against the civilizee infamies to suspect the possibility of a better system, and to attempt or call forth its research.

MIXED DEVELOPMENTS.

The focal, or unityism, gives in its mixed development—

In the refracted mode, Superstition.

In the reflected mode, Adulation.

In the diffracted mode, Etiquette.

The reader is too little practised in passional mechanics for it to be proper to engage him in their minute analytical details. It would take nine of the longest chapters to make him acquainted with the focal passion, according to its divisions in the table, page 15.

I have already given notions respecting the six branches, three harmonic and three subversive. It remains for us to speak of the three mixts, designated by the names of superstition, adulation, and etiquette. These effects are so well known, that it is unnecessary to define them. Let us simply remark that they are of mixed degree, between the harmonic and subversive effects of the table.

1st. *Superstition*. It commits, for the honor of God, the same evil that an egoist commits for his own interest; it sacrifices human beings to some pretended requirements of heaven, greatly differing from liberalism, in favor of which man finds delight in forgetting his own interests for those of his fellows.

2nd. *Etiquette* is only a compulsory and not a spontaneous *passional* unity; it holds the middle rank between the spontaneous unity of good breeding and the absolute schism of misanthropy. The abuse of etiquette is remarkable among the Chinese, who have pushed it farther than any other people in the world, and are the most ingenious of nations in *boring* themselves.

3rd. By *Adulation*, you grant a simulated favor. It is consequently a mixt between favoritism, enthusiastic favor, and exclusivism, or the monopoly of favors.

The examination of these nine branches of unityism must be very deficient in interest, as long as their special use is not seen in the analysis of harmony or in that of civilization, as well as in their analogical applications to natural history; but if nine plants were presented to us, whereof each was emblematical of one of these effects of passion, and if the nine plants were all of them seen to join together in the passion unityism by some common property, we should conceive that it was important to discriminate accurately the shades of this passion unityism, which is the chief of the whole system.

For example, in the orange-tree and the oak you would see the two emblems of the shades, liberalism and egoism. This analogy will be explained in the section on application. The most remarkable of the plants, animals, and minerals, are pictures of unityism, whereof they represent the development and the counter-development, like the bee-hive and the waspery; we do not therefore exaggerate the details in only pointing out nine principal shades of this passion, which plays the greatest part in the order of nature, and that claims as its hieroglyphs all the eighth, thirteenth, and thirty-third notes of every gamut whatsoever. Thus the collar-bone or thirteenth rib, the frontal bone or eighth piece of the skull, the hyoidal bone, the thirty-third piece of the masticating mechanism, whereof it supports the leading organ,—these notes, I say, are all emblematical of the passion unityism, which is to the others what the sun is to the thirty-two planets, and what white is to the gamuts of colors. Consequently the most beautiful of the passions has remained unknown to the civilizees. Need we be surprised at it when it can only have odious developments *with them*, pointed out in the columns of the mixt and of the subversive developments.

OF THE PIVOTAL BRANCH OF THE FOCAL PASSION.

The most beautiful branch of unityism is religion, which

ought, by the mediation of God, to join all men together in unity ; but instead of employing it for this purpose, we have only succeeded in converting religion into a branch of discord. It has been seen that the harmonian religion establishes a threefold tie of concord, applicable to the whole human race, alluring by a threefold charm individuals of all countries and all ages. If religion were made to join men together, must it not bring into play the most potent of the springs of attraction, without which you can accomplish no conjunction ?

Religion, considered as the pivotal branch or trunk of unityism, has therefore, in like manner, its three developments :—

Refraction, or major religion.

Reflection, or minor religion.

Diffraction, or mixed religion.

The known religions being one of the defective features of civilization, owing to their property of dividing men instead of uniting them, it is appropriate to make a short comparison between them and the system of harmonian worship that will not prevent men from preserving their particular beliefs, but will absorb all the differences caused by the existing forms of worship.

It is evident that none of the existing forms can become a channel of unity, and that in passing to industrial and social harmony, the nations will not be willing, on that account, to sacrifice their creeds in order to adopt those of their neighbors. The Mahometans will not like to become Catholics nor the Catholics to become Mahometans. The same thing will occur with the Hindoo and Chinese religions ; the Brahmins will not agree to accept the worship of Fo. None of those that exist can become a pivot of general religion and of universal unity ; not even of partial union, for in harmony the Romish, Greek, Lutheran, and Calvinist churches will no more consent to unite than at present ; and in like manner, in Islamism, the rites of Kaneffi, Schaffi, Hambeli, and Maleki,*

* There are four sects into which the Mahometans of the esteemed orthodox

or sects of Omar, of Othman, Abubekir and Ali,* will persist in their schismatic spirit. Consequently, it will be necessary to found unity upon a new religion, which, without interfering at all with the old ones, without cramping their faith, or attacking their dogmas, shall present a religious bond of a new species, attractive for all peoples and connected with their industrial functions.

The new worship will be seen to claim instantly all suffrages, and to be established in concurrence with the others in the same way that a national language prevails concurrently with various dialects. In France, the existence of the Walloon, Picard, Franche-comtian, Allobrogian, Provençal, Auvergne, Cantable, Gascon, Limousin and Poitevin, Breton and Norman dialects, does not prevent these divers peoples from adopting, by common consent, the language of Blois,† as a unitary dialect, as the language of the public acts and national relations. The use of the French tongue does not prevent them from employing their local idioms: the same may be said of the general use of Italian in the ports and correspondence of the Mediterranean and of the Black Sea, which usage does not prevent the different peoples from employing locally

belief are divided. The first is called Haniffe which is professed in Turkey, Tartary, Uzbek, &c. The second is Shaffee, whose customs and rules the Arabians follow. The third is Malechee, to which Tripoli, Tunis, Algiers, and other parts of Africa devote themselves. The fourth is Hambelle, of which there are but few in some parts of Arabia. They have only differences as to ceremonies, postures, &c., and each maintains a charitable opinion of the other as true believers.—Book 2, c. 11, p. 232, of Paul Rycaut's *Present State of Turkey*. 1682.—*Translator*.

* The rites, doctrines and laws of the Turkish religion are founded on three books, the codes and pandects of the Mahometan constitutions. The first is the Koran; the second Assonah, or the Traditions of the Prophets; and the third the inferences and deductions of one thing from another. Mahomet wrote the Koran; the other superstructures were composed by their doctors that succeeded, which were Abubeker, Omar, Othman, and Ali, who have founded conflicting sects and given birth to the great breach of the Soonees and Shütes, the former receiving and the latter rejecting the authority of Abubeker, Omar, and Othman. Ali is the peculiar prophet, and scandal adds, the incarnate God of the Shütes.—See Paul Rycaut, op. cit.; book 2, c. x.—*Translator*.

† In Touraine, where the purest French is spoken.—*Translator*.

the French, Spanish, Arabic, Greek, Turkish and Russian languages.

It will be thus with the new harmonian worship, which will be a religion of unity that will in no wise cramp the local creeds and dogmas, occupying the same rank as that now held by the various idioms in connection with a national or collective language ; and this second rank, far from being unpalatable to the priests of the different religions, will flatter them all, inasmuch as it will secure them a permanent fortune ; for every country clings to its local dialects. However much attached to his national language, a Provençal, a Gascon, a Walloon wish to speak French correctly, the general language of the nation ; but they like also to speak their local dialect. The same thing will occur with the harmonians in matters of religion ; every one will want to come to an agreement with the harmonian religion, because it procures unity ; but every one will like to preserve during several generations his local religion, sprung from the civilizee, barbarian and savage customs. It will scarcely happen before the end of four hundred years, and after the advent to the ninth period, that these local religions can become obsolete. Until then they will subsist and will secure a brilliant position for their priests, who are very miserable in civilization, and harassed in all countries by the conflict of modern philosophy with the religious sects, that will all find a complete triumph in the establishment of harmony.*

* 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.

The sciences will have to travel on further in all directions before unity can be established on this globe, as Fourier imagined in the heat of fancy. Dividends to capital will form no part of social and industrial harmony, where capital is well insured against all risk of loss; nor will the coarse displays of liberty in sexual relations, as described by Fourier, enter into moral views of progress in refined association. He has opened a new vein of thought on all these questions, but the ore he has extracted is not always pure, nor should it be received as gold, until it has been passed through the smelting process of inductive science.

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.

The fearful truths of Revelation are as real as the fearful truths of nature, but man is called by God to set these truths aside, and to co-operate with Him in cultivating love and lovely truths alone in the spiritual Paradise of the mind; beautiful and useful plants and animals exclusively, in the natural Paradise of the body or this Earth.

Man must study Scripture as he studies Nature, and neutralize the temporary truths and revelations of the one as he destroys the temporary evils and creations of the other. This can only be effected partially, so long as the whole globe is only partially inhabited by man, and races lie in spiritual swamps or stagnant barbarism on various patches of the general surface. The first injunction of Scripture must be literally understood and practically carried out before the natural and spiritual worlds can be subdued and rescued from the reign of evil. "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."

That is the first law of wisdom and of duty given to man from God through revelation, and continued by tradition through all the generations of humanity. We cannot be happy on this earth until we understand it fully, and comply with it.

There is a text in Scripture, the 18th and 19th verses of the last chapter of Revelation, which may seem at variance with these views of neutralizing certain truths of the Word of God, as we have power to modify and even to destroy the living perishable truths of nature:—

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This text refers expressly to the book of Revelation, written by St. John, and to that book only. It implies therefore, indirectly, that man may add to the things revealed in other prophecies, and take away from the words of other books of revelation.

The church of Rome has always maintained the power of the church, inspired

by the Holy Ghost, to interpret Scripture, and also to admit or to reject certain traditions, prophecies, and gospels.

I need not dwell however on this fact, as the whole Christian world rejects the Koran of Mahomet and the Scriptures of the heathen churches, which are not less true, in my opinion, than the Jewish and the Christian Scriptures.

A crocodile is not less true than an elephant, a wolf is not less real than a lamb, a wasp is not less true than a bee, a bug is not less real than a harmless fly; and yet we do not hesitate to treat them differently without consulting the divinity and truth of their creation which we do not doubt.

We believe that God has not created anything 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 Mahomedan 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 co-operate 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 animal, which he exterminates; he merely puts an end to its bodily power and presence. The type exists in nature still, and in man's mind, and may perhaps exist in spirit for ever, in certain parts of the universe where its presence is useful and necessary, at different times and in various places.

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 fulfil. 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 the 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 fulfil. True love casteth out all fear.

To exterminate foul vermin and ferocious animals, is not to destroy their truth, but to fulfil their destiny, which is, to disappear from this globe as fast as man replenishes the earth and substitutes higher truths, more useful breeds of animals, and his own wisdom and activity in lieu of their perishable natures and temporary services. But then we must observe that not one race or family of animals and vermin will pass away from the earth until man has civilized the regions it inhabited: “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled.” What are heaven and earth in this case? Are they not the present state of man’s mind, and the present state of man’s body and the earth? These will pass away as man progresses in truth and goodness, in obedience with the Christian law of LOVE, which gradually supercedes the usefulness of the Jewish law of FEAR, without impairing the truth of that law which it extinguishes or casts into the shade of death.

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 pas-sional 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 an 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 co-operate 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 labours, though imperfect, will contribute not a little to their general advancement.—H.D.

APPENDIX
TO THE PASSIONAL ANALYSIS.

CHAPTER I.

THE TREE—THE HIEROGLYPHIC OF THE SOCIAL WORLD AND OF THE PASSIONS.

THE class of plants called trees, is the most regular image of the play of the passions, and, in the first place, of their two developments of harmony and subversion; the first is represented by the branches, that are typical of harmony; the roots are hieroglyphs of subversion.

In order to discuss this subject, we must bear in mind the division of the thirty-two social periods into twenty-four harmonic societies and eight subversive societies, and the two foci not included; namely,—

2.	3.	4.	5.	Ascending subversion = 4
1 and 6.	to	16.		Ascending harmony = 12
The two foci.				
17 to 27	and	32.		Descending harmony = 12
28.	29.	30.	31.	Descending subversion = 4

$$\text{H. } 24 : \text{S. } 8 = 32$$

Total—8 notes of subversive development or unhappy periods.

24 notes of harmonic development or happy periods.

Besides the foci, which are not counted in movement.

The subversive age, comprising eight unhappy societies, is represented in the roots of the tree, in the part non-societary with man.

The harmonic age, giving twenty-four happy societies, is represented in the branches of the tree, in the part associated with man.

The trunk or pivot is the special hieroglyph of the two

focal societies, which are pivotal between the twelve of major harmony and the twelve of minor harmony.

The roots creep along the ground and are hidden in darkness, in analogy with the eight societies of dark limbo whereof they are the hieroglyphs, and in which every general development of the passions is ignoble, creeping, compressed, obscure. Accordingly, men who are well acquainted with civilization give, as a rule for success, the precept,—*cringing mediocrity*.

The branches, on the contrary, spread themselves out and soar up nobly towards heaven, occupying a much vaster space than the roots, in analogy with the twenty-four happy periods of society, the duration of which will immensely surpass that of the eight unhappy periods. The branches are adorned with a brilliant and useful attire, the emblem of the luxury that must adorn and enrich the ages of harmony.

The first phenomenon presented by the structure of the tree, is that the combined or direct development, the unfolding of the branches, the portion that may be named associative with man, gives unity in the trunk or pivotal stem of the branches; while the incoherent or inverse development, the unfolding of the roots, the portion anti-societary to us, presents no unity or counter-trunk. The strongest veins of roots are implanted directly in the stem without joining together in a shaft or unitary bond before they combine in the stem. It is a faithful emblem of the social movement that gives unity in a combined development, in its phases of harmony, comprising twenty-four periods; and gives no unity in its incoherent development, in its phases of subversion, comprising the eight societies of dark limbo, typified by the roots.

The trunk, the emblem of unity, combines in an eminent degree the useful and the agreeable; it is the most valuable piece of the tree for constructing our edifices, especially when it is continuous as in the oak and in the fir. It is also the great canal of circulation serving at once as artery and vein to the movements of the sap, and as a security to the tree against shocks.

It presents us with the agreeable carried to the extent of the marvellous. It is the trunk that, in raising the branches above our heads, contrives a free passage for us beneath the colonnades and vaults of the forest.

When we reflect that all the useful and all the agreeable are found in the harmonic part of the tree that gives us shelter with its leaves, nourishes us with its fruit, enriches us with its wood, protects us with its trunk, and that the part incoherent with us, named root, is confined to functions, necessary it is true, but that have neither direct and sensible charms nor use for us; a perfect image will be seen in these two developments of the tree, of the two developments of the social movement that unites in the highest degree the useful and the agreeable in its phases of harmony, and offers neither one nor the other in the phases of subversion or societies of dark limbo. They carry on, no doubt, a preparatory and indispensable work, like that of the roots; they collect and elaborate the essential juices or materials of harmony, such as grand agriculture, sciences and arts, which are the sap wherewith the societary mechanism will be fed; but the subversive labors like the roots, have not any charm, nor any sensible and direct use. All is sadness, obscurity and poverty in civilizee labor; it ends in encumbering the towns with beggars, and only gives a miserable product comparable to that of the roots, whereof the wood, useless in construction and unworthy of appearing on the hearth of the proprietor, is abandoned to the vilest uses, though torn from the ground with infinite labor, like the paltry harvests that are obtained from the civilizee labor.

The fundamental division of movement and the properties of its two developments are therefore well typified in the structure of the tree; you see there that the harmonic movement or development gives the unity or trunk; it gives the riches that spring from their branches, from their wood, from their fruit; it gives the charm that springs from their leaves, from their shade, whilst the subversive development does not give any unity, any riches, or any charm. You could not find a more faithful picture of the contrast of harmony or

social unity with the state of subversion and duplicity that comprises the civilizee and barbarian, patriarchal and savage societies.

These societies are in every sense nothing but an anti-unitary selfishness, a scale of collective and individual discords, of oppression and of graduated hatreds, establishing in the first place, the primordial dissensions of the four societies; secondly, the respective hatreds and discords between nations of a similar social character, between provinces and corporations of the same state, between towns of one province, between families of one city, between members of one family, and as a general result, the seven scourges in permanence, and consequently collective and individual egoism; for, in this chaos of discord, of misery, and egoism, the antipode of the unitary spirit, is the only rule of safety; accordingly, every prudent experienced man acquires a greater or a less degree of selfishness, protecting for his own advantage, some confidants or relatives with whom he has contracted an offensive league against the entire mass, robbing and deceiving by all the possible means, both the state and his fellow-citizens, who plunder him as much as in their power lies.

The roots of a tree depict social duplicity in all their distributions; the stem governs them according to the machiavellian principle: *divide et regna*; it divides them from their origin without leaving as in the case of the branches, a bundle of unity that is represented by the shaft. In like manner, the civilizee polity, with its oscillations, fictitious counterpoises and contradictory spy systems, keeps the principal bodies divided, the union of which would end in oppressing the prince and the ministry. The course of these roots is serpentine, even in deep ground, just like our lying relations, of which they are emblematical; their branches are knotty and rugged, in allusion to the obstructions with which the civilizee and barbarian mechanism is encumbered; their extremities instead of spreading out distinctly and openly like the last sprouts of a tree, subdivide into confused radicles and filaments, as numerous as they are worthless in

allusion to those swarms of populace in rags that are the extremes of the civilizee tree and the infinitely small elements of social misery ; a class entirely the opposite of the common people of harmony who are distinguished by their politeness and their cleanliness, industrial activity, and aptitude for the fine arts, just as the extreme and minute branches of the tree are seen to constitute its most beautiful ornament.

We might found upon this analogy, a refutation of all the civilizee systems that promise unity ; it is not applicable to the subversive movement, consequently, we must not try to establish it in the eight dark limbos, or the ascending and descending social periods, 2, 3, 4, 5 ; 28, 29, 30, and 31, represented by the roots of the tree ; and if our system-mongers wish sincerely for unity, they declare themselves by this wish the enemies of civilization, barbarism and savagism.

A caviller will not fail to reply to this analogy derived from the roots, and will say that some vegetables give unity in the root and not in the trunk : the turnip, the carrot, the *panais*, the *salsifis*, are of this number. It is an unreasonable objection, to argue from the exception against the general rule, that is confirmed and not infirmed by the exception of one-eighth. This one-eighth of transition being a necessary link in the chain of the movement, it will remain for us to explain some hieroglyphs that are presented by these plants respecting the subaltern unities of the subversive order which offers some partial unities, but no general unity.

A more spacious objection is that of the external uses of the roots. Independently of the work they perform in the service of the tree, they are of great use in supporting the soils, in opposing the effort of currents, and in maintaining a true harmony between the three elements, air, earth and water ; for without the resistance that the roots oppose, it happens that a declivity is impoverished in draughts by the squalls of wind that sweep away the dried up surface ; after which it is furrowed by heavy falls of rain which insinuates itself into the crevices. In that case the soil vanishes and leaves nothing but naked rock, the earthy clothing of which

would have been preserved by a mass of roots containing and binding the soils. How is it, I shall be asked, that the roots are a hieroglyph of evil and yet an agent of real good, and of accordance between three elements that the absence of roots brings into active warfare on all the declivities, where the earth is carried off by the air and the water, unless it is supported by the roots of vegetation.

This argument is refuted beforehand in the preceding paragraph, where I have established the necessity of admitting exceptions everywhere. To say that the subversive order is collectively bad, is the same thing as saying that it ought to produce one-eighth of good ; for every general assertion in movement implies the eighth of exception or transition, without which there would exist no link in the system of nature.

Let us therefore pass on to the examination of this small portion of good that is produced by the subversive order, and which ought to be depicted in the roots.

The civilizee and barbarian state is oppressive, but this oppression contains corporations, families, and a populace whose conflicts and seditious spirit would destroy the social system, were it not for the interposition of a force of some kind during the continuance of the subversive state. The processes of coercion are a good and maintain the forced accordance of the social elements, just as the roots keep in the soils and the currents.

The exertion of authority destined to maintain order, is especially necessary in the social transitions, or epochs of administrative changes; and in like manner, the effort of the roots is necessary on the points of transition, on the banks of rivers where they prevent the current from invading the mass of the soil ; these same roots are necessary on a piece of land, in such proportion as its slope is steep and more exposed to the efforts of the elements. Thus, by analogy, administrative repression is evidently necessary in critical and painful circumstances, such as a famine where the passional elements would cause fearful ravages ; just as the material elements

devastate and speedily denude declivities that are steep and poorly clad with roots of vegetation. For the sake of greater exactness, the following table may be consulted.

Material Elements.	Passional Elements.
Fire.	Unityism.
Earth.	Friendship.
Air.	Ambition.
Aroma.	Love.
Water.	Familism.

The earth, without roots, would be laid waste by the air and the water; and in like manner, without the check of government represented by the roots, you would see the two analogues of air and water, which are ambition and family egoism, rival each other in devastating the friendly mass of the social body living in peace under a legislation that would have soon been overthrown, by the corporative ambitions and the family spirit so disastrous in the case of patriarchal clans, where it causes as many wars as there are families.

There exists consequently an exact analogy between the social world and the plant called tree. I have considered it here generically; the special analogy of each species will remain to be studied. Every tree is the hieroglyph of a particular character, or of an effect of the passions. The oak represents avarice; the fir-tree, misanthropic virtue; the ash typifies the man of the world; the walnut-tree, the teacher; the orange-tree, the generous man. But we are only considering in this place the hieroglyph of genus,—the picture of the social world represented in the general characters of trees.

Every general assertion on the subject of trees is fully applicable to the social mechanism. I have just proved it, and I am about to add, as complement, a demonstration taken from the roots, which are the hieroglyphs of subversion. I am going to point out two pictures of subversion in them, the one of a general nature, and the other of a partial nature.

1st. Hieroglyph of general bearing, *immeasurable extension*. It is a rule, that a tree which stretches out its roots to a great distance inflicts a great injury on crops, and must be

excluded from cultivated lands; it impoverishes them, and opposes a hindrance to industry. In the same manner a subversion too prolonged, whether in duration or in locality,—one like that on our globe, which has lasted twenty centuries too long, and embraces twenty times more ground than would be required for the real progress of the arts and sciences,—such a subversion is very prejudicial to the progress of industry and of riches, which would be enormous on our globe if it had succeeded in limiting the civilized and barbarian order to some little states like Athens, and in preserving to the mass of the globe a *virginity* of forests, a *prodigality* of springs such as is still seen in America. This new continent has preserved its essential wealth, the furniture of mountains and the fecundity of springs, because it had only raised itself to semi-barbarism before the sixteenth century. This state of society does not bring about territorial ravages, the stripping of woods, exhaustion of soils, and other mischiefs, that are the inevitable results of full civilization and full barbarism, societies so *green and childish*, in agriculture, that they have not even the faculty of preventing the most disgraceful havocs, such as the ravage caused by rivers not dammed up by dykes. Holland, an exception.

2nd. Hieroglyph of partial bearing, *the uprising of a root*. By this I mean its exterior jutting-out, which occurs when the effort of the winds and of the waters, or of imprudent labors, have removed the soil that covered some portion of a root. This effect is frequent in public walks, which are greatly exposed to have the roots of their trees laid bare by squalls; it results from this, that a certain root that is now covered will be laid bare within two or three years, and form a projecting elevation two or three inches above the surface; an effect very treacherous and very dangerous for man, for it exposes him to fall if he walks by night in the alleys where these projecting roots are formed.

What emblems are presented to us by the roots that project and issue from the earth to raise themselves to the abode of light? They represent the philosophical corporations and those impatient of the yoke—these eternal repeaters of the

rights of man—who have muddled ideas, impracticable projects about social harmony; they commit the gross mistake of wishing to unite truth with falsehood, like these roots that want to elevate themselves to the character of branches by raising out of the earth an arch exposed to light. It is the image of the masons, illuminati, and other societies that plume themselves on wisdom, and want to play an ultra-civilizee part. If they are tolerated, they only terminate in making the king of nature stumble and fall down: man, who ought to enjoy the title of king, when you consider him in his relations with the kingdoms of nature.

These roots, that dart out of the earth and seem to affect for a moment the character of branches, do they sustain this lofty pretension? No; they speedily return to obscurity into the earth, whence they ought never to have issued, and whence they have only issued to impede man without raising themselves to the rank of branches, to which they seemed to aspire.

It is thus with the civilizee sects that wish to rise up to the light, and raise us there along with them. After a momentary lofty attitude, they end in returning to obscurity, into which the fatal essay of their dogmas plunges them once more; witness those modern philosophers who, in thinking to establish the rights of man, covered a vast empire with scaffolds, sullied it with bankruptcy, and brought back military despotism whilst thinking to lead us on to liberty.

I do not mean to blame the laudable efforts of intellect to attain to social harmony; but it ought to tend to it by the channel of unity. It can only spring from societary methods opposed to those of civilization; just as the trunk or unitary part of the tree is a product of juices directed in contradiction to those that have yielded the roots.

A root that projects and obstructs the progress of man, is not therefore vicious in wishing to rise up to the light, but in tending to it by channels injurious to man. It is the same with philosophy; it is not guilty because it seeks the light, but because it seeks it by methods evidently defective, like

industrial incoherence. This analogical parallel of the social world with the general characters of the tree, might be carried very far, and extended to the divisions of order and of genus. We should find in the order of the resinous a detailed picture of the subversive movement; but my object in this first chapter has only been to gain the confidence of the reader by proving to him from the outset that the doctrine of attraction has nothing arbitrary in it, since it admits no dogma that is not supported by application to the physical phenomena, and written visibly in the great book of nature.

Pictures of the social world are found in all the productions of the kingdoms, and especially in human anatomy, which represents the play of the passions: major harmony, in the body of man; minor harmony, in the body of the woman.

In the tree you find a much more elementary picture, and one better adapted for a first lesson; for a tree typifies to us at once—

Social harmony, or the societary development that gives the branches.

Social subversion, or the incoherent development that gives the roots.

This twofold development of the tree is a perfectly convenient model for teaching, since it unites in a single subject the complete picture of the social destinies in its harmonic and subversive phases; whilst the human body only represents the harmonic development, whereof half is typified in the body of the man and half in that of the woman.

True it is that the human body, analyzed in its fluids and solids, gives us images of harmony a hundred times more circumstantial than those of the tree. They are transcendent pictures, but the beginner ought to devote his attention to the elementary, abridged emblems, and to collect many notions easy to embrace in a general view. The tree is a much more elementary picture than the minute plants; in fact, these latter having but little development, their parts are not so prominent to our eyes, and the passional analogy

that will be discovered in them will be less striking to us, and not so easy to grasp. The tree is consequently, if we consider it in relation with passional analogy, a picture so much the more elementary, as it is vast, and as its details are more sensible to the beginner's eye and mind ; it deserves in this respect to be the alphabet of our analogical studies.

CHAPTER II.

THE DIRECT PASSIONAL TREE AND ITS BRANCHES OR POWERS, GRADUATED INTO THE FIRST, SECOND, THIRD, FOURTH, FIFTH DEGREES.

LET us first distinguish the trunk of the tree, which is unityism, the love of unity. This inclination, unknown amongst us, but that will soon be known, is the common trunk of all the passions. It is useless to stop here in order to define unityism or the trunk passion: let us come to the development of the first power.

From the passional trunk there shoot out first, three primary branches that subdivide into twelve secondary ones, thirty-two tertiary, &c.

The three first are the foci of attraction whereunto men in all centuries, in all places, ranks and ages tend. These three focal passions are:—

1. Luxism or sensualism, the desire of luxuries . . . 5 springs
2. Loveism or groupism, the desire of groups . . . 4 springs
3. Orderism or seriism, the desire of series and of the social mechanism 3 springs

Such are the three branches of the first power or focal passions, whereof unityism is the trunk or hyperfocus.

I shall not stop to examine these three primary branches. It is more important to examine the twelve secondary branches or passions called octavian, radical notes of the gamut. When we shall be acquainted with these twelve, no explanation will be required of the three primary whence spring the twelve secondary by 5, 4, 3.

The passional gamut is analogous to the musical octave formed of twelve sounds whereof seven essential and decided, and five accessories of accidental use; in like manner in the twelve passions called octavians, notes of the second degree, you distinguish the 7 animic, of which

4 spring from Loveism . . . principle, God

3 spring from Seriism . . . principle, mathematics

Lastly, the 5 material springing

from Luxism principle, matter.

Let us in the first place define the five sensitive passions, then the four affectives, and finally the three distributives.

First branch.—*Luxism* or *sensualism*. It furnishes and presides over five passions, called pleasures of the senses:—1. taste; 2. sight; 3. hearing; 4. smell; 5. touch-rut; this last is ambiguous.

Luxury is *internal* and *external*; it is internal as regards health which secures to us the full and direct exercise of each of the five senses. They cannot, however, operate actively without the aid of riches, witness taste, vain were it to have a good stomach, a brilliant appetite, gastronomic erudition, and all that constitutes the perfection of the sense of taste; it becomes useless if you are in want of half-a-crown for your dinner. The man who has not a penny, is condemned to famine and the accidental obstruction of the senses; they cannot accomplish their full development without the mediation of money to which everything is subjected in civilization. If man has only health without money, the senses have only a simple and conditional development in his case.

It is the same with the four other senses as with taste. In vain you have a perfect ear and knowledge of the musical art, the door of the opera will be closed against you if you have no money, and you will see people enter who have an imperfect ear but a well lined purse. Consequently it is not enough for happiness to have *internal* luxury or health. We want, moreover, *external* luxury or wealth, that guarantees the development of the senses whereof internal luxury, called health, only guarantees the simple conditional development.

The exception itself confirms the rule. A young girl

finds a greybeard who secures her a happy life, or at all events ease, a full exercise of certain sensual pleasures such as dress, good living, furniture, pictures, concerts, &c., of which she was deprived. In this case one of the five senses has intervened to procure riches and the free development to the four others that had only an internal exercise of health, a simple development. But the girl has sacrificed her charms, the fifth sense, touch-rut, in order to secure the development of the four others, which, without the fortune of this greybeard, would have been reduced to privations of all kinds, perhaps even to those of the sense of touch-rut, for poor people have very few chances of possessing the objects of their love.

Let us conclude that luxury is compound and not simple, that it must be both internal and external to reach integrality; it requires a marriage of riches with health, just as there must be for the material integrality of bodies, an alliance between the man and the woman.

It is important to establish this principle of the compound essence of luxury, in order to prove the uncertainty of the physical sciences in every question of unity in life and movement.

2nd. Focus—*Loveism* or *groupism*. This branch furnishes four passions in the octave or duodecimal scale of the radical notes; we shall name them *affectives*, because they comprise the four affections of the soul; they are,

In major:—

6. The group of honor or corporation.
7. The group of friendship or confusion.

In minor:—

8. The group of love or inversion.
9. The group of the family, or consanguinity.

The three first of these four groups are free and variable at will in their formation; the fourth, familism, is fixed, determined by the tie of blood; it is in this respect inferior to the three others, which are free from fixed material servitude. Love is no doubt in very intimate relation with the material,

but without fixed enslavement ; the tie is only voluntary and liable to vary.

The two major groups are purely spiritual or animic affections.

The two minor groups are affections allied to matter, the one freely, the other forcibly.

Consequently the minor are not so noble as the major groups, these latter being more independent of the material principle, more allied to the divine spirit, which is the noblest of the three principles of movement. Those principles are called noble that are furnished by the seven animic passions, the active or God whence springs loveism, giving the four affective passions, the neuter or mathematical, whence springs seriism, giving the three distributive passions. The passive or material principle is called ignoble, from which spring the five passions named sensitive.

The uses of the material principle or development of the senses have nothing ignoble in them when they coincide with harmony, the aim of God ; but they become ignoble when they dominate, as in the social limbos, where they cause the gross appetites of the senses to dominate, and transform man into a wild beast, capable of every crime if he is spurred on by hunger and the want of money, necessary in order to feed and clothe oneself, to satisfy the two senses of taste and touch ; these two senses, by their colossal influence, become therefore a source of brutishness to man, and must be *absorbed* by a social order where he may have the guarantees of necessities. Civilizee and barbarian man is entirely given to the thirst for gold and the desire of the senses. It is true that poverty constrains him to it ; but whatever be the cause of this vice it does not the less exist, and we only call *good* that social order which permits the seven noble or animic passions coming from God and the mathematics to predominate : an order that does not on that account stifle the development of the five sensuals ; it requires on the contrary their full development internal and external, harmony being nothing more than the general development of the twelve passions, but with

the supremacy of the seven animic, more noble than the five material ones.

3rd. Focus—*Orderism* or *seriism* furnishes three passions called distributive or ordinative. They are :—

10. The cabalist.
11. The papillon.
12. The composite.

They tend combinedly to form the series or affiliations of groups contrasted, and possessing in their league the same properties as the geometrical series.

The mechanism of relations, entirely unknown in civilization, prevailed in the primitive society ; it is the secret of the happiness that is lost, which we had to regain by discovering the means of developing combinedly the three distributive passions, to direct the nine others. In this way, the third focus is to the two first what the driver is to the two horses, or what the beam is for the two scales of a balance that it keeps in equilibrium ; consequently, it is upon the art of forming and fashioning the series of contrasted groups that the calculus of passional harmony must exclusively depend.

If the *savans* believed in the unity of the universe, with which they stun our ears, they would have inferred that, if the whole universe and all created productions are distributed in series of groups contrasted in an ascending and descending line, you must, in order to conform with unity, establish a like order in the play of the passions. It has not pleased them to admit this analogy, or to induce from it the necessity of researches respecting the formation of the passional series, whereof I divulge the secret. I have observed that, even supposing they had failed in this research, the proposal alone would have been of immense utility, inasmuch as it would have prepared reception and experiment for the discovery as early as its first announcement in 1808, and even in 1802, at which date I was confusedly initiated into this theory. How much blood and how many social convulsions this experiment would have saved ! It must be repeated more than once to make the civilizees alive to the ravages of philosophic vandal-

ism, rejecting inventions and obstructing them beforehand by its prejudice :

“ Nil sub sole novum.”*

It is useless to give, in this place, an abridged notion of the three distributives; their definition will be found in the last chapter of the section; what has been already said suffices for the purpose of reasoning on the collective sum of the twelve octavian passions, or radical notes of the passional gamut.†

* “ Nothing new under the sun.”

† “ At the first leaf of this manuscript we find the following definition, which, short and pithy, seems to us worth reading, although our readers are well acquainted with these three passions.—*French Editors.*

“ 10th. The cabalist requires that we should introduce in our labors and our pleasures what we require in the contexture of a drama, an intrigue so active, so attractive, that hours appear instants, and that the sectaries electrified with emulation, should perform prodigies of diligence, and of dexterity for the support of their cabals, and the perfecting of the branch of industry attached to each group and to each series.

“ 12th. The composite requires that we should bring together and enjoy combinedly, two or several properly sympathetic pleasures, at least one sensual and one affective united, or two sensuels at once, or two affectives : in this latter case it is a bastard composite, which still admits of a lively enthusiasm. To partake of a good meal alone, is a simple pleasure worthy of the animals and the civilizees : to partake of a good meal in a society of friends, where gaiety and enthusiasm prevail, is a party of pleasure sensual and spiritual that constitutes the composite.

“ 11th. The papillon is founded on a constant variety of industrial functions and of pleasures, on a distribution that exercises each in turn ; the divers faculties of the body and of the soul, and that perpetually contrives for them new pleasures daily, and from week to week, from month to month, season to season, year to year, and phase to phases of life, from youth to adolescence, adolescence to maturity, maturity to aged decline. I do not say every hour, it would have been a repetition of a fact implied before, because this relay is required by the composite, whereof the vehemence and the illusion cannot be prolonged. We must, consequently, at the end of this term, and even sooner, furnish it with a new aliment. Thus the composite, by its short duration, necessitates the interposition of the papillon, and its periodical return, either every hour or every two hours at most.

“ Such are the three passions that direct the whole mechanism of harmony, and are, as it were, the tutors of the nine others. We shall, therefore, only have to speculate on these three named *distributive* or *mechanising* forces, and lay down as a rule that every disposition will be vicious if it hinders one of the three distributives ; every disposition will be good, if it developes them combinedly which can only take place through the mediation of the passional series.

It is useless to extend this analysis of the passional tree to the branches.

Of the third power, the 32 tertiary.

Of the fourth power, the 134 quaternary.

Of the fifth power, the 404 quintary.

We have enough to do in the first volumes to speculate on the development of twelve octavian secondaries, or radicals of octave; a development which implies that of the three primaries or foci, whence they are derived, and of unityism, or the general focus, the common trunk of the passional branches of all degrees.

We can now go back from the twelve secondaries to the three primaries, furnished by the three principles of nature. Though the material principle is the least noble of the three, yet the passion that is derived from it (luxism), is the first of the three foci of attraction, because it has a more pressing influence on our material bodies than loveism and seriism. Riches! riches! this is the first wish of the whole human race, and not one of those who possess them will listen to the advice of Seneca, to get rid of riches, "instantly, this very day," in order to embrace philosophy and poverty.

If the love of riches is the most pressing, the most general, and the most constant want of our natural impulsions, it ought to be designated as the first focus of attraction, and it is not arbitrarily that I give it the first rank. But let us not forget that it is irregular to consider luxury as simple; it is composed of two elements, health and riches,—both necessary to form luxury. A paralytic, a blind man, desire a very different thing from pecuniary fortune; they desire health, internal luxury or the full exercise of the five senses: a lusty but hungry and penniless wight, desires something more than health; he has only too much, and would yield half his appe-

It would be difficult to reduce to a clearer and briefer theorem the calculus of this passional harmony that seems at first sight an inextricable labyrinth, and which is only a very simple problem when reduced to this infinitely short condition of developing combinedly and constantly the three distributives, whereof the permanent development begets unity in all the details of the social and administrative mechanism of the globe."

tite to a bishop for a few coppers. It is then demonstrated that the two luxuries, internal and external, are desired at once, and that luxism is a compound passion formed of two elements, health and riches, equally necessary to each of the five senses.

It is the same with the second focus, loveism or groupism, which I shall prove elsewhere to be compound as well as the third focus, seriism. Let us not prematurely engage in these abstruse discussions, but skim over all that would weary the attention of the tyro. I confine myself to citing as a specimen one of the four groups, namely, love; it is evidently formed of a material tie and of a spiritual tie. The three other groups are likewise compound ties; and the partizans of simple nature, who deem nature simple, will find a distressing antagonist in the treatise on passional harmony, where it is proved that compound order is the passional nature of the human race, and that it can only admit simple springs and pleasures accidentally in a small minority, and as relays or a diversion to the play of compound springs.

Each of the two first foci of attraction, luxism and loveism, bears a germ of discord in itself. The groups are subject to inconstancy, which sometimes leads from love to hatred: on the other hand, the sensual pleasures draw us into excesses, by which the individual injures himself. Consequently there is a germ of discord in each of these two foci of attraction; internal discord in the two primary passions, luxism and loveism, and in each of the nine radical passions they engender. Every judicious man experiences the desire of reconciling them; of balancing the pleasures of the soul with those of the senses; of establishing an equilibrium, a permanent justice, between them; of subjecting their developments to the social and domestic proprieties in corporations, families, parishes, kingdoms, &c.

The most ignorant men—the peasants, the savages, the very children—experience this want of legislation; this desire of establishing an equilibrium in the habitual development of the passions,—a desire that forms the third focus of attraction, or third aim of our characters. It is grandly developed

in *savans* and in princes, who emulate each other in devising systems of legislation or of social balance more or less illusory, but which denote the general tendency of the human mind to social and domestic equilibrium. Corporations draw up statutes for their affiliated leagues, fathers for their families, children for their little councils, the gay world for its coteries; in short, the mania for making constitutions, rules, and regulations, is universal: no sooner does a political assembly fall into an excess of liberty, than it is seen to make an effort to constitute and to regenerate itself.

This third focus is the most deserving of attention, because it is the rector of the two others; and because this mania for legislation and equilibrium, balance, counterpoise, and guarantee, is the very thing that has most occupied the social mind. To solve in a few words this great problem, let us state that all imaginable equilibria and counterpoises are found in the development of the passion seriism, which furnishes three notes in radical octave, namely,—

10. The intriguing passion or cabalist = Discord.
11. The alternating ditto or papillon = Variation.
12. The dovetailing ditto or composite = Accord.

These three passions, called distributives, are very little noticed in the civilizee order, where men despise them only and treat them as vices. They are, nevertheless, the only levers that can be brought into play to harmonize the nine sensitives and affectives which are reduced to perpetual discords, so long as the secret of unity remains undiscovered; namely, the play of the series that reposes solely on the combined development of these three passions. I forewarn the reader of this from the beginning, to encourage him by shewing the extremely narrow compass of the problem of universal harmony, which is confined to the simple fact of causing these three springs to play combinedly; an aim that is fully attained by the mechanism of the contrasted and graduated series.

Our legislators pretend to found good order and social harmony on the art of repressing the passions, or, according to the words of Corneille, on the *Purgation of the Passions*.

It appears, if we may believe them, that these twelve springs of life and movement are twelve poisons with which God has inoculated us, and of which we ought to rid our souls in order to cram our wits with the contents of 400,000 volumes of philosophy.

The social system of God will proceed very differently. It founds harmony on the complete development of the twelve radical passions, on the art of forestalling their excesses by the multiplicity, the contrast and the judicious succession of pleasures. This aim will be attained by solving the very simple problem of the development of the three distributive passions which, in their combined working, have the inestimable property of harmonizing the nine others, the five sensualities, and the four groups.

The reader must be well versed now, in the study of the passions, in the second power where they present twelve notes, and in the first where they only give three. I have not said much of the trunk or passion of unityism, the definitions of which would not be yet within his range.

Unityism or the integral philanthropy is a disposition of the individual to communicate his happiness to all that surround him, to make the whole human race, now so odious, share in it. This unlimited philanthropy is the image of the heart communicating the blood to the smallest vessels; it can only spring up when the entire human race shall have become rich, free and just, by the effect of the societary bond conformably with the wish of the three primary passions that require:

For luxism, compound riches or the internal and external development of the five senses.

For loveism, absolute liberty of the four groups.

For seriism, full justice by the development of the three distributive passions.

Gigantic pretensions, the cynics will say, visions, chimeras. I have given them a sufficient answer in the prolegomena; let us continue. Besides, what prevents those who are timid and moderate in desires from sticking to the theory of guaranteeism, where mediocre happiness alone can be obtained,

the preparations of which would require at least twenty years of labor, and the principal dispositions, three centuries before arriving at maturity. It would be comical if one nation were to decide only to organize guaranteeism, the sixth period, whilst another would organize the eighth or the seventh, and would be freed of its debt before the other could have brought to a close, a single disposition of guaranteeism, which would become useless after the experiment of harmony. A certain country that has been named, I know not why, the *grande nation*, would be quite capable of being thus cheated; for if the French have been for a moment a grand nation in conquest, they have always been in polity the pettiest, most gulled, and narrow-minded of all nations.

CHAPTER III.

THE SUBVERSIVE PASSIONAL TREE AND ITS BRANCHES GRADUATED
IN THE FIRST, SECOND, THIRD, FOURTH, AND FIFTH POWERS.

THE twelve passions I have just described being those of direct development, or elements of harmony, they belong to an order of things not yet attained to. When I have mentioned friendship without any definition, I meant to designate a disinterested friendship, as devoted and sincere as that of a dog; such a friendship is not an element of civilization, nor of the four societies called obscure limbos. You only find there, especially in the civilizee order, a varnished, intriguing, interested, and often treacherous friendship. This hypocritical sham deserves another name than that of a pure friendship. The same may be said of the eleven other radical passions; we ought not to apply the same name to them in subversive as in harmonic development, their properties in these two instances being as opposite as that of the caterpillar is to the butterfly, though both are the same insect. We attach two names to them descriptive of the two developments. It is necessary to distinguish in like manner in the analysis of the passions the two gamuts, harmonic and subversive, which could not without confusion admit of the same nomenclature. Consequently, beginning with the trunk, the name of unityism must be changed into that of egoism, and so throughout the scale; but, in order not to overload or weary the memory, I shall only change the name of the trunk. As to the degrees, whereof the first comprises three

notes, the second twelve notes, we shall content ourselves with changing the endings, as

Luxism, familism, in harmonic gamut.

Luxish, familish, in subversive gamut.

Or else, I shall add a preposition expressing the passional counter-march, as

Luxism in the first harmonic degree ;

Counter-luxism in the first subversive degree.

The passions, in their subversive development, in the periods of dark limbo, are a compression of the soul, a counter-march of its springs, as the roots of a tree are a counter-march of juices developed in an inverse sense, the focus of which, or the stem-root, is the first object to examine. I call it egoism in opposition to the spirit of God, or integral philanthropy, which is the focal passion with harmonians.

As to the civilizees, barbarians and patriarchals, it is but too evident that egoism is the compass of all their actions ; accordingly, civilizee man, on advancing in life and gaining experience, arrives more and more at egoism, of which every thing shews him the necessity. The moralists want to varnish over this vice by saying that the sage withdraws from a perverse world to taste pure pleasures in the bosom of his family. This is proving that egoism is compulsory ; it is no less dominant on that account. Manage so that the world should be neither perverse nor false, organize the societary order, and the sage will no longer be obliged to turn misanthrope, to barricade himself against the world in the bosom of a family, in favor of which he forgets the first of virtues, charity or philanthropy. Besides what are in point of fact the pure pleasures that he finds in his family ? grimaces of reciprocal hypocrisy, either on the part of the wife, or of the children, or of the husband himself, who in pretending to abandon the world preserves there no doubt some secret flame, of which he keeps his wife in ignorance. All is falsehood in the family relations. The portrait of harmony will unmask our mummeries of family virtue ; but, to keep within my subject, I criticize in the first place this family spirit, this refined egoism by means of which a man throws dust in his own eyes with

regard to losing sight of charity, and excuses himself on the score of necessity. I confess that this evil spirit is forced by the civilizee perversity; it is no less true that we are in a passional counter-march of all degrees; first by the compression of the trunk-passion or philanthropy, that is changed into egoism, varnished with the name of wisdom, prudence, family spirit, and begets indifference for the mass of men, the restriction of love to the smallest society possible, to that one which is of forced adoption and which is named exclusive and privileged family, rejecting the natural children and building a monopoly on the passion itself, out of which it creates an imaginary virtue.

It is a great problem among controversialists to know if man is born good or evil, if our native impulses are virtuous or vicious? No more doubt will remain on this head when the direct and inverse developments of the passional tree shall have been exactly defined. It will be seen that all our native impulses push us on to the direct or harmonic development; the tendency to evil is always the effect of factitious impulses given by the civilizee *regime*. Let us judge of this matter by examining the stem passion from which we shall pass to those of the first and of the second degrees.

What are the inclinations of the child as regards the stem passion? Is he egoistical or generous, suspicious or confiding? no doubt about the alternative. It is clear that the child is all for the philanthropic spirit. It is without distrust, repeating what it has seen at home, but the father teaches it to distrust the world and say nothing about domestic concerns. It is without pride, becoming intimate with all other children, but the father teaches it to avoid all poor people. It is charitable, and, provided it has enough to eat for the day, it goes and gives all the provisions of the house to the poor who will describe their misery to it; the father teaches it that these provisions cost money, that money is difficult to earn, and that all you should give to the poor is fair words, "God help you." The child snatches up openly all the sugar-plums and dainties that it likes; it is taught

that it sins and steals if it takes them at home, and worse if it takes them abroad.

No doubt the father is obliged to give these instructions to his son ; they are none the less factitious impulsions and greatly opposed to the honest development of nature, that would have led the child exclusively to philanthropy and truth. That is what comes to pass in the associative order, where the child may be abandoned without danger to the development of nature as soon as he is two years and a half old. With us, on the contrary, the older he gets the more education is forced to deform him by coercitive means and factitious impulsions which make an egoist, a liar, and a hypocrite of him, under the name of a moral man. Thus, if we confine our view to the stem passion, it is seen that nature impels us in all cases to the harmonic development or unityism, and civilization in all directions to the subversive development or egoism. Whence it is clear that man is born good and that his natural impulsions are all virtuous, in view of the existence of the societary order to the proprieties of which these impulsions are adapted.

The doubt that hitherto exists respecting this problem of original goodness or wickedness imparts an odious character to God, by implying that He may have created us evil. This discussion, and so many others that have hitherto passed as wisdom, will soon be for their learned authors nothing but certificates of irreligion and of stupid pride, acknowledging that passional nature is good, but that civilization is contrary to nature, and corrupts all the germs that she has sown in our souls. It is not nature that forms a Nero, an Odin, a Torquemada, a Robespierre. Their characters are the fruits of the civilizee and barbarian system ; effects of the choking up and ramming in of the passions caused by those societies that emasculate the passions and give, in a degree of evil, the same amount as nature would have given in a degree of goodness, and make of our souls butterflies transformed into caterpillars. It will be seen in connection with this subject that Robespierre is a *trigyne*, Nero a *tetragyne* (characters of the third and fourth powers), notes of great value, which in

harmony would yield sublime developments without requiring any other precaution than that of abandoning them to the development of nature combined with the mechanism of the passional series. As to the existing development of children or men of every age, that would be a development of simple nature, without the support of the passional series, it is necessarily vicious; for every being intended for a compound destination cannot be good in simple development; he falls into subversion or a counter-march to the motive-spring. Notice to the simplists and blind friends of simple nature.

Egoism, the stem passion, in the existing state of the globe, is nothing else than the disguise of unityism or philanthropy: a very striking comparison will prove this.

Every man, in abandoning himself to egoism, goes on by degrees to desire the conquest of the entire world. A farmer limits his ambition to the domain that he cultivates for some one else; if he becomes the owner of it, he wants to add the neighboring estate to it, then the manor, then the government, the ministry, royalty if he can, &c. Has not a conqueror been lately seen, first a simple captain, discontented twenty years after because he only had an empire of seventy-two millions of men, and wanting to conquer the world? Behold the secret of all men! If some of them curb their ambition, it is through incapacity to overcome obstacles, or through the decline of life and of the physical powers. But man in full health and full liberty wants to encroach without measure till he possesses the whole world. What is his aim in this encroachment? It is to arrive at compulsory unity, in the absence of natural unity; for he will require that all his estates should be kept in good order, that all the provinces which he governs should continue mutually at peace, and in like manner with the empires subject to his sceptre. Consequently he wishes for universal unity, the stem passion. He wishes the general peace of the earth, and free circulation over the whole globe; the most philanthropic and laudable wish that the human mind can form in the gnarled state wherein the civilizee polity retains it. Ambition, so greatly criticized, breathes therefore nothing but general unityism

and philanthropy, but it marches to its aim by the paths of egoism, of encroachment, of provisional oppression; it tends however to the aim of unity by passional compression, or the counter-march of the motive springs of the soul.

Thus the nature of man is the same in the two developments, harmonic and subversive; ever tending to unity, to the Spirit of God,—the stem of all the passions. The movement is linked again with God by its extremes, by plenitude in subversive or plenitude in harmonic development; and we ought to find in the twofold development of our passions, that contact of extremes which the ancients had already observed in the laws of movement, and which they represented by the very exact allegory of a serpent curled up in a circle and swallowing its tail,—*circulus aeterni motus*.

Thus the state of social limbo that causes the suffocation, counter-march, and subversive development of the passions, changes nothing in their aim; they tend to it continually by the paths of evil or by those of good.

“Naturam expellas furca tamen usque recurret.”

Consequently there does not exist a system more essentially absurd than that of the repression of the passions. No doubt it is better even to keep down the passions than to let them develop themselves in a subversive and vexatious way; but the task of reason is to acknowledge that the passions, in spite of the repressive system, march stubbornly to their aim by the paths of falsehood and of crime, and that we ought to seek for means of compound dilatation that would lead the passions by the paths of truth to virtue. This effect is exclusively reserved for the contrasted passional series, failing which our passions draw us from the channels of natural unity, since the series of contrasted groups is the order established by God in the whole system of the movement.

CHAPTER IV.

THE THREE SUBVERSIVE BRANCHES OF THE FIRST POWER.

THE principles established in the preceding chapter respecting the trunk passion, will be fully applicable to the three passions of the first subversive degree, and to the twelve of the second subversive degree. Each passion goes to the same end in its two developments, but in opposite directions giving opposite results. The passions will produce discord, falsehood, poverty, incoherence, if the development is subversive; they will produce concord, truth, riches, association, if the development is harmonic.

All the nations impoverished by the civilizee and barbarian mechanism, would like to be rich as the harmonians will be. Consequently, there is between harmony and subversion identity of aim and motive springs, notwithstanding the opposition of the means and of results. To point out exactly this opposition of the two systems of development, it will be necessary, as I have observed, to double the nomenclature of the passions, and to contrast it in the following order for the three passions of the first degree, styled focal.

Primary Harmonics.

Luxism.

Loveism.

Seriism.

Primary Subversives.

Counter-luxism.

Counter-loveism.

Counter-seriism.

Or false luxism, false loveism, false seriism. I shall willingly adopt a more exact nomenclature, and I leave to professional men the care of regulating what I confine myself to pointing

out in my synopsis. I have often corrected and modified them, and I doubt not that others may be able to point out useful amendments in what relates to forms.

Let us come to the examination of these three passions, or foci, or primary branches which, setting out from a gangrened stem, namely egoism, must be poisonous like the stem whence they have issued.

1st. Subversive focus. 1. *Counter-luxism*. It is established in two directions by the schism of the two luxuries, and that of the competitors in luxury.

First schism of the two luxuries. We have seen in the Second Chapter that man tends to the two luxuries, internal or of health, external or of fortune. These two luxuries are in contradiction in the existing state. The poor or savage class is the most robust; the peasant, the hard-working man, are incomparably more vigorous than the opulent citizen; so that it is poverty or the absence of external luxury that is the guarantee of internal vigour or luxury. Such is the first schism of luxury with itself, the conflict of its two integral portions, the elementary schism. Let us pass to a second.

Second schism. Amongst a mass of rich people, of the same age, of similar fortune, inhabiting the same dwelling, if we suppose that one half lives soberly, regularly, methodically, and that the other abandons itself without measure to pleasures, sumptuous repasts, frequent vigils, and other excesses, it will come to pass that this half, engaged in the torrent of pleasures will be much less robust than the class living soberly, abstaining from late hours or any kinds of excesses. Hence springs the comic consequence that to enjoy internal luxury or health, you must abstain from the enjoyments to which external luxury or riches incite us. It is a second schism of the luxuries, a schism in uses.

We do not feel the ridicule of this schism, because we are brought up in a social order where the permanent conflict of the two luxuries exists, and where it is considered reasonable to sacrifice one of the two to the other. You must, in order to appreciate the vice of this *anti-attractional* or *subversive* reason, await the display of the societary mechanism where

reason requires man to abandon himself without measure to pleasures, because they are balanced with so much art in the societary order, that their very affluence becomes the guarantee of the two luxuries, health and wealth. In that system, the rich man who rushes blindly into the torrent of pleasures, has more chances of vigour than the poor man, who, without being in want of anything, has nevertheless fewer voluptuous chances than the rich man. The existing state that forces the rich man to make his choice between one of the two luxuries, to be moderate with regard to external luxury or pleasure, in order to preserve the internal luxury of health; this state, I say, would bring the charge of inability and contradiction against God; for if He does not wish us to enjoy immeasurably the two luxuries, He ought not to give us an immeasurable attraction towards them both.

Third schism. If the man who votes for immoderate enjoyment only risked the loss of health or internal luxury, there would be a shadow of justice in this misfortune; but it happens that excesses which injure the health deteriorate at the same time your fortune. You begin with a routine of expenditure suited to your income; shortly afterwards reverses come upon you, cheats inflicted by intriguers, gamblers, women, unforeseen expenses; in consequence of which the fortune or external luxury is very soon swallowed up by the same course of life that has ruined the health or internal luxury. Here then we have civilization presenting a twofold snare to the two luxuries, drawing them simultaneously into the abyss. An ignorant pilot will only sink his ship at Scylla or in Charybdis; not in both at once. But the subversive state shatters the passional ship on one and sinks it in the other.

To this the philosophers reply, that in the use of pleasures you must learn to become moderate by reading their 400,000 contradictory volumes, which, if we may judge of them by Seneca and Plato, neither moderate cupidity nor any of the other passions. Besides, if they agreed in their moderating methods, they would not be less absurd in preaching moderation which is opposed to nature and attraction. Do we see

that God moderates the bee and the beaver in their industrial vehemence? does He moderate the tiger, the hyena in their thirst for blood? does he moderate the planets in the inconceivable rapidity of their course? No; all organized bodies abandon themselves to the vehemence of attraction where they enjoy free development, and that is the true happiness it is our business to realize for man in order to place him in harmony with the universe.

We do not see that in the mechanism of the universe the free development of luxism produces any of the three absurd effects that I have just mentioned; in fact, who would not charge God with incapacity if He had destined luxury to produce such cacophony, jarrings and conflict of the internal with the external, and of each against each other? We may challenge the most idiotic or even the most learned being to invent three effects of discord more ridiculous than the three schisms I have just described, which are likewise essential properties of luxury in the whole course of the limbic societies.

We are, in all that relates to luxury, therefore, in subversive movement, since we only succeed in establishing in a threefold sense the conflict of the two elements of luxury, and obtain as a result graduated and relative poverty, even with the rich man, whose ideal privations have been so well described by J. B. Rousseau :—

“ Il brule d'un feu sans remede,
Moins riche de ce qu'il possede
Que pauvre de ce qu'il n'a pas.”*

2nd. Subversive focus. *Counter-loveism*. On examining the present effects of our inclination for the four groups, we find in the development of this passion the same cacophony, the same shock of elements as in the passion of luxism. Let us judge of it comparatively in a single group, that of friendship.

Nothing is more common in civilization than parties of

* “ With incurable fire he burneth,
Not so rich from what he hath
As poor from what he hath not.”

pretended friends, saturated with selfishness and interested views, having merely the varnish of friendship and nothing but interest for their real motive; such are the parties of ceremony where not a shadow of that enthusiasm and devotedness which is simulated is experienced. Every one comes there with his own particular views of interest, of intrigue, of gallantry, of gormandism.

These groups, of which I have already spoken, have a dominant passion in contradiction with the tonic. Their tonic, or simulated motive, is friendship; but their dominant, or real spring, is interest, intrigue, gallantry, gormandism, or some other motive that people, being unwilling to profess, mask over with friendship.

This contrariety between the tonic and the dominant, constitutes the subversive and false group, which is the most general spring of the civilizee mechanism. No group is more remarkable for this than that of the family, where the parents are constantly seen opposed to the children with regard to their tastes for pleasures, for expenditure, for dress; their choice in love, in marriage, &c.; so that children habitually disguise their dominant to simulate a tonic of filial deference desired by their parents.

The same falsehood reigns in the groups of ambition. It is interest, egoism, that sets in motion all the political corporations and coteries. But, if you listen to each of the members, it is the pure love of king and country that directs their steps; interest has no influence over them; their sole desire is the good of the people and the satisfaction of serving the king; or, if they are academicians, the honor of enabling truth to triumph without any view of personal interest.

I do not speak of the falsehoods of the group of love; it is so long and so well known a chapter; the fidelity of women, the sentimental candor of a fortune-hunter who wishes to marry a hundred thousand crowns!

Here is a view of the *internal* falsehood of the civilizee groups,—of the discord that exists among their elements, and severs from the dominant the tonic passion. This question will be more amply explained in a section of analysis, on the

subversive movement; a sketch of the subject suffices for the present.

Let us pass to the *external* falsehood of the civilizee or subversive groups,—the general discordance of these groups in their relations with each other. They are discordant in classes, orders, genera, species, and varieties.

1st. *Discords of classes.* The civilizee groups are irreconcilable in every sense. Two women's love for one man suffices to destroy their friendship. Families do not agree with corporations. One family wishes to monopolize for itself alone the prerogatives of an entire body. These are truths too common to need demonstration.

2nd. *Discords of order.* In the class of ambition you may distinguish different orders, namely, the ministry, the court, the judicature, the army, the church, the finances, gambling, stock-jobbing: all these orders are mutual enemies. The ministry has two or three plans supported by various chiefs; the court is filled with parties that wish to change the ministry, and mutually hate each other; the judicature does not associate with the army, nor the military with the money-monger, nor the stock-jobber with the clergy. These various orders harass each other on every occasion with an unparalleled malignity, and entertain the most inveterate hatreds.

This discord is not less in the whole state than in the different orders; nobility, squirearchy, commerce, shopkeepers, peasants, each of the five orders cordially detests the four others, and thinks only of encroaching on their rights and privileges.

3rd. *Discords of genus.* The same antipathy exists between the groups of genus. The court nobility despises the provincial nobility; the nobility of sword, that of the robe; other contempts are founded on the degrees of fortune or of ancestry. The same dissension reigns again among the middle classes, where the professions quarrel with each other.

4th. *Discords of species.* Collect in a large town twenty societies of the middle class, and nearly equal rank or pro-

perty; they will detest each other cordially, and vie with one another in backbiting and in slander. The men will strive to snatch from each other the chances of fortune, the women to entice their lovers from each other, to eclipse in dress their rivals, and riddle themselves mutually with most spiteful sarcasms. A like antipathy prevails amongst the groups of *savans*, who detest each other while they are mutually giving and receiving academical compliments; nay, even among the groups of monks, with whom Boileau has so justly placed discord sundering Cordeliers, Carmelites, and Celestins.

5th. *Discords of variety.* Will more union be found between groups of various shades? Three coteries of prudes inhabiting the same town, are groups of variety connected with one and the same species. Three committees of Carmelites, inhabiting the same convent, are again groups of variety that will only be busied in caballing and in thwarting each other in all directions.

Such are the results of perfectible civilization, and of that gentle fraternity philosophers would lead us to. Universal discord of the groups in classes, orders, genera, species, and varieties, and of the affiliations of the groups one with another. It is nevertheless from the affiliations of groups that the passional series—the means of universal harmony—must be formed. Consequently, their groups will have to be formed according to other methods; they must not have the dominant passion contradictory to the tonic, from which results their general discord in all degrees.

In consequence of all the vices which arise from individual action, of which I shall conclude the examination in a special article, God has necessarily preferred the action of groups to that of individuals, and based all the arrangements of the social system that he has contrived for us on the intervention of groups. But if the groups of the passional series had, like our's, the distressing gift of making discord between classes, orders, genera, species, and varieties, how could God with such a power as this attain to the aim of harmony or unity?

It will remain to be proved that this scale of discords is the effect of the subversive mechanism, and not of the groups. They have entirely opposite effects in the state of harmony, or of contrasted passional series, where the tonic and the dominant are invariably formed of the same passion.

We see, as an exception, some examples of this homogeneity in the civilizee system. For example, in a party of young men and women of gallantry in full liberty, love—the true motive spring of the group—is at once both tonic and dominant. They do not affect simulated impulsions; they do not pretend, as in prudish societies, that the group is formed from motives of pure friendship only. It is the same with a caballing council of conspirators; the verbiage of the rostrum is cast aside, such as the contempt of riches; the love of the people and of the prince; the good of trade and of the constitution: they drive straight at the fact; unveil distinctly their views; have not a tonic different from the dominant. Of this nature will be the groups of harmony. They will always profess candidly and openly their real motive, and practically know no difference of tonic and of dominant.

This duplicity is undoubtedly necessary in civilization, where truth is not practicable; but it constitutes the subversive state of the groups, counter-loveism and counter-groupism, whence result general and graduated hatreds; a disguise of the passion of loveism that God has created to form universal ties between human beings, and a means of harmonizing everything through the operation of the four affections.

This harmony is so foreign to the existing groups, that it is necessary to restrain the four affections, which run foul of each other in every direction. The descriptive table of their accords in the passional series will shew forth the faculty inherent in the subversive order of changing gold into copper, and of causing all our passions to undergo the metamorphosis of the butterfly into the caterpillar.

1. Where shall we find in the civilizee groups pure honor as the only motive of the corporations, which think of nothing

but encroachment and monopoly, and wend their way to them by the most odious paths?

2. Where shall we find pure and devoted friendship bearing exclusive sway in groups of shopmates and industrial comrades?

3. Where find pure love, free from cunning and from sordid calculations, sincerity alone presiding over all its unions?

4. Where find perfect concert between all the members, poor or rich, of the same family; between the legitimate and the natural offspring?

The man who seriously expressed a desire for these different social accords, would be thought a Nicodemus just arrived from the moon. Nevertheless the passion of groupism or loveism, which is one of the primary branches of the tree, ought to reconcile the four branches of which it is composed.

Would not a governor presiding over four provinces be absurd if he managed to make these four provinces quarrel with and rob each other, so that each were in a state of external conflict with the three others and intestine war within its own borders? He ought, on the contrary, to maintain internal and external concord between these provinces, and their general unity with the mass of the kingdom. Thus the passion loveism, to be reconciled with the two other primaries, luxism and seriism, must first reconcile within itself the four branches whereof it is composed, and operate in such a way that the development of each one of the four groups should be in full coincidence with that of the three others. We arrive at the contrary effect in civilization, an internal and external discord of the four groups. This is an irrefragable proof of the subversive course of our societies and of our passions; such an effect ought to bear the name of counter-loveism, counter-groupism, in opposition to the harmonic aim of the passion loveism, which ought to establish a bi-compound equilibrium by means of the accords of the four affections, developed in seven potential degrees, and in the twofold

pivotal degree of unity, explained in the general treatise, *Traité de l'Unité Universelle*.

3rd. Subversive focal. *Counter-seriism*. I have been able to treat of the four groups before defining them, because every one knows the groups. It is not the same with the series of which people have scarcely any knowledge. Series are not wanting in civilization; but they are neither free nor graduated, nor contrasted, and have nothing of the harmonic regulation about them. A regiment is a series tolerably well graduated, having \times , pivot or colonel, 1. staff, 2. captains, 3. lieutenants, 4. ensigns, 5. serjeants, 6. corporals, 7. soldiers; the transitions are composed of the drummers, the band, and the working-privates; the germ by the *depôt* and officers in the train. But this series has nothing free; its groups or companies have none of the rivalries, attractions, intrigues, and other stimulants of a passional series; they have, moreover, some entirely contrary properties. It is consequently a counter-series, the opposite of the spontaneous series of which the secret was known to the primitive ages and lost at the Deluge.

Nevertheless the germ of the passion seriism remains in our souls. The impulsion acts upon us, though we are ignorant of the means of satisfying it; the passion is disguised in its development, but it takes a vent in some direction or other, subversive or harmonic.

Until we give the definition of the three distributive passions, the generators of harmonic series, it would be impossible for me to reason upon this mechanism. Let us confine ourselves to treat of it negatively, and state that no trace of direct or harmonized series is found in civilization; whereas sketches of direct luxism and direct loveism are found that require no invention of social science. Some real luxury is seen in the palaces of kings, some free groups in certain parties, but you neither see the trace nor the germ of harmonized series, placing all the groups in full accord, in a spontaneous league of unity founded on the equilibrium of graduated and contrasted rivalries.

In lieu of this we see many counter-series having a tendency to political encroachment; but as unity is the essential aim of the series, they should not be blamed for this tendency of ambition, that will soon become the source and strength of spherical unity.

The principal series of the civilizee order is that of the Romish church, the only authority that has a pivot of general unity for the entire globe. The pope is a chief freely acknowledged by all the catholics of the globe, and his supremacy is a fine effect of unity; it reveals to us the aim to which nature tends by the passion of seriism.

The governments are less perfect series, because they have no unitary pivot for the globe; they are only partial unities which are so many germs of war.

The governments are subdivided into different series: the administration, the church, the army, the finance, the judicature, &c.; they mutually hate each other, and strive to encroach on their respective powers, still preserving the property of unity and bond with the general pivot, which is the king. But, if he did not keep good watch over the proceedings, he himself would be enslaved by some of them. The subversive order inspires all its series with a love for selfish and despotic unity; not for liberal unity founded on the ties of mutual affection and respective profit. Far from this tie being able to germinate among the civilizees, the prince is forced to keep down the very soldiers he employs to curb the populace, failing which he is attacked by them, as in the case of the prætorians and the janissaries.

The civilizee series wage in all directions an internal and external war with each other,—external war through the mutual hatred of the corporate bodies and their disposition to rob and strip each other of their influence; internal war through the tendency of individuals to supplant superiors and keep down inferiors, who are commonly very miserable, for there is nothing more stingily remunerated than the lowest clerks and subaltern agents of the civilizee series. What can be poorer than the soldier, who is the last step of the military series?

We only know, then, how to form in serial order oppressive and not emulative affiliations.

This schism, or internal and external war, constitutes the state of counter-series or the counter-march and disguise of the passion, the subversive play of its elements, which are the three passions of the second degree named distributives.

As to those of the first degree, luxism, loveism, seriism, we see by their internal and external schism that they are a counter-march of passional nature; they ought to bear in their existing state the names of counter-luxism, counter-loveism, counter-seriism, since they conduct us to the very opposite of the end of internal and external harmony which is our destiny.

This knowledge is a necessary preamble to the definition of the twelve harmonic passions and of their degrees. We must first be convinced that if we consider them in the degree that reduces the passions to three, they develop themselves in the existing state only in contradiction to their destination, after which we shall no longer be surprized that the same thing happens with the 12 passions of the second degree, the 32 of the third, the 134 of the fourth, and the 404 of the fifth; nor shall we wonder that an order where all the elements and springs of the social mechanism operate in contradiction to harmony, should produce general subversion. After becoming convinced of these properties of the civilizee and barbarian state, we shall only regard as impudent quacks those sophists who give the title of social perfectibility to this civilizee and barbarian chaos, that deforms all our passions, and perpetuates the reign of the seven scourges from which we seek to escape.

I confine myself to these few details respecting the first subversive degree; it would be premature to analyze the second, composed of twelve passions, before having defined them in harmonic development: that is what I shall proceed to do in the following chapters. The three passions of the first degree occupy the rank of foci of attraction, as primordial developments of unity or the stem of harmony, concerning which it must be remarked, that in each degree the passions

have generic names. In the first, where they are three in number, they are named focal; in the second, radicals or gamut-notes; in the third and fourth other names again. In the fifth, where they are very numerous, they become dominants of a character. It is not urgent to become initiated into these arcana. Let us keep to what is elementary, and not hasten to carry our studies beyond the first and second degrees, giving three and twelve passions.*

* Fourier's analysis of the passions is undoubtedly the most elaborate work yet published on that subject, but the reader should be cautious in admitting numbers and analogies which are not explained more fully than those which occur here and in the following chapters. As a general rule I can safely say, from long and careful study, that the facts analysed by Fourier, are generally well observed and carefully described; but the numbers, and the order in which he classes them, are oftener imaginary and conjectural than otherwise. When his numbers are right, his distinctions are wrong; when these are right, which is nearly always the case, his numbers and conjectural inferences are imaginary and unfounded. His numbers, 3, 12, 32, 134, 404, &c., are radically wrong all the way through, insomuch as the facts classed together do not belong to the same scales of analytical order. I would therefore caution the reader not to be led away by the plausibility of Fourier's numbers and analogies, nor by the flippancy of his criticisms, which take for granted that his own views of order and classification are infallible.

In the following chapter, page 228, he criticises the economists for having classed consumption with distribution and production, and then gives his own method of distinction and classification, which is only one degree less arbitrary. Consumption is no doubt common to all classes of producers, distributors and administrators, as unityism is the aim of all the passions; but production does not correspond to the wants of the five senses alone, distribution to those of the affections only, nor administration solely to the wants of the distributive passions. Education is neither productive, distributive, nor administrative, and yet it is one of the necessary functions of social life.—H. D.

CHAPTER V.

COMPOUND STATE OF THE POWERS OF NATURE.—ANALOGY BETWEEN THE MATERIAL AND THE PASSIONAL PRINCIPLES OF NATURE.

I HAVE, ever since the first chapter, compared the social world to a tree whereof the branches and the roots represent the movement in its two developments. The branches are an image of harmony or of the societary state, and the roots are an image of subversion or the incoherent state, that of the civilizee and barbarian nations which have no idea of agricultural association.

Nothing is more useful to the student than analogies, or better adapted to initiate him, but we should vainly try to comprehend them if we did not habituate ourselves to distinguish the passional system into potential degrees or steps conformably with the following table :—

Base.—One single passion named unityism and trunk in the twenty-four societies of harmony, egoism and stem root in the eight societies of incoherence.

First power.—3 focal passions, or passions of primordial branching out.

Second power.—12 octave passions, or sub-foci.

Third power.—32 bi-octave passions.

Fourth power.—134 tri-octave passions.

Fifth power.—404 tetra-octave passions.

The scale might be carried much farther ; but I shall not tax the reader with a great effort of calculation, by confining

him to the first, second, and third powers, whereof the highest has only thirty-two subdivisions, the others only twelve and three. Let him become familiar with these three degrees if he wish to grapple with the interesting study of the emblems or analogies of material nature with the mechanism of the passions.

It is necessary to study the analogies as far as the third degree, for by confining it to the second we should not be able to understand some very remarkable tables. Let us first occupy ourselves with the inferior emblems, those of the first and second power, easier to study since their division proceeds by three and twelve.

Let us start with three analogies adapted to the different classes of readers.

1st. A familiar emblem taken from the seven solar colors that are known even by children to whom the prism serves as a plaything, as well as the soap-bubble reflecting colors.

2nd. A mixt analogy derived from the musical notes that are known by all persons ever so little initiated into the arts.

3rd. A scientific analogy derived from the planets whose system is necessarily known by whosoever is acquainted with the first elements of the sciences.

It is not known whence spring the inspirations that depict the number three, the Trinity, as a sacred and primordial number in every harmony. These inspirations are general with all peoples, they seem to be a point of primitive coincidence for human reason; accordingly it is agreed to represent God by a radiating triangle. The most brutish nations have known how to amalgamate the ideas of trinity and unity. These ideas are admitted as the steering compass in religion, in political science and in literature. But the civilizee polity has committed a very gross error in its trinity of primordial functions distinguished into *production*, *consumption*, *distribution*.

It is absurd to regard consumption as a distinct function; for every one, except he is dead, is a consumer. A function that is common to every body is no longer special, it is the

unitary function and I here give the table of the functions adapted to the passional tree :—

O Consumption.	Unityism, stem.						
1st. degree, 3 branches	<table style="border-collapse: collapse;"> <tr> <td style="font-size: 3em; padding-right: 5px;">{</td> <td style="padding-left: 5px;">1. Agricultural and manufacturing production.</td> </tr> <tr> <td></td> <td style="padding-left: 5px;">2. Commercial distribution.</td> </tr> <tr> <td></td> <td style="padding-left: 5px;">3. Administration or government.</td> </tr> </table>	{	1. Agricultural and manufacturing production.		2. Commercial distribution.		3. Administration or government.
{	1. Agricultural and manufacturing production.						
	2. Commercial distribution.						
	3. Administration or government.						

It is consequently very erroneously that consumption has been placed in the number of primordial functions ; it is the trunk and not a branch ; the proof of this is, that the three classes of producers, distributors, and administrators are also classes of consumers.

Our politicians and economists have not perceived this distinction between the trunk and the three primitive branches, to which it serves as a common tie. This error has sufficed to throw them into all the false systems. If in political science you miss the original trinity, you miss the unity. Consequently they have only arrived at universal incoherence. At the articles on *commerce*, will be seen a sufficient elucidation of these blunders, which it is not here convenient to analyze.

We are here only engaged with the analogy existing between the general ideas of a religious trinity and the primordial trinity of the passions, branching out from the trunk, into luxism, loveism, and seriism.

The trinitary division is found in all the known branches of harmony ; for example in music, choruses are distributed into three parts, the soprano, the treble, and the bass. In every mass whereof the movement is regular, such as an army, you find the trinitary division in the centre with two wings. In a civilizee government pretending to regularity, we find a sort of trinity in the legislative, executive, and judicial powers ; a very illusory distinction doubtless, but one that discloses a disposition in the civilizees to admit the true administrative trinity, when they become acquainted with the system that I have just sketched out, and shall explain more fully in the treatise on guaranteeism. This disposition to the

trinary division is manifested still more clearly in deliberative assemblies, which are all divided into three parts, the two extremes and the centre. This subdivision exists in all the great or small details of the social mechanism which presents in the first place three primordial classes, the grandees, the middle class and the populace; in every language which offers the active, passive and neuter genders, and especially in literature, which requires the three unities of action, time and place.

To sum up, the human mind, in its scientific and political groupings, tends to recognize a trinity of principles in each branch of knowledge, conformably with the system of nature, where the primordial division furnishes three principles:—

God, or the active and motor principle, giving the four affective passions.

Matter, the passive and moved principle, giving the five sensitive passions.

The mathematics, the neuter and arbitral principle, giving the three distributive passions.

Man being, as hath been very justly observed, a mirror of the universe, his attractions ought, like those of the universe, to be centred in three pivots. I have just pointed them out regularly; instinct had pointed them out confusedly to all nations. The principle of primordial trinity and unity is found in the religious dogmas of the Hindoos, anterior to the Christian, and in all treatises on social polity; a science that has, however, made an awkward mistake in connection with the distinction of these three principles, as I have just proved.

Good inspirations are commonly found cheek by jowl with the bad, whereof the most vicious is that of uniformity. However true the principle of trinity and unity may be, it must not be considered as an exclusive rule of the primordial divisions of nature. Thus in the kingdoms it has been attempted to establish a trinity that does not exist any more than in the elements, which are reduced to three by deducting fire, or the focal element. Here follows the natural and quarternary distribution of the kingdoms and of the elements:—

Focal Kingdom—The Hominal.			Focal Element—Fire.		
Cardinal Kingdoms.	{ Majors	{ The animal.	Cardinal Elements.	{ Majors	{ Air.
		{ The mineral.			{ Earth.
	{ Minors	{ The aromal.		{ Minors	{ Aroma.*
		{ The vegetable.			{ Water.

This is the subject of a very embarrassing problem for our simplists, who, when they have discovered a correct principle, would like to make it exclusive and hand over to it the monopoly of principles. We have here a fine matter wherewith to assail them. The more the principle of trinity and unity is acknowledged to be true, the more careful you must be not to make it exclusive. It would follow that the movement, starting from unity, would fall into simplism, or a single development into three divisions.†

It is an error respecting which the student must be early cautioned. All the passional powers, 3, 12, 32, 134, 404, are of fixed number. But since the exception is a general rule in movement, we must here admit an exception in connection

* (Marginal Note of Fourier.)—The animals not being of a unitary species, have not, like us, the use of fire or the unitary element, though they have the use of aroma or the hyperminor element in a much more eminent degree than ourselves. It has been seen in the prolegomena that aroma differs from air inasmuch as the one is centripetal and the other centrifugal.

† Fourier gives excellent advice here, but does not invariably adhere to it himself. No man has more imprisoned his own mind in numbers and analogies than Fourier. As far as I can learn from the strictest observation of nature, the claims he makes for the numbers 3, 4, 7, 12, 32, &c., are quite imaginary. This quaternary distinction of the kingdoms and the elements is both arbitrary and obscure.

What is the difference between the mineral kingdom and the element earth? the aromal kingdom and the element aroma? Does he mean that certain minerals, as metals for instance, are distinct creations of an inorganic nature, combining in their substance all the elements, air, earth, aroma, water! And if so, where is the proof, that metals and other mineral substances are essentially more compound in their substance than air and water?

And then again, if this were partially established, what and where are the aromal organisms distinct from animal, vegetable, and mineral creations, containing in their bodies the four elements of earth, air, water, and aroma. He does not speak of such a thing. He merely contrasts aroma with air as an element, by stating that one is centripetal, the other centrifugal.

The only natural distinctions we can make of the elements and of the organisms visible to us on the external portion of globe, stand evidently thus in their primordial degrees:—

with the primordial power of three, which is the power of an extreme and of transition since it is the first. Now, every exception is of a mixed nature; hence it comes that the first passional power is double, reckoned by three and by four, the supremacy being given to three.

INORGANIC ELEMENTS, } 1. Air.
forming the rind of the } 2. Water.
globe. } 3. Earth.

ORGANIC KINGDOMS, { 1. The vegetable kingdom.
living in the elements. { 2. The animal kingdom.

Man is evidently the focus of the animal kingdom, and probably, if not the ruling head, at least the appointed gardener and manager of the vegetable kingdom and the elemental world.

Fire is merely an effect of combustion, and not a special element forming a focus to the inferior elements, as man, to the animal and vegetable organisms.

The influence of the sun, in giving light and heat to all the elements and organisms of our globe, is not comparable with an element, but with the actions or vibrations it excites in them. Electricity and magnetism, whether we consider them as distinct "imponderable fluids," or merely as concomitant effects of movement, are evidently universal in their essence; they pervade all the elements and all the organisms of visible nature. We cannot therefore class them as a special sort of element, confined to one particular domain, as air and water.

Fourier somewhere states that the bodies of men and women in the spiritual world are *ether-aroma*, and those of this terrestrial world, *terraqueous*. This does not make his meaning clear. What does he mean by ether? by aroma? I can easily conceive of *ether*, as a substance filling infinite space, and of *aroma*, as an invisible substance forming the substratum of visible matter, and the "spiritual body" of angels and of men in the spiritual world, but that is merely a conception; an hypothesis.

That which is commonly termed aroma or fragrance, is probably the result of a peculiar vibration of the atmosphere, caused by the life of plants and by the chemical action of gases and material elements, as light and colors are the results of particular vibrations and physical operations in the air, and in the substances reflecting colors.

To say that air is centripetal and aroma centrifugal, is a childish sophism. Sound is centrifugal as well as scent, and might just as reasonably be classed as an element. Centripetal and centrifugal movements are merely opposite directions of one and the same principle of action, and of equilibrium in specific gravitation, as heat and cold are relative degrees of one and the same scale in a thermometer. The words centripetal and centrifugal, as they are used by Fourier in

It is for this reason that, out of our twelve radical passions, there is one that is really double, which is the fifth sense—touch-rut. This effect is represented in music by the sensible or seventh note, that is double in the minor key, being natural in the ascending order and flat in the descending order.

I have observed that the number four is not inferior to three in uses, in the primordial harmonies of nature. Thus the heart, that is a focus of movement, acts through a quadrille of four receptacles, named ventricles and auricles; and through four absorbing and reabsorbing canals, called veins and arteries. The cone, which is the most perfect of solids, engenders the four primordial curves.

In mathematics the accord of four terms, named proportion, enjoys as beautiful and perhaps more beautiful properties than those of an accord of three terms, named progression. These two numbers are in some sort twins of original harmony, since proportion can be reduced to a trinary progression, as happens in the identity of the mean term, 2, 4, 4, 8. The union of the two numbers three and four gives the two other sacred numbers, seven, by addition, twelve, by multiplication.

Trinity and quaternity are to each other what prose is to poetry. The trinity is essentially *par excellence* the number of wisdom or prosaic, and the quaternity the number of charm or poetic. Accordingly, among the seven animic passions there are three that are directors or passions of wisdom that direct, springing from mathematics; and four of charm or

this instance, either mean the same thing as the movements caused by specific gravity, or they mean nothing. If by *aroma* Fourier means something analogous to fragrant gas, or something which is lighter than the air, and rises from the surface of the earth towards the upper regions of the atmosphere, there seems to be no sufficient reason for distinguishing such gases from the general element of air, any more than there would be for classing steam apart from water. If he means electricity and magnetism, the centripetal movement of lightning, rushing from the clouds into the earth, is certainly not centrifugal. If neither gas, nor electricity, nor sound, nor fragrance come within the meaning of his element, *aroma*, his idea is a mystery as yet unsolved. My own conviction is, that Fourier's numbers and analogies are often fanciful and groundless, though sometimes admirably true and charmingly poetical.—H. D.

love, springing from God. Nature is trinary, by means of its three principles—God, matter, and mathematics. But God is quaternary by means of the four loves that are his essence, and of which the properties are moulded after the pattern of those of the four curves of the cone. As to matter, that is a false principle; it furnishes in passionals the number of falsity which is five.

Let us abridge these parallels, and confine ourselves to stating that quaternity is as sacred a primordial division as the trinity, save in the uses attaching to each. The reader has just seen, in the case of the kingdoms and elements, that quaternity and unity do not play an indifferent part in nature. Neither the winds nor the cardinal points are divided into trinity. It is necessary to distinguish them into primordial quaternity; and, provided you only extend your researches on this subject, you will see that the primordial quaternity holds an equal rank in nature to that of trinity. These two principles share together, with a trifling exception, the empire of nature; they form its two primordial divisions by three and four, whereof the addition gives the eminently sacred number seven, a number for which all nations seem to have a mysterious respect, as an emblem of some great mystery,—of some light that will come to illumine humanity.

If we consider the tendency of nature to revere this number; to present it to us as hieroglyphic of its hidden mysteries respecting universal harmony; to display it in the solar ray or luminous harmony, formed of seven colors; in music or speaking harmony, formed of seven decided notes; in arithmetic harmony, composed of seven operations; our attention will be fixed. If, moreover, to all these indices is added the fondness of nature for expressing a predilection for this number, whether in the grand harmonies, such as those of the directing or annular star named Saturn, escorted by seven satellites, or in the little harmonies placed under our eyes, such as the ornaments of our domestic fowls, whereof the tail is composed of seven pairs of feathers, and the wing adorned by seven various-colored feathers (effects observable in the hen and in the duck); if, I say, we collect all these indices,

small and great, that make the number seven a subject of wonder to us, denoting the predilection of nature for this number, we shall ask ourselves, What is then the mystery of which it is hieroglyphic?

One thing is certain in connection with this problem ; its importance is instinctively felt before it is known. Accordingly the peoples have exhibited a religious respect for the number seven, without being able to assign any cause for this respect ; the said number not being favorable either to calculations or to subdivisions, is not a serviceable or useful number ; it is *par excellence* a number of mystery and enigma impenetrable to existing lights ; it is the enigma of the *compound* or *societary trinity*, a thing unknown to the civilizees, who are only acquainted with the simple incoherent trinity. But, by a sort of inspiration, by an instinct of harmony, all peoples are seen to revere the *septenary* number or compound trinity ; and though they do not pierce the enigma concealed under this number, it is as sacred in the eyes of men as three, which is that of simple trinity. I am going to explain the mystery of the compound one, that will lead us to recognize a trinity of sacred numbers, which are three, seven, and twelve, representing the three fundamental harmonies of nature.

CHAPTER VI.

HARMONIES OF THE THREE SACRED NUMBERS—THREE, SEVEN, AND TWELVE.

THERE are few subjects that have given a better handle to sophisms and to systems than the properties of numbers. Bernardin de St. Pierre was infatuated with the number five. This was a very bad choice ; the error was plausible, however, inasmuch as he sought in this number for a series contrasted into an ascending and a descending order, a very judicious intention certainly.

But this author, imbued with simplism like all the civilizes, referred everything to simple series, confining himself to the exterior contrast of the terms without coupling with it the interior contrast and internal rivalry, requiring that the terms should be at least double or treble, and not equal, which can only be done by grouping at least seven terms by 2, 3, 2 ; in that case the series is complete, provided with internal and external contrasts, without equality of terms. No number lower than seven could satisfy these conditions. Consequently this number is the initial of compound harmony ; the lamp that God ought to hold out to us in the ray of light, in order to call us to social light or serial harmony. Seven is the number to which God has necessarily reduced the radical principles of harmony, in conformity with his second property, called economy of springs. Accordingly the aforesaid principles are seven in number, composing a compound series with a double contrast of the terms and divisions, after the following plan :—

Ascending or Major Wing.	Centre of Series.	Descending or Minor Wing.
Hypermajor Group.. Ambition, <i>Scarlet.</i>	Cabalist, <i>Indigo.</i>	Hyperminor Group.. Love, <i>Azure.</i>
Hypomajor Group.. Friendship, <i>Violet.</i>	Papillon, <i>Green.</i>	Hypominor Group.. Familism, <i>Yellow.</i>
	Composite, <i>Orange.</i>	

The Pythagoreans, well informed and full of instinct in exploring the laws of nature, were passionately attached to the number seven, without very well knowing why; they perceived that this number concealed some great mystery, though useless and troublesome in calculations.

A very ridiculous prejudice among the civilizees, is that of having adoped the number ten. They will never wash out this act of idiocy, worthy of people who have noted down music on eleven lines and eight keys. Their geometers have felt the error, and perceived that numeration ought to be established on twelve lines, by eleven signs and the zero.

9, 10, 11, 12,

Say the signs 9, \mathcal{J} , P, 10.

Which would give the powers 1, 12, 144, 1,728, 20,736.

Represented by 10, 100, 1,000, 10,000.

Thus, even in the fourth power, you would express a double quantity with the same number of figures, and have the advantage of being agreed with geometrical good sense and economy, according to which we ought to take, as the agent of numeration, the number which, in its roots and powers, gives direct and inverse harmony; that is to say, the greatest amount of divisors in the least sum of units. The number ten has been preferred, conformably with the advice of the savages who reckon on the ten fingers, without observing that the thumb is the numerator and the four fingers denominators; the thumb having to traverse their twelve phalanges, in different directions, in order to mark there, by the aid of the hands, all imaginable sums, in duodecimal and not in decimal powers.

Why has God preferred the number twelve for the passions, as well as for sounds and other harmonies? It is because twelve, being the number that contains the greatest

amount of common divisors in the least sum of units, it is the easiest for combinations, and much more so than sixteen, which is nevertheless a third larger. It would have been very easy for God to divide the air into ten sounds, if he had thought, as the civilizees, that the number ten was the most suitable to the varieties of combinations and of accords. Besides God, having chosen this number for the high harmonies, such as the musical, the planetary, the luminous, or colored, he would fall into duplicity of system if he did not adopt in the highest of harmonies, which is that of the passions, the number he has judged preferable in all the emblems of high harmony.*

In spite of the decimal sophists, the dozen has everywhere prevailed among the common people, because it presents the primary divisions of third, fourth, and sixth, not found in the number ten. Wherever the duodecimal system is established, from clock and watch time-pieces to the purchase of little tarts or apples, it is impossible to eradicate the custom. The men of the revolution wanted to establish ten-hour watches; they might sooner have broken the people's heads than caused these decimal divisions to enter them, so great is the innate influence of the harmonic numbers three, seven, twelve, on the mind of man; the latter in numerical uses, and the first in religion, politics, and literature; the second, as an object of mystery, an enigma of some valuable secret that has escaped the human mind. The number seven, as I have

* Here Fourier takes for granted that which remains to be proved, namely, that the number twelve rules supreme in all the highest harmonies of nature. The notes of the musical octave fall naturally into twelve half tones; but there is no proof that the colors of the pictorial octave run in the same numbers, nor that the planets are distributed by dozens in our solar system; and still less that the wants and delights or passions and attractions of the human soul, are exactly twelve in number, as Fourier believes. The number twelve has certainly advantages peculiar to itself in method and in distribution, but other numbers have their own peculiar excellencies also, and, as far as I can learn from observation, no one number is more universal than another in the harmonies of nature.

To say that globes and colors, human passions and attractions are distributed in scales of twelve, because the chromatic notes of a musical octave are thus distributed, is not more rational in the present state of science than to say that any imaginary thing is true because two and two make four.—H. D.

already observed, is of no use in calculations and divisions; how could it be so sacred in the eyes of all humanity, did not the *instinct of harmony* tell them that there is some hidden mystery in this number? It is the mystery of the compound trinity, or accord of the three hitherto discordant principles of nature on our globe, because they are in simple trinity, without concert of operations, without unity of action.

God, considered as the pivot, the soul of the universe, the focus of unity, ought in the first place to be allied to the two other principles of nature, with matter to effect movement, and with mathematics to found the system of movement on just laws. This alliance, which is the first of the three divine relations, begets the simple trinity, typified by the number three, the first of sacred numbers.

In order to make good dominate, and to exclude evil from the system of the movement, the two noble principles, which are God and mathematics, must be allied for the purpose of subjecting the low principle, which is matter,—a principle that produces the reign of evil everywhere that it is dominant, wherever the soul is subject to the empire of the senses. Consequently good or harmony reposes on the league and the supremacy of the two noble principles, that are God and mathematics. These two principles furnish essentially seven springs or notes in the system of universal movement; God, who is the source of love, furnishes the four loves or groups; and geometry, the source of justice, furnishes the three distributive passions, not yet defined, and that will be recognized very soon as the only pledge of passional balance and equilibrium.

It would be a despotic plan on the part of God to wish to reduce matter to play a subaltern part. God only wishes to preside over matter in order to elevate it to a state of nobleness and of full liberty, which it is not able to enjoy of itself. The proof of this has been seen in the analysis of counterluxism, or subversive luxury, whereof the two elements, health and fortune, are in permanent conflict, and mutually obstruct each other. It is this conflict that God must absorb and change into an elementary concert, in order to raise

matter to the noble rank of an harmonic principle, acting in concert with the two others, divine love and mathematical justice, enjoying with them a full development under their tutelage, and by acceding to their all-attractive laws.

From the moment matter had attained this aim; the moment men were dazzling with justice, truth and philanthropy; from the moment that the exercise of their sensual faculties, enjoying absolute liberty, could maintain them constantly in balance with the requirements of the psychical faculties, the body, this mechanism of the senses, considered now as a vile principle, would become a very noble principle by its perfect coincidence with the intentions of the two others. This effect being reserved for the passional series, there can be no doubt that, to call our attention to the series, God has presented to our senses their beacon, their image in the solar rays of light, which shew us a compound series as the key to happiness. We should therefore endeavor, in our social theories, to make the three primary developments of our human nature—luxism, loveism, and seriism—agree in a compound series, as well as their secondary springs, amounting to twelve; *i. e.*, five sensitive, four affective, and three distributive. We should also endeavor to form of their development the unitary concourse of the three principles, the harmonic trinity of which no trace is seen in the actual order of society, where the material principle predominates, debasing the two others, and drawing the seven affectives and distributives into a state of conflict with the material. Under these circumstances, the trinity of principles is in simple incoherent development; not in compound and harmonic development.

The way of social salvation and of harmony for man is therefore that of causing the seven animic or noble passions that proceed from God and mathematics to rule in his relations. It is the first lesson that the ray of light gives us; it shews us the emblem of the alliance of the seven noble passions and of their seven colors only, though the ray certainly contains twelve, five of which, though now invisible to us, will be as distinctly seen by the harmonians as the seven others

obtained by our glasses; our present atmosphere intercepts five of them.

The seven rays that appear to us may be considered as social light furnished by material light; they shew us the intimate alliance of the two noble principles. God causes their colors to be confusedly interwoven in the solar ray, as the two following gamuts shew:—

Diatonic or simple gamut.		Harmonic or compound gamut.	
1. Ut. Violet.	A. Friendship.	1. Ut. Violet.	Friendship.
2. Re. <i>Indigo</i> .	D. <i>Cabalist</i> .	2. Mi. Azure.	Love.
3. Mi. Azure.	A. Love.	3. Sol. Yellow.	Familism.
4. Fa. <i>Green</i> .	D. <i>Papillon</i> .	4. Si. Red.	Ambition.
5. Sol. Yellow.	A. Familism.	5. Re. <i>Indigo</i> .	<i>Cabalist</i> .
6. La. <i>Orange</i> .	D. <i>Composite</i> .	6. Fa. <i>Green</i> .	<i>Papillon</i> .
7. Si. Red.	A. Ambition.	7. La. <i>Orange</i> .	<i>Composite</i> .
∞ Ut. White.	∞ Unity.	∞ Ut. White.	∞ Unity.

The first or diatonic gamut typifies an intermingling of the three distributive passions, D, with the four affectives, A. This gamut is in accordance with the order in which the solar ray presents it to us; it is consecutive or diatonic. The other gamut tuned in thirds, and causing the colors to be contrasted, would be *materially* more agreeable to the sight, for it is certain that violet harmonizes as a contrast to azure as well as consecutively with indigo; but the compound or consonant gamut would not display the emblem that should serve as our guide; *i. e.*, the interweaving or the federal league of the two noble principles and of the seven passions which they furnish, the one by four the other by three springs.

If we wish to seek for light, as our social preceptors advise us, let us faithfully follow the laws dictated to us by the ray of light, and consider the rays of material or solar light as the emblem of social or passional light. These rays shew us in the first place two remarkable facts in the septenary diatonic gamut of the colors. We there see, first, the interlacing or close alliance of the two noble principles that unfurl their seven banners; second, the exclusion of the ignoble or material principle, the emblems of which are shut out from

the ray, since it does not unfurl the five colors hieroglyphic of the five sensitive passions. In this table, the two principles of harmony, God and mathematics, declare themselves in a state of schism with the material principle, of which the five passions, taste, sight, hearing, smell, touch-rut, and their five colors, which I do not name, are excluded from apparition; they exist nevertheless in the color white, that contains twelve and not seven; in the same way as the musical chord, shortened successively by steps of one sixteenth degree, gives consecutively twelve sounds and not seven, though the musical gamut gives but seven.*

The civilizee world has been taught this lesson beforehand; 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. Every one is fully agreed that the precept of the ray of light typifying the alliance of the two noble principles and the exclusion of the material, is perfectly reconcileable with the opinion of all the sages, but that it remains for us to know the means of subjecting the five impulsions of the senses to a social *régime* 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

* The whole of this analogical strain of argument is fanciful and arbitrary. He has nowhere given the shadow of a proof of that which he asserts with regard to the existence of invisible colors in the solar ray of light; and though the chemical action of invisible rays extending beyond the limits of visible rays in the solar spectrum, may seem to give a plausible basis for the analogy which he maintains, still there can be no doubt of the insufficiency of his analysis of human nature, and of the imperfections of his numbers, five, four, and three, as representing matter, spirit, and mathematics, in the universe. The wants of the body are not limited to those of the five senses; nor those of the soul to four affections, nor those of the mind to three distributives. The reader should guard his mind against fanciful minglings of positive facts with imaginary notions and abstractions. With this precaution, Fourier's writings are instructive. They are rich with real facts and observations, as well as with poetical conceptions.—H. D.

likewise the four affectives, 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."

My adversaries will object that we have only a very unfavorable knowledge of these seven passions called harmonic, and especially of the three passions of mathematical justice, named cabalist, papillon, and composite. The name of the two first is of very bad augury in matters of social harmony: for the spirit of cabal and the mania for papillonnage, or versatility, are anything but pledges of harmony. This is an argument applicable to civilization; but let the reader wait for the theory of the passions, and he will see whether these three passions are the true springs of equilibrium or not.

They will moreover allege that the four loves, though springs of divine impulsion, are violent artizans of discord, and occasion no less conflicts than the five sensitive passions. That is true in the subversive state, where their development is to its real destination what the caterpillar is to the butterfly.

Let us therefore cease to involve ourselves in replies to cavillers, and examine the teachings imparted to us by the solar ray of light; the alliance of the two noble principles, and the exclusion—I do not say compression—of the vile or material principle. If light confined itself to giving us in-

structions without pointing out the mode of carrying into effect, it would only be a simple guide to us. It must, in order to raise itself to the character of a compound guide, give us at once the precept and the means of executing it.

This means must be in relation with the number seven; it points out to us the smallest subdivision of a compound series which ought to contain at least seven groups, as I have represented it, with the pivotal or governing group, formed of the functionaries common to all the seven, such as the commandant, the archivist, the secretary, &c.

A simple series exists wherever there are three groups. They can be distinguished into a centre group and two right and left wing groups; but this small number does not develop emulations and rivalries in compound order. Emulation requires at least from two to three competitors in each genus, and as the centre ought always to be unequal to the two wings, you cannot place less than three groups in the centre when two are placed in each of the wings. If the three divisions consisted each of two groups, they would fall into the defect of equality. Consequently a *compound series*, regularly formed cannot be reduced to less than seven groups. Now, since the compound passional series is the process of social harmony, it is necessary that God should depict in the ray of light the most economical distribution of a compound series. Let us examine if the solar ray gives us exactly this indication.

1st. It gives the first rule, that of economy, in the number seven, which is the most restricted that can be admitted for the groups of a compound series. The economy of springs being one of the properties of God, the ray that transmits to us the divine oracle ought to give this lesson in connection with the most economical, that is, seven, since six is already inadmissible in a compound series, on account of the equality of the three terms; and five, still more inadmissible, taking into consideration the forced monality of one of its terms that would hence become simple.

2ndly. It gives the second rule in the ascending and descending graduation, since setting out with either of the seven rays, say violet, the color goes on increasing in diversity

up to the fourth, which is the green, and then gradually decreases in diversity, from green to red, which is contiguous to violet.

3rdly. It gives the third rule, that of dovetailing, or the contact of extremes, by means of the return of the series on itself, as exemplified in the approximation of violet with scarlet, two shades as closely allied as orange color, which is the other neighboring step to red.

Finally, it gives the rule of unity by the conjunction of the seven rays, whence springs the color white, which, unitary with the colors whereof it is the collection, is moreover unitary with the eye of man by the faculty which it possesses of shining in the dark.

I confess, that all these hieroglyphic lessons furnished by the solar ray must be very incomprehensible to a civilizee mind, having no notion on the subject of the passional series; and more than one reader will say that I ought first to impart a knowledge of this mechanism of the passional series.

I reply, that prejudice, the mania for detraction, might insinuate that my doctrines respecting passional series are arbitrary. We must therefore, before producing it, cause it to be preceded by the oracles of nature, and prove that she calls us in all directions to this formation of the series, on which social salvation depends. We seek light, we say: we hope, according to Socrates, that some day light will descend to us. We exclaim with Voltaire:—

“ Mais quelle epaisse nuit.”* . . .

These verbiages are mere prejudice. If there be unity in the system of the universe, in the material and social movement, God ought to give us social light by the same channel that He gives us physical light; failing which, light would be simple and not compound. It is, on the contrary, bi-compound, giving us materially a compound through the electric and magnetic fluids, caloric and luminous fluids; and hieroglyphically, a picture of the social equilibrium in compound trinity. I have only unveiled a few of its details. We have

* “ What a dense night.” . . .

many other lessons to draw from the luminous ray that has hitherto been looked upon as a physical plaything. Let us conclude with regard to what relates to the alliance of the two noble principles, God and mathematics, whereof the solar ray depicts to us the seven passional springs.

Let us suppose that the reader is acquainted with the three distributive passions I have not defined; he may object that God would seem to exclude the sensual passions from harmony, since He only shews us in the spectrum seven notes or colors, which are evidently the seven animics. Nevertheless God cannot have created five of the twelve radical passions for the purpose of excluding them from all intervention in harmony, nor of admitting them in the guise of slaves; this would be unworthy of a being who is all love and who begets the four loves. On this point the solar ray appears an insufficient and deceptive interpreter. In painting to us the exclusion of the five sensitives, it seems the echo of the poem of Milton, which proscribes everlastingly the angels of darkness. That is not the meaning of the hieroglyph; it does not depict any proscription of the sensuels, but rather the persecution inflicted by the sensuels on themselves, and on the animics as well. To understand this picture, let us remind the reader of the notification given in the Prologue, always to provide yourself with the compound key or compass; a simple one might lead us astray: let us therefore have recourse to speaking or musical harmony, which is as faithful and minutely detailed an interpreter as the solar ray.

Music is incontrovertibly a septenary harmony, for it modulates by means of seven notes, the eighth forming a unison with the first, as in the gamut of the colors. Yet the musical scale evidently contains twelve notes, though it only notes down and expresses seven. Is not this a sign that passional harmony ought also to revolve upon the twelve radicals, at the same time that it leaves to the seven animics a superiority of rank and splendor? as happens in music, where the five unwritten notes, or flats and sharps, have quite as much influence as the seven others, and become in their turn a pivot of modulation equally agreeable. Nothing can be

more majestic than the key of E *flat major*, and nothing more tender than the key of B *flat major*. In these two keys, one of the five hidden notes becomes the pivotal of the gamut, and all five become so in their turn in the course of a piece, whereof the sentiment is well supported. There are consequently twelve notes near about equal in influence in speaking harmony, and the five intercalated notes, which represent matter, act the part of pivot in it as well as the seven. This is a hint that we ought to arrive at the same aim in passional harmony, to give a correctness to our five material passions that shall render them suitable to concur with the seven animics. Then the three principles of which man is formed will have passed from the existing conflict, from the simple or incoherent development to the compound and harmonic development; their trinity will be compound instead of being simple, [in the margin] coupling matter with them as a transition, by the *medulla oblongata*, or some other method, such as brain, cerebellum (*corpus callosum*).

If the gamut of colors, the solar ray, only exhibits seven notes, it is because, like our passions, it is variable in developments; it proportions its picture to the existing state of our globe, where the material principle rules and sunders us from harmonic coöperation with the two noble principles.

Consequently, our globe, by analogy, is provided with a subversive atmosphere that can only reflect the radiant harmony in simple scale sundered from the five material notes.

But, why does not the solar ray display, in exact analogy, the five colors or banners of the material passions, dominant on our globe? Ought it not, as a faithful painter, to portray to us, *what is*, and not *what ought to be*?

The solar ray was not made for a single globe, but for the thirty-two under its direction; it ought not to present them with pictures of subversion, but with guides to harmony. Let us accurately explain the hieroglyph that it owes to us, and gives to us.

It seems ridiculous at first view, to maintain that the senses govern, when every one exclaims against the influence and the madness of ambition, which is not a sensual passion.

Undoubtedly the three senses of sight, hearing, and smell, are of very trifling influence in social tempests, but the two senses of taste and touch-rut carry things with a high hand there; the sense of taste alone suffices to prove the domination of the material principle. The people are hungry; they are always hungry in the civilizee and barbarian state, and the adage says, that "hungry bellies have no ears;"* accordingly the people, in spite of fine precepts, would instantly overthrow the social state, and give itself up to plundering and crime, were they not subdued by the fear of the gibbet. Behold, then, a social world kept in subversion and governed by terror instead of attraction, in order to resist a single sense, whose sting violently goads the mass. Another governing sense (for they are two in number, taste and touch-rut) does not, like the former, impel us to direct rebellion, but to general cheating, or indirect and masked rebellion. It acts on the opulent class still more than on the poor. Now since, by the effect of the two governing senses, civilization, taken collectively, is in compound revolt, direct and indirect, which must be kept down by force and by morality, is it not evident that the material principle dominates, since two of the senses have, of themselves alone, organized this permanent rebellion, which will only cease in a state of things adapted to satisfy these two goading necessities; taste in particular, the most urgent and incompressible of the two.

It is then evident that the material principle invades the social world and deforms the passions, changing them into furies through the domination of the two ruling senses. The contrary effect will arise in harmony from the domination of the two governing affectives, which are honor and love, corresponding in power to the two sensitives, taste and touch-rut; and since the dominance of the two governing animics will involve that of the whole seven, it is their conjunction, their typified unity, that God ought to present as our guide. By shewing us, in the ray of light, the emblem of the seven animics interlaced, he shews us seven exiles, whose recall

* "Ventre affamé n'a point d'oreilles."

would cause us to return to the ways of harmony. He cannot, in a directing beacon, shew us the five sensitives separately, which, on our globe, are only five furies let loose against each other and against man, as I have proved in the analysis of the five internal and external luxuries, with their permanent conflicts. Nor can He shew us the five sensitives in combination with the seven animics, since the former, by their dominance, coöperate in deranging the seven others, deform their germs, and change them into subversives, as will be seen in the parallels of the following table, hereafter to be explained.

Harmonic Note.	Subversive Note.
Friendism Violet.	Friendish . . . Lees of wine.
Honorism Scarlet.	Honorish . . . Burnt sienna.
Amorism Azure.	Amorish . . . Slaty blue.
Familism Jonquil.	Familish . . . Mustard.

He ought therefore to confine himself to shewing us the good that we lose, the majority exiled by the minority, and how this factious and self-destroying minority, like the agitators of 1793, would affect to figure away in a picture of harmony, though it wants to hold the reins of social government, whereof the direction is evidently the attribute of God, united with mathematical justice, and ought to belong to these two principles for the good of the five anarchist passions themselves, that tear each other to pieces, after having banished the legitimate chiefs.

The five material colors will be visible in the solar ray as soon as our earth receives its luminous ring, because, at that epoch the globe will have entered afresh into material harmony by the advent of passional harmony. This compound restoration will raise our atmosphere to the compound state; it will then reflect the compound gamut of the solar ray, giving with the seven known colors five others, hieroglyphs of the five sensitive passions. Among these colors are found the *bright rose*, the *light brown*, and the *dark green*. I have not taken the pains to determine the two others. We shall obtain these colors even with our existing glasses, although they are of subversive material; but the moment we shall be

able, by aid of the new creation, to provide ourselves with glasses manufactured of unitary compounds, of fusible diamond and fixable mercury, we shall obtain, through the opposition of two prisms, the twelve colors, in a double octave; that is to say, one of the prisms will give the major octave, of which seven notes and a half are already known to us, and five are intercepted; the opposite prism will develop the minor octave that will modify the twelve rays, and give:—

From Major		To Minor.
Scarlet	modified into	Crimson.
Indigo	„ „	Blue.
Bright Rose	„ „	Hortensia.
Light Brown	„ „	Maroon.

And so on through the scale of colors. The solar ray, by an inversion of the two speculums, will give us, as a counter-march, the twenty-four major and minor subversive colors, some of which are also very beautiful, such as the *burnt sienna* which is seen on the cock's back; after this shall have been effected, the radiant gamut will reach the same developments as the musical, which now presents us with double octaves in majors and minors, and dispersed sounds heard to vibrate in the instruments; diffractions called *sub-harmonics*. The solar ray will give us all these gradations of colors, through the varied mediation of several prisms. It will present them in graduated powers to the number of 810 in harmonic and subversive scales, when we shall have raised our atmosphere from the simple to the compound state; the former having the faculty of intercepting five rays, and of *simplizing* the development of the seven others, which, being, like our passions, subject to compressions and partial developments, give, in the present state of the atmosphere, the minimum only of a gamut, without alternation, of major and minor, of harmony and subversion. Light is therefore, as regards harmony, a temporary and variable hieroglyph that proportions its pictures to the passional and material state of the globe. They are the more faithful on that account, but would become deceptive unless we compared them with speaking or musical

harmony, which is invariable, and will not undergo any change in the phases of the material harmony of our globe.

As for the present, our planet being in a state of rebellion against God, in this subversive order that consecrates the triumph of the material principle, it is necessary that God, in a picture representing the present state of the globe, should exhibit the two spiritual principles separated from the material, which at present tyrannizes over them and excludes them from influence, by excluding the serial mechanism, without which they cannot possess the sceptre of the social relations usurped by material selfishness. This is the reason why God shews us in the ray of light the seven emblems of the animic passions sundered from the five emblems of the material passions, and this suppression is brought about by our globe itself, the atmosphere, being of a subversive quality, intercepts the five rays emblematical of material harmony. It is necessary, in order to justify the picture, that the five emblems of the material passions should be eliminated from the harmonic plan, since they only enter into the existing state for the purpose of inverting all the germs of harmony.

After this detailed account of the properties of the three sacred numbers 3, 7, and 12, we must avoid an exclusive preference to which the civilizees are inclined. The man who is in love with a number wants to refer everything to it. If the numbers 3, 7, 12, are the pivots of universal harmony, it would be an error to suppose that God has neglected to employ others, such as 6, 8, 9, 10, 16; and especially the latter, which obtains the most credit after the sacred numbers. There is no uniformity in passional harmony; all monotony becomes an infringement of the laws of the eleventh passion, the alternating or papillon; it prevails even in primordial arrangements. Accordingly, the passions and the planets, in a minor order, dispose the gamuts by eight and four, and not by seven and five. The minor planets are grouped by eight and four around Herschel and Jupiter, and not by seven and five, according to the distribution of the majors. Thus harmony admits of no exclusive mania, no monotonous dis-

tribution ; it involves the greatest possible variety, but, by setting out from fixed rules in the primordial divisions.

I owed the reader this elucidation of the two most notable hieroglyphs of harmony, light and music. The identity of the visible or non-visible rays with the notes in music ; the distribution of each in a series, according to the three rules, denote clearly enough that the material light or solar ray conjoins with speaking or musical harmony, to present to us the beacon of social harmony, which is the compound trinity, or the combined play of the three principles, developing and harmonizing their twelve springs in a contrasted series.

These pictures will not be strikingly representative until the theory of the formation of the passional series has been read, but the reader must be early accustomed to judge of the importance of the treasure that is about to be handed over to him in the calculus of the passional series. I am about to add on this head the third analogy announced above, planetary harmony that is to repeat the same lesson to us. When these three pictures are once compared with each other, the reader will be able, I think, to place confidence in a trio of such unexceptionable witnesses, and be convinced that in the analogical and synthetical calculus of attraction, it will not be me who shall speak, but nature that will open her great book ; God himself will give the lesson to human reason. Can we deny that they are the oracles of God when we see them written and repeated in the most striking of his works ?

CHAPTER VII.

ANALOGY DERIVED FROM THE AROMAL OR PLANETARY SYSTEM.

I RESERVE for a special chapter the third analogy, the very title of which might have alarmed people who dislike scientific discussions. I am not more versed in astronomy than they are; I only know its alphabet, the distribution and the dimension of the heavenly bodies; but I know besides that, the alphabet of the laws of the aroal movement, entirely unknown to the astronomers. The combination and the analogy of these two alphabets, furnish us with very interesting applications and irrefragable demonstrations.

We hear people boasting of the charms of botany, encumbered as it is with barbarous nomenclatures. Each *savan* lends imaginary beauties to nature to make his book sell. But what attraction can we find in the study of natural history, as long as we are not acquainted with the theory of the causes that have presided over the formation of such an animal, plant, or mineral, the properties of the star that has engendered it, and which, by imparting to it perfumes, colors, tastes, hath made of this object an allegorical picture of the human passions?

When these details of passional analogy shall be known, each of these stars, that have been represented to us as heavenly sluggards, will appear to us as one of our husbandmen who has labored to gather in our supplies. When we shall know which of them hath given us such and such a flower, fruit, metal, or jewel, all this heavenly legion, so indifferent

to us now, will become the object of our homages and of our studies; being simple, they will easily engrave themselves in the memory. The knowledge of the sidereal mechanism, a subject much ridiculed in civilization, will become the favorite study of fashionable women, when the science of universal analogy between created things shall have been fully established. Our passions being the most interesting of all things to us, nothing is more agreeable than to see their emblems in the whole of nature. A picture of the passions throws an interest over an object that is most odious in itself. A large dirty toad annoying us with its croaking, is assuredly a very disgusting object; when the effect of the social mechanism that it represents* shall be known, people, without ceasing to dislike the toad, will find a counterpoise to their disgust in the faithfulness of the picture.

In support of this assertion, let us choose among the aromal problems some subject familiar to all the world; a parallel between two plants, the lily and the tulip, emblems of truth and justice. The tulip, void of perfume, is in consequence of this privation, despised by women and by frivolous nations, like the French, whereas it is in credit amongst the serious nations, like the Turks and the Dutch. Let us analyse the picture it presents us.

The tulip and the lily have been given us by Saturn,†

* Toads are the emblems of beggars.—(Note of Fourier.)

† Fourier has constructed a theory of cosmogony and planetary association, as well as a theory of psychology and human association. He supposes that the stars are living beings of a higher order than the men and animals living upon their surface. He believes their passions and attractions to be similar to those of man, though infinitely more sublime and powerful.

He is not the first man who has put forth this idea. Campanella spoke of it, in his *City of the Sun*, and Retif de la Bretonne has written volumes of romance on the same subject. Fourier's cosmogony, in fact, is borrowed word for word, in many parts, from the fanciful conjectures of Retif de la Bretonne, though he never, to my knowledge, mentions him.

It would seem as if Fourier thought he had made this theory of planetary life and movement his own, by attributing a regular system of passions and attractions to each globe, from which he conjectures their respective functions in the universe, as well as their laws of distribution and association.

He supposes each planet to be male and female, or of dual sex, as plants which

the cardinal planet of ambition, and these flowers are hieroglyphs of honor in simple and combined developments. But what is understood by honor? According to the civilizees, it consists in stock-jobbing, pilfering, oppressing, butchering. According to nature, it consists in the practice of justice, truth and productive industry.

Saturn ought, therefore, in his aromal tributes, and in the flowers germinating from them, to depict to us the nature of true honor in civilization. Accordingly, the flower that gives the picture of simple honor, the tulip, has, instead of perfume, only a bitter smell. It is the emblem of the existing condition of man; he who practises justice and truth only reaps from it bitterness, and is himself a person to admire at a distance only: his bluntness is repulsive. Accordingly, the polite world fears the truthfulness of the just, honest and severe man; and the tulip that portrays his character, ought by analogy, to have a repulsive aroma

are androgynous. The north pole of our globe is of the male sex; the south pole, female.

Their functions are similar to those of man: creation and procreation. His "aromal theory" is based upon the idea that planets communicate with each other through the instrumentality of a particular element or fluid which he terms *aroma*. He supposes the existence of innumerable varieties of this ethereal fluid. That which serves as semen for the procreation of sidereal bodies, is very different from that which serves as semen for the creation of animals and vegetables on the surface of each globe. The one is sexual or procreative semen, the other is industrial or creative semen. We may imagine the latter to be carried from planet to planet by electro-ethereal currents, as magnetism from one body to another, or, as the pollen of plants from one flower to another.

On this hypothesis, Fourier asserts that the male aromal pollen of Saturn mingling with that of the Sun, and falling on the female *ether type* of the lily on our globe, produced the plant we call the lily, and gave it those peculiarities of color, form and smell which it possesses: and so of all the globes of our solar system in creating all the animals and vegetables on our earth, and on the surface of the other planets of our system.

From the instincts and forms of animals he conjectures, by analogy, their origin. The forms and colors, habits and odors of plants furnish the same means of divination. From this it would seem that Fourier means, by the word *aroma*, a sort of invisible gas, as much lighter than air, as air is lighter than water, but still a distinct element, inferior to that ethereal element which is supposed to fill all space between the planets.—H. D.

that forces one to admire it afar off like the lily, which is also dangerous, through its pollen.

We have seen in the prolegomena, that the pollen of the lily is a snare of ridicule. It soils the face of those who want to smell the flower, it exposes them to ridicule, and excites laughter at their expense, as happens with every man who familiarizes himself with truth, is blindly devoted to it, and thinks proper to proclaim it aloud in a hypocritical world where it is not admissible. In order to portray faithfully the absurdity of this enthusiasm for truth, the lily smears with dust of orange hue, the very color of enthusiasm, the nose of those who greedily inhale the perfume of truth.

I have already explained the enigma of the pollen or seminal dust of the stamens, which is brown in the tulip, and oily-orange in the lily. Two emblems of disgrace and ridicule are found in these pollens. It is delegating to your children a source of misfortunes, to educate them to the practice of justice; and the tulip displays to us allegorically in its pollen, a mourning seed. Some civilizees will reply and maintain that a wise father can educate his children to justice without exposing them to risk; but to what justice! To cupidity, oppression and falsehood painted over with prudence; as for true justice, every child brought up to practise it without reserve will speedily meet his ruin.

The aroma of honor in the combined degree, furnishes in the lily a very strong and not very enduring scent. This aroma is furnished by Saturn and the sun copulating with the earth. How comes it that the perfume of honor does not become an abortion in *compound* in the case of the lily, as it does in *simple* in the tulip? It is because honor becomes very feasible and even very dazzling when it is combined with authority and grandeur, typified by the lily, which is the king of flowers, as the lion among quadrupeds. A minister devoted to honor, a Sully, a truly just and loyal man, shines with great splendor even in civilization. But Sully, stripped of authority and returned to private life, will only find pledges of proscription in the practice of truth and justice. Sully will have exchanged the part of the lily for

that of the tulip; he will be always beautiful through the splendor of his virtues, but without attraction, and rather repulsive by his severe morality; thus the tulip is imposing through its colors, but repulsive from the bitterness emitted by its calyx.

Saturn has therefore acted justly in the aromal system of these two flowers. It has been often said that the just man is obliged to look away and muffle himself up in his cloak; it is quite right that Saturn, in its aromal operations should faithfully trace this compression of honour. Analogy requires that the tulip should be deprived of the perfume typical of Saturn.

The tulip is censured because it has a bitter smell. This is the same thing as censuring civilization because it does not admit of the development of honor, the practice of justice or truth in the man who has no power. The planet that gives us this flower, Saturn, has consequently acted like a faithful painter in both the tulip and the lily, by refusing to one this perfume it has given to the other, allied to the sun, the emblem of authority. But the perfume of the lily is not a pure aroma of Saturn, since that of the sun is mixed with it. On this account we shall have to seek for the aroma of honor that must be discoverable in some other red flower. Is it not probably the rezeda, which cannot blow in petals, and only shews strong pale red stamens of an exquisite perfume? I have not studied this hieroglyph.

Let us continue to observe the two flowers in some other characters where we shall see justice specially typified in the tulip and truth in the lily. Truth in *the case of a powerful and rich man* has a noble and majestic tone; accordingly the stem of the lily is firm, straight, and noble, like the carriage of an upright man, when he has *power and fortune*, which are represented by the luxury of small leaves wherewith the stem is furnished, and by its extreme firmness. The stem of the tulip is also fascinating through its polish and its pleasing hue, but very fragile in analogy with the small support found by the justice of a man without authority.

The bulbs are contradictory; that of the lily spreading

out and displaying all its labor as an emblem of the truthful man, whose course has nothing hidden; the other bulbous, that of the tulip, is very compact and concentrated, as if it had been squeezed in a mould; it is the emblem of justice, which in civilization has only the smallest possible development.

Let us remark an identical character of loyalty in the two flowers; the absence of a calyx, or envelope. Nothing is hidden in the course of just and true men; no mask, no distrust of external enemies. Thus act the tulip and the lily, they display pompous flowers without having recourse to the mysterious and preservative envelope named calyx.

The truly loyal and just man disdains those measures that prudence may command. Strong in his conscience he walks with his head erect in all his doings. Thus the lily and the tulip go straightforward to their aim without enveloping in mystery their principal operation, that of flowering in beauty, their only use to us being that of producing a majestic flower.

The forms of the flower are those of justice, namely the triangle, which is the emblem of divine justice. Their triangle is vertical in the tulip, horizontal in the lily. The tulip is triangular in the collection of the three higher petals; when the shedding suffers the three others to be seen, it passes from a triangle into a circle which is another emblem of justice: the image of God is likewise made of these two figures, a triangle inscribed in a radiant circle. The lily forms a triangle horizontally by inverting the upper part of the six petals. Thus the two flowers always give the same lesson in a contrasted sense.

We shall find this identity again in the colors of the tulip and of the lily. They ought to portray in contrast the two elements of honor, *i. e.*, justice and truth. Let us first seek the emblem of justice in the colors of the tulip. It excludes the two blues, *azure*, the color of the supremely unjust passion, which is love; *indigo*, the color of the cabalistic spirit, the enemy of justice *in civilization*. These two passions, in harmony, will very well agree with justice; whence

it follows that the tulips of the approaching creation will not exclude the two blues, which ought to be and are eliminated from the existing tulip, representing the subversive ages. It does not admit the orange, the symbol of blind enthusiasm (*composite*), which is incompatible with justice; it admits yellow, though the passion of familism is amongst us one of the principal springs of iniquity; but it is not so in the just man, who, on the contrary, avoids despoiling the younger sons in favour of the eldest, and is mindful not to abandon his natural children. It is enough, therefore, that the tulip confine itself to excluding the colors of the two passions incompatible with justice, and is at liberty to display with pomp the colors of the other passions of which the just man makes a noble use.

The allegory of colours being sufficiently expressed in the tulip, it is needless to repeat it in the lily, that confines itself to the color of unity, white, and that of enthusiasm, orange color, whence it derives two pictures in the spotted orange lily and the lachrymal drooping lily. The white lily is the only one of these three flowers that excites pleasure. Unity pleases us wherever it prevails, whether in material affairs, where every body likes to see the unitary accord of musical orchestras and of military evolutions, or in the affairs of pleasure, such as a dramatic fiction, where we require the concurrence of the three unities; and since truth, the germ of association, is the principal lever of unity, Saturn has been obliged to give all the charm to that one of the three lilies which depicts truth united to justice.

The two orange colored lilies are emblems of sadness; the first or upright spotted orange colored lily represents the sufferings of truthfulness.

The loyal, honorable man is exposed to become enthusiastic, to be duped through his zeal for truth; it becomes a source of suffering and loss to him. This result is portrayed to us by the orange colored lily, a creation of the star Proteus, the ambiguous satellite of Saturn, which has created the lily, the flower of truth, in the color of enthusiasm, orange; accordingly the orange lily is covered with black spots, it is a

lily in mourning ; its color is faded, falsified ; it has neither charm nor perfume ; it is the truthful man fallen into misfortune through the illusions of virtue, and accordingly it does not rise to the height of the white lily.*

A still more beautiful hieroglyph is found in the orange lily with inverted flowers, each of which has six tears at the bottom of the calyx ; but there is no end of these hieroglyphical analyses, and each animal, plant or mineral would furnish matter for a volume. We should have besides to compare the grains, the leaves, the juices, the roots, the virtues and other characters of the lily and of the tulip, and extract from them a hundred allegories of the passions. What has been said suffices to spread over the stars and their labors the interest those great painters deserve to inspire.

I have sundry times discovered that when you explain these allegories of the products of nature to the French, you excite their attention, especially if you choose less serious subjects than the hieroglyphs of justice and truth ; I should have been more successful with certain readers if I had analysed :—

The carnation, the hieroglyph of first love.

The tuberose, the hieroglyph of the emancipated woman of gallantry.

The hortensia, the hieroglyph of coquetry.

But nature is licentious and too imperfectly veiled in her pictures. An immense number exist that can be exposed without wounding decency or self-love, like those of the lily and of the tulip ; but some there are that are very irritating, such as the elephant or the man of honor, and the cat or the domestic man. To speak of the first only, which is related to the subject that occupies us, honor ; this passion has as its hieroglyph, in the fifth degree of elevation in the animal kingdom, the elephant. “ He is better than we are,” say the civilizees. In truth, the elephant is honorable, whereas a civilizee so far from being so, does not even know its laws.

* In the margin at this place :—*Confused*. Another marginal note :—The lily gives a series of flowers ; truth a series by association.

Honor is so incompatible with civilization, that nature, to portray exactly the lot of this passion in our societies, has made of the animal that is the type of honor an object of laughter through its unwieldiness and the dirtiness of its vesture. *Honor is covered with mud* among the civilizees as well as in the case of the animal that represents true honor. Let us suppose that the elephant falls into a mud pit twelve feet deep, and that he issues from it all clotted with mud; when he has dried himself in the sun and is covered with baked mud, his color will be the same as it is in the natural state when his body seems muddy and crusted over. When we come to the analysis of this hieroglyph, it will be seen that all the material and passional details of the animal faithfully portray the sad lot of honor in civilization. We cannot, however, sketch out its analysis without placing it in parallel with its countertype, the rhinoceros.

The civilizee Tartuffes will be vastly more confounded by the allegory of the cat, the picture of those egoists who are called domestic people, good citizens, tender fathers, friends of order; but in reality what are they? Egoists, who look, as the cat, to their own interest only, and subject all their affections to selfishness. The cat only cares for its own comforts and habits; it likes the house and not the master. It is reproached with being treacherous, ungrateful, flattering, interested, only coaxing for the sake of getting something; these are also the qualities of its virtuous master, of the egoistical head of the house, and this hieroglyph, explained more in detail, will be the subject of a good critique of our pretended virtues, of our moral masquerades.

One of the principal accusations against the cat is that it likes to steal; when you give it openly a mouthful, it looks at you with a suspicious air, and carries off the proffered food for the mere pleasure of stealing what is not refused to it; and thereupon our civilizees exclaim that the cat is very vicious. Say rather that Proteus, the ambiguous star of Saturn, is a very correct painter; for what are our virtuous heads of families but incorrigible thieves, dreaming of nothing but how to rob parents, friends, clients? A merchant who

in one morning has cheated twenty customers, a lawyer who has plundered twenty clients, will go in the evening to a party and assume the mask of good citizens, gulling buyers and clients for the good of morality and of the constitution. In short, a civilizee only dreams of the means of *gaining*, and the most impudent robbers are those who are held up to public esteem under the name of family men. An unmarried man, a bachelor, is much more generous and less cunning than a tender father, the friend of trade and of morality, who thinks that all rogueries are allowable in his case by saying:—"It is for my wife and my children."

The family of the felines, with the lion as its head or pivot, and the cat for its last link or transition, is the hieroglyph of combined thieving, supported by law. Accordingly it is richly clothed, whereas the simple robbers, such as the wolf and the rat, hieroglyphs of the highwayman and of the housebreaker or pickpocket, are two very poorly clad animals. You seldom get rich, in civilization, in a kind of thieving that has not the support of the laws; you are counteracted by the great robbers who hang the little ones.

The felines, emblems of compound robbers, have the compound or co-nocturnal sight; the compound robber, such as a placeman or an authorized monopolizer, has really a double sight, for he has, besides the aid of his own vigilance, that of the legal authorities that watch in order to support him.

The family of the felines representing in fact, an effect of subversive ambition, compound thieving, it is necessarily created by the stars of the hypermajor scale. Saturn has given the lion as a direct modulation, and the royal tiger as an inverse modulation; all other felines, down to the lynx, are from the satellites, and Proteus, the ambiguous star of Saturn, has created in simple mode the common cat, in compound mode the radiant or Angola cat. This animal, the only one of the felines that associates with man, is a mixed species that can only be yielded by the ambiguous satellite.

The four ambiguous or transitional planets only create mixed products. Wherever you see a mongrel species, such

as the quince, the nectarine, the polyp, the bat, the sensitive plant, the flying fish, yōu may pronounce without fear of mistake, that this species is the work of one of the four mixed or ambiguous stars, which are Venus and Proteus in major, Mars and Sappho in minor. Secondly, in seeking for the effect of passions typified in this creation, you need only direct your attention to the passions of ambiguous play, or to the mixed classes of society. And in the same way, when you find types eminent in dignity and in utility, like the horse and the ox, you may presume that they proceeded from one of the four cardinal or moon-bearing planets; these two last are from Saturn and Jupiter. Those types which astonish us by their collection of brilliant or useful properties, such as the orange tree and the oak, are from the sun; the wonderful and enchanting types, such as the rose and the peach, are from the major favorite or vestal star, called Mercury.

It remains for me to give an explanation respecting the first line of the article relative to the cat. I have said that this animal, as well as the family of the felines, are portraits which are offensive by their faithfulness. The legal robbers will not accept this name. The last step in this scale of leeches is the family man (*chef de ménage*), who, without being one of the constituted authorities, is in accordance with and authorized by them. He is therefore a mixt, partaking both of the oppressed and of the oppressing class, like the cat which, being of the family of tigers, nevertheless comes and sticks to the family man, of whom it is the picture, and helps him to hang petty robbers and pickpockets, represented by the rat. Buffon has very truly said of the cat:—"It is a rogue that is tolerated to protect us against a greater." Such is the plan of political science, it protects the rapacity of fathers of families in order to keep under the innumerable train of domestic thieves.

This analysis of the human mind and of the cat confirms what has been previously said. The explanation of the hieroglyphs is often disagreeable to pride and false virtue. Accordingly, I have not devoted much space to it. I wished,

by means of these sketches of astrosophy,* to accustom men's minds to this new science, alarming at first sight, especially to the French, who banter when you mention the stars to them, and fancy that you are going to drag them to the observatory. Nothing of the kind. I have only to present the most attractive details respecting the stars; but to communicate them the reader must be brought to study at least the alphabet of astrosophy; I mean the arrangements of the thirty-two planets of our solar system.

Whenever I have wanted to make some one familiar with this new study, I have begun by explaining to him one or two of those hieroglyphs whereof the correctness is generally applauded. People have always said to me, in connection with these pictures: This is the subject on which you ought to write a work; if you presented us with a treatise on these analogies, applied to the products of the three kingdoms, people would tear the book out of each other's hands. A very inconsistent demand! it amounts to wishing for the agreeable when you require the useful. Have I not a much more valuable treatise to give on the art of arriving suddenly at social opulence and harmony? What would be the good of our penetrating all these graceful mysteries of nature, as long as we were ignorant of the only science needful,—the art of getting rich promptly and without delay?

Every one will agree on this point, and confess that there is nothing more urgent than to get rich; it was therefore my duty, in order to suit the general wish of my readers and conform with the wish of nature, that places *luxism*, or the love of riches, in the first rank among the three foci of attraction, to attend to it first. It was my duty to occupy myself with satisfying the primordial want, neglecting the agreeable portion of the passional theory, and giving first the useful portion or calculus of the series, which will raise the social world suddenly to fortune, and which will repose on the art

* Astrosophy, the wisdom of the science of astronomy; a theory that binds this science to that of the human passions, and that places astronomy in united accordance with the other sciences, from which it attempts unseasonably to estrange itself.—*Note of Fourier.*

of adapting to the equilibrium of the passions, the laws of the planetary equilibrium, and particularly gravitation in direct proportion to the masses, and inverse to the square of the distances.

Thus, notwithstanding the ridicule that is attached to the study of the stars, it was impossible for me to eliminate it from my theory, which, in that case, would no longer be connected with the universe, and would be no longer *unitary*. For the rest, surely it is not exacting much to confine the reader to study the alphabet of the science, the rank of the thirty-two planets?

In order to interest him in these planets, whose character has been so ill understood, he must be shewn the immensity and the sublimity of their creative labors; he must be shewn that each planet is a painter of passions, beside which the pencils of Zeuxis and of Raphael would lose their excellence; he must be habituated to cherish each of these stars by the knowledge of the tributes which we owe to their aromal copulations. Suppose that a philosopher eats black truffles and sips Mocha, he will in that case be interested in the star Sappho, that has created these two plants, in order to warm the body and the soul of quill-drivers. Let a dapper little woman admire, on a summer's eve, the beautiful star called Venus; she will find it still more charming on learning that she is indebted to this brilliant planet for a Cashmere shawl that envelopes and protects her person, and a bouquet of lilac that perfumes her: it is Venus that creates the lilac and the Thibetian goat.

I am aware that, to make men love Sappho and Venus, it would be necessary to explain the meaning of the four analogies that I have just mentioned; but I have not promised a treatise on hieroglyphs: it is enough that I have interpreted two in this chapter—the tulip and the lily—to prove that 200, 2,000, and 20,000 others may be explained by the theory of the aromal movement. It is a difficult work,—a palm that I shall leave to the naturalists, provided as they are with practical knowledges. I shall give only one entire section on this subject, to put them well in the way. My aim here is

only to enable the reader to perceive that these stars, so much despised, are to us the most interesting personages in nature. A young woman will shrug her shoulders if you speak to her of the moons of Jupiter or of Herschel, but she will be enchanted if I explain to her the allegorical pictures presented by—

The carnation, the symbol of first love.

The iris, the emblem of the conjugal tie.

The hortensia, the emblem of coquetry.

Now, when you admire magnificent paintings, you like to consider the painters to whom you are indebted for them; hence young women will be interested in the two artists who have so faithfully painted the divine developments of love. They will be taught that the hortensia is from Cleopatra, the fifth moon of Herschel; the carnation from Hebe, the first moon of Herschel.

A young woman will only be interested at first in the eight moons of Herschel, which portray the loves; she will wish to become acquainted with the varieties of love; first with the eight functions, the flowers and productions of the moons; then with the labors of the planet Herschel, which paints the generous gifts of love; then with those of the ambiguous Sappho, that depicts amorous transitions. An ambitious character will take greater interest in the pictures given by Saturn and its seven moons. A teacher will like those of the scale of Jupiter; a family man, those of the scale of the Earth; and as soon as people are interested in any one of the groups of the stars, they will wish to become acquainted with all four, and to be exactly informed respecting the rank and character of each of the thirty-two planets and their aromal harmonies. I am therefore only anticipating the future intentions of the reader in habituating him beforehand to this easy study, by summoning the sidereal cohort to take part in our lessons on societary unity.

When it shall have been seen in the treatise on passional harmony, that the relations of a societary phalanx are in every respect conformable to those of the so much neglected stars, men will come to see the whole extent of the error of

our system-mongers, who, in their sophisms concerning unity, forget to bring in man, and consequently the universe and God; a slight oversight, a trifling inadvertence in universal systems!—they have only omitted man, the universe, and God. Nevertheless, people have talked a great deal about these three subjects, but without establishing any relation of unity between them. Since the universe moves by attraction, and since God visibly leads the universe and free creatures by attraction only, we ought consequently to arrive at harmony by this same lever of attraction, if we are one with God and with the universe. The argument is very embarrassing for the civilizee doctors; what plan have they adopted in replying to it? They have, of their own plenary authority, robbed us of free-will, by declaring that we ought to obey their 400,000 volumes of wisdom, and not attraction, the study of which they have evaded. The result of their doctrines is, that God is stripped of the rank of head of the social movement on our globe, and man is placed in a state of schism with God and with the universe; the first governs by attraction only; the latter is harmonized solely by attraction. A comical result of those dogmas that preach up unity and harmony, and which with this philosophical trash have organized the seven following limbic scourges instead of harmony:—

O. Anxiety, *atra cura*.

1. Poverty. 2. Fraudulency. 3. Oppression. 4. Carnage.
5. Climatical excesses. 6. Accidental pestilence. 7. Vicious
- ✕ Universal duplicity. [circle.
- ✕ General selfishness.

If unity exists in the system of universal life and movement, it must follow that the attraction of the stars is the same as that of the passions, and that the sidereal world tends, like the hominal world, to unity as a general focus or trunk of attraction; this unity evidently exists in the sidereal universe.

It must tend, in the first power, to the three primary foci—luxism, groupism, seriism; this condition is visibly accomplished; the planets gravitate,—

1st. Upon the sun, or the focus of luxury and light.

2nd. Upon the groups amounting to four; we see them all four amongst the planets; our globe is one of the moon bearing stars.

It has been seen in the introduction why the earth is for a time dismantled of four of its notes or moons, and we might add, of all five, since the moon is only a mummy of temporary service, not reckoned amongst the thirty-two, and that will be replaced by Vesta, a small planet recently engaged in our solar system.

The disorganization of one of the four groups of planets, being only a momentary and easily reparable disorder, we must imagine our five satellites in a state of conjugated association with our earth, as they will soon be; and in that case the analogy is perfect between the four groups of the planets and of the passions. To understand this, it would be necessary to give here the division of a phalanx of passional harmony, into thirty-two choirs and sixteen semi-choirs, analogous in their distribution to the thirty-two planets of our solar system.

This division being deferred till the special chapters, I confine myself to giving it in numbers:—

EARTH. 15. The Male Reverends.		SATURN. 14. The Male Venerables.	
Major or Masculine Choirs.	} Cherubins 2 Seraphims 3 Lyceans 4 Gymnasians 5 Vestalship 6 Adolescents.	7.8.9.10.11.12.13=16. PROTEUS.	} The Male Patriarchs.
VENUS 1. The Male Infants.		23.24.25.26.27.28.29=32. SAPHO.	
Minor or Feminine Choirs.	} She Cherubins 18 Seraphims 19 Lyceans 20 Gymnasians 21 Troubadourship 22 Female Adolescents.	23.24.25.26.27.28.29=32. SAPHO.	} The Female Patriarchs.
MARS 17. The Female Infants.		JUPITER. 31. The Female Reverends.		HERSCHEL. 30. The Female Venerables.
SUN X. Major and Minor Areopagus.			
Complementary Choirs. { Masculine, A B C—Complementary planets between Saturn and Jupiter.			
{ Feminine, D E F—Between Saturn and Herschel.			

This table represents the regulation and the conjugated groups of the thirty-two planets of secondary rank, *plus* the

six of major and minor complement, not including the sun or pivot, that is not reckoned in movement, nor the moon Phœbe, which is a dead planet, without atmosphere and full of crevices that have swallowed up its seas.

We call choirs of octave or of gamut, the twelve from numbers 2 to 13 in major, and the twelve from numbers 18 to 29 in minor.*

* The distribution of this table is peculiar to Fourier's method. It will perhaps be less obscure in the following list of ages and of sexes, grouped in parallels with the known and unknown moons and planets of our solar system, as Fourier supposes them :—

MAJOR, OR MASCULINE ORDER.

Planets.	Groups.	Ages.
1.—VENUS	Infants.....	0 to 3
2.—1st Asteroide.....	Cherubims	3 to 6
3.—2nd Asteroide.....	Seraphims	6 to 9
4.—3rd Asteroide.....	Lyceans	9 to 12
5.—4th Asteroide.....	Gymnasians.....	12 to 16
6.—Mercury.....	Vestals.....	16 to 20
7.—1st Moon of Saturn ..	Adults.....	20 to 24
8.—2nd ditto ..	Ditto	24 to 28
9.—3rd ditto ..	Ditto	28 to 32
10.—4th ditto ..	Ditto	32 to 36
11.—5th ditto ..	Ditto	36 to 40
12.—6th ditto ..	Ditto	40 to 44
13.—7th ditto ..	Ditto	44 to 48
14.—SATURN.....	Venerables	48 to 60
15.—THE EARTH.....	Reverends	60 to 72
16.—PROTEUS	Patriarchs	72 to 84

MINOR, OR FEMININE ORDER.

Planets.	Groups.	Ages.
17.—MARS.....	Infants.....	0 to 3
18.—1st Moon of Jupiter ..	Cherubims	3 to 6
19.—2nd ditto ..	Seraphims	6 to 9
20.—3rd ditto ..	Lyceans	9 to 12
21.—4th ditto ..	Gymnasians.....	12 to 16
22.—1st Moon of Herschel	Troubadours	16 to 20
23.—2nd ditto ..	Adults.....	20 to 24
24.—3rd ditto ..	Ditto	24 to 28
25.—4th ditto ..	Ditto	28 to 32
26.—5th ditto ..	Ditto	32 to 36
27.—6th ditto ..	Ditto	36 to 40
28.—7th ditto ..	Ditto	40 to 44
29.—8th ditto ..	Ditto	44 to 48

The first analogy of the planets, and of the choirs of a phalanx, is that of ages, which give sixteen freely-classed divisions. The two extreme ages, the first and the sixteenth, are the two transitions giving four choirs,—male and female infants, male and female patriarchs.

It will be seen in the table, that the choirs of the fourteenth age, numbers 14 and 30, the venerables of both sexes, and also the choirs of the fifteenth age, numbers 15 and 31, the male and female reverends, are four regent choirs, which protect the twenty-four choirs of active harmony, and share their direction between them by 7 and 5 in major, 8 and 4 in minor; the same division is established in the sidereal scale, where the four moon-bearing planets govern and direct the twenty-four small stars or moons, and thus facilitate their aromal correspondence with the sun. It would be fatiguing for these young planets to correspond directly; it is easier

Planets.	Groups.	Ages.
30.—HERSCHEL.....	Venerables(matrons)	48 to 60
31.—JUPITER.....	Reverends ditto	60 to 72
32.—SAPPHO.....	Patriarchs ditto	72 to 84

✕. THE SUN. CLERICAL AND MUNICIPAL SYNOD.

<i>Complementary Planets.</i>		<i>Complementary Groups.</i>	
Between Jupiter and Saturn.	}	1. Unknown.	Males } Members.
	}	2. Ditto.	
	}	3. Ditto.	
Between Saturn and Herschel.	}	1. Ditto.	Females } Members.
	}	2. Ditto.	
	}	3. Ditto.	

This is a simple one-sided view of Fourier's ideal order. His practical division is not masculine and feminine, but *major* and *minor*, by which he means masculine predominance and feminine predominance. He supposes each planet and each group to be of both sexes: major groups containing two-thirds of the male sex and one-third of the female; minor groups, two-thirds female and one-third male.

Each solar system is, in his conception, a sidereal township or a city of stars in the empire of a universe, itself a part only of a higher unit in the polyversal order of the immeasurable finite.

The ages here given are not exactly those of Fourier, but near approximations, to avoid fractions.—H. D.

for them to transact business through the medium of the moon-bearer, whose aromal threads, being much stronger, are better adapted to the transmission of aromas; accordingly these small stars are fatigued when they are obliged to separate from the moon-bearer, and place themselves in direct communication with the sun for the emission and reception of their respective aromas. The asteroides, Juno, Ceres, Pallas, and Vesta, are greatly inconvenienced by this state of things. As for the six stars, A B C, D E F, they carry on business through the medium of Jupiter and Saturn. Mercury alone is but little injured by his loneliness, because he is so near the sun. This is a distinguished favor for Mercury, who is the favorite of the system, and equals in rank the moon-bearers and ambiguous planets; but it would be cramping the aromal operations of the sun to encumber it with the neighborhood of petty planets: and thence it has been found necessary to place behind Mars our four satellites, which are very impatient to come and form a group with our globe, and to enjoy the faculty of correspondence through its medium.

The four ambiguous planets, though isolated, are of a very vigorous species, and as well suited as the moon-bearers to carry on a direct correspondence with the sun. The mixed order enjoys high consideration and very valuable faculties in the whole system of Nature.

Though in a phalanx of passional harmony the four choirs of the fourteenth and fifteenth ages, are the tutors and mediators of the twenty-four choirs of active harmony, this does not apply to the management of property. A man of the twelfth and thirteenth ages has as much capacity as he of the sixteenth in affairs of this nature; moreover, as fraud does not exist in harmony, the child of the second age has his property as well managed as those of a grown-up man. The superintendence with which the four cardinal choirs of the fourteenth and fifteenth ages are engaged collectively, is an entirely free direction, reposing on the spontaneous supply and demand of knowledge and experience.

It is in this sense only that the four choirs of the fourteenth and fifteenth ages are tutors of the twenty-four others, as the

four planets of more highly-refined aroma are tutors of those of low degree. It is a tutorship for the purpose of serving and not of enslaving the subalterns, as invariably happens in civilization. It is an entirely impassioned tie, as well in the case of the planets, as in the choirs of a phalanx; a tie that is neither founded on right nor on duty, but on the charms of attraction, of interest and of gratitude.

Amongst the twenty-four lunar planets, as well as amongst the twenty-four choirs of the major and the minor orders, numbers 2 to 13, and 18 to 29, there are two that are in a state of harmonic duplicity or ambiguity, both in their functions and in their subdivisions. This couple is composed of the fifth choirs of octave numbered 6 in major, 22 in minor, and of the fifth moons of octaves which are Mercury in the major octave, and Hebe in the minor. Mercury is ambiguous through its faculty of being a simple satellite that ought to group itself with the little cardinal named the Earth, and yet to enjoy an aromal influence that may be described as superior to that of the great moon-bearing planets. In the same way, you may often see at court a favorite, who without holding any legal rank, obtains even more influence than the minister,—a very unjust effect in civilization, but one very necessary for the general mechanism of harmony. The reader will judge of this in the chapters on the passion of favoritism, the inverse focus $\propto \Delta$. The other moon, Hebe, 22nd., is ambiguous through its faculty of alternating between groups, of ranging itself, according to seasons, in the group of Herschel or in that of Jupiter, as the *sensible* or seventh note in music differs in position in the ascending and descending movements of the minor key.

The two choirs of the sixth age, 6 and 22, which are fifth choirs in the active groups, possess the same properties; for there is no detail of planetary harmony that is not reproduced in passional harmony. I have distinguished these two choirs in the table by a dash placed under the figure; they are an external and internal schism, forming two classes of men and women; one class enrol themselves in the vestalship composed of two-thirds women and one-third men; the other

enrol themselves in the troubadourship or precocious and faithful love-group, containing one-third of women and two-thirds of men, so that each of the two choirs is an ambiguous or semi-partition of men and women, and each differs in its uses. The vestal division goes hand in hand with childhood of which it is the main stimulant in industry and in education; the troubadour or gallant division joins itself to the functions of married life, in which it forms the first step. This is the reason why the fifth satellite of Jupiter deserts that group which is the group of education, and places itself as the first note under Herschel, the cardinal of love. Hebe will return to the scale of Jupiter when the sidereal vortex shall be in the phasis of descending subversion; Mercury will then remove its orbit from the Earth's group, and replace itself near to the sun where it always stations in the phases of subversion, whether of its globe or of its vortex.

In order to support the comparison of the thirty-two planets and their aromal orchestra with the thirty-two choirs of a phalanx, it would be necessary to give a description of the passional characters of these thirty-two choirs and the relations of the sidereal aromas, with the tonic passion of each of the choirs. This analogy would be easily relished by the reader; he would easily understand that the aroma of the rose, with the flower of that name, are hieroglyphs of the fifth choir of major octave, the choir of vestalship, where modesty and virginity prevail, as typified by the rose, which is a creation of the fifth major moon, Mercury, coinciding in rank and character with this choir, the virgin group of puberty; the aroma of the carnation and its flower are in coincidence with the fifth minor choir, the married group of puberty; they ought to symbolize the characters of puberty or first love, and to be yielded to us by the fifth moon of Jupiter, which is grouped incidentally as an eighth moon with Herschel.

Such a study as this has nothing difficult about it. If we were to extend it to the twenty-four moons of the system, coupling with it the flowers and perfumes of each, every one would infer from it that the planets which give us these

delightful pictures (whereof only two have been explained, the tulip and the lily) are not such indifferent beings to us, nor so contemptible as they are thought in France.

Let us add a short parallel in order to familiarize the reader with the series of the third power divided into thirty-two notes; it will be found in the human teeth and their focus, the hyoidal bone, the support of the tongue and of mastication. The teeth are ranged in a minor series, by four and eight. It has been seen in the table that the minor octave is thus disposed; our thirty-two teeth are subdivided as regards species into:—

Four cardinals or canine teeth, bruising and cutting, in analogy with the four groups of venerables and reverends and with the four moon-bearing planets.

Four ambiguous or extremes, called wisdom teeth, slow and feeble, in analogy with the four choirs and stars of an ambiguous nature, infants and patriarchs, Venus and Mars, Proteus and Sappho.

Twenty-four teeth of gamut or double octave, divided by eight molars or hypermajors and four incisors or hypominors.

Focus, the hyoidal bone or sun.

Man being the mirror of the universe, his anatomical details must exactly portray all the harmonies of the universe, and the osteological portion which shews itself externally, the only one that associates and harmonizes with light, must be a mirror of the harmony of the beacons of heavenly light and of the harmonic distribution of the passions.

Following out the details we should find in the forms, the roots, the uses of each pair of teeth, a perfect picture of the thirty-two choirs and of the thirty-two planets. For example it is clear that the four young choirs of the first age or impubers, the cherubims, seraphims, lyceans and gymnasians, boys or girls, are not entrusted with the most important labours; in a general system of industry, they do nothing more than the preparatory operations. In the same way the four couples of incisor teeth only serve to prepare and assist the labor of mastication that will be carried on and completed by the eight couples of molar teeth, supported by the

four canines or pivotals, and by the four ambiguous or transitives.

Let us distinguish the problems of causes from those of effects in these studies on analogy. To say that the jaw is organized in minor gamut is to analyze a notorious effect, since the major order would require five couples of incisors. But to ask why God has distributed it in minor instead of major, is a question of causes. The elucidation of the motives of God would engage us in transcendental questions of life and movement, and the reader is still too great a novice for these discussions. A civilizee will fancy that he can solve the problem by saying that God has distributed the jaw in the minor key because this order is more regular, more beautiful, and more convenient. This is to give out as causes the consequences of an effect; it is certain that the resolutions of God always end in producing effects that are beautiful and useful, or regular in their maleficence. But this result is not a solution of the cause or motive drawn from the general laws of life and movement. For example, if the upper jaw is immoveable, will it be thought that its cause is explained by saying that the distribution being minor, the operations should be carried on by the lower jaw, the upper jaw remaining passive? The observation will be correct, but this will be still only explaining the consequence of an effect, instead of pointing out its cause. Let us skim over these abstruse researches, as our only object is the study of the series divided into free and measured distributions, and especially that of the measured series of the third power, containing thirty-two notes, which is the most useful of all.

When the system of general analogy shall be thoroughly known and applied to all the details of anatomy, brain, cerebellum, corpus callosum, it will become a favorite study of exquisites in petticoats. Each phalanstery or district will have colored drawings, as graceful as those of the stag by Vicq. d'Azyr.* Thus the most repugnant of studies will be-

* The naturalist who illustrated his anatomical works by exquisitely colored drawings.

come attractive even for frivolous beings. What will not the other studies then become that are already of themselves attractive.

Among the valuable advantages that will be derived from the study of the hieroglyphs and of universal anatomy, must be reckoned those of fixing natural language and natural gesture. The art of the grammarian, of the painter, and of the comedian will soon be no longer subject to arbitrary rules; men will no longer have recourse to tradition for the purpose of regulating the pause and gesture suitable to a particular verse. These kinds of processes will be judged in the last resort by the theory of the passional movement, and its hieroglyphic unity with nature. It will there be seen that the alphabet ought to be composed of thirty-two letters and of their focus arranged in the same order as the series of the planets, and of the teeth, of the choirs or groups of ages in a phalanx.

As to gesture, it is easy to enable the reader to perceive how it will be determined by analogy. Let us take as an example two opposite movements, laughing and crying.

The human mouth in the movement of laughing which is the movement of joy and of harmony, displays to the light the emblems of active harmony, twenty-four teeth ranged in two octaves, major and minor, in allusion to the twenty-four choirs of active harmony (2 to 13, 17 to 29), to the twenty-four planets of primary aroma or moons, and to the twenty-four notes of the musical major and minor gamuts.

Let us examine crying and its relations to the stars, the choirs, the gamuts, &c.

If laughing ought to shew us harmony, the twenty-four teeth, as the symbol of the twenty-four notes of active harmony, weeping ought to represent subversion reduced to eight notes of minor gamut. Let us explain ourselves.

Harmony springs from the compound movement, subversion from the simple. Accordingly, laughing shews us the compound movement, the two major and minor scales or rows of teeth; but since weeping elevates the superior

jaw * by a movement in the articulations, it only allows eight upper teeth to be seen and conceals the lower. Consequently it shews the simple movement confined to a single gamut, and it presents this gamut in simple, free from sharps and flats, and limited to the seven or eight decided notes.

Similar to this is the state of the ray of light on our globe, and not on the others. Our atmosphere which is in a subversive state and in simple movement, acts on the ray in the same way that the lips act on the teeth in crying. It intercepts, in the first place, its whole minor gamut yielding twelve colors; then the five intermediate colors of the major octave whereof it displays the simple gamut only, restricted to seven colors. It is not the ray, therefore, that is in a tearful state; it is our atmosphere. The mouth contains thirty-two teeth, though eight only of the upper range are displayed in crying; the ray of solar light contains thirty-two colors, although seven only and their octave, white, are visible in our subversive atmosphere.

In order to comply with the intentions of the reader, I have treated somewhat at length in this chapter of the hieroglyphic analogies. We must not, however, lose sight of our special object, which is the conformity of the three foci or primordial aims of our passions.

In the foregoing details on the subject of the passions I have had no other object in view than that of determining the reader to study the alphabet of astronomy, the knowledge of the thirty-two planets, whose relations are one of the finest pictures of harmony vouchsafed to us by nature. Let us, therefore, finish the analysis of their analogies in the first degree to the amount of three. I have already demonstrated those of the two first foci, luxism and groupism. It remains for me to prove that the planets tend like ourselves to the passion of seriism which is the third of the focal or primary passions.

The planets have as their third focus of attraction unity-

* Marginal note by Fourier:—The eight male groups in superiority. The under jaw is the male or the *superior*, owing to movement.

ism or the balance of the movement by contrasted series. They form, in the first instance, the series of proportion containing four terms or groups, and this is the poetic series, as perfect, and perhaps more so, than that of three terms which is the prosaic. Each of the dozens of small major or minor planets forms the series, by 3, 4, 5, or by 4, 3, 5, and observes it in its aromal equilibriums. They form, moreover, two series of three terms distributed as follows :—

SERIES OF GENERAL BALANCE.

Ascending wing.—The major octave, Saturn, the Earth and their twelve moons.

Centre of the series.—The sun and the four mixed or ambiguous planets.

Descending wing.—The minor octave, Herschel, Jupiter, and their twelve moons.

Transition.—The six complementary stars.

SERIES OF AROMAL GRADE.

Major wing.—Saturn with its satellitic scale, and its ambiguous star, Proteus.

Neuter centre.—The neuter scales of Jupiter, and of the Earth, with their ambiguous stars, Venus and Mars.

Minor wing.—Herschel with its satellitic wing, and its ambiguous star, Sappho.

General focus of aromas.—The sun.

The attraction of the planetary system so conformable to that of the passions, as regards developments, is equally so as regards the laws of harmony. It will be seen in the course of the treatise, that the passional world can only be harmonized like the sidereal, by a tendency to luxury in direct proportion to the masses of capital and inverse to the square of the distances. All the mathematical laws, according to which the sidereal world is governed can be applied to the mechanism of passional harmony.

The application will be equally exact as regards the aromal system. If humanity is harmonized by means of 1, 3, 12 and 32 passions, the same thing occurs with the planets in

their aromal relations, whose powers we see ramified in the same order.

GRAND FOCUS OR UNITY.—THE SUN, *musky saccharine aroma*.

Primary Foci:—*The major aroma*, furnished by Saturn and the Earth.

The mixt aroma, furnished by the 4 ambiguous planets, Venus, Mars, Proteus and Sappho.

The minor aroma, furnished by Herschel and Jupiter.

The secondary development yields twelve single aromas, that exist in the vortices of the nebulous stars or suns of low rank, accompanied by twelve planets only. We have not this development in our vortex, in which the aromal system is distributed in compound order by major and minor octaves; twelve major aromas are supplied by the twelve satellites of Saturn and of the Earth; twelve minor aromas are supplied by the twelve satellites of Herschel and Jupiter. The ambiguous stars supply four mixed, and the cardinal stars supply four potential aromas; total thirty-two aromas of the third power, whereof the relations of our planets are composed, and whose combinations engender thousands of other aromas.

The aromas are subdivided, like the passions, into scales of seven degrees; afterwards into simple and compound developments. These aromas are found in animals, plants, and minerals, for the aromal kingdom is frequently combined with one of the three others, though it has likewise its particular functions in the relations of the planets, whereof it is the universal agent.*

The properties of the aromas are in every respect conformable to those of our passions.

For example—(a difficult paragraph, requiring much attention),—if I assert that amongst the groups, that of the family is inverse of the three others, inasmuch as it causes

* This explanation does not render Fourier's definition clear. If aroma, as he defines it, be the universal agent of the planets in their mutual communications, it cannot be ranked with the special elements of earth, air, and water, as a fourth terrestrial element. There must be something wrong in his analysis.—H. D.

the material principle of consanguinity to dominate, and reduces to the rank of an accessory the spiritual principle or affective tie, which may be stronger in the adoptive relationship than it is in the consanguineous, this property must be portrayed in the aromal labors of Jupiter, which is the cardinal of familism. Accordingly, among the flowers issued from Jupiter you find greater strength in its simple aroma furnished by the jonquil, the product of Jupiter with itself, than in its compound aroma, furnished by the narcissus which is the offspring of Jupiter and the Sun. This is not the case with the other cardinals, they exert greater activity in the compound. The iris, the simple aroma of Herschel, has much less strength than the tuberose, a compound aroma of the same planet; and the violet, a simple aroma of the Earth, has much less strength than its compound aroma, furnished by the jasmine, a very overpowering perfume. If Jupiter, in this function, follows an opposite system to that of the three other cardinals, it is because the family group of which it directs the aromal modulations, is of an opposite essence to the three others, as I have just proved. It is quite necessary that this inversion should be portrayed in the aromas supplied by Jupiter, since the whole of nature ought to be a hieroglyphic picture of the human passions, which are also the passions of the stars and of the higher creatures, universes, biniverses, triniverses, &c., up to God.*

* Fourier's definitions of God, like those of all theologians and philosophers, are not exempt from mystical and logical obscurity.

In one case he defines God to be the active principle of life: Spirit, as distinct from Matter and from Mathematics. In another, he defines Him by abstract qualities: "sole direction of movement, universality of providence, economy of motive powers, distributive justice, and unity of system." In the present instance he describes God as the highest power of finite sidereal universality. I say finite sidereal universality, for he has elsewhere given a scale of ascending degrees, of which the highest power is called God.

He groups planets into solar systems; these into universes; these again into what he terms a biniverse, or vast association of universes, containing myriads and myriads of solar systems; myriads again of biniverses in a triniverse; and so on, beyond the limits of practical enumeration, until he arrives at the highest degree of the scale, which is still but a last degree of one stupendous finite system, containing myriads of myriads of solar systems.

He not unfrequently, however, speaks of God as infinite, in power, goodness, wisdom, and providence. What he means is not quite clear. No word, in fact, requires due definition so much as the word God. No word is more involved in logical and mystical obscurity.

For my own understanding, I define the word God in a twofold sense; a finite, or comprehensible and logical sense, and an infinite, or incomprehensible and mystical sense. In a mystical sense, I conceive God to be infinite, transcending the finite and even the indefinite limits of creation and created beings, as infinite space transcends the limited spheres of stars and heavenly bodies. In a logical sense, I define God as the ruling providence and all-pervading influence in a finite sphere or collection of beings, as the sun in our solar system, and Jesus Christ in the church, a collective unity of human beings. This twofold definition is merely a question of method; for the finite, in every degree of elevation and extension, is always mystically one with the Infinite, in which it is involved, though not in logical distinction and analysis. It is thus I understand that Jesus Christ is the Son of God, one with God Himself in truth and life: God and Man, as faith teaches in the churches. All men are sons of God; one with God; though one alone may be the first begotten, "to whom all power is given." All stars are heavenly bodies, one with their Creator, but they are not all luminaries of the highest order; suns of solar systems.

In the absolute or mystical sense of human conception, God is one and infinite: in the necessarily limited sense of human reason, God is vicarious and personate in every sphere of polyversal or collective unity. The sun is the physical providence of our solar system, though not of fifty thousand others. Christ is the spiritual providence of His church, though not perhaps of all the churches in the universe, and special providence is everywhere the Son of God; one with God, but nowhere infinite and absolute.

These ideas may perhaps seem mystical to some minds, and profane to others. The time has come, however, for all parties to explain their views with friendly openness and modesty. Orthodoxy and heterodoxy are words of angry darkness only, not of love and light. If all the globes of the universe are inhabited, have we any certain knowledge that Christ is the Head of all the churches on those globes? Is Mahomet the head of the Mussulman church, or merely an impostor whose delusive influence has withstood the teaching of the Christian church for ages.

These questions can no longer be evaded. They must be answered fairly in some shape or other soon, from sheer necessity. The churches on our globe are losing strength and crumbling into sceptical decay.

Many people disbelieve all spiritual revelations, from their manifest diversity and seeming contradictions. I believe them all, because I have no reason for doubting their reality. Faith and understanding are however different degrees of consciousness. I do not understand all that I believe, but that is no reason why I should deny that which I cannot explain. The very existence of so many heathen churches on our globe, forces my conscience to believe in their reality, as well as in that of the Christian Church, although the latter seems to me as much superior to the others, as the sun is to the moon. In the absence of the sun, the moon gives light to the dark hemisphere of our globe; in the absence of

Christian spiritual light, the heathen churches seem to give some spiritual light to the benighted races of humanity. The sun itself, however, has a number of dark spots upon its surface, and the Christian churches are visibly carbonized by doubt in many places to the very core.

"Whatever is, is right," as long as it can last. How long are the heathen churches to last upon our globe? How long the Jewish churches and the present state of faith in christendom? State lords and bishops may ignore these questions, but the poor in spirit hunger and thirst for truth and righteousness. Spiritual hunger will break through stone walls, as well as natural hunger. Church and state walls of stone, are not sufficient to keep out the hungry multitudes of natural and spiritual destitution. Popes and kings, and priests and statesmen, should prepare themselves for a more active life of thought and science. Thickening difficulties threaten to invade their orthodox dominions.

The humbler classes question the belief and the sincerity of lords and bishops, and rich people generally, whose pride and luxury contrast so strongly with the self-denial and humility of Jesus. The clergy, who love rank and riches more than faith and science and humility, have lost all credit with the more reflective minds of the present generation. There are many worthy exceptions, who obtain respect for their personal merits, but that has no influence on the declining faith of the people.

Religion must become a science in its doctrinals as well as a devotion in its worship, before it can regain the influence it is losing. Father, Son, and Holy Ghost are words requiring clearer definitions and explanations than any they have yet received. The conception of the Godhead must be clear before religion can revive in doctrinals. The unity of the Godhead must be analysed in its diversities to justify the multiplicity of churches, and prepare the way for unity of faith and understanding in the minds of men. Roman, Greek, Anglican, and Scotch theologies are not sufficient for the wants of modern science. Jewish and Mahomedan, Chinese and Indian dogmas and traditions unexplained, cannot satisfy the minds of men accustomed to the logic of inductive science.

A personal God, however good and great, must still be finite. Beyond Him and above Him is the infinite, which cannot be limited by impersonation. We must therefore admit the idea of a diversity of finite powers or ruling influences in the spiritual universe, subservient to higher and more numerous external influences; and so on, *ad infinitum*, until we arrive at the idea of infinitely diversified unity, which cannot be limited by *individual* personality.

One sun in each solar system; one ruling spirit in each church, or spiritual solar system of human beings; but innumerable suns in the universe, and innumerable heads of churches in the spiritual universes of polyversal infinity.

The unity of the Godhead must therefore have a threefold aspect in our minds; that of finite personality in a given sphere of providential influence; that of polyversality, or distinct collective unities extending indefinitely to infinity, and that of mystical unity or incomprehensible infinity.

We must therefore conclude that SPECIAL PROVIDENCE is finite, personal, and *individual*, in every sphere of life, natural and spiritual; and that GENERAL PROVIDENCE is finite, personal, and *collective*, in every sphere of life, both natural and spiritual. Finite polyversal or collective unity, extended mentally *ad infinitum*, is still finite, though mentally indefinite; the words infinity and

eternity are merely abstract conceptions of the mind, extending beyond the limits of description and of comprehension. All finite personalities, both individual and collective, "live, and move, and have their being" in ethereal space, whatever that may be in essence or in spirit, mystical infinity and unity.

In other words, the mystical conception of the Deity, or of the Infinite, transcends all possible conceptions of individual and collective personality. The moment we conceive of personality, the infinite extends above it and beyond it.

That which rules in every finite sphere of life, is the God or special providence of that collective unity of life. The God of humanity is "our Father who art in heaven;" and heaven is the invisible kingdom of the angels and of human spirits *in* which "our heavenly Father" dwells, and *over* which *He* reigns, as the sun reigns over the planets.

"In my Father's house are many mansions;" but are there not also many mansions in the spiritual universe, beyond the heavens in which "our heavenly Father" dwells?

On this question, I say, I do not know; but I infer, from the present state of my ignorance, that it is not yet necessary that I should know; and that I have a right to conclude it is enough for man to know and to understand the Word of God, as delivered by His angels to the Prophets in His name.

In this sense, all the prophets, who have spoken with divine permission, have divine authority for uttering the Word of truth. Moses had divine authority; Jesus had divine authority; Mahomet had divine authority. All the prophets of the earth have had divine authority in all the churches; Jesus Christ being supreme head of the church, as the one beloved Son, and the first-born, to whom all power is given. The words, "Our Father which art in heaven," give us the most perfect conception of the Deity which has been revealed to man. Natural ideas of religion cannot go beyond it. We must therefore rely on this Revelation, and not over-puzzle our understanding by endeavoring to comprehend the infinite. The trinity of the Godhead, as revealed in Scripture, contains a mystery as yet unsolved.

We do not know, of our own knowledge, or beyond that which is revealed in Scripture and taught in the churches, who created the suns and the planets of the universe, with the animated beings that live and move upon them: we do not know who dictated the Word of revelation and of prophecy to the angels who delivered that Word to the prophets in the name of the Most High God; but we know that natural science can only be obtained by studying the works of the creation; and we know that spiritual Science has never yet been obtained by any other means than that of studying the Word of prophecy and revelation.

Fourier supposes the stars to be living beings which procreate each other as human beings do. He supposes them to create the animal and vegetable kingdoms which live upon their surfaces; and he further supposes God to be an infinitely superior being who creates the planets and the suns of the universe. He supposes man to be the lowest unitary being, and God the highest. The stars being intermediary.

I believe we cannot fathom the mystery of the Godhead, and that our only sources of knowledge are, the Works of Nature and the Words of Revelation.

Analogy leads me to believe that all the stars are clothed with animal and

vegetable kingdoms like those of our earth, and that man has a natural and a spiritual existence on each planet.

I conceive the universal society of spirits living in the invisible heavens or the ethereal regions of each planet, to be united with the universal society of spirits living in the natural and visible regions of each planet, by means of the Word of Revelation or Religion, which is professedly, on our earth at least, a communication from the angels in heaven, in the name of the Most High God, to the spirits dwelling in the flesh, and forming part of the universal church or twofold society of visible and invisible spirits on this globe.

This is an hypothesis derived from the known facts of history and revelation on our earth.

I further suppose the knowledge and foreknowledge of the angels living in the heavens to be superior to those of men or spirits living in the earth, and that the descriptive and prophetic language of the angels is a perfectly scientific and picturesque language, enabling them to clothe ideas in perfection.

The language of revelation is that of parables or of analogy, corresponding exactly to the animal and vegetable and mineral creations of our planet. It is a language of types and figures, metaphors and parables, arranged in harmony, so as to foreshadow the order and arrangement of things to come, and thus to constitute a picture or a prophecy of the future.

It matters not what name be given to a stone, a tree, an animal, or a man, provided that name recall to the mind the image of that stone, that tree, that animal, or that man. The image is the thing that speaks, and not the name alone, which only serves to call the image up.

Revelation is therefore, if this hypothesis be true, the knowledge of the spiritual world communicated in a perfectly descriptive language, to the spirits of the natural world, that they may learn from it what most concerns them, as members of the universal church, or the twofold society of spirits dwelling alternately and simultaneously in the visible and in the invisible worlds.

If this language of living images be perfect in arrangement and analogy, we may learn to unravel its mysteries, just as we learn to unravel the mysteries of the living types it represents, and thus establish a science of Revelation as we constitute a science of the Works of nature. We have no other source of knowledge.

“No man hath seen God.” We see the works of the creation, and the Word of Revelation, and those are sufficient for our present state of understanding.

Without attempting to unravel the mystery of the Godhead, we can easily conceive that there exists on every globe a visible and an invisible society of spirits, men and angels. We can also conceive that each of these twofold churches has a special head and ruler, vicariously represented in minor societies, such as those of our earth, in different ages and in different dispensations, Hindoo, Persian, Chinese, Mosaic, Christian, and Mahometan.

These various dispensations of spiritual light and Revelation, are living facts which cannot be denied. The science of their relative importance and duration is another question.

The only thing we know of the Creation, is, that it exists; the only thing we know of Revelation, is, that it exists. How the creation came from God into existence, we know not; how the Word of Revelation came from God into the

minds of the angels and of the prophets, we know not; but we may study the laws of Nature and the truths of Scripture without fathoming the mysteries of origin and life in either.

All attempts at explanation of the Nature and the personality of the Creator, must be merely logical and analogical hypothesis, and nothing more. We cannot limit and define the meaning of the Word "Our Father which art in Heaven," and therefore we must be content to receive it as it is given, in the most universal and unlimited sense.

The science of creation and of revelation is what we want for our instruction, and that is within our reach by observation and study.

The key to the study of both nature and revelation is a question of method, which improves in every age. I have given a key to the study of the Word of Prophecy, in my exposition of the "Religious Question," published in *La Phalange* of 1845-6-7. I shall give a key to the study of the Works of Nature in my treatise on the human soul and body.

Meanwhile, it is well to know that the *organic* mysteries of Nature and of Revelation are accessible to human understanding, though the knowledge of essential mysteries be inaccessible.

We can easily conceive a myriad of human beings on a planet; a multitude of planets in a solar system; myriads of solar systems in a universe; myriads of universes in a biniverse or polyversal unity of universes; myriads again of biniverses in a triniverse, and myriads of gradations in this ascending scale of polyversal increase and associative unity; but we cannot *logically* define the infinite, which is still a *mystical* conception of the human mind. The conception of the living God with us, must be that of a power which transcends all others in the life of man and of the universe. Personality, as we conceive it, must be finite; and yet infinity, devoid of personality, seems powerless. The Godhead is a mystery too deep for human reason. We must confide in Revelation. Faith is the basis of religious life: "Christ is the way, the truth, and the life."—H.D.

THE POTENTIAL SCALE
OF
CHARACTERS.

THE POTENTIAL SCALE OF CHARACTERS.

ANTIMEDIATE CHAPTER.

APPRECIATION OF THE SCIENCES AS ABSTRACT AND CONCRETE.

GREAT mysteries have been unveiled ; greater still remain to be unravelled. In addition to the problems of the balance of the passions and their general alliance, we have to treat of a more brilliant enigma, that of the balance of the characters, that of their potential scale, or the symmetrical distribution of the 810 species of souls, given by God to the human race, and necessary to compose a social man ; I speak of the fundamental species, and not of the varieties that are infinite in number, like the physionomies.

This subject is fitted to excite the curiosity of the modern *savans*, so impassioned in favor of the abstruse branches of metaphysics, so curious concerning all that relates to the mechanism of the soul, whereof some deny the existence, out of spite in not being able to analyze it.

One of the most embarrassing problems, in connection with the nature of the soul, was that of explaining the symmetrical distribution of the characters, the rules that have presided over the fixing of their number and the distribution of their properties. As long as people are ignorant of this theory, they think themselves entitled to criticize God respecting the apparent eccentricities and bizarreries of our characters, respecting the duplicity of some that appear, by their contradiction, to cumulate two souls in one single individual ; of this nature is the fact that some folks are seen to

save pence and lavish pounds; others seem to be possessed of different souls at different times, like Nero, mild at 18 years of age, atrocious at 25; some astonish by their ambiguity, unfolding alternately twenty characters, without having any fixed one, whereas, in the same family, among the children of the same father, you will find a disposition that is tenacious, incompressible and restive to all systems of education. Why has God given to man alone the property of varying descent? It appears that on this point the Creator has derogated from the unity of system, for all nature is identical in the transmission of species: a plant hands down from age to age a uniform taste to its fruit, a () to its grain,* notwithstanding the varieties of the flower. The orange of the present day has still the juices of the orange of the creation; the descendants of the dove preserve for ever their original gentleness, and those of the tiger their sanguinary tastes. Man alone does not hand down his propensities; he begets monsters comparatively with himself. The most virtuous, the gentlest of men may give birth to a Tiberius, to an Odin, and if you examine consecutively the lineage of a great man, you will go down thirty or forty generations in direct descent without finding either his character, or his talents, or anything that approaches to him. The human character seems to have exclusively the faculty of losing its nature on being sown; it is similar to an apple-tree, of which the seeds were to give in the first generation a pear-tree, in the second a plum, in the third a cherry-tree, &c., without returning, even at the end of thirty and forty reproductions, to the primitive species.

What enigmas in this maze of the passions and of the characters of man! If only some shadow of good were engendered on earth by this passional chaos, it might pass; but when one examines the social eccentricities and horrors that result from it, one must be very superstitious or a very gross flatterer to praise the Deity concerning this dark work of the passions, before knowing the secret of their harmonic

* The blank parenthesis represents a blank in the original.—*Translator.*

destination. I have explained in a general system the cause and end of their varieties and contrasts, all necessary for the mechanism of the passional series; I have said that nature sows at random the 810 characters, all formed of twelve passions, but different in dominants and tonics; but I have said nothing about the general plan of these 810 moulds or types of our souls, of the distributive system that regulated their repartition, their proportions and relations, their sympathies and antipathies, &c., &c. Nevertheless the human mind wants to penetrate into this labyrinth, to know on what plan God has made its distribution; in short, we want to know all the details of the theory relating to the creation and the classing of these 810 species of souls, and we address Providence on this head in the following language of Voltaire:

“Montrez l’homme a mes yeux; honteux de l’ignorer,
Dans mon être, dans moi, je cherche a penetrer.”

It is a duty on the part of God to explain to us the distributive problem of attraction; He ought only to deal out to each species of beings the dose that it can satisfy, and to give to each propensities suited to the means of execution; and since He inspires us with an ardent desire to know our soul, it is a sign that he has provided a full satisfaction for us on this score; we are going to obtain it through the theory of the potential scale of the characters. It is the most beautiful gem of the new science; we must take it by force, or the triumph would be incomplete. We have already penetrated into the sanctuary of nature; let us advance as far as the tabernacle.

In acquiring new sciences, let us appreciate them with severity; let us guard against that illusion fatal to the moderns, who only cling to the abstract value, and admire a science for its own sake, without considering the fruit that may be derived from it, or its suitableness to the wants of man. Our sciences, including even the truest, have one and all the same defect of giving only the agreeable and not the useful, of not providing for any of the social wants, and of leaving the people in a destitution worse than that of the

savages. It is an oversight common to the exact, to the conjectural, and to the uncertain sciences. All together, and each of them apart, are only beautiful in the abstract; they have no concrete virtue, no *actual* suitability to the three foci of attraction, and above all, to the first or luxury, which they do not give us; they create its elements, and let us see it for our misery, since nine-tenths of us are deprived of it. This vice of abstract beauty, I repeat, is general among our sciences.

The mathematicians, proud of their veracity, think they depreciate the fine arts—Eloquence, Poetry—by saying, “What does that prove?” We may reply to their science: “What does that yield?” Always poverty to the people. We have had enough of improvident and sterile sciences; let us therefore require in every novelty, as its first title to our favor, the concrete virtue of coincidence with attraction; and, in the first place, with the first focus or luxury, the primordial aim of all men. Let us impose on every new science the condition of raising the peoples to general riches, and not to exceptional riches, which magnify in the present day the wants and the privations of the mass.

People talk incessantly of unity, without assigning any law of unity between science and man; the former cannot be one and concrete with us, except inasmuch as it satisfies our first want, that of riches. The preceding theories respecting the formation of the series, the equilibrium of gravitation, and of passional alliances, have satisfied this condition, by shewing the rules of a social mechanism that will raise the multitude to graduated riches. The section on social alliances has given the means of consolidating this order by multiplying the accords that serve to strengthen the social bond, exhilarate men’s minds in industry, and thus co-operate in the increase of riches. We have, by means of certain customs, such as those of faquirhood and fairyhood, taught how to form the accords that appeared absolutely impossible, that of old age and youth in love. We are about to accomplish by means of the potential accord of the characters, a still more difficult task, but a task that will coincide with

attraction, by bringing about the increase of collective and individual riches, a condition that has never been required of the sciences in civilization. Accordingly the *savans* have adopted the absurd plan of adhering to abstract beauty, seeking after and admiring virtue for its own sake, without attending to the useful; pouring forth torrents of abstract lights which, by leaving us in indigence, make us desire torrents of concrete darkneses that would enrich us.

History relates that Pythagoras sacrificed a hundred oxen to Jove,* in a transport of joy at having found one of those abstract truths that enrich nobody, the theorem of the square of the hypotenuse. Archimedes, for a discovery of this nature, was transported to such a degree, that he ran stark naked through the streets of Syracuse, shouting, "*I have found it ! I have found it !*" How comes it that these *savans*, so full of fire and blazing with enthusiasm about problems useless to happiness, are so cool concerning what relates to social destiny and the experiment of harmony? They plume themselves on right-mindedness. Hereupon their antagonists, the light literati and artists reply, that a man may solve very cleverly a problem in algebra and yet have his mind awry. Here, in regard to this quarrel, is a touchstone, a method of determining which of the two parties displays good sense. Here is the first concrete science that has appeared since the world existed. Those who have a right mind, a sound judgment, will rally round it. What is the good of a hundred thousand truths like the geometrical theorems? Will they spread a dinner for a hundred thousand inhabitants of Paris

* A hundred oxen : that is a good deal ! The philosophers of that time had then it appears plenty of gold to squander, and their trade was better than it is in our days. Possibly he sacrificed somewhat less ; for, from the tales of Gascons and Greeks you must cut off one 0, and dispute about the rest ; perhaps, moreover, he confined himself to promising them, as many people generous in words do, a method that was followed in connection with the decennial prizes of Paris—so freely promised, so disputed, and without a single one having been distributed. Of this nature, also, was the billion promised in 1793 to the defenders of their country. Civilization and its philosophers are very liberal in promises, and I fancy that Pythagoras gave the hundred oxen in the same way that our philosophers will give us fraternity and perfectibility.—*Note of Fourier.*

or of London, who are starving in want? Though these truths are applicable to the mechanical arts, they are not on that account coincident with attraction, or the social nature of man. They are, it is true, elements of luxury, but not pledges, guarantees; and their authors, themselves generally very poor (for the poorest *savans* are those of the exact class), must feel that to these brilliant and abstract lights which only satisfy the curiosity, the self-love, or the pomp of the rich, it is urgent to add the concrete lights that would satisfy and enrich the social body.

If we consider fame alone, of which these *savans* shew themselves so greedy, they would find an ample harvest of it in this theory, whereof so many branches are only limned out, especially that of the potential scale, of the characters of which I am going to treat. I have not the aids necessary to conduct this calculus to its termination. Synoptical tables and genealogical trees are wanted in connection with the passions, of which our philosophers have never dreamed; not a shadow of them is found in their dictionaries and treatises on the passions; we are completely deficient in tables on all that relates to the known harmonies of nature; we have not even a table of colors, either in words or in design. Nevertheless, the natural philosophers reckon about 800 shades; why have they not caused them to be copied with a nomenclature supported by natural analogy? People would not be so greatly puzzled to name each shade, to distinguish each regiment by a border, especially in France, where, as soon as a dozen colors have been employed, folks fancy that they have exhausted the whole scale, like the savages who, after having counted as far as ten on their fingers, think that it is impossible to get any farther.

Men must be very impatient to penetrate the secret of nature respecting the characters, their developments and distributions, since they have recently bestowed some serious attention on the system of Dr. Gall, relating to craniology. What can be less fascinating than a theory, conformably with which a very worthy man may be classed among cut-throats in character, because he has a certain protuberance on the

skull; whereas a highwayman will use the same subterfuge to get ranked among honest people?

The following analysis does not expose the curious reader to meet with this affront: it only favors the wicked conditionally, by supposing them good in the case of an issue from civilization, and of their employment in another social period; it only teaches us to judge of inclinations that are proved and verified by experience; it is entirely an experimental theory. Accordingly, when I want to class a character, to determine its rank in a general scale, I am not unfrequently six months or more before I can succeed in doing so. The civilizes being hypocrites more or less masked, one is often deceived by appearances, and in order to assign the rank of a person among the 810 characters, one must associate with him, and observe the actions that disclose his dominant and tonic passions.

Though deficient in details and only limned out, the calculus of the potential scale of the characters is sufficiently advanced to furnish us with the solution of a host of beautiful problems. Here is one of the most brilliant branches of this theory; you must be doubly attentive readers; academicians promise you consolations in study; what they promise I give you. My theory will not have the charm of their pompous writings, but learn to appreciate them in comparison with my book. Theirs only offer you the abstract charm; their systems lead to no satisfactory result for the man of worth, who is moved by the misfortunes of his fellows and is tempted to suspect Providence at the sight of the social chaos of the globe, that will not be remedied by the theories of a hundred economists or a hundred ideologists. Here is the science of concrete charm, applicable to the wants of the whole human race, and will suddenly put an end to its long endured miseries. This will have also its artistic side; the reader will find in the posterior book on the organic movement a host of details of pure curiosity, a new science, very brilliant, but accessory to that of happiness, which is founded essentially on riches. Now, in order to follow the natural course, I begin by communicating the secret of attaining to

fortune, and when the whole human race shall be provided with it, the true and merely agreeable sciences, like that of (), will become of great value, because the urgent necessity, that of riches, will have been provided for; it will be reasonable then to devote oneself to the pleasurable sciences.*

You employ years in obtaining a knowledge of the fixed sciences, that only contain truths useless to general happiness; still more years are required to explore the labyrinth of the uncertain sciences and gather no fruit from them. Would you hesitate to make a slight effort to become initiated in the new science of attraction, which, after three months' study, will open the great book of nature to you, and teach you to read in the past, present and future destinies? Can there be a more exciting stimulus than that of being able to acquire in three months the lights that the *savans* have vainly sought for during 3,000 years? They have only conquered the domain of sterile truths; you will attain in the present day to useful truths, to the art of realizing a happiness such as the sciences dared not even to dream of, I mean general opulence and universal unity.

In this study, distrust your first impressions. The calculus of attraction, facetious on a cursory view because it only treats of pleasure, soon excites the curiosity of its antagonists even in spite of their scepticism; they gradually wish to understand a theory that is linked so magically with the whole compass of nature; you will understand it fully if you condescend to devote three readings to it. After this initiation, you will enjoy a host of inalienable delights, even supposing the experiment should be delayed; those of knowing at length the secret of nature in connection with the enigma of the passions, which has perplexed all ages; those of being convinced that their civilizee mechanism is only a temporary

* Criticism of the adepts in attraction who cling to the minutæ of mere curiosity, instead of applying their minds to the mechanism of the series; who tend to find a link with the existing sciences that have the defect of not allying themselves with nature, since they admit a simple scale.—*Marginal note of Fourier.*

monstrosity, unhappily prolonged through the craziness of philosophy. You will enjoy the perspective of the good that should exist, and smile at the absurdities of this social chaos, which exists in lieu of our destined happiness ; you will rid yourself of the chimeras of civilizee perfectibility, reduce all the juggleries of the uncertain sciences to their just value, and enjoy the hope of a near advent to harmony, the road to which is discovered at the moment when fatal illusions and disastrous experiments have more than ever banished from mens' hearts the hope of earthly happiness.

SECTION I.

OF THE CHARACTERS IN GENERAL, AND OF THE MONOGYNES, OR SIMPLE SOULS, IN PARTICULAR.

CHAPTER I.

OF THE CHARACTERIAL DEGREES, AND OF THEIR DOMINATIVES.

I STRIVE to avoid all dry details, or to varnish them over as much as possible. Nevertheless, more than one chapter of them will be required in this section, and in the first place, the present one: all these aridities are materials necessary for the completion of the great edifice of unity, that we shall construct in the thirteenth section.*

Man, in his bodily nature, is composed of two individuals only, the one male, the other female. Examine a hundred couples, men and women; they will, on dissection, be found uniform in the number of bones, muscles, nerves, veins, viscera, unless there be some defective conformation. You will not find that any of the hundred couples have eleven or thirteen pair of ribs, twenty-three or twenty-five vertebræ; the rare variations that occur, such as the absence of one of

* This thirteenth section was published in 1822, with other parts of his theory of universal unity, under the title *Traité de l'Association Domestique Agricole*. It has been republished, in four volumes 8vo., under the title of *Theorie de l'Unité Universelle*. (25 quai Voltaire, Paris).—H.D.

the sixteen pairs of teeth, are deformities and not specific differences. Material man is consequently limited to two bodies, male and female; and any couple, taken at random, is the complete type of the species.

The same thing is not found in the passional sphere, where the species is composed of a great number of individuals: a hundred couples compared in the material sphere are homogeneous, but compared in the passional they are very heterogeneous. In some avarice predominates, in others prodigality; one man is inclined to openness, to gentleness; another to cheating, to cruelty; from which it is evident that the passional man or soul is by no means complete in a single couple like the material man, or the male and female body.

It has already appeared, in the treatise on the industrial series, that a great number of individuals and inequalities, graduated in all directions, is required to form a harmony of passions. Let us admit provisionally that this necessary number consists of 810 different souls or characters, assembled in a proportion of about twenty-one males for twenty females, and distributed into sixteen tribes and thirty-two choirs; the necessity of this distribution will be seen farther on.

Each of the 810 characters is provided with the twelve radical passions, but more or less subject to the influence of one or of several: I call *dominant* the one that holds the rudder of a character. The dominant of the miser Harpagon is ambition, of which avarice is a shade or specific development. Therefore we shall say of Harpagon, that he has ambition for his dominant, that *ambition steers him*, that is to say, that it holds the rudder of his character.

In the same way that there are a host of shades in each of the primary colors, red, blue, green, &c.; so also each of the twelve radical passions has several shades or subdivisions. Ambition furnishes distinct branches, such as self-love and meanness, pride, suppleness, cupidity, the love of glory and of power, &c., &c. You may consequently assign to each radical passion a gamut of shades or of species that will

moreover be subdivisible into varieties, whereof each presides over a character. It is not sufficient to say that such a character has for his dominant ambition, is a slave to his ambition; you must define what shade governs him, and this shade is the *tonic* passion. Thus Harpagon has for dominant ambition; for tonic, avarice, which is a branch of ambition.

The gamuts of tonics are not regularly divided into twelve degrees. One passion may only furnish ten degrees to the gamut, another fifteen. Amongst the monogynes of taste, one man is for a special kind of good cheer, another for a particular kind of drink; thus two men may have taste for their dominant, and have very different tonics, like the gastronome and the toper.

The gamut of shades is distinguished into ascending or noble, descending or abject, and mean or mixed.

We can distinguish dominants and sub-dominants, tonics and sub-tonics; but let us not be in a hurry to complicate the elementary notions. I make it a rule to reduce them to what is strictly necessary, and only to produce them according as they are wanted. The cavillers will say that I have made an incomplete classification, that I omit some degrees: it matters little; I write for the million, who require that I should simplify.

A character may have several dominants; it may be steered at the same time by ambition and by love, so that in different junctures these two passions share the empire of his soul without a perceptible superiority, and without one of the dominants excluding the other. Some individuals have three and four dominants, and even more, with a like number of tonics.

The characters with a single dominant are very numerous, and are considered in harmony as the *passional populace*, amounting to about 576 out of 810. Those with two dominants, under the name of *digynes*, are far less abundant; those of three, styled *trigynes*, are still less numerous; and so on. The higher the degree, the fewer the characters. Their numerical proportion is, 288, 48, 12, 4, 1. Thus

against a mass of 288 monogynes, nature only gives 48 digynes, 12 trigynes, 4 *tetragynes*, and 1 *pentagyne*; this last has five dominants.

Whatever be the influence of the dominant, it does not exclude that of the eleven others, which, without having a full swing, generally obtain some empire. You might therefore, in every *monogyne* character, distinguish, after the dominant, four other sub-dominant passions, that exert in gradation the principal influence, and you would distinguish them, according to their dose of influence, into sub-dominants of the first, second, third, fourth degrees,—the vice-dominant, counter-dominant, the pro-dominant, and the sub-dominant; but in order to avoid all complication, we shall name them the four co-efficients, and when only the principal one shall be cited, it shall be called the sub-dominant. Thus we shall say that the monogyne Apicius is endowed with the dominant of taste, with the sub-dominant of ambition; that is to say, that next to gormandism Apicius is principally inclined to ambition, which nevertheless is too weak in his case to be weighed against gormandism, and becomes a co-dominant. If both had an equal influence over him, he would be a digyne, or character with a double dominant of taste and of ambition. None such exist; it will be seen that the five sensual passions only reign as sub-dominants in the digynes and other polygynes.

The characters with several dominants will be named generically *polygynes*. They are the officers and petty-officers of a passional vortex, whereof the 576 monogynes are the private soldiers; and since nature in this distribution of characters pays no attention to ranks, it may happen that she gives monogyny to a potentate, and pentagyny to a shepherd; the 810 characters being cast at random, like the 810 grains of corn that a laborer may sow at every cast.

It is a matter of great indifference in the civilizee employments, whether a man is a monogyne, a digyne, or a trigyne. There is no object in knowing these degrees, the existing order not having functions assigned to the characters; but in

harmony, where these functions exist, people are occupied in analysing and classing the characters as early as the age of four or five years. The high degrees that are the most useful are carefully sought after, and the result of it is that he and she who have received the pentagyne degree of five dominants, are king and queen of passions. This is a dignity of which I have not yet spoken, and which is very different from that of king and queen under the head of ambition, and other monarchs of the eight titles. Frequently the poorest girl of the phalanx may happen to be queen of passions. This is a great advantage for her; it secures her the largest pecuniary dividend in each series, because it is upon the king and queen of passions that the mechanism of harmony pivots, and favor can effect nothing with this rank: it belongs, as well as the secondary passional ranks, to those alone whom nature has endowed, in the same way that in a draught of 810 lottery bills of five degrees, the king may have a prize of low degree, and the shepherd gain the highest prize.

This fixed employment of characters is a singular hazard for the harmonians, of which I have not yet spoken. They could not employ a fifth degree in the place of a first, nor a first in the place of fifth: these two unhappy persons, after this false employment, would be seen to refuse the duty, or to work in it against the grain. Every one in that order must work with zest, impassioned for his favorite pursuit, and in that rank to which nature has called him. We are here speaking of the passional rank, of which the uses will be seen farther on. Let us conclude respecting this definition.

The more dominants a character develops simultaneously, the more valuable is it in the social mechanism. A pentagyne couple governs and directs the great majority of the series in a whole phalanx; a tetragyne governs about one-fourth part; a trigyne about one-twelfth; a digyne some half-dozen corporations, or the forty-eighth part of the whole body; and a monogyne none whatever, save the exception.

These characters, with several dominants, having the energy to develop a host of passions abreast, are greatly

admired in civilization; men commonly despise those who have a simple dominant, like a monogyne under the head of taste, whose actions are all subordinate to gormandism. The moralists would like to bring up the mass of men to the characters of high degree by means of education: nature decides otherwise.

On the other hand, the moralists admire certain monogynes, like those of parentism, whose actions tend wholly to the family spirit, and who make family cares their dominant passion. When they are considered, morality proposes them as our models, and would like to fashion the high degrees to the monogyne title. This is one of its thousand contradictions. At one time it wants to raise, at another to lower, the characterial degrees. In reality, nature's work remains immovable, and the characters keep their places at the titles and in the proportions assigned to them by general laws.

It remains for us to speak of the *polymixts*, or ambiguous characters, who have no dominants, but only *ralliants* or passions that rule accidentally and not fixedly. In this case, the individual is of a vague and generally very false character in civilization. These characters comprise more than an eighth of the 810: you can count amongst them eighty *dimixts* with two *ralliants* or inconstant dominants, sixteen *trimixts* with three *ralliants*, eight *tetramixts* with four *ralliants* or flickering dominants. They are very useful in harmony, but very dangerous in civilization, where they produce in the higher degrees the Proteuses and cameleons; in the lower degrees, the inconsistent men, the contradictory and wavering spirits, or people without steadiness of will, opinion or pursuit, ever docile to the last speaker. These ambiguous characters, generally contemptible in civilization, will be very valuable in harmony, where they will be fully developed and applied to their destination. The reader will see farther on what numerical proportion and what uses are assigned to both in general mechanism; a table of them must be given first; then we must specially define each of the degrees; and

before proceeding to this, I must place here divers remarks on their general relations.*

* The polymixts, as well as the polygynes, treat the five sensual passions as accessories, and have only the seven spiritual for their *ralliants*. It must be borne in mind, that the characters which reduce the sensual passions into accessories, are not on that account less ardent in developing them, but that by never giving them an exclusive supremacy, they subject them to a state of spiritual association, which ennobles them without slackening their development.—*Marginal Note of Fourier.*

[In this chapter Fourier speaks of 810 characters, male and female, distributed in 16 ages or tribes, and 32 male and female choirs. In other chapters he mentions the number 1,620, as necessary to form a complete phalanx or industrial association. In both cases the distribution is the same, with regard to the 16 ages or choirs of the male sex, and 16 of the female.

He uses the word *tribe* to signify the male and female members of any one of the 16 ages, and the word *choir* to designate the males or the females only of one age.

The cycles of age vary from 3 to 7 or more years, averaging 5; 16 cycles of 5 years being equal to 80 years, or the full career of human life.

He supposes that a phalanx should contain a double set of characters, in order to provide against the accidents of sickness, absence, rest, &c., in each of the groups, which might otherwise be liable to lose a part of its necessary elements, and thereby be impeded in its social and industrial functions.—H.D.]

CHAPTER II.

OF THE INTEGRALITY OF THE SOUL.

EACH of us thinks himself provided with an entire soul. This is a grosser error than that of a soldier pretending that he alone formed a whole regiment; people would tell him that he only forms a thousandth part of one, if the regiment consists of a thousand men. The mistake of this soldier would be much less extravagant than that which has been made concerning the integrality of the soul: for the soldier is of the same nature as the captain and the colonel; he can take their place, whilst in the scale of characters a monogyne or soul with a single dominant is of a very different nature from a digyne, a trigyne, &c.; they cannot supply each other's place: you cannot replace one monogyne by another monogyne different in dominant and tonic. Let us judge of this by an example.

If you were engaged in forming a game of cards, and the dealer were to present a thousand aces of hearts, you would only accept a single one of them; a second would be superfluous. It is thus with the passional mechanism, the 810 characters of which are comparable to a set of 810 different cards. Now, as any card in particular only represents the fifty-second part of a game, so also any character in particular only represents the 810th part of a soul, and 1000 individuals, who were all of the same title, all monogynes with the dominant of love and the tonic of inconstancy, could not intervene to compose a soul of 810 characters; they would

only furnish 810 parts of 1000 souls, and if we were engaged in forming an experimental phalanx, we could only accept a single one of these 810 characters ; we should be obliged to reject the 809 others.

Let us back this statement with a material comparison ; if 1000 men are presented in order to form a complete sexual human body that consists of only two persons, we shall have to reject 999 men to keep back one, and to add a woman ; whence it appears that numerical excess does not give integrality. If it requires in the material sphere two different bodies, it may require in the passional 2000 different souls. Now, what is the number and the title of the souls necessary to form an integral soul ? Are we to think by analogy that it requires two souls, or three or four, or two hundred, three hundred, or four hundred ? And what method must we follow to arrive at the solution of the problem, to estimate mechanically the divisibility of the soul ?

The human body does not enjoy, like plants, androgyny, or the faculty of reproduction in isolation. A cabbage, if it were to speak, might boast of its constituting fully in itself the species cabbage, for it reproduces itself alone, being provided with the two sexes. A man is not justified in thinking thus ; for he is a divided incomplete body, unable to reproduce himself in isolation ; he is bi-sexual. Other bodies are tri-sexual, like the bee : three sexes are required to make a bee. Now if nature, who distributes all things progressively, hath established the sexual progression of 1, 2, 3 for the body of the cabbage, of the man, and of the bee, she has been quite able to establish the progressions of 1000, 2000, 3000 for the integralities of the souls ; witness those of the bees, whereof 20,000 are wanted to form a hive, or integral soul of the bee ; it is composed, therefore, of about 20,000 souls disseminated into three sexes.*

* The recent discoveries of science shew that there are not, properly speaking, three sexes in nature, but that, in the case of bees, the queen-bee is the only female bee which arrives at a full state of reproductive puberty. Other female bees remain either in a state of sterility or of infra-puberty ; but any female egg deposited in a royal cell, and properly developed, may become a procreative or

Will it be said that the three sexual bees, the queen, the working bee and the drone, are an integral bee? I say, No; since by themselves alone they cannot form a hive; they are only parcels which, associated with a great number of similar parcels, will form the integral soul, with power to develop in full the faculties of the bee.

We should think that a man did not know bees, if he had spent his life in a country like Lapland, where there are no hives, and if he judged this insect to be mischievous, superfluous, from having seen a few bees that have stung him. Every one would say to this man: You are in error; this little insect is the most admirable of all creatures when seen in society. Consequently we are all of opinion that a being is spiritually incomplete as long as its numbers do not amount to what is necessary for performing the social functions, and we should say, concerning a couple of beavers: We have here, I grant, the complete species in the material sphere, but a hundred couples at least would be required to form the spiritual species integrally, to develop and bring into action the natural social faculties of which the beaver is susceptible.

It is thus with man. He has never been seen on our globe as an integral soul, in a mechanism of natural and attractive society; nothing but parcels of human souls are seen, scattered without social or associative order. Bees would be of this nature in a land deprived of flowers, which are the element of their association; they would be savage bees, social abortions, and not bees of social integrality. Such is the state of man in a savage horde; he is not the integral man, he is not in his natural state, since he is wanting in two elements—industry on a grand scale and the calculus of attraction, that would be necessary for him in order to rise to his destiny, or social harmony. In the barbarian or civilized order, he has only one of these two means—that of powerful

queen-bee, whereas male eggs, thus deposited and fostered, become drones or procreative males, as in the common cells. Procreative males and females form one class, and unprocreative males and females another, but the sexes are not more than two in sexual distinction, however various in each the states of infancy, maturity, sterility or potency.—H. D.

industry; accordingly he does not reach his destiny, he does not develop his soul. He is so conscious of this, that he expresses his confusion on the subject by saying: "Shew me a man, for I am ashamed not to know myself," &c.* The integral soul of man will only be known when he is seen to bring into play, by attraction and without constraint, the social and industrial faculties of which he is susceptible. Now, in the civilizee order he only acts under constraint; the proof of this is, that if the gallows were suppressed, civilization would be instantly overthrown by the people themselves.

The delay of integralization has no limit; it might last 100,000 years for men and for animals. If you put beavers on an island deprived of forest-wood, and only clothed with brush-wood, they will live there 100,000 years without being able to rise to the integrality of the soul, to the attractive social functions, whereof they will not possess the elements. Man is subject to the same delay as long as he is wanting in one of the elements of integralization. There are 800,000,000 of men upon the globe, and not one integral soul. They await, without knowing it, the second element of their integralization, the calculus of attraction, and until then, all are more or less affected with a secret impatience, with a spiritual uneasiness or vacuum,—the absence of destined order, which Horace even in his day deplored: "*Post equitem sedet atra cura.*" Till that is effected, we judge the soul as falsely as the man who, not knowing the labors of the bee and of the beaver, and being stung by the one or bitten by the other, were to treat the first as a mischievous fly and the second as a stupid and wicked animal. It is thus that we shall reason respecting the most precious souls or characters, such as Nero and Robespierre, who are two very brilliant notes of high degree in the scale of characters; but in order to judge them, you would have to see them work in an integral soul, in a mechanism of 810 contrasted and graduated characters: then you would admire the effects of their passions, which would have changed their actions without altering their nature;

* "Montrez l'homme a mes yeux, honteux de m'ignorer," &c.

and instead of accusing those two men, you would accuse civilization, which does not know how to associate and humanize the characters in communities of integral souls. As soon as this method shall have been tested by an organism of the fifth power, containing 810 notes, men and women, people will form the same opinion of the civilizee notions that we form of an absurd dream at the moment of waking, and the human intellect will never be pardoned for having delayed 3,000 years before it perceived that God, in creating the passions, elements of social mechanics, must necessarily have assigned them a mechanism of harmonic play, as he assigns one to the planets, which are much more difficult to rule than pigmies, such as we.*

* Here Fourier asserts that social harmony, as he conceives it, might have been realized upon this earth 3,000 years ago, if human intellect had not become diseased and weakened at that time. He often repeats this assertion in his writings without giving any proof of its correctness. The only explanation he vouchsafes is that of analogical conjecture. He says it is possible for a whole globe and its humanity to fall into disease and weakness, just as an individual of the human species may sicken and languish in debility for years, in lieu of growing regularly in natural health and strength. He affirms that our globe and our humanity have been 3,000 years in such a state of sickness and debility.

We know that individuals may languish in sickness for a time, and even for a lifetime, but we have no proof that such a thing is common or even possible with regard to planets and collective beings like humanity. We might rather suppose that the growth of society is healthy and natural than sickly and abnormal; for man, who is obliged to study Nature to obtain science from her laws, would otherwise become the dupe of a superior accident, and mistake evil for good, disease for health, disorder for order, and accidents for necessary and immutable decrees.

Fourier supposes that industry and the creative arts were sufficiently developed in the time of Pericles in Greece, to enable the human race to form associative unities or communities, if common sense and reason had not fallen into a state of languor and disease about that time, from which it is but slowly and unsteadily recovering now. I think he was mistaken in this notion. The science and creative power of man seem hardly yet sufficient to relieve him from the necessity of slavery and drudgery as indispensable parts of social order and existence. New inventions and new sciences, new arts and higher powers of mechanical assistance, will be necessary to emancipate the lower classes from the drudgeries of manual labor, and enable them to elevate their habits and their thoughts to the best standards of refinement and humanity. Improvements may be gradually realized in every class, no doubt, but general refinement, independency and dignity for



It would seem that nature has failed in the rules of proportion in fixing corporeal integrality at the very small number of two individuals, and spiritual integrality at the very great number of 810 individuals. I have already observed that this difference is less considerable in man than in the bee and in the wasp, which, for a material integral of three sexes extend the social or the spiritual integral to 20,000 individuals, a difference much greater than that between 2 and 810. But the discussion about proportion ought not to dwell upon number, it ought to rest upon the condition of unity between the spiritual and the material. Now, unity does not signify uniformity, but the agreement of very contrasted parties, as happens in this case, where nature founds the unity of system upon the contrast of a very small number in the material sphere with a very large number in the spiritual. Unity, as I have often said, is founded on the accord of the three distributive passions; it remains, therefore, to determine if this extreme disproportion of two bodies in the material sphere and 810 souls in the spiritual, is not a pledge of the sympathy and of the combined intervention of the three distributives. Let us prelude this examination by the analysis of some signs. I shall only cite three, taken from the analogy of the material part or body with the functions of the soul, functions whereof the structure of the body gives all the representations.

1st. The 810 characters of integral scale, their proportions, functions, and relations, are represented by the 810 muscles of the human couple, male and female.

2nd. The sixteen tribes and thirty-two choirs of the vortex of passional harmony are typified by the sixteen pair of teeth, having between them the same distribution as the thirty-two choirs of the vortex, or phalanx, whereof the hyoidal bone typifies the regency or focus.

3rd. The twelve choirs of active harmony of the vortex,

every class and every individual in society seem hardly possible at present, however much the rapid growth of science and the rising aspirations of the people may induce us to believe in their approaching possibility.—H. D.



with their focus and counter-focus, are typified by the twelve pairs of ribs and their two foci or collar bones.

Here we have three unities of allegory between the system of the 810 souls and that of the two bodies. The same allegory would be found in the whole scope of human anatomy, which offers in its minutest details the faithful picture of the mechanism of the 810 characters composing an integral soul, or a perfect mechanism of social attraction.

This analogy that may furnish volumes of details, fully satisfies the rules of the three distributives.

1st. The composite, or coinciding, dovetailing passion, is observed in it through the perfect analogy of the structure of the body and of the functions of the 810 characters depicted in detail in the 810 muscles and in larger sketches in the two arrangements of osteology that I have mentioned.

2nd. The papillon, or alternating passion, is observed in it through the extreme disproportion that exists between the number two, chosen for the complete material individuality, and the number 810, chosen for the complete spiritual individuality. The more excessive this alternation is, the more numerous are the chances of variety, and the better is the passional rule followed.

3rd. The cabalist, or dissenting passion, is observed by the contrary forces of the two bodies, male and female, by the regular opposition of their properties.

Thus, with a little reflection, it is very soon perceived that this extreme disparity of the numbers two and 810 is necessary to the observance of the three distributive passions, and becomes the pledge of material and spiritual unity which it seemed to violate at the first glance.

After these general notions, it is time to pass to the classification and to the definitions of the characters that I shall only examine superficially, the work being only sketched out. I prefer hazarding nothing rather than treating of details whereof I have not as yet the methodical knowledge.*

* Fourier confesses here that he had not completed his analysis, and yet he dwells on numbers and analogies as if they had been ascertained with positive accuracy.



The characters of men and women, and their natural aptitudes and functions in society, are no doubt numerous and various ; but we have no sufficient proof as yet that 810 is the exact number of varieties required to form a perfect social organism. We know that two individuals, male and female, form one complete procreative organism ; and we know that many trades and functions are necessary to form a complete industrial or creative organism, sufficient to supply all the wants of man and of society ; but Fourier's numbers are not to be trusted when derived from merely plausible analogies. Fourier's first degrees of analysis being incomplete, all the numbers and analogies of number thence derived are partial and uncertain. His real observations are, however, highly useful and instructive, though his moral inferences are still more questionable than his fanciful analogies and numbers.—H. D.

CHAPTER III.

INTEGRAL GAMUT OF THE SOUL, OR NUMERICAL DISTRIBUTION OF THE
POTENTIAL SCALE OF THE 810 CHARACTERS.

WE are going to judge, as in a last appeal, the ancient quarrel of the good and bad characters, and to shew to each of them in what case and in what number his own species is beneficial or injurious.

Listen to them slandering each other from one end of the globe to the other. If a woman is constant, she condemns coquetry. If a man is sober, he criticizes gormandism. Nevertheless, all the characters are distributed by contrasts, and can only work in harmony by the assemblage of contrasts. There remains but one problem, therefore, to elucidate in this discussion, that of the number of each species of characters required to form a complete social mechanism.

Let us listen to the special pleaders. Damon will say, "You ought only to love one woman, to be faithful to her like Orpheus to his Eurydice; this is true happiness." "No," answers Aristo, "you must love at once seven women of different characters, under seven different heads." Which of the two disputants is right? A singular trial this; the decision of which would greatly puzzle the civilizee doctors. Will they decide that Damon alone is right, that Aristo is a reprobate? That is a very false judgment. Must we then opine in favor of the libertine Aristo, and condemn the sage Damon? Not at all. We must then acquit both or accuse both? Not



so either ; you must judge them in proportional degrees, and say, " You, Damon, are right up to a certain number, and wrong beyond it ; that is to say, your faithful character, a monogyne of love, may be usefully employed, provided it amounts to the number of about 2,300 in 30,000 ; and even in this case you must understand consecutive fidelity which consists in only loving one woman at a time, provided there are periodical changes. You, Aristo, are right, provided your character, the *omnigyne*, only furnishes two subjects in 30,000 ; and you will both of you be wrong if you decide above or below this proportion ; there will result from it a gap or confusion in the mechanism of harmony, which requires for a district of 30,000 souls one omnigyne couple, whose ruling passion is love, and about 1,150 couples of monogyne character in that passion."

Let us pass to the table of this numerical assortment of the characters, of their decreasing scale, and of their mixt degrees.

In every gamut of complete octave, like that of the musical sounds, you distinguish—

- 7 essential or decided notes,
- 5 accessory, or neuter, or mixed notes,
- 1 unisonant note that forms the octave.

We are about to establish, in like manner, the primordial distinction of the 810 characters in thirteen notes, whereof the thirteenth will be, as in music, the unisonance of the first; five of these degrees will be the neuters, and seven the essentials.

1. Monogynes—1 dominant, of whatever kind ..	576
A. <i>Dimixts</i> —2 <i>ralliants</i> ; one affectuous and one distributive	80*
2. Digynes—2 dominant affectives, or one affective and one distributive	96
B. <i>Trimixts</i> —3 <i>ralliants</i> , or inconstant dominants	16

* (*Marginal Note of Fourier.*)—88? No, 80 ; because four binoctaves without ambiguous functions.



3. Trigynes—3 dominants; two distributives and one affective	24
4. Tetragynes—4 dominants; both distributives and affectives, at least two distributives	8
C. <i>Tetramixts</i> —4 inconstant dominants	8
5. Pentagynes—5 dominants; four affectives and one distributive.	2
	<hr/>
	810
D. <i>Pentamixts</i> —5 flickering dominants	2,432
6. Hexagynes—5 dominants; containing three distributives and two affectives.	2,434
E. <i>Heptamixts</i> —6 <i>ralliants</i> , or occasional dominants.	9,728
7. Heptagynes—6 dominants; four affectives and two distributives	9,740
8. Omnigynes—7 dominants, affective and distributive	29,222

The degrees superior to the fifth are transcendent characters, not necessary for the mechanism of a vortex, since nature only gives one hexagyne and one tetramixt couple for three vortices. Their government is common to all three, and not circumscribed to a single one. The same thing happens with the pentamixt and the heptagyne, which govern twelve vortices or communities, forming a district; after which the scale recommences in compound degrees, beginning with the omnigyne couple, who govern three districts, containing each twelve associations or communities.

The numbers placed beneath 810, from 2,432 to 29,222, indicate the quantity of individuals amidst which you may meet a couple of the character annexed to the said number: thus amongst 29,222 persons, say 30,000, God only creates one couple of omnigyne character, containing seven dominants developed abreast. This character, which is the most valuable of all, is subject, as well as the others, to numerous varieties; that is to say, if 30,000 persons furnish one couple of them, and 3,000,000,000 a thousand couples, these thou-

sand couples, though identical in title, will be all, or nearly all, different in variety, uniformity only reappearing in each degree after a more or less extended series.

The compound characters, from the digyne to the omnigyne, will be indicated by the generic name of polygynes.

CHAPTER IV.

TYPICAL DISTRIBUTION OF THE CHARACTERS OF ALL DEGREES.*

LET us pass to the definition of each of the degrees, beginning by the monogynes or souls of one single dominant passion. They are in general very insipid beings, owing to their uniform course of life; they are monotonous even in their inconstancy; not that all are monotonous, for a monogyne with the papillon for pivot, is infatuated with all that presents him some novelty; but he is always uniform in this mania, and after having committed in this line a hundred blunders that ought to have humiliated and corrected him, he commits new ones daily from the same motive,—the dominant exclusive influence of the papillon.

The monogynes are too numerous, and not sufficiently interesting in civilization, for it to be necessary to cite known examples. I shall devote a separate chapter to them: this character, comprising more than two-thirds of the human race, it is important to define it in great detail in its twelve genera. Let us, in the first place, give a superficial notion of them, backed by an example.

Suppose we want a monogyne with the dominant of ambition and the tonic of stability; we shall find him in the amusing habitude of the late king of Saxony, who used to

* (*Marginal Note of Fourier.*)—If it is true that man is the mirror of nature, we ought to find in our characters that difference from the simple to the compound that reigns in the whole of nature.

write on the last day of the year a plan of his employments for each day of the ensuing year, in something like the following manner:—On the 1st of March I shall go to hunt; on the 2nd of April I shall spend the day in fishing; on the 3rd of May I shall hold a council of state: and so on for the whole year. They say that he faithfully carried out his resolutions, and that on a particular day, devoted to hunting, he would have gone if hailstones of a pound weight had fallen. It is said he required that costumes should never vary at his court, and that they should be of the same cut as they were a hundred years back. People will say that these were manias; but everything is either a simple mania, a compound mania, or a multiple mania, in the development of the characters, and this case was a simple mania of stability: now stability, or the spirit of conservative immobility, is a branch of ambition that is generally dominant in the barbarian system of policy, especially among the Chinese and the Indians. This king was therefore a monogyne with the dominant of ambition and the tonic of stability. Attila, who only breathed devastation, is another monogyne with the dominant of ambition and the tonic of destructive change; he is the exact contrast to the king of Saxony whom I have mentioned, and in classing the gamut of the shades of ambition, these two individuals will be at the two extremes.

Let us add some monogyne of a subaltern and visible species: here is one that seemed surprising to me. It was a tippler, a monogyne with the dominant of taste, the tonic of drinking. I saw him in a public *diligence* or stage coach; he was not a sottish drunkard, but a man gifted with a marvellous instinct for referring all the circumstances of life to wine. Similar to those mystical personages who see every thing in God, this fellow saw every thing in wine; instead of reckoning time by hours and half-hours, he reckoned it by the number of bottles drunk. Supposing you asked him, "Will it take long to reach such a place?" "Well! about the time of drinking four bottles." When the horses stopped for a moment, I said to him, "Do we stop long here?" "About long enough to toss off a bottle standing." Now I

knew that in his arithmetic a bottle drunk while standing was equal to five minutes, and a bottle drunk while seated was ten minutes. One of the two coaches on the road, which had bad horses, passed us going down a hill, but he called out to it in a bantering tone, "Bah, bah, we shall drink before you!" (that is to say, we shall arrive before you, for why do you arrive at all if not to drink?) One of the passengers made us wait at the station where he had got down; the passengers complained, and asked, "What is he after? he delays us." The monogyne replied, "Perhaps he has not yet drunk his gill;" (for why do people delay you except it be to drink.) A lady experienced sickness from the movement of the coach; one person proposed elixir, another eau-de-cologne; the monogyne cut short the whole by saying, "You had better drink a little wine, Ma'am!" (for what is the remedy for every sickness, if it be not wine?) and he gallantly measured out the dose according to the delicacy of the subject. Some one ventured to complain of the weather, which was cold and foggy; our friend took him up severely, and explained that the weather was exceedingly good, because it kept back the vines that would have been exposed to frost by too precocious a vegetation. I listened to him during the moments he conversed familiarly with one of his companions, and nothing was heard but dozens of wine, casks being tapped, beginning to drink the wine, &c. In short, wine was to this man a focus, or a common centre, to which he referred all nature; a dish was only worth something because it was a help to drinking; a horse was not worth so much money, but such a quantity of Macon wine in small casks; whatever subject happened to be discussed in his presence, he knew how to adapt it to wine, with a *finesse* of tact and a pertinence that men of wit would not have had. He was not on that account a drunkard, but a well defined monogyne, well characterized by the tonic of drinking. Let us call him Silenus in allusion to mythology; I shall have occasion to cite him more than once in discussing the monogynes.

These characters of the twelve genera, whereof five in the sensual, four in the affectuous, three in the distributive,

would be very useful in harmony in special functions; the man I have just instanced would have shone in the administration of a vast cellar; he had no such business to superintend, civilization putting no character in its place. Accordingly, our society has been well defined by saying of a certain public office:—"An accountant was required, and a dancer got the place."

Let us pass over the monomixts and other mixts of whom I shall treat in a special article.

I come to the ninety-six digynes, or characters of the second power, who are steered by two passions, two dominants developed abreast, possessing an equal influence, and subjecting the ten others to the government of these two favorites. We shall remark that they only take their dominants amongst the seven primitives, friendship, ambition, love, parentism, composite, papillon, and cabalist; never amongst the five sensual passions, which only reign as co-efficients in their case. I shall explain elsewhere this effect of mechanism; let us continue the definitions.

Louis XIV. was a digyne governed by ambition and by love. The digynes are for the most part interesting characters, but those with the pivot of ambition and of parentism are very odious in civilization. Those of ambition and cabalist are the most false and dangerous of all beings; those of friendship and of papillon, or of love and of papillon, are the most seductive characters.

The twenty-four trigynes, or characters of the third power, are commonly cold people, or people of concentrated ardor; they pivot on two of the three distributives, to which is joined one of the affectives. When endowed with the composite, the cabalist and ambition, they become, according to circumstances, either frightful wretches, like Robespierre, who was a trigyne of this title, or men of great political character, as Lycurgus, a trigyne of the same title. This genus furnishes very graceful characters under the pivot of composite, papillon and friendship, and likewise very repulsive ones.

The eight tetragynes are very noble characters when they have for their pivot a majority of affectuous passions. Henry

IV. was a magnificent tetragyne pivoting on friendship, love, ambition and composite ; Voltaire was one of a different title. A tetragyne is very dangerous when he is on the pivot of cabalist and papillon, with two affectuous passions different from friendship. Such a character will be early capable of all crimes. Nero was of this title ; he treated crimes grandly after the manner of the tetragynes.

The pentagynes, or kings of the passions, are the lowest step of the transcendent characters. Nature only gives one couple out of 405. It is rare that these brilliant characters are mischievous. This can only take place when their pivot is composed of the cabalist joined to the four affectuous passions, as descending tonics, but they are sublime when their distributive is the composite or the papillon. J. J. Rousseau was a pentagyne of gentle tonics. Charles Fox appears to have been of this title ; I cannot certify this. We may cite an animal as an apposite model of this kind ; it is the elephant, which is the hieroglyph of pentagyny, endowed with the four affectuous passions and with the composite, having honor as his director or supertonic. Accordingly nothing is more noble than the nature of the elephant, which puts the human race to shame.

The hexagynes, second of the transcendent degrees, are ordinarily indomitable characters, that become terrible in civilization when they are on thrones. As they have for their dominants the three distributives with two affectuous passions, the latter have at all events the smallest share of influence. The great Frederic and Buonaparte are two hexagynes. These characters are almost unsociable in the inferior conditions, where the want of development sours them, and gives them a taint of misanthropy ; but on thrones they cannot fail to signalize themselves. Now as the characters are distributed at hazard, it is infinitely rare for a king to find himself endowed with one of these transcendent notes ; they fall commonly to the lot of poor individuals unable to develop them. Nature only creates a couple of them in 2,434 individuals ; they govern three or four phalanges or communities.

The heptagynes, or characters of the seventh power, who

pivot upon four affectuous and two distributive passions, are the most seductive of the whole octave; one would think them to be of a more than human nature. Julius Cæsar and Alcibiades were two heptagynes. They are souls of a marvellous flexibility, and have an infinite aptitude for all sorts of studies and of functions. Nature only produces a couple of them in 9,728 individuals; they govern twelve communities.

The omnigynes are the most rare and the most useful notes, though less seductive than the heptagynes; they have too many functions to fulfil to be able to lay stress from preference on the beautiful shades of character. They have, on the contrary, developments that are bizarre and inherent in their property of being steered by seven united dominants: hence arises in their case the superdominant unityism, producing effects that are very strange, and more valuable than brilliant. They can by no means reconcile themselves with the civilizee order, which thwarts their development in every direction. Nature only gives one couple of them for a union of phalanges containing 29,222 persons; none of them have ever been seen in the eminent posts of civilization. This is not surprizing, considering the extreme rareness of the omnigyne character, which among the common people is completely kept under and disguised. It would often be disguised even on thrones, and since it is composed, in a great measure, of apparent oddities, bizarreries, it has still less vent among women than among men, because they have less liberty. I have cited heptagynes, or seventh degrees, like Cæsar; as for the omnigynes, there are none such that are known. This very extraordinary character will deserve a special chapter, as well as the monogynes, whom I am about to define more at length. In pointing out the whole of the dominants of a polygyne, I shall use generically the name of *dominative*. Thus to designate the prevailing characteristic of the heptagynes, Cæsar and Alcibiades, I shall say: The dominative of Cæsar consists of the seven radical animic passions, minus the composite, and that of Alcibiades consist in these seven, minus parentism.

RANKS AND TITLES OF THE PASSIONS IN THE INDIVIDUAL.

The twelve passions, like the citizens of a state, have ranks of all degrees, the table of which however will be less overloaded than that of our social functions, which in each genus often admit as many as twelve graduated species. If you take a regiment, you will find there colonel, sub-colonel, major, captain, lieutenant, ensign, serjeant, orderly, corporal, and many other ranks. You will also find numerous degrees in the judicature, and in all other functions. Consequently it will not overburden the memory of the reader if we entertain him with dominant, sub-dominant, tonic, super-tonic, sub-tonic passions, &c., which I shall only define as they are wanted; and when I have defined a certain number of them, I shall recapitulate these definitions in order to present them in good order.

We shall remark, in the first place, the *super-tonic* or favorite tonic; it is an effect of passion that takes place among all the polygyne, and which you would take at the first glance for an exclusive dominant. Yet if they have several, they cannot have an exclusive one. Let us strengthen this remark by some examples.

Henry IV. and J. J. Rousseau are two polygyne of the fourth and fifth degrees; but the degree little matters. Their character displays in the midst of the noble passions one that seems dominant. With Henry IV., it is honor in the sense of uprightness, loyalty; for this word honor has many acceptations, respecting which we must come to an understanding. With J. J. Rousseau it is a kind of political misanthropy,—a rebellion that may be called indomitable. These two passions are shades of the gamut of ambition; they are therefore not dominants with Henry and Rousseau, who have each of them ambition among their dominants. Nevertheless these two shades are the coloring of their characters; they are a varnish thrown over the whole of the picture to heighten its effect. Thus each polygyne has among his tonics a favorite that is married with all the dominants. It is a tonic raised

to the second power, which I shall name super-tonic, at the head of the company, and serving as a ruling hue or coloring without prejudice to the influence of the different dominants: such is the super-tonic or favorite tonic; it reigns in all the polygyne, and serves to distinguish them into varieties.

I do not speak here of the sub-tonic nor of the super-dominants and sub-dominants, since I have announced that I shall only bring definitions forward as they are called for.*

A function most important to remark is that of co-efficient. These are the four passions that reign by degrees in the train of the dominant.

When it is said that an omnigyne develops the contrasted passions in the eighth degree; that a heptagyne develops them in the seventh degree; a hexagyne on the sixth; this does not imply that they give this enduring and regular vent to all of them. The omnigyne is the man who, in the eighth degree, figures in the greatest number of series and categories, but he figures in others only in the seventh or in the sixth, &c., and even in the first. The heptagyne is the man who carries on the greatest number of functions in the seventh degree, and similarly for the others: no degree excludes you from use in other degrees. A monogyne may figure in monogyny, but if he only plays this part in a single effect of passions, and if everywhere else he is commonly in the first degree, very rarely in the second, third, fourth, he can only be classed in the degree where he finds his most numerous delights. It is almost useless to describe this graduated balance in the development of the monogynes; each of them requires to be employed in divers functions:—

A monogyne of the fifth degree, as relates to his dominant.
of the fourth degree, as to his first co-efficient.
of the third degree, as to his second co-efficient.
of the second degree, as to his third co-efficient.
of the first degree, as to his fourth co-efficient.

He must moreover be a polygyne in some degrees, owing to the connective unity of system.

* (*Marginal Note of Fourier.*)—An article is required that should designate them in detail, and better than in the passage above.

A polygyne in like manner requires, in order to be balanced, to act transitionally in some simple degrees or monogynies. Without dovetailings and gradations, there would be no link in the passional mechanism. If all the functions of pentagyny were only applicable to a single couple in the 144 series, the death of this couple or of one of its members would strangely inconvenience the phalanx. It is necessary that the different employments should relieve each other; thus each note intervenes by an increasing and decreasing gradation in the employments of degrees differing from its own.

In a vortex or phalanx every one is known and classed in his natural rank; the most powerful monarch may belong to the 576 monogynes, who are passional plebeians; he will nevertheless enjoy the throne of the world, but in the social relations of the vortex he will be freely classed in the columns of the passional multitude, composed of the 48 gamuts of monogynes; he will not be offended by it, for the characters of each degree, having very useful functions in harmony, are unanimously of opinion that their degree is the happiest. The monogynes have the numerical majority in their favor; they are 576, who boast of their performance against 130 polygyne and 104 mixts. Each of the three classes is happy in its degrees. If the monogynes have the disadvantage as regards rank, they have the advantage of number, and also that of importance in divers functions; thus all is balanced. Besides it is known that this proportion of each character is required, and, far from disputing about the rank of the degrees, every one confines himself to admiring their reciprocal adaptation, and the just proportion with which God has distributed them.*

* I will here observe, for the information of those who cannot relish this idea of being classed as monogynes, &c., that the whole of Fourier's analysis of passions and of characters is fanciful and incomplete in theory, though very luminous and interesting in details of observation and in graphic definitions. Some characters are much more active and intelligent than others, but their numbers and varieties are not so limited and easy to determine as Fourier would fain persuade us. The number twelve is not the basis of the scale of passions,

The characters develop themselves gradually. A pentagyne will seem, in his first years, to be only a digyne, afterwards a trigyne, a tetragyne, and so on: the two degrees, trigyne and hexagyne, which pivot principally on the distributives, are the easiest to recognize in early childhood. Before puberty it is impossible to do more than get a glimpse of the future developments of a character, since it is deprived of two cardinal passions, love and paternalism, which it cannot experience. Hence it comes that there are many characters of an incomplete title among children. It is after puberty that doubtful characters are seen to develop themselves; when it has reached that age, a character can neither be classed by favor nor by error above or below its rank; for it would find tedium out of its natural place, and, being no longer under the influence of attraction, it would hinder and derange the evolution at the same time that it obstructed itself. Hence it comes that no man can desire nor accept a rank in the scale of characters, before experiencing the passions necessary to perform the functions of that rank.

If men began to class the characters as early as civilization, it would be a great advantage at the opening of harmony, since you could from the outset form communities or vortices with great regularity; whereas otherwise false proportions will often be found in them. For example, instead of 96 digynes and 24 trigynes, it will not be unusual to see a vortex present at the outset of 90 digynes and 30 trigynes, which will cause a pernicious hindrance, and take some time to remedy; for time will be required to prove the character of each one, to find and initiate the substitutes provided by exchange.

nor are dominant and tonic feelings and impulsions constantly the same in every individual. The whole theory of ruling passions and delights will have to be derived from other and more perfect observations of man's nature.—H.D.

CHAPTER V.

DEFINITION OF THE MONOGYNES OF THE THREE ORDERS.

THE monogynes form the great number, the immense majority, comprising more than two thirds of the human species, and are, like those of the other classes, perverted by civilization, where every character becomes more or less a moral masquerade. The monogynes, the 576 characters with a single dominant, are, as I have said already, the passional populace. They subordinate all their conduct to the influence of a single passion; the other passions only dominate with them in appearance, in a graduated and subordinated influence, and not as a constant rule. Let us take, for example, a melomaniac or a monogyne of hearing; he will love music above every thing, he will only think about musicians; he will choose a musician for his wife, and bestow his daughter on a musician; the eleven other passions will only be felt at intervals in his case, and will only have a temporary influence subordinate to musical intrigues; he will have his four co-efficients, but the strongest, the sub-dominant, will be far from balancing the musical or melomania. Another has an exclusive leaning towards good living, and makes it the principal rule of his actions. He is a monogyne with taste as pivot, and taste as dominant, a character steered by taste. I shall employ indifferently these three significations.

The monogynes are the only characters that have one of the five sensual passions as an exclusive dominant. In all the compound or polygyne characters, numbers 2 to 8 in the

table, the only dominants are the seven primitives, whereof four are affectives and three distributives. I do not mean to say that a character of high degree cannot be influenced by a sensual passion like good cheer, but it will give to it noble forms, he will know how to associate it with honor, friendship, *amour-propre*, or some other spring of the domain of the seven primitives; in short he will only employ it as subdominant, and far from slaving basely to this sensual pleasure which is dear to him, he will adhere to every measure or intrigue that can throw a gloss over this pleasure, and subject it in appearance to one of the seven primitives by which it will be ruled. Lucullus may be very fond of good cheer, but in his case this penchant is ennobled by his munificence, by the brilliant choice of the friends whom he invites to his banquets. In this case the passion for good cheer becomes accessory to a nobler impulse, such as honor or friendship. Thus Lucullus, though refined in gastronomy, will only exercise this passion as a subdominant, subject to two, three, or four spiritual dominants.

And hence it comes that the sensuels only reign as subdominants in every polygyne character: the sensual pleasure of love is always, in their case, subordinated to illusion or spiritual love, whereas in a monogyne of touch, "it is," saith Regnard, "the brutal part that carries the day over the sensitive or sentimental, and which scandalously suffers the superiority of the material pleasure to be seen through." Let us continue the examination in connection with gormandism more compatible with details.

Vitellius, in his trivial and coarse gormandism, had none of the noble bearing of Lucullus. He is a sot, a glutton, who after a copious repast, takes a vomit in order to dine a second time. He is a monogyne with the dominant of taste and the tonic of sottishness, in whom the passion displays itself in odious colors. Apicius is another monogyne of the same dominant, but with the tonic of gormandism. He is an enlightened, honorable, and even majestic *gormand*, who, after having consumed a large fortune in treating his friends and favoring the progress of the culinary art, is not willing

to fall back into passional mediocrity, and kills himself from fear of dying of hunger with a remaining income of £400 a year.

The comparison of these three personages, Lucullus, Apicius, and Vitellius may furnish us with an application of the rules of classification. I suppose Lucullus equal to the two others in gormandism; he will not on that account have taste as his dominant, because his gormandism is subordinated to the proprieties of love, of honor or of other spiritual passions. Lucullus is accordingly a polygyne of the degrees two, or three, or four, it matters not which. Apicius and Vitellius, in whose case no passion counterbalances gormandism, are monogynes of taste, Apicius with a noble tonic or gastronomy, Vitellius with a base tonic or sottishness. If, therefore, a gamut or series is formed of the monogynes of taste in a progression of shades, Apicius will be placed at the head and Vitellius at the tail, every passion giving in its gamut the noble tonics at the top and the vile tonics at the bottom, between them the mean or mixed degrees. Let us repeat that the tonic gamuts of a passion do not consist of twelve shades, like the gamuts of the radical passions; such a one may have eight tonics, another as many as sixteen; the mean term of all these gamuts will contain twelve shades, but distributed in a progressive number in connection with each passion. Hence it comes that the monogynes, though amounting to forty-eight dozens (576), and formed, as we shall see farther on, into forty-eight species, are not classed in the number of twelve in each species, but in progressive series such as 8, 10, 12,—10, 12, 14,—12, 14, 16. Let us reserve this detail for a special chapter.

In the civilizee state a character with a simple dominant is almost always odious. Now, these characters forming more than two-thirds of the human species, we must not be surprised that the civilizees afford such a field for criticism. Let us examine, in their monogynes of the five species, the eccentric property of civilization, defaming the immense majority of its citizens, and in the first place the monogynes who compose two-thirds of them. I say that they are com-

monly odious or ridiculous, witness those with the dominant of taste. Without pushing the passion to so high a degree as Vitellius, you are equally exposed to laughter. It is in vain that a gormand will varnish himself over with the name of a gastronomer zealous for the progress of an art whereof the use is quite incontestable, he will nevertheless be deemed a gormand, a glutton, inclined to the propensities of the brutes. A hundred thousand volumes of philosophy plead in favor of bad cookery; they do not create an affection for it; but they give arms to the multitude which, reduced to bad fare, envies and criticizes those who are able to live well. They are attacked on the score of want of charity, want of nobility, &c. It seems as if the good things of their table are an insult to the famished people; in short their passion, without being of any use, becomes an object of scandal. Hence it follows that the first of the sensual pleasures is proscribed by opinion, by morality, and by religion. Yet where do they expect that people should seek for happiness, except it be in the enjoyment which, at all ages, is renewed three or four times a day, save in poverty?

The discredit is worse in the case of the second sensual pleasure; I mean touch. The man who is only addicted to lubricity, who only esteems and seeks after sensual refinements in love, is accused of having a brutal passion, a disgusting egoism. Women of this habit (Messalinas) are especially criticized. I do not take up their defence, but since nature has created this passion, she must have assigned a use to it, and have recognized its utility; she must have known how to provide the means of making agents respected, who are necessary to her system; and if we must mention the secret of this discredit that weighs upon the sensual monogynes, it is because, in the civilizee order, they are of no utility to the mass. What service can society draw forth from a sybarite, who is only occupied with the material sphere of his loves, or from a gormand, a tippler, who are incentives to debauch? But in harmony, where everything is linked together, where the pleasures of each party co-operate in those of the other classes of citizens, Apicius and Messalina

will be esteemed because their sensual phrenzy will turn to the account of all.

The monogynes, whose dominant is hearing, smell, or sight, find scarcely any vent in civilization, and fall into absurdity at every step; they are treated as maniacs. Those whose dominant is *sight* commit follies for the sake of buildings, dress and frivolities, which accustom families and nations to a grand scale of luxury, and prepare their ruin. Those whose dominant is *hearing*, like the melomaniacs, are very rare, and have no employment in civilization out of the great capitals, especially in France, where music is so little cultivated, and where the whole nation has its ear as false as its mind. Those with the dominant of *smell* have no function whatever in the existing system, where everything is too poor for people to think of establishing a *régime* of general perfume. People are not able even to bring about disinfection caused by the marshes and the putrid quarters of large towns (hence the use of tobacco as a counter-perfume); but characters of this nature will have much to do in harmony, where the very high-roads will be perfumed, and where sanitary measures and the office of perfuming will have a great scope, both in country districts and in workshops and apartments.

Here then, out of the twelve genera of monogynes, the five sensual genera are found to be ridiculous, odious and dangerous. Passing to the monogynes of the four cardinal genera, who have one of the affectuous passions for their exclusive dominant, we shall find them almost generally incompatible with the maxims of philosophy and the exigencies of civilization. You can scarcely cite a single class of them that is admissible in morality; only those with the dominant of parentism,—folks who take the good of their family for their thermometer, and who think that they are doing a pious action in stripping the orphan to enrich their own wife and their own children. These parties are praised up by morality under the title of fathers, who are for the most part only very hateful blood-suckers, and of the vilest character. The monogynes of love are simpletons, who, only thinking after the whim of their beloved, become so much the more

ridiculous, inasmuch as by frequently changing their love, they also change their way of thinking according to the influence of the new object that rules them. The monogynes of ambition are devouring tigers, who dream only of intrigue and plunder. The monogynes of friendship are poor dupes, victims of all that surrounds them; for nothing is so perfidious as the friendships of civilization: nobody is so well fleeced as the man who yields himself unreservedly to the suggestions of friends, or pretended friends. In short, monogyny in the four affectuous passions, only produces in civilization characters below the mediocre, and often sinks of vice. Let us examine those titled with the three distributives; they are the most deserving of attention.

The monogynes with the composite as dominant are romantic souls, always cradled in illusions; they have none of the phlegm necessary in the civilizee relations; they bring a risible emphasis, gigantic hopes, into every business: always drawn beyond wise limits, they seldom fail to fall into the snares of intriguing men. These characters, inapplicable to civilization, are of very good use in harmony, where every enthusiasm concurs in some way in the encouragement of productive labor, for you cannot serve one of the 144 series of a vortex without being useful to the 143 others, since all reciprocally impassion and sustain each other. Accordingly it is very advantageous to disseminate, in the mass of the vortex, some forty characters that stimulate enthusiasm and feed the sacred fire.

Those who are steered by the papillon are excessively gay characters, that make the charm of families and parties; their absence causes a general sadness in the places that they are in the habit of frequenting. Though susceptible like every one of love, of friendship, they are but little affectionate, very variable, little sensible to good proceedings; their affection fixes frequently on those who are least deserving of it; they are obstinate in hatreds, because their gaiety leaves no access for indulgence. You often come to despise them, even whilst loving them. This category produces a great many coquettes.

Those with the dominant of papillon being instant, greedy of novelties and easily tired, become grandly useful in harmony, in the shape of initiators, but the office of giving the initiative cannot take place in civilization, where initiators and innovators are a very dangerous class of people. They will be very valuable in the new order, and will have a powerful influence on the convocations of armies, assembled for such fearful labors, that they would not be formed unless the impulse were given by certain characters, amongst others the monogynes in papillon, who are all on fire with novelties, and very useful for different offices, unknown in civilization, like that of the caravanserai. The armies are catered for by the bayaderes, male and female, people who entertain strangers, and who are fond of forming new connections. All these functions, being inapplicable to the civilizee order, it has no employment for the monogynes in papillon who would fill them; and hence it comes that these characters are reputed criminal, because they cannot habituate themselves to uniformity, which is really useful in civilization; but it was not for civilization that God created the graduated scale of characters.

The monogynes, with the cabalist for dominant, are exclusively addicted to intrigue; a very dangerous thing in civilization, but infinitely precious in harmony, where it can only give activity to the emulation of the series and of their groups. These characters being deprived of intrigue in the civilizee order, are strongly given there to gambling, which is nothing but a spring of factitious intrigues. It is the image of the activity that pervades the intrigues of industry in the passional series. Accordingly, no other players will be seen in harmony than the sick and some infirm old men, who seek for the illusion of intrigue for want of its reality. As for people in good health, old as well as young, they will be able to procure at all hours, real and very active intrigues in the sittings of the industrial series, of the court of love and of the caravanserai; accordingly they will not go to seek for an illusion of intrigue in cards; but in civilization intriguing characters, like the monogynes with the dominant of cabalist,

having no aliment, are obliged to create often very disastrous intrigues, or to seek for an appearance of them in play, which impels them to their ruin.

To complete the definition of the degrees would require a chapter on the omnigynes; but this detail being connected with the theory of the characters and passions of double scale, I defer it till the Second Section, where I shall treat of this subject.

PARALLEL OF THE USE OF THE MONOGYNES.

In running over the long series of the monogynes of the three orders—sensual, affectuous, and distributive—you find scarcely any that are useful in the civilizee mechanism. The good are only exceptional,—their number is infinitely small; for example, out of the monogynes of ambition, some will be found passionately devoted to the love of honor and of glory; but how small is their number—*rari nantes in gurgite vasto!*—and for one of this species you would assuredly find a hundred thousand impassioned with the ignobler motives of ambition, such as cupidity, rapine, perfidy, despotism, obscurantism, &c.

We ought not to wonder then if the philosophers, who know of no society higher than that of civilization, and who have not a glimpse of any use of the passions, advise us to keep them under. They are right, as civilizees, since the class of the monogynes, forming two-thirds of the scale of characters, is generally mischievous in this civilizee order, when it wishes therein to develop its dominant and despicable passion.

Every monogyne is very fanatical in his passion, because he has only one for his compass; but since a passion in exclusive play is dangerous when no counterpoise is opposed to it, all the monogynes are dangerous in civilization, which speaks incessantly of counterpoises without knowing how to form them. It recommends us incessantly to subordinate our sensual affections to those of the soul; and yet the affections of the soul are very dangerous when they dominate

exclusively. If philosophers extol those characters which develop simultaneously the passions of the soul and those of the senses, that amounts to praising the 130 superior and balanced characters, named polygynes; and if these again are held out as models, it is as if every soldier were advised to play the part of an officer; in this case there would be no longer any soldiers or any army.

Society needs but a small number of these superior characters, who discipline their passions and develop several abreast, tempering them one by another, and developing them in counterpoise. God creates them only in suitable proportion. A digyne, who subordinates the pleasures of the senses to honor and friendship, is a model of virtue according to the philosophers; but God does not think proper that it should be imitated generally, since he hardly creates a dozen of these characters among 810. It will be seen farther on that this proportion is sufficient, and that a greater number would cause confusion.

In the same degree that the monogynes of the three orders are dangerous in civilization, are they useful in harmony. God would not have created them greatly superior in number, had he not foreseen very valuable uses for them. Let us give a slight glimpse of this truth in the uses of a single passion, that of taste; the only one of which we are at liberty to speak in civilization, where love is deemed a crime.

It has been seen that the monogynes of taste, such as Apicius and Vitellius, have no useful employment in civilization: how will these same characters become essential parts of the social mechanism? Here is the secret. First they will not be able to indulge in the excesses of gormandism and drunkenness; they will have innumerable distractions in harmony, which will create at every instant a counterpoise to the passion, and draw into alternation the man who is disposed to commit excess in the sense of taste; consequently there will remain to them the passion freed from excess, a solicitude for gastronomical and ænological affairs. Apicius and Vitellius will from early infancy have taken part in the

series of the cooks and butlers ; they will distinguish themselves with time in some one of the functions having charms for them, because you exercise, in harmony, only that branch of a function you have chosen from a passion for it ; and because you are seconded in it by all those who co-operate with you, without ever being duped or thwarted. Under such circumstances, Apicius and Vitellius will have had the opportunity of shining very early in some branch of management ; they may have become its heads and have devoted ardent zeal to it ; they will be seen constantly anxious about a certain branch of management in the kitchens or in the cellars. Is it not, let me ask, a matter of some interest to a phalanx to possess in each branch of industry some devotee, animated by a perpetual, boundless devotedness, eager in drawing all the sectaries to the work, and willing to make personal sacrifices of his time and of his talents.

These monogyne characters, exclusively addicted to a single passion, are the principal directors of the material operations in each group ; hence it comes that God has created the monogynes in a very superior number, 576 out of 810. They are the willing drudges of the social mechanism, those who labor and think anxiously, day and night, in the branch of industry for which they feel an exclusive affection. I have depicted, in this case, a monogyne with the tonic of drinking ; a comical species and one useless at present. Such a man has neither use nor admiration in civilization, but in a phalanx he will necessarily be the head of the practical management of an immense cellar, and he will obtain great respect in that function. It may be imagined to what lengths he will be led by pride, *amour propre*, and solicitude to give activity to labors, the scientific part of which will be directed by associates of high degrees, the trigynes, tetragynes, &c. Both parties having ardor in proportion to the support they mutually lend each other ; now, since in every labor the handicraft is always that which occupies the greater number of sectaries, and requires the greatest amount of ardor, it was proper that God should create the monogynes in greater number than the superior characters, generally

attached to the learned part of the labor; and hence it comes, that all the degrees will mutually admire each other and respectively award each other praise.

At the same time, though devoting themselves with frenzy to the service of one kind of industry, the monogynes will not, on that account, neglect the different functions with which they will be invested in some forty series, but they will have a constant predilection for some series attached to their dominant passion.

The 576 monogynes form, consequently, the general mass of active laborers, which the officers or superior characters, named polygyne and mixts, have to direct; but as the strength of a battalion resides essentially in the soldier, so the industrial power of a vortex resides essentially in the forty-eight gamuts of monogynes. They have greater constancy in the exercise of an industrial passion, more ardor in surmounting the fatigue of the material cares, and sometimes of the moral and intellectual cares; the great developments depend on them. As for the polygyne, they commonly intervene as moderators, to preserve the equilibrium and form a counterpoise to the excesses that the violent development of the monogynes would naturally lead to, if left uncontrolled.

SKETCH OF THE MONOGYNES OF HARMONY.

The forty-eight octaves or dozens of monogynes are not distributed equally over each of the twelve radical passions, such as forty-eight monogynes with the dominance of taste, forty-eight with the dominance of love, &c. This uniform distribution would be contrary to harmony, which requires inequality and progression. It is not proper that there should be as many sectaries of the sense of hearing and the sense of smell as of the sense of taste, whereof the functions are immense. The administration in relation to the pleasures of smell is a labor of small extent; that which is connected with the sense of taste, with kitchens, cellars, &c., forms a vast department, and ought to have more functionaries. God

must necessarily have observed the suitable progression in distributing the parts for each ; he has necessarily impassioned in the service of taste, at least three times the number of the characters attached to the service of smell, which furnishes few functions in the present day, but which will occupy a goodly number of groups in harmony.

How shall we determine among the 576 monogynes, what quantity God has created for each of the passions? This is a labour that has not been done, and which is the more embarrassing, as the forty-eight dozens of monogynes do not consist of twenty-four dozens of men and twenty-four dozens of women, because twenty-one men are born for every twenty women, and also because certain gamuts ought to contain at least three times the number of others. There exist in connection with this distribution of the potential scale of the characters, a host of problems that would require long studies, and there would be great need that another Pythagoras should promise a hundred oxen to whosoever would finish the work, which I have not been able to carry far, having only found the key to the method on the 16th November, 1814, and having only been able to give a very small portion of my time to this study.

Besides a problem of this importance cannot be solved by superficial thinking ; and often, after cogitating on a problem for a whole month, you have not made a single step of progress towards obtaining a solution. Nevertheless, as it is natural to wish to know the number of monogynes of each title, I will give a sketch of them, estimated comparatively with the mass of the functions that harmony furnishes to each passion. When the regular calculus shall be made, it will be seen that my approximative calculations are not very wide of the reality.*

* Here Fourier confesses he had not had leisure to complete his general analysis. The chief basis of his calculation with regard to the numbers and varieties of ruling passions in men's characters, was that of the different functions of a phalanx or community, and the number of persons required to exercise those functions. This must have been the chief feature of that which he names the key to the method of solving this problem.

Monogynes with sensual dominants.

Of smell	24	} 240
Of hearing	36	
Of sight	48	
Of touch	60	
Of taste	72	

Monogynes with affectuous dominants.

Of friendship	40	} 192
Of ambition	56	
Of parentism	32	
Of love	64	

Monogynes with distributive dominants.

Of composite	32	} 144
Of papillon	48	
Of cabalist	64	

576

Each of these twelve divisions admits four subdivisions of characters; for example, the sixty-four monogynes with the cabalist as pivot may be classed in a sketch into four series or gamuts of passional shades which will be composed :—

In the major or masculine gamut of	21 men
In the minor or feminine gamut of	20 women
In the hyperneuter gamut of	12 boys
In the hyponeruter gamut of	11 girls
	64

The functions of a social body certainly imply to some extent the passions and the characters of those who are to exercise them, but this indication is not sufficient to solve the difficulty, and if it were, we have no proof that Fourier had gained a perfect knowledge of these functions.

His scale of the passions being incomplete, the series of characters he derives from calculating ruling passions and attractions is imaginary to a great extent. The facts he has observed, however, are important and instructive, and his method, though defective, is ingenious and suggestive.

When I have published my analysis of the organs of the human body, the faculties of the mind, and the passions of the soul, this calculus of human characters and social functions given by Fourier will be found wider of the mark than he surmised.—H. D.

In each of these gamuts of characters you will distinguish the three degrees :—

Ascending cabalist.—Frank, impatient shades of character.

Medium cabalist.—Mixed shades of character.

Descending cabalist.—Prudent and astute shades of character.

I do not dwell on these details, which are not necessary for my readers, who are all novices in this line. An over minute exactness would lead them astray, instead of instructing them, and this chapter is only meant to shew them that I abridge considerably, to facilitate their first studies in attraction.

INTERMEDIATE CHAPTER.

THE CONTRADICTION OF MORALITY IN THE MANAGEMENT OF THE MONOGYNE CHARACTERS.

OUR common aim is happiness; consequently morality, to sell its little curiosities, its 100,000 volumes, persuades us that it labors for our happiness, and that it knows the means of procuring it. I have already confuted this pretension of the moralists in describing a day of happiness, and it is clear that their theories will not lead us to such a state; but since the vulgar is infatuated in favor of these sirens, yecept political and moral sciences, we must shew up their jugglery in different aspects, refute it in twenty ways, each of which will be more or less intelligent to different minds. A certain proof, convincing to one man, seems insufficient in the eyes of another, we must therefore present them in great variety to unseal all eyes.

We are going to examine the happiness promised by morality: to examine it in connection with its adaptation to the 810 characters, and to prove that thus science, far from being able to do anything in favor of happiness, tends only by a sort of fatality that is common to it, to direct us incessantly in opposition to the ways of happiness.

Here the outline of the problem is very limited, and suited to minds that do not like vast speculations. This view treats of general happiness by application to 810 persons only, leaving aside vast plans respecting the government of the nations. We are only treating of a small society of 810

persons ; by making it happy, we shall have secured the happiness of the entire world, since the human race is but a repetition of these 810 characters, which in changing their varieties do not change their special types, and which it is proposed to assemble into an integral soul, developing all its attractions according to the principles we have expounded.

It has been seen that the characters are divided into three classes, namely, 576 monogynes, 130 polygynes, and 104 mixts. We have not to speculate on this third class, for the happiness of the two first is a guarantee of that of the mixts, which participate in the functions of both the other classes. Let us first treat of the monogyne class, or passional populace, well deserving of attention, inasmuch as it forms the immense majority ; and secondly, of the 130 polygynes, whereof we shall not be able to speak till after having explained their use, in the section on the sympathies ; we shall therefore be confined, in this intermediate chapter, to the interests of the monogynes. Let us see if philosophy goes to work judiciously to direct them to happiness.

It wishes, in the first place, to give them the torch of reason as a guide ; but even supposing that the laws of this voluminous reason of 400,000 volumes were precisely determined ; that its oracles, which have always a double meaning, like those of Delphi, could be at last brought to a fixed code ; that it were possible to reconcile the old science, which requires the contempt of riches and the love of truth, with the modern science, which requires the love of riches, of trade, and consequently the practice of lying : supposing, I say, that men succeeded in fulfilling all the conditions, and in fixing at last the laws of this pretended reason, there would still remain the fact that the 576 monogynes have the property of listening to no reasoning, when you stumble against their exclusive dominant. Nature has given them only one passion as a compass ; they stick to it with desperation ; every other save the sub-dominant having but a feeble influence on happiness. There is the same difference between the polygynes and the monogynes as between parents who are provided with four or five children and those who are reduced to

a single one. If you take away from the former one of their children, for marriage or some distant business, they have still a support in the others; but if you take their only child from the second, it would be the consummation of their misery. In vain will you promise them that he will be happy elsewhere; they have only him for the pivot of their affection,—they could not resolve to part with him. Of this nature are the 576 monogynes; they have only one dominant passion, the development of which is the only pledge of their contentment; they will never listen to fine discourses that advise them to deprive themselves of their chief delights. Go and say to the two monogynes, Apicius and Silenus, that reason forbids one to love good cheer and good wine; advise them to read through your 400,000 volumes of reason to shape themselves into the contempt of wine and of the table. They will take you for a madman, in spite of your diploma as an oracle of reason; so impossible it is to detach a monogyne from the dominant spring of his character: yet such is the object of morality. If morality sees a monogyne of ambition, who only dreams of cupidity and conquest, it wants to teach him to despise gold and grandeur; it wants to attempt a similar metamorphosis in the case of the twelve genera of monogynes; it only gives quarter to those of parentism, who love a family life; and we shall see farther on that it is the exception itself which condemns the rule.

It is much more easy to induce the polygyne to listen to (I do not say relish) morality. These, having several dominants, are little moved when one of them is wounded; they have others for a refuge. Declaim a fine sermon against ambition before Cæsar, he will appear to approve you, though no morality can curb his measureless ambition. Though shewing some respect for your advice, he will not be disposed to follow it. Here is the secret of his apparent docility.

Cæsar has six passions for his dominants, namely, the four affectuous and two distributives,—the alternating and the cabalist. He is only deficient in one of the seven primaries—the composite—as a dominant; accordingly he has little enthusiasm. He shines on all occasions by his *sang*

froid; he has for super-tonic the thirst for grandeur, for supreme power, one of the shades of the gamut of ambition. He is not on that account insensible to the other noble shades of the passion, such as self-respect; and if you retail to him a sermon against his *super-tonic*, he listens to it from partiality to oratory; the moralist can obtain in his case a moment of triumph as an orator, but by no means as a reformer, and perhaps on leaving the place Cæsar will order the passage of the Rubicon. Thus those alone give a fair hearing to morality, who are not willing to follow it; it is only attended to by the 130 polygynes, who lend an ear to it without results; it also succeeds with a few of the mixts. These cameleons are of all opinions, or contradict them all, for certain mixts of the ascending shades, are contradictory spirits, or pretend to be so; but in the mass of the passional populace, in the 576 monogynes, who seem to belong to the class that needs correction, since they suit themselves exclusively with one passion, morality finds no disciple for its principles of repression.

If some monogynes, those of parentism, are an exception, and seem to bow to its law, it is because it flatters their dominant. They like in it, not the dogma of repression, but the incense that it lavishes on the development of their character, entirely addicted to family and household pleasures; morality in their case plumes itself on an influence which is only base flattery, the encouragement of the passion; and it is necessary for the happiness of the eleven other kinds of monogynes, to find a means of giving a similar vent to their dominant. Morality condemns itself in approving one of the twelve genera of monogynes; it is the consecration of the oppression and the unhappiness of the eleven other genera, and it is denouncing civilization, which only satisfies one genus out of twelve. It is evident that the eleven others are unhappy.

To arrive at happiness, says morality, they must change and become like those with the title of parentism. Ah! but can they? God has given them twelve kinds of indelible and immutable characters, and this state of things imposes on the

philosophers, as the condition of social happiness, the invention of an order proper to admit the twelve developments of monogyny, as civilization admits that of one only, which is still very far from having complete satisfaction ; for if we pass in review the fathers of family, we shall see many more unhappy than satisfied ; almost all complain of having founded sadly disappointed hopes on the affection and the good conduct of their children. Thus the happiness that it permits to the monogynes is reduced to the approval of the passional development of a twelfth part amongst them, but by no means to the securing of this full development of familism, a thing almost impossible without fortune, the want of which reduces family and domestic pleasures to a very trifle, if it does not change domestic life into a long and continuous state of suffering.

The case is the same with the other monogynes. Even should morality come to tolerate them, in conformity with its privilege of changing system whenever it thinks fit, yet it would not give them the means of development. Of what consequence is it to a monogyne of hearing, a melomaniac, that morality approves or forbids his mania for concerts ? If it does not give him the means of frequenting them, he will be deprived and unhappy, even in the case of tolerance being granted to his passion.

To sum up, morality has three conditions to fulfil in order to lead the twelve classes of civilized monogynes to happiness ; to grant full swing or licence of development to the eleven passions ; to approve, in that of ambition, the plenitude of cupidity ; in that of touch, the plenitude of lubricity ; in that of friendship, the plenitude of being duped, or of deference to intriguers. In the next place, it will have to open to these eleven orders of monogynes eleven different channels for arriving at fortune, since all have need to follow a channel suited to their dominant. Lastly, it has also to open up to those of parentism, whose development is already tolerated, a twelfth way to fortune, whereof they stand no less in need than the eleven others ; for it is a sorry happi-

ness, that of a household without money, reduced to live on love and virtues; and yet such households compose the greatest number.

Here is a hard task given to morality to raise the monogynes to happiness, and let it not deceive itself about the urgent necessity of fulfilling it; for there is no happiness for the human race, if we do not first secure that of the monogynes, who form more than two-thirds of humanity.

Let us here remark the illusion of the moral principles, the falsity of those which are the most in credit, such as that of keeping under one's passions, of keeping up a state of war against them. If the precept were general, if it proscribed all the passions, one might believe in the sincerity of the teachers; but they begin by excepting from among the twelve monogyne characters, that which is ruled by parentism. Here then is one that is dispensed from warring against itself; that is to say, that God, who has created the monogynes, is absurd in the eleven-twelfths of his works, and that He has only shewn wisdom in one-twelfth of them. If it were otherwise, if it were admitted that God has wisely created and distributed the twelve orders of monogynes, this would be to infer that morality which blames eleven and tolerates one, has only one-twelfth proportion of good sense in its opinions. Now, it is of course better to give the lie to God, than to the philosophers in this controversy. If the honor of God prevailed, these learned gentlemen might take offence, and withdraw from God the brevet of existence which they granted him in 1794, through the intercession of Robespierre; and it is for the interest of God himself that the discussion should be sent to sleep.

It is quite necessary, so they tell us, to keep under the passions that are mischievous to society. If you do not curb these monogynes, who are blindly enslaved to an exclusive dominant, they transform the noblest passions into vices. The man who is endowed with friendship will be the dupe of twenty intriguers, who, under the mask of friendship, will plunder him, and ruin both him and his children; and those

with the other titles, like Vitellius, will cause much greater disorders. But how is it that you philosophers, inflated with pretensions in social policy cannot invent any other system of society than that which, out of twelve passions, condemns eleven? If they are really vicious in exclusive dominance, it would be necessary then to make another race of men that would not be subject to these dominances; or, if you cannot do this, you must invent a society which suits itself to this invariable distribution of the characters, whereof 576 out of 810 have the property of an exclusive dominant.

How great is your inconsistency to approve of a passion, such as parentism, *when it is adapted to a social order of any kind whatever*. That is to infer that every passional spring is good when it is the security of a society. We may argue from this to prove to you that the twelve passions deserve general protection, and this is the way in which we shall reason:—

Amongst you, O civilizees! parentism ruling in exclusive development is judged praiseworthy, because it accords with the civilizee *régime*; but at a few paces from your civilizee countries, and from Morocco to Pekin, parentism is no longer praiseworthy; the system of seraglios and eunuchs, with the sale of women, the custom of separating mothers from their male children when nine years old, leaves no development for parentism, for the enjoyments of home and of the family; the only one that remains is for masculine tactism, or the passion of the pleasures of touch. Here then we have this second passion, tactism or lubricity, declared good, since it is the prop of a society more numerously organised upon our globe than civilization. A similar motive militates in favour of ambition, rapine; it adapts itself very well to the social system of the Tartars, of the Bedouins and of those petty kings of the interior of Africa, who take the pompous title of *great robbers* and *great sorcerers*.* Here

* A geographer, Maltebrun, has joked a certain African petty king about this honest title of *great robber*, on which he plumes himself. The criticism of the geographer proves that this petty king is only a petty robber; for if he were really and truly great in this line, nobody would have thought fit to rail at him in civilization, where neither justice nor opinion have any weight against those who

then are three passions declared to be good, *since they suit some sort of society*. If we only take the trouble to run over the map of the world and consult the annals of the globe, we shall find a sufficiency of present or past societies, that will furnish a similar motive for pronouncing successively the twelve passions innocent, *as suitable to some kinds of society*, and the small number of the societaries, like those of Otaheite and Scandinavia, will not be a reason for rejecting it; for if you refused the least numerous societies, civilization could not join the ranks; it would be excluded by the barbarians, three times as numerous as we are. Judge from this, O, philosophers! into what a snare you fall by advocating principles such as those of morality, which do not accord with the passional development, and in wishing through prejudice in favor of one society, named civilization, to blame the eleven-twelfths of the passions, the sublimest work of God. If you are willing to co-operate with nature in the government of the passions, seek for principles applicable to all times, to all places, and to all the passions, or fear lest to-morrow a new society should supervene which shall choose a pivotal passion different from parentism, and which shall reduce both your domestic pleasures and your civilizee society to the rank of vice. If the Cossacks happened to conquer civilized Europe, they would establish theft and sodomy, their favorite virtues, as the pivot of the social system; they would be good according to your principles, the moment they became the *guarantees of any kind of society*. After so many signs of your dogmatical blunders, acknowledge that every doctrine is a vicious circle, when it is not connected with the passional development or attraction, which is alone capable of securing for ever happiness to all, because men will always have the twelve radical passions, and will only find their happiness in developing them according to the order that God

carry on business in a grand style. This petty king has accordingly the double merit of committing on a small scale the crime that certain civilizees commit on a decidedly large scale, and of making the avowal of his policy with a certain frankness entirely unknown to our civilizee administrations, who are so well warranted in claiming the title of the said petty king.—*Note of Fourier.*

assigns to the different characters. The 576 monogynes forming the great majority want twelve kinds of development, adapted to their twelve exclusive dominants. The polygyne require a greater variety of evolutions, and the mixts require additional others. All are about to find the means of satisfaction under the *régime* of attraction.

Let us insist on this truth by some details relating to the monogynes, who are the object of this intermediate chapter.

I begin with the personages previously mentioned, Apicius and Silenus. It is necessary, according to the rules of the monogyne evolution, that they should wallow in the passion, plunge headlong into it, and yet without excess. How do they attain this end in harmony? It is because the eleven other passions there serve the purpose of escort to the dominant, and relieve each other in the office of co-operating with it, and tempering its fire. Apicius only wants to occupy himself with the kitchens and Silenus with the cellars of the vortex; nevertheless, both imperceptibly yield to a host of other passions, which come and attach themselves to the service of the dominant,—tastism, the love of good cheer,—and they first give admission to ambition, to the delights of self-love and of interest. Both having acquired at an early age a full understanding of their favorite art, become chiefs of the practical, and perhaps also of the theoretical department. It is on them that devolves the principal honor of the festivals of the vortex; a caravan, a banqueting party, wish to see and to entertain these two directors, on whom all the machinery of good cheer revolves. Apicius and Silenus are revered in their functions like tutelary angels; a magnificent career is opened to their talents. The kitchen of a vortex is an immense workshop to which all the eatables of the globe are brought in the greatest freshness. The cellar is an immense warehouse, that in like manner discloses all the nectars of all countries; assistance and advances are lavished in order to facilitate the administration, which delights a troop of sectaries impassioned in its favor.

Friendship and sectarian cabals transform their sessions

into so many *fêtes*, where Silenus and Apicius enjoy a high consideration, because it is known that their solicitude for the art never cools for an instant, and that, under all circumstances, they have in view the triumph of the cellar and of the kitchen.

All the sectaries, who are less expert and more divided by other cares, cling to Silenus and Apicius, as to two pallasiums on whom the refining of their pleasures and of their cabalistic leagues reposes. Thus these two monogynes, by yielding without measure to their favorite dominant, create the happiness of the vortex and labor for its fortune by increasing their own. None of these chances lie open to a civilizee dominated by tastism; this passion will only lead him to his ruin by the excesses that the want of diversion and of equilibrium always draw along with them. Then the philosophers will say that the passion of dominant tastism is a vice. There is nothing vicious but their clumsy civilization, which does not know how to make any use of the passions, nor of the characters. The proof of this is seen by the immensity of the services that the monogynes render to their vortex.

Need we extend the comparison to other monogynes taken from the proscribed genera, such as sensual pleasure? Let us select the melomaniac, the monogyne of hearing. At present he is a maniac who ought to be interdicted, a man who will dissipate the fortune of his family for music and musicians. He becomes in the vortex an agent of eminent utility. Each vortex having an opera, and copies of all the masterpieces of the globe, which are numerous because the pieces are only written in one language, our melomaniac is at the head of the musical warehouse, of the instrumental workshops, *ateliers de lutherie*, of the studies and rehearsals of hymns and concerts, &c. He is the hinge of the opera, which is as necessary as agriculture to the vortex. A melomaniac devoted to these functions, far from compromising his fortune, is amply remunerated for all these cares, and extolled to the skies by all the sectaries and the strangers.

I have sufficiently depicted the contrast in the lot of a

monogyne in the two societies. In harmony he enjoys the general eagerness that every one shews to favor his dominant ; it is profitable to all by the effect of association, and every one applauds the fire of an associate who bears with delight the burden of the principal cares. In civilization the monogyne suffers the banterings of a multitude leagued against his passion, from which it gathers no fruit. Of what use can a melomaniac amongst us be to the multitude, which is not associated in his administration, nor admitted to his concerts ; and which, for want of polish and instruction, could not enjoy any pleasure in such an assembly ? What fruit does the people gather from the feasts of the gastronomer and of the connoisseur in liquors (*gourmet*) ? Their banquets are an insult to the people's privations ; whereas, in harmony, all these monogynes labor for the poor man who shares in the larder of the vortex, in the festivals of the first class, by the corporate repasts ; and in the concerts and other entertainments which are gratuitous and accessible to a polished people. Henceforth every member reckons himself happy to have in each of the series that he likes, a small number of these enthusiasts, of these monogynes who are constantly anxious about the common interests.

If there are 144 series in the phalanx, the number of 576 monogynes will give as the mean term four maniacs graduated in each ; it will be too much, considering the diversity of functions that each series presents, being sometimes subdivided into a score of groups, in which case four monogynes would be too few to bear the chief burden in the various sorts of functions.

If very few of these exclusive maniacs are seen in civilization, it is because nothing is so difficult to develop in the present state of things. How should the gastronomic mania find a vent in the case of a Russian peasant, who lives only on whip-lashes, or of a French peasant, who lives only on nettles ? Besides, it is especially in childhood that most of these penchants ought to commence being formed ; and how should the civilizee child, bewildered by moral constraint and deprived of all means of enjoyment, succeed in creating for

himself violent manias of pleasure, whereof the least manifestation would cause him to be riddled with remonstrances and punishments? Civilization disfigures everything; disguises the characters of childhood; only gives them at times a development, to the injury of all, since they are reduced to modulate in countermarch and subversion; the more it causes them to develop in this direction, the greater the destruction. Hence springs moralism, which is nothing but a perpetual criticism of civilization, since at every line it proves to the civilizee systems that it is incompatible with nature.

Another obstacle to the development of the monogynes in civilization, is the fact, that there exist *corporative* dominants which compel an individual to a form of morals adapted to his cast. A little *bourgeois* is obliged to affect aversion for pleasure, because a man loses credit with the *bourgeoisie* when he exhibits an inclination for a splendid and a merry life. He experiences a thousand other obstacles in the play of his passions, whereof I shall treat generally in the chapter on the *corporative* dominants.

There is another kind of hindrance for the polygyne and the mixts; they receive in detail the equivalent of the blow that the monogyne receives on one point only. Being addicted to a great number of dominants, they suffer less on each particular one. Fatigued by the shock sustained by one of them, they resist by the faculty of diversion and alternation founded on the plurality of dominants. We see consequently that great souls, which are always polygyne, shew firmness under circumstances that would crush a vulgar soul or a monogyne, if it struck upon his dominant; and all things being weighed, misfortune presses chiefly upon the latter, who form the great majority. This vexation is a necessary effect of the civilizee order, which, being the antipodes of destiny, must be disposed in such a manner as to persecute the most numerous characters, and found the general unhappiness upon the oppression of the monogynes, or exclusive maniacs, the development of which would cause the happiness of two-thirds of the human race.

It does not follow from this, that the other third, that of

the polygyne and polymixts, is happy in civilization; but their miseries being diversified, they can more easily delude themselves with hopes of luck. Such is the benefit promised us by philosophy, which, being incapable of giving us riches and enjoyments, wishes to teach us how to support the privation of them, and lull ourselves in illusions for want of realities. Alas! she promises illusions, and has not given them, even in 3,000 years of experiments. The theory of attraction promises realities, and it will give them to us at the first attempt. Would it not be madness to hesitate between the two banners?

SECTION II.
OF THE POLYGYNES, OR CHARACTERS OF
COMPOUND GAMUT.

CHAPTER I.

NOTIONS RESPECTING THE AMBIGUOUS OR POLYMIXT CHARACTERS.

“ Il veut, il ne veut pas, il accorde, il refuse,
Il econte la haine, il consulte l’amour ;
Il promet, il retracte, il condanme, il excuse ;
Le même objet lui plait et deplait tour à tour.”—*Boileau*.

BEHOLD, say the civilizees, a very imperfect and a very vicious being: an absurd character! He is not so, in truth; for God, who created him, and who daily creates similar ones, would not have taken measures to perpetuate their species had he judged them defective, as you think. Have you ever reckoned the number of those characters you call vicious? You must have seen that, in the 810, there are at least 700 rejected by the systems of your moralists; that is to say, the human race is only suited to them in the exception; one-eighth only has the gift of pleasing them. They wish to regenerate all the rest in the waters of fraternity and perfectibility; and yet the result of all these visions, is, that the characters remain such as they have been, and preserve invariably their 810 original types, in spite of the army of 400,000 volumes which wage war with them.

The polymixts or ambiguous characters are very numerous, 104 in 810; that is, one-eighth; and they are not, as might

be supposed, of inferior order; the least amongst them, the 80 bimixt, hold the same rank as the subaltern officers in a battalion, and are the superiors over the 576 monogynes. The man whom Boileau has described in the couplet above cited, is a descending and ignoble variety in civilization, but precious in harmony, where it has its functions as a link. Here we have precisely the portrait of the man, who is the sectary of two rival groups, applauds the pretensions of both, supports them both in turn, serves as a point of contact and of union between them, and favors two kinds of work without hindering either. This man is of great value in a vortex, though contemptible amongst us; if he possessed what we call character—firmness—he could no longer perform the functions of a descending ambiguous link, and the rival groups that he frequents would be deprived of a connective which cannot be dispensed with in harmony. Their weakness causes them to be enrolled in incompatible groups; it establishes approximations between these groups without weakening either cabalism or emulation; an ambiguous votary, frequenting the sittings of both groups, informs each of what is calculated to stimulate their respective pretensions, and contribute to the refinement of their industry; thus these ambiguous characters, very dangerous in civilization, where they are sometimes the dupes of intrigue, and sometimes the instigators of cabals, are very precious agents in harmony, and I can compare them to nothing more appropriate than to the subaltern officers, which are considered as the main-stays of a regiment.

The greater number of the vicious characters are of the five ambiguous degrees, and they become vicious by circumstances, by instigation. Claudius was not less cruel than Tiberius; to prove this, consider his ironical farewell to 20,000 slaves, whom he sends to perish in a sham sea fight for his amusement; but Claudius is an ambiguous character, who is carried away into these faults, and who would be carried away in like manner to what is good, if those surrounding him had been changed; whilst Tiberius indulged

spontaneously in cruelty, without being instigated to it. He delighted in subversive passions.

The neuters, in all the degrees, may be distinguished into species, analogous to the passions whose link they form, and which rule as their intermittent dominants. It is a very complicated theory, and one in which I will not engage the reader.

An intermittent dominant differs from a regular dominant, inasmuch as the latter influences a character constantly, or is only occasionally eclipsed so as to appear again soon with the same force; whilst a *ralliant* has but an equivocal and flickering dominion. Moreover, an ambiguous character is never limited to a single *ralliant*, which, in that case, would be a monogyne dominant; he must not have a fixed march in his character: thence it follows that the least degree of ambiguous characters, the bimixt, has at least two *ralliants* to constitute the ambiguity of character.

The ambiguous characters in civilization are of valuable use in deliberating assemblies. They have always a party of followers composed of those amphibious characters which were denominated *ventrus*, or middle men, by the famous Convention of France. If it were not for this wavering class, every political assembly of civilizees would in a few days finish by going to loggerheads.

The ambiguous of the high degrees—trimixts, tetramixts, pentamixts—perform an important part in the civilizee mechanism. It is they who usually attain the most easily to the superior functions. They are described by the name of turn-coats, chameleons; but it is not by truth that advancement is made in civilization. Thus these chameleons quickly attain their object. Pope Sixtus the Fifth, the Cardinal Mazarin, and many famous ministers, were of these ambiguous characters of high degree. Intrigue and flexibility being the essential attribute of the greater number of the mixts, this is the class of characters that produces the greatest proportion of *parvenus* in all civilized countries.

The mixts have neither the seven ralliants or flickering

dominants nor a single one. I have proved above that an exclusive dominant would cast them into a fixed character; they would attain to it in like manner by the cumulation of the seven ralliants; it would transform them into mitigated or tempered omnigynes; their series ought then to avoid the simple ralliant and the general or septuple ralliant; it ought to be limited to the intermediary degrees of 2, 3, 4, 5, 6, ralliants, and such is the attribute of the five degrees of polymixts. These chameleons with seven ralliants are, however, to be found; I shall speak of them in the chapter on bi-potential gamuts. The two transcendent degrees of the polymixt gamut, the 4 and 5, are not necessary to the interior mechanism of a vortex, for they are employed, as well as the transcendent polygyne of the sixth and seventh degree, to the inspection of many associations. They are not the less eminently useful in that which they inhabit; but you can do without these transcendent characters in an experimental phalanx which, standing alone and deprived of external relation to harmony, will not require to have its passional orchestra raised above the pentagyne degree. This will not prevent it from making use of the transcendent degrees, if it can meet with them.

CHAPTER II.

ON THE COMPOSITE DEVELOPMENT OR CONTRASTED SCALE OF POLYGYNES.

ALCIBIADES, in Athens, was the most refined of *bons vivans*; in Sparta, he was a model of sobriety. This internal contrast is a property of the 130 polygyne characters. It might be supposed that they contain two souls in one body, they possess so great an aptitude for contrasted or systematically opposite developments. With them the development of a passion is composite; that is to say, it gives the counterpart of itself in regular degrees. If a polygyne is avaricious in the third or fourth degree, he will in some cases be extravagant in the third or fourth degree; and if he is able to be placed in circumstances adapted to develop fully all his passions, it will be seen that they are in a double contrasted scale; it will be seen, in a minute analysis, that there is in him an exact balance of their double gamut in corresponding degrees. If no event had snatched Alcibiades from the effeminacy of Athens, people would have thought him only susceptible of epicurean tastes, and they would have seen in him only a man refined in divers kinds of pleasures, just as Apicius was in a single one. His retreat to Sparta and other incidents will prove that he knew, according to circumstances, how

“To pass from grave to gay, from comic to severe.”

Civilization does not offer these chances of double deve-

lopment ; it almost always places the polygyne in situations that intercept one of the two characters they possess. Thence it results that the polygyne are not understood, and are overlooked, especially when their passional contrast is but little marked, as is the case with the inferior degrees, digyne trygyne ; when the contrast rises in degrees, which is the case with the tetragynes and pentagynes, they are accused of eccentricity of originality.

We may add that civilization suppresses from infancy one of the gamuts of the polygyne, and compels him to make a choice between the two ; civilized education, which is stiffly systematic, being unable to admit two contradictory impulses to be good, when it only affords useful employment for one of them. Thus every civilizee polygyne is compelled from infancy to undergo spiritual mutilation, to reduce his soul from the composite to the simple, at least in appearance. He is compelled to regard one of the two gamuts which he possesses as vicious ; to throw himself headlong into the other, and carry it to excess, in order to smother and forget the inward promptings of that which has been silenced, and which he has been taught from infancy to deem ignoble, and to vanquish.

The more a polygyne has been compressed into one of his two passional gamuts, the more subject is he to a violent eruption when an opportunity presents itself. How frequently have men of the world been seen to pass suddenly from the lap of pleasure to monastic austerities, courtiers and sybarites to retire to the monasteries of the *Chartreux* or the Trappists, and there shew the example of an entire self-denial and renunciation ? Every body reasons or rather declaims diversely on these conversions : the priests maintain that it is a ray of divine grace that has fallen upon the convert ; the men of the world maintain that it is a mania or eccentricity, the cause of which is assigned by each one to be the reverses or contrarieties that the convert may have had to undergo. Let us point out the true spring of these gigantic metamorphoses. Let us observe, first of all, that they do not take

place with the monogynes. If you place Alcibiades at Sparta in the same circumstances as Alcibiades, you will not see him fashioned to sobriety; he will wither up with *ennui*, and remain there only as long as he is forced. Take the wine-bibber, Silenus, to visit the monastery of La Trappe, to sit at those frugal repasts where pure crystal water is drunk; that edifying sight will make no impression on him; no sermon will give him the taste to go to heaven by the water course. We must have polygyne for the metamorphoses, because they have two contrasted characters, and are able without contradiction to pass from one extreme to the other; and all those characters whom we have seen, like Charles V., resign the sceptre or the cuirass for the cowl, were generally polygyne, persons who have the property of composite development, or of passions developed in contrasted correspondences, and whose sudden activity in one of the two characters is so much the more violent in proportion to the suppression it has undergone.

Let us recapitulate. The polygyne are in the passional vortex what the staff of officers is in a regiment. They form the classes superior to the simple order, inasmuch as they cumulate two opposite developments, and unfold them in contrasts in the same individual, like the treble and bass of a pianoforte. Each one of them is in equilibrium with himself; that is to say the digyne, carrying out constancy to the second degree, will fall into infidelity of the second degree; the trigyne will, in like manner, alternate between the contrasts of the third degree, and so the tetragynes and pentagynes. This is true as a general rule which admits, however, of methodical exceptions and deviations.

We are very much astonished in civilization at the contradictory manias we frequently observe in the same individual. Such a one appears to us eccentric because he saves his farthings and squanders pounds. Such beings seem to us discordant with themselves. No such thing: they are characters of a composite order; they are the most brilliant in harmony, but have no office in civilization. They are

intended to conciliate in co-operative association two antipathetic monogynes, such as Harpagon and Mondor, characters of extreme avarice and extreme prodigality. In the relations of harmony it is necessary to put these two men in relation with a third, who possesses the two passions in the same degree, to form an alliance of reason between the polygyne Lucullus on the one hand, and the two monogynes on the other. Civilization offers no chances for such an association. Harmony is able to effect it, and thence arises the accord of intervention. *Quæ sunt eadem cum uno tertio sunt eadem inter se*—two things equally like a third are like each other. If, therefore, we find the means of conciliating in a passional league Harpagon with Lucullus, and Mondor with Lucullus, we shall have conciliated indirectly Harpagon and Mondor, although these two persons, as to immediate relationship, would be incompatible in the highest degree.

I have said that there exists between the two characters, monogyne and polygyne, the same difference as between instruments of a simple order and those of various scales. A violin, a flute, a horn, a bassoon, can only execute a simple part, either in treble or in bass, whilst the organ, the pianoforte, the harp, execute both parts at once, and are instruments of a composite order, acting simultaneously as bass and treble. It remained for us to shew that certain characters have the same properties, not by an accidental duplicity, as the 104 mixts, who have a double office in vague order, owing to feebleness of dominants. The polygyne perform the double service frankly and steadily, but it would be very difficult to discern this property in them: I have explained the reason; it is because the civilizee order is constantly suffocating the development of one of their passional gamuts. We are only able, therefore, to cite the indications and not the developments. For example, to judge from appearances, I should wager that Lucullus, whose name is symbolical of prodigality, was in another sense as avaricious as the usurer, Cato. After the perusal of these chapters, it will be easy to believe that Lucullus possessed the two passions in a corresponding degree, and that, compelled by the civilizee me-

chanism to adopt one of them and reject the other, he chose magnificence.*

As the civilizees of the polygyne class have no means of developing abreast the two opposite propensities, of being at the same time avaricious and extravagant, we often see them modulate in alternation, and after having acted a long time in one character, pass suddenly to the opposite extreme, and become new men. I have stated above, that this effect is no more than an eruption of one or other of the two gamuts that had been compressed by education and by circumstances. As this property is frequently manifested, and people are every where found who have passed from extreme dissipation to the most regular habits, and *vice versâ*. I insist on this well known effect, to draw from it an indication of the contrasted nature of the composite character bestowed on the 130 polygyne. We must admit it conditionally, and when

* This example may not appear conclusive; as a man may easily be grasping and penurious in money-making matters on the one hand, while he lavishes large sums upon his favorite amusements on the other, without exciting wonder or aversion in the present state of public feeling and opinion; but a man who is equally fond of spiritual purity of thought and act, contrasted with the natural beauties and refinements of dramatic art, is really condemned to give up practically one, in order to pursue the other freely and consistently with present notions of propriety. Fanaticism is excessive and oppressive in religious circles, while degrading immorality is so excessive and offensive in theatrical affairs, that spiritual delicacy shrinks from the contagion. Many characters avoid the two extremes by abstaining from active administration and participation in either; but those who would like to take an active part in both, are forced to choose between the two, by cultivating one and smothering the other. Religious men may sometimes visit theatres without reproach, and dramatic artists may take their families to church with approbation; but if actors wished to write and preach religious sermons, or clergymen to play at theatres, the public would be shocked, and in the present state of social imperfection the thing would be impracticable, however well endowed a man might be to minister in each capacity.

The proportion of these polygyne contrasted characters in every sphere of life is probably much larger than Fourier surmised; for many men, and still more women, are obliged to crush some of their natural and good propensities which cannot be usefully employed, in order to cultivate others which are less attractive but more useful in the present state of things.

This will ever be the case until society is perfect, for the growth and stimulus of these impulses generate the wants which cause society to grow in science and creative power.—H. D.

we shall have analysed the effort and the influence of civilization to suppress in each polygyne one of the two gamuts of his character, we shall the more easily be convinced of their existence the more easily we learn for what uses this twofold nature is reserved in harmony.

As for the present the polygyne, limited to one development, may be compared to a man who could only play on the harp or piano with one hand, and could only perform a simple part of treble without bass, or of bass without treble. This passional castration transforms the civilizee polygyne into social eunuchs, and has prevented any attention being paid to their property of contrasted development and double gamut. The contradictions we see in them cause them to be regarded as originals, persons more or less inconsistent, according to their degree, and who require the lectures of philosophy to be restored to the equilibrium of reason. Their apparent duplicity is weak in the digyne; if he is prodigal in the second degree, he will, on other points, be avaricious only in the second degree. The contradiction being but slightly indicated is excused as an unsteadiness of character, a *human frailty*, and the digynes, who form the two-thirds of the polygyne, find favour in public opinion, which is so much the more ready to consider as ridiculous and vicious the transcendent polygyne, in whose case the double gamut is contrasted in a very high degree. Thus the principal characters of the passional system are the most reviled and ridiculed by our moral sciences, which, in passional studies, constantly following the course of the crab, have necessarily, in consequence of their universal antithesis, undervalued and despised in the appreciation of characters the most precious productions of nature. Now that prejudice has taken root, it becomes very difficult to rectify public opinion on this subject, and to familiarize ourselves with analytic novelties, that at first sight are truly revolting, like every thing belonging to the theory of attraction. Our philosophical libraries have acted on nature and on truth, like the ashes and the lava of Vesuvius on Herculaneum and Pompeii, which they covered over with an impenetrable crust. So that in order to bring

to light the most palpable truths on the nature of man, I am obliged to sweep away the thick crust of prejudices that the philosophical crater vomits over the human mind for the last 3,000 years. The analysis of the polygyne characters is one of these buried truths like Herculaneum, the existence of which people at first refuse to credit.

Reduced to the necessity of establishing it first of all on feeble indications, I shall cite two material and two spiritual examples, to point out in civilization this fatal property of suffocating, in characters as in every thing, the composite harmonic movement and reducing it to a simple movement. Let us commence by the material proof; I derive it from our two arms, one of which is almost neutralized by false education. Each one of us, as well left-handed as right-handed, has only the partial use of one of his arms, which only attains to one half the strength and dexterity of the other. This speculative inferiority will entirely cease in harmony, when the two arms of every child will be exercised and developed very equally although in different functions, for there are some that are impracticable with the same arm, such as those of fencing and the use of the bow. A right-handed or left-handed man will be regarded as maimed, he will be compared to one who amongst us is deaf in one ear, and short-sighted in one eye, and evidently injured in these two organs. It is the same with our arm half paralysed by a vicious education, and if civilization does not paralyse one eye and one ear, it is because it cannot do so; for it is a radical property belonging to it, to suffocate the harmonic composite and bring it back to the simple. It marches to this end in two ways, by the force of inertia and by active intervention. In the weakening of an arm, it acts by inert force, in not opposing itself to the vicious tendency that children have to prefer one arm; and since it has kept up this disorder for 3,000 years, it is evident by this act that it has the property of suffocating the composite movement and reducing it to the simple. A proof that may also be added is that of the modern use of boots and shoes, by the help of which they have succeeded in depriving the human race entirely of the use of the toes, which in harmony

are to act like the fingers, especially in musical functions, saving the differences of use. As a compensation for this service of which they have deprived us, our shoes differing from the form of the foot, favor us with corns and bunions ; which, in addition to our being deprived of the use of our toes, deprive us also of the use of the foot ; and in this monstrous custom, as in many others, it is evident that our perfection of perfectibility is but an increasing oppression of nature, a progress towards material and spiritual falsity, as it appears from our recent admiration of lying traffic, or the anarchical liberties of stock-jobbing and other mercantile abuses.

Let us pass to the second proof, drawn in spiritual matters, from marriage and its increasing influence, contrary to all the customs favorable to love. Love, the most beautiful of all the harmonic compounds, the free accord of two material and spiritual pleasures, was still slightly tolerated in antiquity by the customs of concubinage, admitted amongst the religious patriarchs, such as Abraham and Jacob, and by the customs of religious orgies, and certain mysteries praised by the rigid Cato, who exalted the morality of young men when he saw them go to houses of pleasure. They were not houses of debauchery in an age of republican virtues, when the ladies piously assisted at the procession of the Phallus, and when philosopher-emperors, like Severus, caused their favorites to be placed in the rank of gods. All these usages, vicious or virtuous just as people choose to call them, established, in what relates to love, several chances of liberty and of compound harmonic movement, since the compound harmonic in love is founded on full liberty, without which every amorous union is pretty much limited to the sensual or simple pleasure, at all events for one of the partners. Modern legislature has reduced love entirely to the simple, by the monopoly of pleasure granted to marriage. Without this forced tie, the law does not recognize any lawful intercourse between the sexes. Hence it is that when you come to scrutinize the speculations that preside over marriage, and which are in nine-tenths of unions quite foreign to love, it becomes notorious that civili-

zation is walking backwards on this score, and that it departs more and more from the development of compound love in order to limit itself to the simple.

Let people allege plausible motives or not on this subject, such as the austerity of Christianity, the hinderances introduced by the venereal disease. I stop not to weigh the value of these replies, but only to analyze facts, the march of the civilizee movement. The more reasons people will allege to justify it, the more will they prove that it is in the essence of civilization to stifle continually more and more every harmonic compound, in order to substitute in its place the simple development. Our ideologists ought to prove to us first that man was made for the simple and not for the compound movement, a thesis that would be the worthy complement to the impertinences of an age wherein it is set up as a problem, whether man is a simple being, a body without a soul.

APPENDIX FOR CAVILLERS.

Let us clear up two apparent errors that might be suspected in this chapter. The first would be a contradiction of dominants, and the second, would be to admit a composite development in simple pivot.

1. The contradiction of dominants. When I reproach civilization with suffocating the composite movement to establish the simple, it may seem as if I contradict the tables where I have pointed out the tenth passion, the composite, as dominant of the period of civilization. How is it, you will say, that a mechanism whose essence it is to move all in composite accord, opposes itself to all composite harmonic development? It is because civilization, which is a subversive society, a period of dark limbo, must accomplish its developments by a composite subversive development, because it is governed by the composite. This is why it every where suffocates the composite harmonic development in order to substitute for it the subversive composite, or reduce, at all events, good to a simple development, if it cannot make evil prevail.

Let us apply the rule to a well known character, that of Nero, a very ardent tetragyne with a dominant very little

compatible with the civilized order. His dominative was formed of ambition, love, the composite, and the cabalist. They are the four passions whose combined development would be the most difficult. Nero, notwithstanding the aids of education, was not able to reach the composite development of his four passions. He vegetated for some time in simple or bastard development, apparently inclining to gentleness; but as soon as his rage carried him away, he entered on the subversive composite development, and unfolded his passions powerfully in crime, casting diamonds to the people, and cutting the throats of the great. Traces of the composite are always to be found in his crimes. If he causes the city of Rome to be set on fire, he adds dramatic illusions to the spectacle, declaiming from the summit of a tower verses on the burning of Troy. If he has senators beheaded, it is in order to force them to acknowledge him as the first of singers. If he has his mother killed, he carries out certain views called philosophical in this crime, and wishes to behold in the half opened body, the place from whence he took his birth. Nero always practises crime in composite development, and will be for this reason distinguished by posterity; it will see in him a tetragyne who would have been infinitely precious in harmony, where he would have been able to demean himself in harmonic composite development: instead of accusing Nero, it will accuse civilization, which, from the most beautiful passionate notes, can only obtain the most odious effects, and change incessantly gold into copper, by giving us an impulse for composite development that we can only satisfy by a subversive march.

2. *The composite development with a simple pivot.* We find in the monogynes some gleam of this development. If Harpagon makes the very rare effort of giving a dinner, he will give it to profusion, and thence is derived the adage:—

“No cheer equals that of a mean fellow.”*

The miser on that day will depart from his habitual character, and form a contrast with himself in regular degree. Must we conclude from this that Harpagon is a polygyne, provided

* Il n'est telle chère que de vilain.

with the double passional gamut? No; for in this case it is a contrast of exception, and not of permanency, as with the polygyne, who is continuous in his contrasts, whilst the monogyne skims over them without fixing himself therein. He affords them nevertheless, and sometimes undergoes a change of one day. Silenus will indeed take an oath that he will drink no more; but will he keep it until the morrow? That is doubtful. These gleams of change are not then the sign of polygyny, but the effect of a diffracted movement. Every development of a movement carried to excess, is gifted with this property of giving its diffraction or a gleam of contrast. Thus the oak, which in its large species gives the color black, or absorption of the rays, *par la noix de galle*, by the *de galle* nut gives in diffraction the most brilliant of the rays which is scarlet, produced by the kermes, which is a dwarf oak, or the semblance of an oak.

The period of civilization is in the full enjoyment of this property, it gives in a regular system thirty-two diffractions and the pivotal. They are thirty-two gleams of the customs of harmony, of which their ensemble furnishes a complete abridgement in reversed order. I shall treat of this in the inverse pivotal section. Meanwhile let us beware of taking these diffractions or gleams of contrast for composite developments, because they exist with the monogynes, who are nevertheless characters of simple essence, revolving on a simple dominant or pivot.

These two remarks are somewhat abstruse, and I should not have made them had it not been necessary to convince the cavillers that, it will be easy for them to make mistakes about the apparent defects of my theory, and that they ought to look a second time before raising objections.

CHAPTER III.

OF THE TRANSCENDENT POLYGYNES AND OF THEIR USE.

I AM quite aware that the detail of the 810 characters, their degrees and their properties, are a very insipid and abstruse study to a reader not initiated into these novelties, and that expedients are requisite in order to interest him in this theory, the importance of which will be felt in the section on sympathies. I only desire in this place to familiarize him with the primordial gamut, or the distinction in the eighth degree, pointed out in the fourth chapter of the first division. The definition I have given of it is much too succinct; some other additional developments ought to be furnished; but one consideration embarrasses me; I can only define in the characters, properties inapplicable to the civilizee mechanism.

The greater number of those qualities that are despised in civilization are precious materials in harmony, and the greater number of our virtues, especially the monastic, will there find no employment. Thus, in order to dispose the reader to suspect his prejudices in this respect, I endeavour to palliate some vices, and to make it appear how much the passions that are the most vicious in the actual state of things, will be in accordance with the customs of harmony.

I shall dwell, in the first place, on the subject that I have chosen as a general theme of comparison. A miser, in harmony, can neither plunder nor weary any one. Harpagon cannot refuse to give his children necessaries. They are like all the rest, attracted to labor, perform uses, and earn money,

of which they have the enjoyment from early childhood ; and in advance of which, the phalanx furnishes them with food, clothing, lodging, and recreations of all sorts. They have at all events the *minimum*, or entertainment of the third class : they receive almost annually inheritances and legacies of divers relatives or legatees. Harpagon is then limited to heap up for them, without being able to deprive them of any enjoyments. He cannot starve his domestics, nor his horses ; for the domestics are not personal in harmony, and animals have at least the usual ration of the stables : the injustice of a man who would not consent to feed his horses sufficiently, would nowhere be tolerated. On the single proposal to deprive them of what is necessary and reduce the habitual *minimum*, he would be brought to justice at the divan of the small hordes as a persecutor of animals.

The miser in harmony cannot lend himself to usury, for every one finds at the regency of his vortex, and at the ordinary rate of interest, the sums that he can guarantee by means of a property in shares, or by other good securities. In a word, avarice will only be able to exert itself in useful details. Harpagon will be the chief of the sect of the gleaners who gather the remains of the repasts and of the harvests. The remains are very considerable in a society which nourishes copiously a thousand persons, and sometimes several thousands, at the time of the passage of armies. The gleaners compose very varied and respectable dishes from these remains, which they gather together from the tables of all the classes, and the vortex awards them an ample dividend as a reward for this useful function. Their sordid tendencies can in every sense be productive of good only, for they are not able to influence the vortex so far as to drag it into a parsimony that would be ridiculous, and contrary to the general mechanism of the passional series.

We have seen that the spendthrift, on his part, only meets with chances of general interest ; that the greater part of his fantasies turn to the public good. If Lucullus has a mania for superb edifices, it impels him to have beautiful pavilions constructed for his favorite groups, which unite usefulness of

purpose with industrial encouragement : if he chooses to have a sumptuous table, it is not ruinous for him, because the regency is charged with providing the provisions, and the *régime* of veridical commerce (of which we shall treat in the fourth part) protects the harmonians from all fraud and extortion. The banquets of Lucullus will co-operate for the encouragement of industry, for they will be the most frequently given to the industrial groups, of which he is the sectary. Thus profusion will in every sense only find employments useful to the mass.

In examining other passions, opposite in themselves, it will be seen that their development, whether in simple or in composite, always finds in harmony, counterpoises that prevent all excess. Gluttony will never there produce a Vitellius, because after an hour's feasting, during which the activity of conversation will have prevented intemperance, Vitellius will find an option of many very enchanting pastimes, that will draw him away from the table. He will not think of recommending his repast, a mediocre pleasure, when the appetite is satisfied ; a pleasure that Vitellius would not have sought at the risk of vomiting, had he been well provided with other enjoyments presented for his choice.

From the moment the passions will be guaranteed from excess, no one will repress either the manias of others or his own. They are usually suffocated by the fear of ridicule. A polygyne ends by thinking himself *bizarre*, because he is laughed at about his contrasted manias for saving half-pence, and wasting ducats.

He will be extolled in harmony for this pretended absurdity, which will have enrolled him in the useful act of the gleaners, without diminishing his liberality in the employment wherein it is profitable to the mass. Such a man, uniting opposite qualities with equal power, will be as valuable as a two-faced mirror giving opposite reflections.

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 amongst us ; for instance, that of multiple 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. I speak not here of accidental intercourse : it happens daily, that a man has several women at once, and that a woman has several men at once : it is a custom sufficiently general in the fashionable world. I speak only of sustained inclinations, of the characters that lead two, three, four loves abreast, during a sufficient length of time.

This custom, vicious in appearance, is a property common to the great majority of polygyne, 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 taste 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.

In civilization this property is much more vicious than useful. It destroys the peace of households, causes the depravation of manners, and other inconveniences attaching to the cumulation of loves ; but in harmony, this pretended eccentricity having very useful employments, which I shall describe in the section on compound sympathies, you must till then suspend all criticism on the characters, and attend at first to analyze them whether good or bad.

These inclinations obstructed, and as it were buried, abound with the transcendent polygyne, pentagynes, hexagynes, heptagynes ; they are the superior officers of the staff in harmony. It has been shewn by the models quoted, J. J. Rousseau, Charles Fox, Frederick the Great, Buonaparte, Julius Cæsar, Alcibiades, that these characters are the degrees best deserving attention, though considered as originals in civilization, where they have no fortune ; and truly

they do seem very original in comparison with the multitude of monogynes. But criticism, in debasing them, is as absurd as if it required of a general and a colonel to perform the same functions as the common soldiers. The passional world has, like the army, and the administration, its officers of every degree. God must have given them properties different from those of the multitude, and after having lost 3,000 years in criticizing them as useless or injurious in civilization, it is time at last to study what services they will be able to render in an order of things different from civilization.

A distinguishing quality of the polygyne being to develop abreast several dominants, it follows from this that they can introduce themselves into a great number of series and groups. The pentagyne couple, which is essential in every vortex, ought to be associated with the great majority of the 144 series; at least sixty for a man, and sixty for a woman: I speak approximately. The four couples of tetragynes are in like manner associated with a great number where they work in contrasted degrees; their employment can only be explained in the ninth section, in the notice on composite sympathies.

In order to depict them in a mass and comparatively, I see no better means than to describe the highest and most eccentric degree; I shall, therefore, give a chapter on the eccentricities and contradictions of the omnigynes, much greater still than those of the other polygyne. In defining the eighth degree I shall dispense with all details on the inferior degrees; the lesser will easily be understood from the greater.

CHAPTER IV.

OF THE OMNIGYNES AS PIVOTS OF INFINITESIMAL MOVEMENT.

THE most elevated in degrees, the omnigyne in characters, although superior to all the others, is not the most beautiful, but only the most precious. Nature loves to divide her favors; she gives grace to some, utility to others. The omnigyne, which is the most useful note, is like the white ray compared with the seven rays. The color white is not so beautiful as the scarlet or the azure; but it has properties more useful and employments more extended.

The omnigynes are, in certain details, eccentric in their own eyes, as well as in those of others. The amiable qualities are entirely on the side of the heptagynes, such as Cæsar, Alcibiades. The omnigynes are limited to the useful, which they possess in the supreme degree. It is not a character to be vain about, and I repeat it, I make my *debüt* by criticism, because I shall be obliged to cite myself as an example, knowing no other omnigyne than myself. I have easily found models in all the other titles; but I discover no omnigyne amongst the men who have played a part in history. We find very fine heptagynes, for instance Cæsar and Alcibiades. We find hexagynes more celebrated than fine, as Frederick and Buonaparte; but I cannot find in my historical reminiscence one single omnigyne, and I shall be obliged to the person who will point me out one. For that to be possible, I must define their properties. This definition necessitates a preamble on the infinitesimal composite gamut, which is their essential attribute.

It has been rightly said, that there is no small economy in a large empire ; with greater force, therefore, it may be said in the domestic administration of the globe, where economy is introduced only by the intervention of the omnigynes. If a match is lost every day in a vortex, it amounts at the end of the year to 365 matches ; the same loss in 3,000,000 vortices, would amount to 1,100,000,000 bits, or 22,000,000 packets of 50 bits. Now, much time and expense are requisite to make the 22,000,000 packets. If they are saved, the time devoted to making them can be employed in works of amusement, without having diminished in the least the general well being. Our economists will say that it will be a loss for the friends of commerce, the sellers and makers of matches. In harmony they do not reason thus ; all consumption that can be spared without interfering with enjoyments is regarded as a real loss. The people being very rich, do not require more or less matches to be made, but require that time and capital should not be uselessly lost, that can be employed in augmenting the public enjoyments. Reckon the price of these 22,000,000 packets ; the shopkeeper sells them 6 for a penny ; they are therefore worth 700,000 francs, or £28,000, in commercial value, which comes out of the pocket of the consumers, and goes into that of the unproductive class, as well the sellers as the makers ; for in harmony, where no sophisms contradictory with experience are admitted, all that can be saved by a better extended administration is called unproductive.

If the daily waste of a match by the vortex of 1000 persons, dissipates 700,000 francs per annum on the globe, let us calculate on the mass of matches that a bad administration can dissipate. In an order where each one lives in ease and has matches in abundance, as well as everything else, I do not exaggerate in estimating that if the harmonians were to adopt the profusion of the civilizees, who never replace their match, and who, in order to employ one of them, let fall another, and sometimes two or three others to be trampled on and brushed away, you would lose each day as many matches as there exist of individuals ; that is to say, instead

of one you would lose a thousand per vortex, and the damage in ulterior value would amount to 1000 times 700,000, or annually 700,000,000 francs, or twenty-eight millions sterling for the entire globe. This is nearly the fiscal revenue of France to be saved on the very minute economy of the matches of the globe.

In civilization all saving of this sort is illusory, because the economy is not combined. If a man saves some few matches, just as many will be bought in his house; and frequently whilst he economizes one, the servant throws a whole packet on the fire to set the wood in a blaze. But in harmony the most minute economies become a general and combined effect. It is to the omnigyne characters that this is to be attributed; and before defining them, let us commence by appreciating them from the effects of their infinitesimal manias, very ridiculous in civilization like the avarice of matches; after which we will judge them from the counter-manias, such as the profusion of diamonds; these two excesses or extremes of uses marching abreast in the case of the omnigynes.

If we apply this calculus regarding the economy of the matches to all the objects of habitual consumption, we shall recognise that the waste inherent in the civilizee system would amount, not to tens of thousands, but to billions and trillions, if the same domestic system were to be applied to harmony. They seem a very small concern, those cherry stones, which every child makes a sport of throwing about by hundreds and by thousands in the course of the season; now if we desire to speculate on the strict use of all the cherry stones on the globe, supposing it generally cultivated and a population of three billions, we shall find from this imperceptible object enormous economic results, and much greater still from the stones of large fruit. What will it be with the immense detail of the substances of the three kingdoms, put into consumption for the service of three billions of men living in opulence? In placing this calculus as I have done with the matches, it would be seen that harmony will know how to create incalculable treasures solely by saving extremely

minute things, an economy that rests chiefly upon the intervention of the omnigyne characters, and the immensity of which I have not yet explained. Let us observe provisionally that any one who loses with indifference one half of a match will in like manner waste cherry-stones, then peach and apricot stones, and at last everything that exists; for economy is nothing if it is not universal and unitary, like that of God, who, in the administration of universes, does not suffer an atom to be lost. Chemistry gives us proofs of this, and the industrial man will then only be in God's ways, when he shall have established this infinitesimal economy in the whole public and private administrations of the globe.

Let us pass from one extreme to the other. The omnigynes are the pivots of administration in the two extremes. In provoking the saving of cherry-stones and matches, they excite on the other hand the profusion of architectural splendor, colonnades and domes. Is it a foolish expense? No; the only thing foolish in harmony is the expense that does not apply to general enjoyment; now the vortex which will ornament its palace with twenty domes and twenty peristyles more superb than those of the Pantheon, will not have committed a folly, since this order is disposed in such a manner that every expense fructifies when it flatters the collective attraction, and this luxury will flatter the self-love of the sectaries, all of them bred to the knowledge of the fine arts; it will inspire them in the work, and will cause their efforts to prosper; it will cause their stock to rise in the share-market, and be sought after by all strangers.

Let us cut short this preamble, already very long. I return to the link of the two apparent excesses in profusion and parsimony. I shall confine myself to the question of their connection; for instance, that the most immense luxury in all pleasures of taste, touch, hearing, smell, becomes useful and fruitful for the mass of the passional series of a vortex, from the moment that it raises economy *collectively* to the same degree that it carries luxury. On this condition, it acquires in the industrial administration a property which, in the present day, seems to be reserved for God alone, and

which will soon be the attribute of men,—that of not losing a single atom, and of not moving one without employing it for general utility.

It is a small thing to raise material economy to the infinite degree. There is another sort of saving not less precious in harmony, that regards everything as a composite system. It is the philanthropic liberal economy, or employment of all the individual expenses for the benefit of the collective passions. What matters it that Lucullus causes a magnificent saloon to be built, if the pleasure of enjoying it is only reserved for him and some privileged men? His pomp, though directed with economy, will not fulfil the aim of harmony, which is to satisfy the mass in proportion to the delights procured for the individual. It is still on the omnigynes that the sway of this universal benevolence depends; it is they who give the impulse in all the measures of philanthropy and of liberalism. Our mock liberal philosophers have never had any idea, as I have proved, of liberal ideas, and as in harmony everything is united, it founds collective liberalism on individual parsimony. If Lucullus is not formed from infancy to practise economy with matches, or to respect those who practise it, he will accustom himself to isolate his interests from those of the masses for whom labor is incessantly carried on. Individual philanthropy is merely illusory. In order to make it collective, each individual must be led to prefer the luxury of the vortex to his own; Lucullus must prefer the honor of having constructed a dome that adorns the residence of the vortex, to the petty glory of a saloon that would only benefit himself and some of his friends. And one of the great springs which conduct to this end in harmony is the point of economic honor to which the young tribes and corporations are accustomed.

If men's minds were less obstructed by prejudices and more familiar with liberal ideas, I might extend this sketch to the influence of the omnigyne's love, and prove that it is on them that chiefly reposes the general harmony of this kind of pleasure; but it is a matter very delicate to treat of in speaking to civilizees, consequently, I am reduced to keep

incessantly to the calculations of interest, which are not proscribed amongst us. I shall confine myself as much as possible to questions of interest, the most within the reach of all classes of readers. These hinderances create monotony in my demonstrations, and oblige me to overload my comparisons with avarice and prodigality: not that other and more interesting examples were wanting to bring on the scene, but we must unavoidably yield to prejudices, and follow the keynote of the civilizee orchestra.

FUNCTIONS AND APPARENT ECCENTRICITY OF THE OMNIGYNES.

Let us first of all treat of their rarity: it is not excessive, since nature produces a couple of them in about 30,000 persons; but they are of factitious rarity, having against them the impossibility of development that the heptagynes have not. A graceful character like that of Alcibiades, is from infancy encouraged by every body; his development is more favored than that of any other degree. We may also remark that, although the development be very difficult and very much shackled in the superior degrees; the heptagyne who easily adapts himself to circumstances must be excepted; as for the omnigyne, much more rare, he is amongst the civilizees, what the screech owl is amongst birds. Hence it is that those who have lived in the middle classes of society, have not been able to act characteristically; and if any are found on thrones they will have taken the subversive development, which is not injurious in this degree, and which will have reduced them to originals little worthy of attention.

Let us proceed to the detail of their properties. When I was ignorant of the theory of harmony and of the passional functions which it requires, I was astonished at the contrasted inclinations with which I was accused; although very averse to parsimony, and incapable of minute cares, I had, and I still have, on a host of details manias of avarice much more powerful than those of Harpagon. He thinks himself at the height of economy, when having used a match at one end, he hides it away to make use of it at the other end; I myself, involuntarily, and without thought, divide by

a pressure of the fingers the match of hemp into four pieces, of which I make eight matches to serve for eight days.*

I could mention a number of other trifles upon which I exercise economy, without reflecting, and by an irresistible instinct; I laugh at myself for doing so, without being able to cure myself, from things before which Harpagon would acknowledge himself to be a weaker champion, as inferior in degree to myself, as the fifth degree is to the eighth, which is mine. And yet I am anything but economical, and have never been able to fashion myself in this way to the carefulness which is indispensable to a man without fortune.

On the other hand, I have so great a taste for combined stateliness, that at the age of eighteen years, I was wearied with the ugliness of cities that are admired like Paris, and I invented the distribution of the cities of the sixth period (guaranteeism), the plan of which may be seen in the thirteenth section. What can be more opposed to the luxury of a palace surrounded by paltry huts and dirty streets, or a city begirt in all its avenues by dirty suburbs? These absurdities had already struck me at the age of eighteen forcibly enough to make me think over the remedy.

I was consequently, in matters of splendor, much more refined than the sybarites and artists of civilization, who have never had any other than partial views, without a general plan in matters of luxury, and have never known how to build an elegant town; in a word, they have never known how to lodge the human race. On this point as on all others, they only think of partial and inconsistent luxury, as in the case of an individual who wears a splendid coat, with dirty worn-out shoes and stockings.

In the two sorts of penchants just cited, the contrast is very marked in the eighth degree, which is the infinitesimal. Let us pass to the natural uses of these pretended eccentricities which, though deprived of authority in civilization, are extremely productive in harmony.

In making the circuit of thirty-six or forty vortices to which the passional administration of an omnigyne extends,

* *Marginal note*,—crooked pins, knots of packthread.

it is necessary that I should give in them, at one and the same time, lessons of economy to the Harpagon, and lessons of splendor to the Mondors ; it is necessary, in short, that I act on the two contraries in the eighth degree, whilst Harpagon and Mondor only carry economy and splendor up to the fifth degree. They have ardor and impetuosity ; an omnigyne has intelligence and coolness, *sang-froid* : it is by this means that his employment becomes more judicious and more refined.

Let us establish in the first place our comparison in connection with economy. It has been shewn that everything that is mean and sordid avarice in a civilizee *ménage* becomes a very fruitful function in harmony ; in an opulent household feeding a thousand persons and sometimes several thousands, the gathering of the remains is there a highly important business, less for the sake of benefitting thereby than for that of teaching every one not to be wasteful. Harpagon, chief of this gathering process, will not carry carefulness so far as to pick up a cherry in the dust, wipe it and eat it with greater pleasure than one that might be brought to table on a china dish ; you will not see him gleaning amongst the rinds of fruit that remain on the plates, and gaily eating the scanty food that can be got from them, without eating the skin ; moreover, in the infinitely minute savings, Harpagon, will not carry about him the readiness and satisfied air of an omnigyne ; he will have an appearance of greediness, ill temper, egoism such as will inspire disdain of his niggardliness. I shall infinitely surpass him by the disinterested manner, the attractive air I shall infuse into these minute gleanings, and when I shall have visited a vortex, and acted with the groups of gleaners, the children and pupils of this group will exclaim that their chief, Harpagon, is but a tyro in comparison with the omnigyne. The group of magnifiques will say the same of the splendor of its chief Mondor, on account of the numerous faults that I shall point out in the collective luxury of the phalanx.

The omnigyne enjoys *par excellence* the property of conciliation. It is owing to his intervention that two opposites,

like Harpagon and Mondor, are enabled to approach one another, rally each other, on their inferiority, and mutually accuse each other of being abortions only; the one in economy, the other in magnificence. He absorbs their antipathies by the superiority he has over them. The time is not come for examining these effects of which I shall treat when we come to the composite sympathies.

The omnigynes are more subject to pass from one extreme to another, than any other degree. (During my childhood, I was the wildest gambler, and one might have inferred that I should become nothing more or less than a professed gambler; but having grown up to manhood, I took such an aversion for play that I am incapable of bestowing on it the least attention.) Excess reigns in all their alternations; they will have a romantic love during some weeks, and suddenly revert to a full inconstancy. An omnigyne would be vicious and unfit for his functions were he not addicted to all these contrary eccentricities. For example, if a love affair were to stop him for a long time, how could he make the circuit of the vortices where his passional administration is necessary? He would, accordingly, be obliged to tear himself away from his pleasures, in order to apply himself to business; a sacrifice of this sort would be a contradiction of harmony, for it ought to direct all by attraction? To this end it is necessary that the omnigynes should be very inconstant in love, the mean duration of the illusion being confined, in their case, to one-eighth of the year, say six weeks dating from possession. On the other hand, they are constant in friendship to perpetuity, and the woman whom they shall have loved with the passion of love only during a month or two, will find them as faithful friends at the end of ten years, as on the first day. To sum up what has been said, the omnigyne having to develop abreast and in combined dominance the seven spiritual passions, it is indispensable that he should flit about and *papillonate* over all of them, and that he should only be constant in those, such as friendship, which do not hinder the free vent of the others; but an omnigyne constant in love would be a monstrosity. It would

be necessary to deprive him of his rank, and declare him a false title. There are among the monogynes as many constant people as are required for the mechanism of each vortex. If the omnigyne couple, which has to govern about forty of these vortices, were addicted to constancy, it would cause a hiatus in forty vortices, because this couple would no longer act in amorous omnigyny were it habitually to extend constancy to three or four months.

I hear people say, there will then be no lack of this kind of service, for neither men nor women are scarce who are disposed to change their love every six weeks, and still oftener. This jest does not tell, because it confounds libertinage with the passion. Those women who change lovers every day will not be able on that account, to act in omnigyny which requires a passion very vehement, and in six weeks passing through all the stages of increase and decrease that might occupy six years in a constant character such as Petrarch or Abelard.

I shall not enlarge on the other eccentricities of the omnigynes. It suffices to have shewn by these few details that amongst the eight hundred and ten characters of grand scale, and the transcendent notes which have the high pas-sional administration, each one is good, notwithstanding oddities, provided he is at the degree that his functions and his grade on the grand scale require. Our eternal debates on vice and virtue are void of sense, whilst we are ignorant of the harmonic employments of certain qualities, deemed vices, like avarice and inconstancy. Our moralists who would like to run all the characters into one single mould, make all men brothers, all republicans, all friends of commerce, resemble the man who wished all coats to be cut on the same pattern. Before enacting anything concerning good or evil, we ought to know the uses that God assigns in harmony to those inclinations we call vicious, and which are for the most part the finest properties of the human race, like the omnigyne whose infinitesimal gamut entirely composed of inclinations and excesses ridiculed at present, becomes in harmony the pas-sional diamond and the focus of all social perfection.

Those who are monogynes of family affection are loaded with excessive praise ; they are proclaimed good fathers, good sons, good cousins, good republicans, persons who faint with tenderness in their opulent homes, whilst their neighbors are starving. An omnigyne shines but very little in these exclusive paternal affections that moralists and newspapers extol. He will love his children sufficiently, but you will see him love and appreciate those of other people. As he must develop equally the seven primary passions, and moreover, unityism or philanthropy, which is the result thereof, it is necessary that friendship and philanthropy should never lose their rights over him. Those violent domestic affections would completely divert him from the social affections ; he will be able during some weeks to deliciously enjoy the birth of a child, for the omnigynes are all on fire at the moment of passional explosion ; but the ecstasy will be of short duration, and philanthropy will soon resume its empire over him. He will be a father, but little infatuated and very different from those who are deified every day in biographical notes, under the title of good fathers, good sons, good republicans ; true egoists who have no other merit than that of being good towards themselves and their own family. The civilizee morale adores only this tinselled egoism of paternal love so well described by Sedaine in the following verse.

Nous aimons la bonté
L'exacte probité,
Chez les autres ;
Faire le bien est si doux,
Pour ne rendre heureux que nous
Et les nôtres.

Will it be said that I accuse morality falsely, that it has on the contrary incessantly declaimed against family selfishness and all other sorts of selfishness ; that it extols those who sacrifice their father and their son for the public good ; Junius Brutus, who destroys his two children, and Decimus Brutus who stabs his father ? These are other excesses that confirm the one I denounce : for extremes meet, and it is not surprising that morality, always deluded in her visions, should be

impassioned for the extremes of malice, for the demagogue murderers of their father, and of their son, and for the egoists who seeing the social happiness only in that of the family, think, like kings, that all the people ought to be happy when they have dined well.

CHAPTER V.

OF THE CHARACTERS OF BI-POTENTIAL GAMUT.

THIS chapter is, like the Appendix, an answer to anticipated objections. The cavillers have so great an influence, that it is necessary to devote a few pages to the purpose of satisfying them : by not replying to them, it would seem as though we feared them.

The omnigyne character, the definition of which I have only slightly sketched, and who is the highest note in the octave, is not yet the highest degree or the most elevated rank to which a character can attain. Nature has no limits ; she is infinite in varieties. The characters limited to 810 sorts, and some transcendents, have in addition distinctions of innumerable shades. If it be true that there are not on earth two faces absolutely similar, neither are there two characters exactly similar in the same title ; 1000 omnigynes will afford 1,000 shades, different in complexion though unitary in types.

Since we find an omnigyne couple in 30,000 persons, we shall thence find 100,000 couples in 3,000,000,000 inhabitants that this globe will contain when fully occupied. What method does nature follow in the varieties to be distributed to these 100,000 couples of omnigynes ?

To say that she forms with them new octaves or gamuts of the second power, which follow the distribution indicated in the table of the second chapter ; for example :—

- 8. Omnigyne.—1 supertonic passion ruling 1 district of *Bi-omnimixt.*—7 *ralliants* and 2 super-ralliants. 30,000
- 9. Bi-omnigyne.—2 super-tonics, 4 districts 120,000
Tri-omnimixt.—3 super-ralliants.
- 10. Tri-omnigyne.—3 super-tonics, 12 districts 360,000
- 11. Tetra-omnigyne.—4 super-tonics, 48 districts 1,440,000

These characters have a super-dominant drawn from the seven primaries.

Marginal Note :—

- 12. Penta-omn. 4,320,000
- 13. Hexa-omn. 17,280,000
- 14. Hepta-omn. 51,840,000
- 15. Sur-omn. 207,360,000
- 16. Bi-sur-omn. 622,080,000
- 17. Tri-sur-omn. 2,488,320,000

This would be engaging the reader in theoretical depths, into which there is no need for him to plunge. Their explanation ought, however, to have a place in a regular treatise, and I shall say something about them in the complementary sections.

You may find on this globe a tri-super-omnigyne couple, or a seventeenth in degree, which character is scarcely to be met with, except among from two-and-a-half to three billions of inhabitants. There will always exist in harmony a couple of this kind, which will be the passional sovereign of the globe, a sceptre widely different from those of the eight cardinal and mixt titles, inasmuch as it will be given by nature without the choice or influence of men. What is remarkable in these bi-potential characters, is that the degrees which close and surpass the second octave, such as the 15th, 16th, and 17th, have the singular property of discovering, almost by inspiration, the laws of harmony; that is to say, that a civilizee of the super-omnigyne, or 15th title, granting that he has instruction, ought to arrive at this discovery; and I must necessarily be of this degree, since I have arrived at it without any help, without any anterior theory that could put

me in the way of it. Now since nature only gives a super-omnigyne couple in 207,360,000, and only four among the existing population of the globe, it has quite possibly happened, during 3,000 and even 6,000 successive years, that these so rare notes have fallen habitually among savage slaves, or peasant couples, who will not have received the education necessary to develop their properties. Hence it comes that 3,000 years have elapsed without men's having discovered *passionally*, or by *inspiration*, this calculus of harmony, which has been missed likewise in theoretical studies, through the clumsiness of our *savans* and the incorrectness of our methods.

Let us glide over these abstruse problems of the super-omnigyne gamuts. The task of the novice reader is to confine himself to what concerns the experimental vortex, to initiate himself in the knowledge of the first five degrees of character from the monogyne to the pentagyne, since more is not required in order to organize the nucleus of destiny, or the experimental vortex which, once founded and *put in motion*, has the property of attracting the whole human race, and of creating universal unity. Even supposing that man should be ignorant of the higher political organizations, they would be guessed by inspiration by the harmonians; that is to say, that attraction alone, as soon as it were developed by the vortex over the whole globe, would suffice to suggest the measures of general unity to be established in this new society. It is necessary therefore to dwell on the primordial business, or the art of regularly forming the vortex of 810 contrasted and graduated characters; after which there will remain a scientific obstacle to be overcome; but I abstain at present from mentioning the remedy. I allude to the twelve hiatuses of attraction, twelve quicksands, in each of which that experimental phalanx would fail, and which, having neither practised co-operating members nor established pas-sional relations, as well in the interior as in the exterior, will be comparable to a wounded man who must be assisted by crutches, and who could not walk by himself; such will

be the first vortex. It would be in vain that people formed it according to the rules pointed out; it would fall to the ground at the first step, like a wounded man deprived of support, if the remedy for the twelve gaps of attraction were unknown,—a secret that I shall only deliver up to good authorities.

Omission.—The following marginal note by Fourier was omitted in the “Definition of the Monogynes of the three Orders:”—

“Monogynes believe themselves superior to polygyne, as the first fiddle deems himself superior to the conductor of the orchestra, because he excels in solo. All monogynes excel in some one function, which persuades them of their own superiority.

“Civilization throws all the characters into monogyny. The sportsman values nothing but the chase, and is ferociously partial to his dogs, against all other domestic animals; the gallant dreams of nothing but amorous adventure, and detests all those who do not worship at the shrine of Venus.”

EPIMEDIATE CHAPTER.

THE SOCIAL PREJUDICES, OR THE PASSIONAL CHRYSALISES.

A DISTRESSING revelation for the civilizees! It is another of their turpitudes that I am going to unveil: this announcement will make them knit their brows, so true it is that their sham of zeal for truth is only a mask of the hatred they bear to it, and that their general character is political and moral prudery, or emphatic declamation against vice, to hide the fact that they are always ready to wallow in it, where it opens the road to riches and to grandeur.

We are about to hold the great judgment between the good and bad characters. Nobody is willing to place himself in the rank of the bad, and I am going to collect there the nineteen-twentieths of the civilizees, without any distinction of those whose virtues are preached up. Let us attack the question without preamble.

Robespierre and Nero were, I fancy, very bad characters, but suppose that the man who blames them were of the same dye himself? Many people would be greatly hurt if you were to say to them, Your character is the same as that of Robespierre. Nevertheless this is the compliment that I am about to pay to 1,500 Parisians, to 270,000 Frenchmen, and to 3,000,000 of the inhabitants of the globe.

Passing from Robespierre to Nero and other virtuosos of wickedness, we shall run a great risk of finding, after an exact inventory, in every civilizee of high renown, a budding character of the same stamp, that presented some monster in

cruelty, in hypocrisy, or in some sort of crimes; the reader is about to see that our good folks have only a conditional virtue, subordinate to circumstances, and that all, or almost all, would have equalled the most famous brigands had they been placed in the same circumstances.

The compliment not being flattering, we must proceed very methodically. In the demonstration I shall only give in detail a single proof relating to the famous Robespierre; it will suffice to enable one to judge of the rigorous exactness of the calculi on which we base the accusation.

The 810 characters have, like the general order of movement, a double development, the harmonic and the subversive, which may be compared to the caterpillar and the butterfly, contrary products of a same germ. Nero and Robespierre were, before their wicked development, very commendable men. Never did sovereign govern better than Nero in his earlier years. Never was advocate more estimable than Robespierre before entering on his political career. They imitated the germ that would be a butterfly before it became a caterpillar; the human species having this property of passing indifferently from the harmonic to the subversive or from the subversive to the harmonic development; that is to say, that a man, after having furnished the abominable career of Nero and of Robespierre, might repass suddenly to a proportionate goodness and become an angel of virtue. It is even very probable that if Robespierre had triumphed on the 9th of Thermidor, he would, after the massacre of his antagonists, have established a liberal and very wise government, by throwing all the odium of the reign of terror on the victims whom he would have brought to punishment. Augustus, the vile and treacherous Augustus, has followed this course; the executioner of Cicero became the idol of Rome, and his name is still the seal of a magnanimity of which he possessed but the semblance.

Nothing is better proved than this property inherent in our characters, of a double development, into harmonic and subversive. Between these two developments, there exists a mixt state, which is to both what the chrysalis is to the cater-

pillar and to the butterfly : it forms the transition from the one to the other, it partakes then of the essence of both. Such are the civilizee characters everywhere compressed by education, violence, misery, &c. The immense majority of the civilizees remain in this mixt state, in this passional numbness, which prevents us from being able to appreciate their character. No chance of vent having developed it in either sense, up to that point, it must be judged by the possibility of an alternative, whence it follows, that one who has the degrees of the passional gamut of Nero and Robespierre, would imitate these two wretches if he had the same chances of development in civilization.

No one of the 810 characters is bad in harmony, because all find there the chance of a direct development, analogous to that of the butterfly ; but civilization generally provides him only with the chances of inverse or caterpillar development. Hence if Nero and Robespierre are bad, we ought to estimate as conditional monsters of like degree, all those who have the same title and the same dominants. Let us proceed to the analysis in one single degree.

Robespierre is a trigyne. These characters, 24 in number for every phalanx of 810, are of three kinds :—

Dominant of composite and papillon	10	} 24
Dominant of composite and cabalist	8	
Dominant of papillon and cabalist	6	

The most dangerous of the three kinds is the second, it is that of Robespierre ; it is in the number of 8 in 810, about a hundredth part, which gives for the entire globe nearly 8,000,000 of Robespierres, male or female, and consequently 6,000 for the city of Paris, peopled with 600,000 souls (in 1814;) then in proportion 200 in the city of Arras, the birth-place of Robespierre. This city may flatter itself to contain at all times 200 citizens, male or female, who would play the same part as their ferocious compatriot, if they received from their infancy an education which put them in a condition to figure on the stage of politics, and if the revolutionary arena were open to them under the same circumstances.

There are shades of difference to be observed in this mass. The eight trigynes, on a pivot of composite and cabalist, are distinguished into four kinds by their third dominant, which is an affective; so that in eight Robespierres there will be two in the 3rd dominant of ambition, two in the 3rd dominant of love, two in the 3rd dominant of parentism, two in the 3rd dominant of friendship. The kind of the true Robespierre is the first, that of ambition; but the three others, in case of lesion and restraints in love, parentism, and friendship, will exercise the same atrocities as Robespierre has exercised for the sake of ambition. Thus, although there are in Paris only 1,500 Robespierres of a species, there are 6,000 of one genus who, in the junctures appropriate to their genus, give themselves up to the same furies.

This is the detail in figures for one character; it is evident what it would be for all the others. We may then, whilst continuing this review, suppress the arithmetical reckoning. Let us proceed with the trigynes of the two other kinds.

Of all the characters, there are none that turn more generally to mischief than the trigynes and the hexagynes, because there is nothing sentimental in their development. They have for dominants the distributives superior in number to the affectuous; for instance,—

Trigynes.—*Two distributives for one affectuous.*

Hexagynes.—*Three distributives for two affectuous.*

Now, every character in which the distributives are dominant, is very little susceptible of sensibility; witness the hexagynes, Frederick and Buonaparte. They may be amorous, and even very violently, but they will make a sport of crime to satisfy their passion, and love, if it is hindered, will only be in their case a germ of cruelty. Now, civilization opposing them on all hands with almost insurmountable obstacles, you see them all give in to tyranny as soon as they have the means.

These characters are in very small numbers, on the scene of politics. The hexagynes, especially, are very rare; you only find one of them in 1,620 persons. As for the trigynes, of the kind of Robespierre, there is only one in 101, but the majority are villagers, people of the lower classes who have

been unable to find any vent. As to folks of high birth endowed with this character, civilizee education, which is very coercitive, opposes the strongest barriers to them. It is rare for them to rise to the spirit of independence which permits the complete development; it is still rarer for them to find such chances as Robespierre found. They are, nevertheless, of the same title, and apt to imitate him in a like occurrence. They are generally distinguished by cunning, finesse, and aptitude for all functions. Those of a third kind (dominant of papillon and cabalist) possess that gaiety which gives a universal charm, but which is allied to the deepest hypocrisy. They are actors by nature, and if only education allows them to develop, they become from the age of twenty years, phenomena of intrigue, especially women. I have no doubt but that the Fredegondas, the Catherine de Medicis, were trigynes, or perhaps hexagynes. These characters have the property of implacable hatreds; it is, however, easy to offend them, for they are very irritable concerning every truth that unmasks them. Now there are on the globe six millions of this species, and ten millions of the first kind of the trigyne less evil than these.

Here are already twenty-four millions of beings, of whom fourteen are monsters more or less tinselled, who on occasion will make a jest of all crimes, and ten who will remain but little behind in mischief. On surveying the other titles, namely, the monogyne character, conditional wickedness will be found there to be in a much greater majority, and it will be seen that the seven-eighths of civilizees would become monsters fit to be suffocated, if they were in full subversive development. Their pretended virtue has no other guarantee than the constraint which compresses this development, and restrains them in the condition of passional chrysalises. Unfortunate truth for the champions of perfectibility, who pretend that the civilizee society raises man to perfection!

Independently of the irrefutable proofs which confound the fine wits, such as the poverty of peoples, the general falsehood of relations, the triumph of injustice and oppression, the necessity of oppressive measures, &c., let us

attend to the ground I have just pointed out, to this general compression of characters whereof the civilizee order is forced to stifle the vent, because they would develop themselves subversively. Can one reasonably see in such an order, the nature of man, his perfection, his ulterior destination? Is not this imitating the sophists, who would pretend that the chrysalis is the supreme perfectibility of the insect, because it is in a state of lethargy and less disgusting, less injurious than the caterpillar?

Our sham *savans*, on this question, adopt, without doubting it, the opinion of the barbarians whom they ridicule,—the excellence of immobility. It is well known that the Chinese, according to this principle, will not adopt writing, nor the Turks, printing; and that the spirit of political immobility perpetuates, with all of them, absurdities in customs and opinions. Our philosophers, do they not fall into the same madness when they establish as a pledge of social good and of ulterior perfectibility, this passional immovability, this general compression of the characters that the civilizee order requires?

The compression is general with a very few exceptions; in fact, all the people are compressed, and as a proof, we see them, at the least gleam of liberty, take a destructive development, pillage, devastate. They would suddenly overthrow the social system, if they were not restrained by constables and gibbets. It is necessary, therefore, to maintain in the chrysalis state, or the impossibility of development, this immense majority whom we call the people.

The bourgeois class is compressed in another sense, for it marches only towards the ways of falsity. The men in affairs of interest, the women in affairs of love; all things contend in cunning in the bourgeoisie. This class is consumed by the desire to raise itself to fortune, to assimilate to the great; it is then on one side, deprived of development, and on the other, it only obtains partial development by ways of falsity, which attest the hinderance opposed to its full developments.

The opulent and not numerous class takes some development; but, on its own avowal, it is a sink of vices, and the

philosophers address them continually with the reproach thereof. It is nevertheless the only one of the three that reaches a half development. What would be its depravation if the vent were complete? Convinced of this danger, our undertakers of perfectibility opine that it is necessary to stifle the natural character, keep the social world in passionnal immobility in the crysalis state. What do they end by? organizing universal pruderies and shams.

Young girls are well catechized, moralized by the priests, the fathers and the philosophers; but if some incident frees them from all check, removes every superior from them, they become Messalinas and Phrynes. Young men, in their college years, have been imbued with philosophical maxims respecting the contempt of riches and delights; but if, on leaving college, you give them full swing, *tandem custode remoto*, they go the following moment and wallow in debauchery, and soon after in crime, in order to rise to fortune. Behold the constant results of education; it has no other levers than those of the Algerine policy, it only operates as long as constraint subsists.

Yet it stuns us with principles termed liberal, and which are but germs of falsity. When man preserves the impressions of this wily equivocal education, it is composed of five contradictory impressions.* The most influential is that of the fathers who form their sons according to the wiles decorated with the name of prudence and of wisdom; fathers, convinced that fortune is the first pledge of happiness in civilization, all unite to fashion the son to docility, yea, even unto hypocrisy, and frequently to plunder, as is the case in the families connected with commerce and the bar. Public education, indeed, opposes some check of maxims to these grasping impulses, but it is soon confounded by the usage of the world, which reduces to the rank of visions all these theories revived from antiquity, respecting the resisting of the passions. All that remains of this conflict in institutions, is the art of disguising characters, universal hypocrisy, or an impudent display of virtues, of which one is deprived. Every merchant maintains, whilst he

* See the Treatise on Unity.

is wheedling you, that he never lies, and that he sells to oblige and not to gain; every lawyer calls himself honest, and wonders at his being suspected; every financier denies that he adds noughts to his figures; every judge pretends that he is exempt from passions and from venality; every farmer of the revenue calls himself a faithful administrator; and every wife, a faithful spouse. God knows how much truth there is in all that. What shall we think of the science of perfectibility which has established this universal foolishness, this masquerade of characters, and which obtains from man only a vice of hypocrisy from the moment it abandons him to the influence of contradictory principles; in a double sense, in public, and in domestic morals that have been inculcated into him? How has he been able to delay recognizing hitherto that there is a radical vice, either in science, or in the social system, or in both, and that a research for a new science of political and moral institution, or of a new social order, or rather of both, must be encouraged?

The most remarkable effect of this political chaos is, that the seven-eighths of men cannot develop their characters in any sense. They find themselves reduced to a bastard condition or expectant stagnation. They cannot take the natural or harmonic development, the ways of truth and liberty, because these are incompatible with the civilizee order: neither can they take the ways of vice, fraud, plunder, debauchery, &c.; these ways being open only to the very few who possess fortune, or the chances of half liberty. Thus the seven-eighth of the polished world are reduced to a passional immobility, which is the antipode of nature and of destiny, unless we wish to suppose God an enemy of the movement, and a friend of stagnation, which would be the most monstrous of heresies.

What disgraceful conclusions for man and for science, when we examine this visible perfectibility, when we make the analysis of its elements, of its mechanism, and of its results! Without engaging in the maze of criticism, let us lead back the debate to the special object of this chapter, to the problem of the eventual development of the characters, of

the more or less infamous part they would all play in the cases mentioned of Nero and of Robespierre, the case of a development beset with obstacles.

Nero seemed to be good: he was so, really and conditionally, for all characters have the property of the double development. He had taken the good way, the harmonic slope, but a slight obstacle develops him in counter-march; the reproaches of Agrippina, the remonstrances of Seneca irritate him and carry him on into all foul deeds. Robespierre presents a long career as an estimable lawyer; suddenly obstacles put in the way of his ambition, make of him the most sanguinary of executioners. What are then the virtuous characters in civilization, if the slightest incident transforms them thus into sinks of vice? and can we doubt that all our sages have been only conditional sages who, in other circumstances, would have equalled the crimes of the greatest villains. Those who have been good, like Titus and Fenelon, have been so only for want of obstacles, or owing to obstacles that only half irritated them; a more violent shock would have thrown them into crime.

I have observed that if we were to class the characters of all the known villains, each one in the rank that he occupies in the 810 notes of the general scale, we should see that the majority of virtuous men are of the same title as such and such a wretch, and would, in a similar case, have given into the same excesses. If they have persevered in good, notwithstanding all obstacles, it was because the channels of persecution and of vengeance were not opened to them. There is then no essentially good character in civilization, because this society can, in divers cases, cast each of the 810 into the ways of crime. This effect cannot take place in harmony; but as a compensation to this fact which invalidates all renowns, there is not either any essentially bad character, because civilization could keep each of its criminals in the bastard or chrysalis state, which paralyzes their development.

Let us suppose that the French Revolution, and all other subsequent ones, its ramifications, had not burst forth, how many famous criminals would have remained good citizens,

how many great men would have vegetated in obscurity? Pichegrue would have remained in the obscure character of an artillery serjeant, without being able to become an officer, because he had no titles of nobility. Buonaparte would have remained a captain of artillery, renowned for his enlightenment and his activity. Thus vices, like virtues, being only accidental and conditional, all the blame of vices falls on civilization, which is more guilty than the criminal, in as far as it has opened to him the way of crime, which harmony would not open; and, on the other hand, the honor of the virtues is but accidental, and not essential in virtuous men, for it cannot be doubted that they would have fallen into vice, had they met with the chances capable of drawing away their characters in that direction; chances that exist for each one of the 810, in the civilized order.

Objection.—There are then no characters essentially good or bad, and according to your doctrine, Tiberius is as precious as Antoninus, to judge them abstractedly in the relation of accidental uses, which might develop them both in an opposite sense to the course they have followed? Nothing is more true, since the greater number of the wicked, Robespierre, for instance, were entirely good, so long as the uses of mixt and composite development lasted; the chrysalis state, which did not put in action their vicious gamut, which gamut would have been able in the harmonic condition to yield in virtues the equivalent of what it has yielded in vices in civilization.

What! do not noble souls like Henry IV. or Fenelon, display more beautiful germs than the souls of so many social monsters who have disgraced the earth?

There are two answers to this question; the first is, that Tiberius, in harmony, will be just as noble and more valuable than Fenelon; you must then accuse not Tiberius, but civilization, which knows not how to make use of this rich character, which is an ambiguous trimixt. As to Nero, he will be more precious than Henry IV.: both are tetragynes; but the note Nero, having two distributives in its four dominants, is more precious than the note Henry, which has only one distributive and three affectuous. Thus, in the case of har-

monic development, Nero excels in usefulness in the mechanism of a vortex.

Second reply.—The objection, null in an abstract sense, becomes just in a concrete sense; that is to say, certain characters of like degree, as Henry IV. and Nero, are of very opposite use in the civilizee mechanism; in which case, Henry has for good certain germs of preference, and for evil certain germs of aversion, included in the property of *affectuous dominance*. It extends to one-eighth of the characters, to those who have many affectuous in dominants or sub-dominants; they form the class of *civilizee liberals*. But there exist nevertheless for them chances of entire corruption, that would carry them away without this support,—this property of *affectuous dominance*, which is, in the religious style, a sort of *liberal grace*, spread over one-eighth of human beings, into whom it inoculates the tendency to virtue in *civilization*. The distribution of this grace is not fortuitous, and I could point out what are, in general scale, the characters or notes endowed with this happy property, brilliant in civilization, but null in harmony, where everything glitters with virtues and with a liberal spirit, and where Tiberius contributes as much as Marcus Aurelius to universal philanthropy.

But whither tends, you will say, this subtle theory by which you seem to lower all the men who have practised virtue, and absolve all those who have practised vice, by insisting on the accidental influences that might have been able to corrupt the good and ameliorate the bad? Every brigand will be able to invoke your system, in order to steal and assassinate on the high way, and say, "It is not I who am in the wrong; it is civilization, which only opens to me the chance of assassinating, in order to attain my three centres of attraction. I must march in some way to the end to which God impels me. If there is crime in the murders that I commit, cause all the governors and legislators to be hanged, who have organized this civilization, in which I can only take my development by the ways of assassination."

Those who raise this objection will think they oppose me with a good jest, and they will only strengthen my thesis,

which tends neither to justify the civilizee crimes, nor civilization that produces them; but to shew the inconsistency of founding speculations of social good on an order that is thoroughly infected with vicious chances, open to each of the 810 characters. It tends to make the necessity felt of rallying round the natural order—the mechanism of harmony—which, opening to the 810 characters careers of concord and unity only (ways of truth and justice combined), will found the social link upon the practice of these natural virtues, or virtues of attraction. Now, when this theory, the discovery of which would never have been augured, is delivered to the human race, what would be the perfidy of men of science, if by detractions they retarded the experiment on which depends the issue of civilization, and the advent of human nature to real happiness? Ah! what is real happiness, if not the full development of all the characters and their harmonic issue in the ways of justice and of truth, which will become the pledge of opulence and pleasures in the societary order pre-ordained by God, and revealed by the synthesis of attraction?

OF THE PREJUDICES AND PERCEPTIONS RELATIVE TO
SYMPATHIES AND ANTIPATHIES.

People have committed the same folly with regard to sympathies as with regard to passional attraction; they have made the subject a jest, instead of making it a study: nothing therefore has been discovered on this branch of the movement. It is not for want of perceptible indications, for on every hand it may be seen that there exist regular germs of sympathy, especially in contrast. But there are other sympathies than those of contrast; to discriminate and classify them has not even been thought of, still less the study of their mechanism.

Two facts have concurred in causing the neglect of all study on this subject; one is, the institution of permanent marriage; the other, the spirit of romantic ideality. In conformity with these ideas and customs, people have at-

tempted to create a sort of worship for *perpetual* and *exclusive* sympathies, which are absolutely impossible. An amorous sympathy may indeed be perpetual, but not exclusive, unless it be with simpletons, or passional imbeciles.

The sympathies of friendship, of ambition, and of familism, have hardly been mentioned; they have neither been studied, nor even ridiculed. The sympathies of love alone, have been partially attended to; it is on this branch of sympathy, therefore, that the greatest errors exist, for in every problem of passional movement, the civilizees are always less bewildered on questions which have been neglected, than on those which have been systematically obscured by sophistry and prejudice.

The romantic coloring given to ideal types of sympathy in the affection of love, has caused them to be ridiculed, and thence it happens that we have treated lightly and neglected a great question, the regular study of which might, even in case of partial failure, have led to the successful discovery of several branches of passional attraction.

The first step to be made, was that of classification. It has been already seen that the sympathies are of three *orders*, adapted to the three distributive passions; after which come the *genera* and the *species*. In no one of the three orders are the sympathies perpetual and exclusive; they are sometimes constant, and sometimes of short duration. In certain cases sympathy is most ephemeral, and varies from one day to another. The second order of sympathy, that of alternation, is particularly subject to these frequent variations. In the absence of a regular science to explain these variations and varieties of sympathy, which should be procured for the different characters, we frequently find in civilized nations, men, well acquainted with the world of pleasure, become sick and tired of it, complaining of *ennui* and vacuity, because they have only been able to form insignificant *liaisons*, devoid of charm and lasting sympathy. That is the rock of disappointment for all civilizee *Sybarites*; they fall incessantly into simple voluptuousness while seeking for combined happiness. A sumptuous feast only produces a cold and lan-

guishing assemblage of guests ; a series of amorous intrigues only leaves the soul in a state of void and often of disgust. In harmony, we ought to find at every step these charms and these delights, so rare in civilizee society, even with the favorites of fortune.

Why are so many of the civilizees deceived in their affections? and why do they so often suddenly feel an aversion for those whom they have loved? It is because in their *liaisons* of sympathy they have neither thought of successions or variations of *order*, nor of the series of *genera*, nor of the scales of shades in *species*, nor of the ambiguous links or transitions, nor of the immense field of multiple sympathies which amalgamate with the homogeneous affections and inferior degrees, nor, finally, of the link of general gradation, which is the guide to unity. None of these things are either known or observed in the present confused state of feelings and affections in their souls.

After having passed through some of the phases of life and the degrees of a career, they no longer find consecutive degrees, well assorted in vicinal shades ; they are in the position of a man who, in mounting a long ladder, has put his foot upon the seventh step, and then finds an interval of seven degrees, without a step ; he is obliged to descend, because the intermediate steps are wanting. This is frequently the case with civilizees in the gradation of their pleasures ; the absence of method and progression disconcerts them, and throws them into void and *ennui*—hypochondriacal misanthropy. Now method—we cannot too strongly insist upon it—consists in the observance of the three distributive passions and of unityism, which requires gradation. Such is the rule we ought to follow in the study of human sympathies, the full development of which is indispensable to happiness.

Few theories have been so much desired as that of the sympathies and the antipathies of human nature. We have become hopeless on this head, from an excess of longing. Were we to know it well, it would be almost useless in the present state of things ; we should not be able, in civi-

lizee society, to regulate day by day the sympathies of friendship, love, ambition, and parental affection, according to the wants and yearnings of each individual. There are then, in the problem we are now engaged on, two conditions to be fulfilled; the one is, to discover and explain the regular system of human sympathies; the other, to establish the means of forming them day by day, and freely, without any obstacle; these means are only to be found in the establishment of associative harmony.

To attain this end, practical harmony proceeds by regular calculations to the observations and the classification of the sympathies. It has the secret of discovering and of putting in communication those persons whose sympathies are either accidental or constant. I shall give a chapter on the application of this branch of science at the end of the third division.

It often happens, in the present state of society, that a man complains of the want of mutual sympathy in the affection of love, while his natural sympathetic, or the woman whose nature would exalt his imagination, is perhaps living in the very next house without his knowing it, or being able to frequent her. Civilizee society, as far as individual *liaisons* are concerned, is a sort of maze, in which those who seek for sympathy may call and hear each other's voice, without being able to come together. There are many characters amongst us, who never once, in the whole course of their existence, find an opportunity of forming one perfect union of sympathy in either love or friendship: differences of fortune and obstacles of prejudice oppose insurmountable barriers to these assortments of sympathy, which in harmony will form themselves spontaneously between all persons who are mutually sympathetic.

The great majority of civilizees, disappointed in not having formed these *liaisons* of sympathy, try to persuade themselves that such delights are not essential to human happiness. If they be advanced in years, they persuade themselves that love is not suited to old age; that we must rid our souls of this

delusive passion. Every sophist gives his remedy for this disease. One exclaims,

N' avons nous pas le vin,
Et la chasse, et la table
Et l'amitie, ce don divin ?*—*Sedaine.*

But these three means are not within the reach of all. Every man has not at his command a pack of hounds and a well furnished table, and even amongst those who enjoy these advantages, we do not find many who content themselves with this pretended remedy, since all those who possess the pleasure of the chace with ample cheer, take care to have a mistress also, a paid mistress, if they are too old to gain the affections of a woman from pure love. It is therefore self-deception to persuade oneself that the inward cravings for sympathy are not essential, but imaginary passions. Other pleasures substituted in their stead, do not fill the void left in the soul. Now, the problem of happiness is to give the soul content, and not to cheat it by delusions.

Some people, irritated by the impossibility of success, come at length, to disregard the passion and persuade themselves that they despise it, as Buffon, *in his old age*, was of opinion that men should despise women. I will not repeat his words, although they are those of an immortal genius; the more trivial they are, and unworthy of that great man, the more they prove that the civilizees are deluded by the void in their souls, and seek, like Buffon, to deceive themselves with regard to the reality of this void, by dint of flimsy sophistry and prejudice. This wrong notion of Buffon is common to aged civilizees, who mutually excite each other to look upon love as a sensual passion only, and thus to lose sight of that spiritual charm which they have lost, and which they can no longer hope to excite in the heart of a mistress. This crabbed reaction against the loss of sympathy, throws old people into the pursuit of simple pleasures, such as those of eating and drinking, and other merely sensual delights :

* Have we not wine,
And the chace, and the table,
And friendship, that gift divine ?

foolish dreamers, who imagine they have triumphed over love, and only show more plainly how much they suffer from the want of sympathy.

Although the sympathies of love have been most observed, and are almost the only ones that have been remarked, there are nevertheless numerous varieties of sympathy in each of the three other cardinal affections of the heart, friendship, ambition, and parental affection. The four affections are equally necessary to the happiness of life. A man can only be perfectly happy in so far as he enjoys well assorted sympathies of three different orders, in each of the four cardinal affections: sympathies of the alternating order, of the composite, and of the emulative orders, in each of the affections. Thus, for instance, in the affection of love, it is not enough to enjoy one sort of sympathy alone, in order to be happy. Petrarch loved Laura and was beloved by her; they mutually loved each other at first sight, and there never was an instance of more perfect sympathy. And yet Petrarch loved other women at the same time, particularly one, by whom he had two sons. His connection with this woman did not destroy the bonds of sympathy which united him with Laura. These were two different sorts of sympathy in the affection of love. It would require another, and perhaps several other sorts of sympathy, to raise Petrarch to the full height of happiness in love; it would also be necessary that the possession of Laura should not be denied to him by the intervention of a jealous husband; that he should enjoy the love of other women, in periodical changes or the alternate order of sympathies; perhaps he did enjoy in secret, these various sorts of sympathy. It would also be necessary for Petrarch to enjoy many other varieties of love in the order of emulative sympathy, so that, on the chapter of this one affection only, we should have to fill many pages with the conditions of perfect sympathy and happiness in love, of which Petrarch was deprived. How great then were the voids of sympathy in the other branches of affection in Petrarch's soul, friendship, ambition, and familism; and how far must we be removed from happiness, when we reflect that the most fortunate of lovers have experienced

so many privations of sympathy on this one point, if they were polygynes of the cardinal order? for it is certain that the monogynes are more easily satisfied with few varieties of sympathy, but they are also more disconsolate in the absence of desired affections.

It is the same with the three other cardinal passions. What father is sufficiently provided with filial sympathies? We hear nine-tenths of them complain that not one of their children is assorted with them in character and inclinations, and that not one renders them love for love. It is much worse with those who have no children. They feel in the sympathy of parentism, a void so much the more complete, as the sympathy of parentism includes both natural children and those who are adopted from cabalistic motives of affection.

Shall I speak of the sympathies of friendship? they are still as rare as they were in the time of Socrates, who deemed it impossible to fill his small house with true friends. Falsity, the quicksand on which all friendship is wrecked, is still more active in our mercantile age than it was in the times of Socrates. The sympathies of ambition are, with us, but temporary conspiracies, leagues of spoliation, which offer neither affection nor devotedness, nor anything that can excite enthusiasm. Industrial associates, in civilizee society, are nothing less than vultures united momentarily by the thirst for gold, and always ready to deceive one another in the division of the spoil. There exist then, in civilization, only imperceptible gleams of sympathetic happiness. Sympathies, however, are not the sole branch of happiness necessary for man, and when we consider that our privation is the same in all the other branches, how great is the impudence of those literary buffoons, who pretend that the civilizee society is the perfection of perfectibility?

Nevertheless the germs of good exist amongst us. The 810 characters, upon which is based the entire mechanism of the sympathies, may be found together in every country, in every village of 1,000 inhabitants; and if we consider, how far every inhabitant of this village is, from having his assortment of sympathies of the three orders in the four cardinal

passions, we shall have the measure of the profound ignorance of our sages with regard to the passional mechanism, and the immense distance which separates us from happiness.

The theories that I can give on the sympathies, and on the method of organizing their regular play, will be very restricted, until we have fully determined the various scales of the 810 characters. Meanwhile, I shall limit myself to setting forth some general principles, with regard to the simple and the combined orders; every one may perceive the applications of which these principles are susceptible in a vortex, which opposes and brings into play the 810 characters, in every sense best suited for developing their germs of sympathy.

We shall treat principally of those of love, because they are the only ones to which some attention has hitherto been given; they are, in truth, the most interesting, but they ought not to absorb exclusively our study. Because one flower is the most beautiful, that is no reason why we should disregard all the others, according to the custom of the French ladies, who love roses only, admire roses only, and disdain all the other flowers: they have their merits notwithstanding, although they may be unknown to the French ladies—true Vandals in botany—owing to their exclusive mania for roses.

It is not possible to treat regularly of sympathies without treating at the same time of antipathies. This is another principle forgotten by the civilizees, who are quite aware, however, that in regular theory, the counter-proof ought to be joined to the proof. Let us add, that the antipathies have a multitude of employments in the mechanism of harmony. In order to enhance the enjoyments of sympathy, it is essential to determine, for each of the 810 characters, as many *antipathic* as there are *sympathic* natures for each particular character.

It is, especially, in love that we should know how to distinguish the antipathies. They have magnificent employments in that affection, and principally that of diffracted sympathy, or love between antipathetic and inconcialiable persons; as

between a very virtuous man and a very depraved woman ; a love which establishes itself in the highest degree, when it is sustained by physical affinity. In harmony a regular use is made of this kind of sympathy. It is frequently the one necessary to those persons who are surfeited (*blasé*) with one kind of affection, having passed through all the degrees of its variety.

We shall proceed to reduce the fundamental mechanism of the sympathies and antipathies to four theorems ; two for the simple, and two for the combined. I shall treat of the distinctions of order and of genera, supported by some applications in the disciplines of love, which is the most interesting branch in the study of sympathy. Let us observe, moreover, that I shall treat of the four theorems in a general manner, without regard to the particular distinctions of the three kinds ; (of the composite, the papillon, and the cabalist) we shall subsequently pass on to the analysis of these three kinds.*

* The Treatise on Sympathies and Antipathies here promised by Fourier, has not yet been published in France : it exists in manuscript however, and is one of the most important of his theories. I read it some years ago, and copied it entirely, as it is not likely to be published soon. It is quite as important a treatise as that of the scale of characters, and much more accurate as an analysis of facts and feelings, though imbued with the same errors concerning the liberty of the affections.

Absolute liberty is incompatible with imperfection. Fourier has overlooked this fact. He supposes the attractions of the soul to be quite perfect, and thence entitled to be free ; but discipline is just as positive a part of Nature as attraction ; law is not less positive than liberty. Divine Nature is no doubt perfect in both law and liberty, but human nature and society are progressive in perfection, and therefore, relatively, more or less imperfect. In physical mechanics, statics are not less essential than dynamics ; in social mechanics, discipline is quite as natural as liberty. The present law of marriage may be most imperfect, and the intercourse between the sexes badly regulated in society ; but Fourier's ideas of liberty in the affections are exaggerated beyond measure. Absolute liberty is only possible with absolute perfection, and discipline is naturally stringent in proportion to the imperfections it is necessary to restrain and keep within the boundaries of order.

Fourier's theory of social liberty lacks wisdom in regard to moral dignity and purity ; his theory of social discipline is fanciful and inefficient. His writings are, however, highly interesting and suggestive.—H. D.

ON THE
TRANSITIONS AND APPARENT DISORDERS
OF
THE UNIVERSE.

CHAPTER I.

ON THE TRANSITIONS AND APPARENT DISORDERS OF THE UNIVERSE.

It is necessary to add, as a supplement to the exposition of the attributes of God, an examination of the apparent disorders of his Creation; such as transitions, subversions, diffractions, and other material and passional results of movement, which greatly astonish poor human nature, and appear to it as so many contradictions to the character of justice attributed to the Godhead.

A superficial mind thinks that it discovers a host of defects in creation; as, for instance, the 130 sorts of serpents and the 43 varieties of bugs. I have observed, on a previous occasion, that these results proceed from the hieroglyphical unity, according to which the Creator must assign to the ages of limbo (*lymbe*) and subversion, a furniture which presents a faithful mirror of the play of the twelve subversive passions. Many other vices, or pretended vices, become the objects of our criticism, which in no instance is more misplaced than in reference to the transitions, which, though censured in general by men, are one of the sublime perfections of Divine Wisdom, and which constitute a complementary attribute in addition to the primary attributes of the Divinity. It is desirable, for the sake of regularity, to present a table of the divine attributes, in the following order:—

Complementary attribute—*Transitism*.

Essential, radical attribute—**IMPULSION**.

Primary Attributes { The universality of Providence,
The economy of means,
Distributive justice.*

Focal Attribute—The progressive unity of the system.

It is by means of transitions that God is enabled to convert to advantage, those instruments which are apparently the most contemptible; this is seen in the case of falsity, which enters successfully, in the proportion of one-sixteenth, in various results of harmonic movement. Men's minds are so blinded to all that relates to transition, progressive unity, and the other bases of universal harmony, that we see them delighted by dreams, excluding all these principles, amongst others by the chimera of a perpetual spring, which would be the absence of all progression and transition,—the token of universal ruin; but as the civilizees† have no elementary notion concerning the harmony of the universe, there is no kind of absurdity which does not obtain credit with them, when it presents a specious appearance.

In order properly to consider the nature of transition, let us distinguish it from subversion, with which it may easily be confounded. The following table designates this difference :

Subversion.	Transition.	Harmony.
Night.	Twilight.	Day.
Caterpillar.	Chrysalis.	Butterfly.
Comet.	Concentrated body.	Planet.
Winter.	Half season.	Summer.

* (*Marginal Note of Fourier.*)—It is useless to form an attribute of transition; it is the result of distributive calculations.

In another part of the manuscript, at page 31, the following passage is found crossed over :—“ We must add to the primary attributes of God, transitism, or the essential employment of transitions, as a general link of the divisions of the movement; and we ought to class transitism amongst the attributes apart, and at their head, since it is the initial and final of all effects of movement.”—

† By the word *civilizee*, the author implies men born and bred amidst the political and social institutions, which belong to the most advanced nations of Europe in the present day. The term describes a denizen of a state of society superior to the anarchy and licence of savage life, and the despotism and slavery of the patriarchal and barbarous state, on the one hand; and inferior to the progressive developments of harmony, or the higher and future destiny of the race, on the other.—*Translator.*

It is impossible to assign a fixed proportion between the three springs of movement. Transition is commonly in the ratio of one-seventh compared to harmony, or one-eighth of their collective sum. As regards subversion, its duration varies from one-eighth to one-third of harmony; but in a general estimate, founded on the collective character of the universe, subversive results bear only the proportion of one-eighth to those that are harmonic. Certain series of movement offer only transitions at their extremities. Others have transition and subversion; for example, in the course of human life, divided into a series of sixteen periods or ages, eight of which are ascending and eight descending, the limits are formed by two transitions, as follows:—

Anterior transition—From 0 to 6 years.

Ascending vibration—From 6 to 50 years.

Descending vibration—From 50 to 76 years.

Posterior transition—From 76 to 80 years.

Two intermediary transitions may be added to these two transitions of the limits or extremities, as follows:—

From the first phase, or infancy to youth	} In this case the transition is re-caducity.
From the third phase, or maturity to	

This is not the case with respect to the divisions of the day, where the transition is simple. A series of twenty-four hours gives us two transitions and two subversions, according to the following explanation applied to the equinox, or period when the days are of equal duration with the nights:—

Supra night, or anterior subversion—From midnight to 5 o'clock in the morning.

Dawn, or anterior transition—From 5 to 6 o'clock in the morning.

Ascending vibration—From 6 to 12 o'clock, a.m.

Descending vibration—From 12 to 6 p.m.

Twilight, or posterior transition—From 6 to 7 p.m.

Infra night, or posterior subversion—From 7 p.m. to midnight.

The social career of the globe is subject to transitions and

subversions, the position of which is not in accordance with the plan that I have laid down for the day. The principles of the movement are one, but their application varies in a thousand ways. Thus the career of human life offers two subversions very applicable to the course of our corporeal existence. You find the state of ascending subversion in the nine months of gestation which precede birth, and during which the body is really existing, though amphibious and deprived of air. The state of descending subversion is that of the inhumation and decomposition of bodies, and the metempsychosis of the soul.

It is important to clearly establish this difference between subversions and transitions. It is because men have confounded them that they have not been able to reason about either of them; and to complete this definition, it is necessary to add to them an effect similar to that which is called castling the king in the game of chess. In physics, diffraction or light, which springs from the excess of darkness,—appearance of good in the thickest of evil,—instantaneous light of harmony piercing the centre of subversion. I multiply these definitions for those who, not having read treatises on natural philosophy, are ignorant of the meaning of diffraction, which is a bright and full light, springing from the excess of darkness; as, for example, when a plumage of black feathers, or a hat of black felt, being placed between the eye and the sun, reflect like a prism of crystal the seven rays on their edge.

Diffraction ought, in consequence of the unity of system in the movement, to occur equally in the passional as in the material world; and this is a very perceptible result, which is proved by daily experience. In antiquity, at the height of political corruption, the social virtues were displayed in full lustre in the case of Aristides, at Athens; Burrhus, at the court of Nero; in J. J. Rousseau, in the eighteenth century; and in the case of many others, as l'Hopital and others, whom I scarcely venture to name, because before placing implicit faith in virtue we ought to know its secret motives. I have also little confidence in the virtues of Cincinnatus, which

were somewhat forced by circumstances. I should admire, in preference, Hippocrates refusing the presents of Artaxerxes : [interlined, Las Casas.] However this may be, it is certain that the excess of depravity engenders diffracted virtue or schismatic virtue, which breaks its lance in the face of a perverse world, and exclaims, in the words of J. J. Rousseau, "These people are not men! There is something wrong, the cause of which we cannot discover."

Molière has well sketched this noble character, in his master-piece of the *Misanthrope*; a virtuous and honorable man, who, revolting against the perfidy of civilization, stands apart from a world where virtue is not practicable; a world, where it is necessary either to mask or dress up virtue, or renounce its practice, since it cannot appear there uncovered, or speak with openness.

The misanthrope is the general type or focus of diffracted characters. These are found in detail in each branch of the passional relation. It is not uncommon to find, amongst the most dissolute women, a young person revolting against this depravity, and severe on matters pertaining to honor. Amongst the financial agents of the reign of Buonaparte, who were not very scrupulous, men pointed out a Mr. Estevè, who was a monster of probity, and who, in the most intricate administration, had never purloined, or let any person purloin, a single halfpenny.

All the characters of the eighth degree, called omnigynes, are diffracted (restive), and at open schism with civilized perversity. I do not say verbal schism, but a schism of conduct carried out in action. Unhappily there are but few omnigynes; nature gives us a couple in 36,000 persons. This couple has no employment for the woman, no matronly function, in the present state of things. As to the males, how often this character occurs in the case of an obscure plebeian, whose tendency to noble actions will cause him to be treated as a fool by his equals, and as seditious by his superiors. When Walpole said that he held in his portfolio the price of all the probities of parliament, he was not aware that in the body of representatives, there may sometimes occur an omni-

gyne, against whom all the batteries of Potosi would play in vain. I do not mean to imply that it is strictly necessary to be an omnigyne in order to be incorruptible, but only that this quality is almost certain in the case of an omnigyne.

Diffraction, or light generated from the excess of darkness, exists then in passional as well as in material nature. A beautiful material result of this principle is seen on our globe, in the aurora borealis; a luminous meteor, which in the total absence of the sun cuts a night of six months' duration, and comes in the thickest of this night, to shed a brilliant light on the polar regions. Diffraction is a link by which God unites the results of harmony to those of subversion, and connects in some measure midday with midnight.

His system being that of establishing universal links in the order of nature, it was necessary that he should invent a procedure for cutting the effects of darkness, and binding them by their centre to the system of harmony. The movement would not be completely united without this effect, which, in a harmonic synthesis, will give us the magnificent theory of passional links in the four cardinal affections, or the art of forming alliances between antipathic extremes; of making the beautiful Adonis fall in love with the ugly Urgele. Let us employ a material hypothesis, in order to give a better definition of diffraction. Let us suppose that, in the middle of the night, a meteor, like the ring of Saturn, were to shine for one hour in the hemisphere opposed to the sun, and were to disseminate light during the period of half an hour before and half an hour after midnight; this pharos would produce the effect which I call ascending and descending diffraction, and which is a superabundance of development. God does not employ it everywhere, but he makes use of it in the principal evolutions. In the same manner that you do not place flower vases on a domestic board, but on a table spread for a festive occasion; similarly diffraction is a festive addition to movement, whether material or passional. Hence it follows that it is necessarily employed in the pivotal or social movement, which diffracts at both extremities, as will be seen by the following table:—

Anterior diffraction	1st society
Anterior graduated subversion. Philosophical limbo	2, 3, 4, 5
Sub-anterior transition	6
Graduated anterior transitions	7, 8, 9
Vibration of the biharmonic gamut—10, 11, 12, 13, 14, 15, 16	
Ascending and descending foci	⊗Y:⊗Λ
Descending vibration of the biharmonic ga- mut	17, 18, 19, 20, 21, 22, 23
Posterior transition	24
Posterior graduated sub-transitions	25, 26, 27
Posterior graduated subversions, or apocalyptic limbo	28, 29, 30, 31
Posterior diffraction	32

CHARACTERISTIC SCALE OF THE SOCIAL MOVEMENT.

Ascending vibration.	{	Anterior diffraction <i>citer</i> -Eden	1st social period
		Anterior subversion or philosophical limbos	2, 3, 4, 5
		Half and whole ascending transition and hyper- transition, ascending guaranteeism	6, 7
		Anterior diverging and converging mono-har- monic periods	8, 9
		Ascending biharmonic periods	10, 11, 12, 13, 14, 15, 16
		Ascending and descending foci	⊗Y:⊗Λ
Descending vibration.	{	Biharmonic descending periods	17, 18, 19, 20, 21, 22, 23
		Posterior converging and diverging mono-har- monic periods	24, 25
		Half and whole posterior transition and hyper- transition, descending guaranteeism	26, 27
		Posterior subversions or apocalyptic limbos	28, 29 30, 31
		Posterior diffraction <i>ulter</i> -Eden	32

This scale differs widely from that which I have given on the distribution of the 32 periods into four phases ; but it is necessary to consider the movement in all possible senses, and we have arrived here at the different characters which it develops in the course of its career, characters which sometimes only comprise a single period in each vibration ; witness the diffracted characters 1 and 32.

One brilliant effect of the two diffracted societies, 1 and

32, is that humanity, at its origin, issued happy from the hands of God, and that at the end of its career, it will re-enter happy into the bosom of God. Each of these two periods is short, and can scarcely extend beyond two centuries of 144 years each, or 288 years. We shall see the details of this in the section that treats of the initial world, and of the final world.

We find a feeble image, a shadow of diffraction, at the extremities of the career of individuals. This result takes place with the dying man; he commonly recovers great presence of mind at the approach of his last hour. This return of mental vigor is a spiritual diffraction. The same result occurs in the material world, in the case of the newly born infant, which exhibits extraordinary physical force, in the fact that, notwithstanding its extreme weakness, it lives thirty-six hours without nourishment, whereas at the end of a week, it could not be deprived of milk for eighteen hours without suffering inconvenience, though better provided with vital principles. These two material and spiritual diffractions are very feeble analogies, but they concur to justify a very correct supposition of scientific men, that man is in miniature the mirror of the universe, a truth which will be amply demonstrated by the treatises on passional harmony and universal analogy.

Our little planet will be the most favored of all the celestial vortex as regards luminous diffraction. It has already, in the aurora borealis and australis, an accidental diffraction by means of this meteor, which in the gloom of the long polar nights, already pours torrents of light on those desolate regions. The diffraction will become permanent, when the advent of unity shall have disengaged the polar ice and fixed the light of the above-mentioned auroras, as permanent luminous rings. Then each pole, in the course of its long nights of four months, will enjoy a light sufficient for social requirements; and its night, or state of luminous subversion, will be absorbed entirely by luminous diffraction. The two major cardinals, Saturn and the Earth, are the only planets that enjoy this brilliant prerogative.

Amongst the number of the characters indicated in the table of this chapter, let us well consider the full and the partial transitions.

Nature does not confine herself to a single transition; she establishes several consecutive degrees thereof, both in the anterior and in the posterior phases; for example, in the series of animals, vegetables, and minerals, you will commonly find two degrees of approach or bastard species, before arriving at the main body of the series. If we consider the eel as a pivot of transition between serpents and fish, and as ambiguous in its fullest sense, we shall still find before arriving at fishes, bastard species or subtransitions, as the lamprey, the *silinitte*, and the eel-point, which is not a decided species of fish, for it has many properties of the eel. The material world has, in like manner, passed through its subtransitions on issuing from material subversion or the cometary state. A globe enters first on its full state of ambiguity, by concentration and incandescence. From that point, it passes into a semi-ambiguous state, by tempering and internal developments. After this period, it is adapted to pass into a state of diverging material monoharmony, by entering into aroal copulation, and the reception of a suitable furniture of animal, vegetable, and mineral kingdoms. It is in the material career of the globe, a repetition of the successive characters observed in the social career of man; the latter being shorter than that of the planet, has not its scale of character in coincidence of epochs with the material characters of the planet.

Let us not enter farther into these analytical profundities, but confine ourselves to the more urgent questions, and particularly to those of the transitions, a branch of the highest importance in the movement, the study of which is nevertheless completely neglected, in consequence of the most unpardonable and indeed the grossest contradictions, the extent of which I shall survey in the following chapters.

Let us conclude by a remark which is indispensable in the theory of the movement, I mean the contact of extremes, which is applicable to all series, and without which our theo-

ries would be incomprehensible. A series is represented in a consecutive order, but its true form is a circular order, like that of the hours of a timepiece placing the two extremes in contiguity. If we suppose a clock face with thirty-two figured divisions, it will follow that the 1st and 32nd period will be in connection at the base of the disk. It is easy to conceive that, if a watch marked the twenty-four hours of a day and night instead of twelve, you would see the figures 1 and 24 at the bottom, and at the top 12 and 13 in contact. We shall be obliged to employ in our calculations respecting social harmony, this circular distribution, or contact of extremes, without which our remarks concerning diffractions and transitions would not be understood. If we divide the career of the globe or an individual into 32 periods, more or less, it is certain that the two extremes, 1 and 32, though remote from each other as to time, are in contact, by their connexion with the past and future immortality.* Thus every series may be regarded in a circular as well as in a lineal order; this remark is necessary in order to understand the subjects which will occupy us in the two last chapters.

* Fourier alludes to his own views of immortality and of the migration of souls. He supposes that our spirits come from heaven into this world at birth, and leave this natural state at death to return into the spiritual world. He believes this alternating passage from the visible to the invisible world, and *vice versa*, to have commenced with the existence of humanity upon this globe, and to continue as long as this planet exists. Hence the allusion to past and future immortality.—H. D.

CHAPTER II.

PARALLEL OF THE APPARENT VICIES OF THE MOVEMENT, WITH THE REAL VICIES OF INTELLECT.—EXAMPLE TAKEN FROM DIFFRACTION.

THIS is a new subject, and one which will force us to more than one abatement on the pretensions of the civilizee intellect. Let us analyse its false judgments respecting the characters of the movement. We will confine ourselves to the three already known, namely, diffraction, subversion, and transition. I think that I have sufficiently defined their nature in the preceding chapter.

Diffraction there presented us with two subjects eminently worthy of our meditations; which are, in material nature the aurora borealis, and in passional nature the traditions of a primeval state of happiness, whence man is fallen into a state of limbo or passional subversion. Our authors, who are so puzzled to find a subject to write about, had here two of the most fruitful kind,—the one for natural philosophers, the other for politicians; but it would have been necessary to undertake laborious researches, in order to treat these two subjects as well as the problems of the movement, and it is well known that the civilizee intellects, like *true friends of commerce*, as they are, do not dwell on knotty questions, from which you cannot suddenly extract a mass of volumes for the good of trade.

Let us examine their errors on the two diffractions above specified; and first, social diffraction.

Our geologists, ideologists, archæologists, and other learned

ists, whose province comprises the study of the primitive world, material or passional antiquity, have never directed their attention to the matters most worthy of claiming it; those are in material antiquities, the ancient heat of the pole, evidenced by the bones of the elephants which sojourned there; and in social antiquities, the ancient state of things, the primitive happiness of an original society, the mechanism of which is no longer known to us, and which ought to be the object of our most active researches; for if happiness has existed, what can be more interesting than to know the social dispositions which could insure happiness to the men of the first ages? What have we to do with researches on the nature of strata of rock piled up by the deluge, and with inscriptions anterior to the deluge. Those notions will be very vain for us, unless they teach us the truly urgent science, that of social happiness. We see a crowd of ideologists and archæologists muddle their wits over researches respecting the primitive and natural language, which has never existed, and can only be the creation of art; but granting that it had existed, and were discovered, what benefit should we derive from this discovery, and of what moment is it to us that we speak this or that language? Why is science only occupied about frivolities? It is not the primitive language, but the primitive social order which it was incumbent on them to discover; and that is precisely what nobody has dreamt of seeking. I have been requested to read different works of these ideologists and archæologists; amongst others those of Court de Gebelin (*Monde Primitif*), Dupuis (*Origine des Cultes*), St. Martin on I don't know what, for he gives no titles to his chapters. You hope to discover the subject of the work in the course of its perusal, but, after having read it through, you know not what he wishes to treat of. I have discovered in these divers *savans* nothing but an abuse of science, jugglery of learning, a mania for filling volumes, and forming systems, without any other object than the usual one of philosophers, who wish to effect a change in the social and administrative systems, to push themselves into it by promising perfectible perfectibilities, revel in the delights of a

good sinecure, and afterwards say to the poor people, what the fox says to the goat left at the bottom of the well :—"Try to get out, and use all thy endeavors."

One of two things. Men believe or they do not believe, that in the earliest ages of the world there existed a happy society, the remembrance of which is transmitted to us under the name of the Terrestrial Paradise or Eden. Both parties, the believing and the incredulous, are equally culpable. Let us show it.

Ist. The believing archæologists, those who admit the existence of a primitive society, in which man was happy. How great is their inconsistency, to wish to procure us happiness, and not to search for the mechanism of that primitive society in which happiness existed! This mechanism would undoubtedly be applicable, with some modifications, to the actual condition of industry; at least before we doubt its fitness for the societies of extensive industry like our own, it ought to be rediscovered and its exact nature ascertained. This primitive happiness was founded upon the serial system, or the development of the passions by series, graduated into ascending and descending groups, an order which a certain state of things rendered practicable in the first ages of the world, and which, having become impracticable afterwards, by a defect of the enlarged industrial system, might be re-established with splendor in the present day, when enlarged industry being fully developed, furnishes to the societary system, immense resources that did not exist in the primitive or infantine ages of humanity.

These motives were more than sufficient to determine archæologists to search after the primitive mechanism; but, considering that they have not thought of it, let us accuse them in a negative sense, and ask them why a science which professes to be devoted to the study of the manners and customs of antiquity, refuses to study the social manners and customs of primitive times, when there existed, according to tradition, a social happiness of which the theory is evidently lost. Has science then no other aim than the analysis of the

elements and the conflicts of social misery, of the civilized barbarous, and savage chaos? and is it her office eternally to refuse all researches into the channels of past happiness, the knowledge of which might furnish us with such precious teachings, to remedy our present evils and sufferings?

2nd. The incredulous archæologists, those who deny the existence of a primitive happiness. What opinion can we form of their science which, building every instant on even the most slender traditions, and seeking in the most trifling tales of antiquity a subject for volumes, yet rejects the most universal and venerated of all traditions; I mean that of a happy society, which existed for some time at the commencement of human society, and which justified the opinion that man proceeded happy from the hands of God? This opinion has not only been admitted by very eminent writers, such as J. J. Rousseau and Bernardin de St. Pierre, and by the majority of the sacred books, but has been extended from the social to the material world, as may be seen from this passage of Bernardin de St. Pierre:—"On the strength of sacred traditions, others maintain that this world once existed with other harmonies." The context shews that M. de St. Pierre does not only speak of social, but likewise of material harmonies; in which opinion he is supported by the oracles of experience, which testify, by the amount of fossil ivory accumulated in the north of Siberia, that the North Pole was habitable and very warm in the primitive ages of the world; and that there existed at the beginning of the world, a material and social harmony, of which no trace remains, and of which the search and determination ought to be the special object of antiquarian studies; a subject which ought to engage us to the exclusion of all others; for the result of the philosophic illumination having proved, for twenty-five or thirty centuries, that there was no hope of social happiness from it, the only hope left was in the exploration of the past ages, the application and modification of their social mechanism, the excellence of which is proved on all hands, and the method of which is evidently lost, in the same manner that

so many less precious processes have been lost, such as the Greek fire, Roman cement, painting on glass, malleable glass, &c.

I have pointed out the fault of men of science,—their refusing to proceed to search after the antiquities that are most important to be known, and their quackery in pluming themselves on miserable explorations on the antiquity of a stone or an inscription; which teaches us nothing useful to social happiness, the secret of which it was the peculiar office of archæologists to re-discover, by ascertaining the manners and customs of the primitive world. I shall describe them very minutely in a special section of the fourth volume. It remains for me to denounce the wrong done by the unlearned classes, who neglected to stimulate science and hunt down idleness. Nations, as well as writers, have deplored the loss of primitive happiness and the degeneracy of man, which is a great truth; but this effect of movement has been regarded in a very false light. Let us set men right on this point. Let us, in the first place, accuse the general indolence. When it is admitted, on all sides, that a treasure is lost, why not search for it when there is no chance opposed to finding it again? If it concerned a galleon swallowed up by the ocean, I should excuse the owners, if I saw them mourning over its loss, despairing and neglecting all search after it: but we have to do with a loss that intellect might easily have replaced. Now when means exist for the remedy of an evil, all persons know well how to remonstrate with the man who indulges in useless lamentations; every one tells him that he ought to employ that time which he loses in fretting, in adopting measures of recovery. Such was the duty of our *savans*; instead of mourning over the degeneracy of the social man, on the loss of primitive happiness, their duty was to discover the process, and try to combine it with the materials of our present societies. If this position had once been admitted, and men had labored upon this work, intellect would have advanced with giant strides to the discovery of the passional series, and the laws of social

harmony *. We have analysed this fault hitherto in an isolated manner as regards man ; it remains for us to consider it in combination, to define the aberrations of reason on the connection of this error with the attributes of God and the unity of the universe.

Owing to their ignorance of the effect of the social movement, which I have called diffraction, no man has been able to recognize that this age of primitive happiness was an effect of diffracted social movement ; a light of harmony linked to the centre of subversion, as the aurora borealis connects the light with the middle of the polar nights. Since diffraction might be an effect of short duration, according to the abundance or scarcity of elementary means, we ought not, however short its duration may be, to consider its termination as a punishment from God, but we ought to regard its more or less prolonged existence as a favor of harmony ; a light which God has given us as a compass in our darkness, and which He prolonged as much as the material elements would permit.

It is sufficient that happiness existed for a moment on earth, to render it the duty of intellect to search after its mechanism, and to pronounce it guilty if it does not proceed to this exploration. But instead of one fault, intellect commits two in this emergency ; the first is inertia, the refusal to investigate ; the second is calumny. It accuses God of having punished us by the cessation of primitive happiness, which is an allurements to research, a beacon for study, and not a punishment. It has been possible to agree in systems of politics to adopt this idea of Divine punishment,

* The author here alludes to the great principle of passional attraction, of which he claims the discovery, and which forms the basis of his system. According to his view, every man having one or more objects of attraction, if industry is organized so as to correspond to instead of counteracting this bias, labor will be converted into pleasure, and social discord into harmony. Fourier professes to shew that by the discovery of the passional series, the scale of human characters, and the adaptation of our industrial, legal, and moral institutions to serial order, humanity will be placed in a state of social harmony and happiness.—*Note of Translator.*

but in reality we ought to admit, that all diffraction is an effect of the Divine munificence, and we might even say a superabundance of movement, which is not applicable to all kinds of vibrations : witness our day of twenty-four hours, of which the subversive period called night, is not pierced in the centre by any luminous meteor, which restores at midnight a light equal to that of midday. Our nights are deprived of diffraction ; the light of the moon is a modification of night, and not a diffracted day, such as would be produced by a beacon of equal splendor to the sun, which would appear half an hour before and half an hour after midnight.

Our Poles enjoy this advantage during their long nights ; this fact will justify our observation that men have been as blind to material as to social diffractions. The material diffraction enjoyed by our planet in the aurora borealis, presented a vast field of conjecture to natural philosophers, if they had only condescended to speculate on the possible modifications of this meteor, on those which it may have undergone in the past, and will undergo in the future. It is intermittent in the present day ; but is its intermittence essential or accidental ? and may it not become permanent ? The hypothesis of this fixity alone solved two problems, the neglect of which is a severe censure on natural philosophers. These problems are, the means of melting the polar ice, and the explication of the ancient existence of elephants at the icy regions, where their bones still abound.

When everything demonstrates that there existed on earth, in the first ages of the world, an order differing from that which we behold in force, men ought to have reflected that this difference was not simple, but composite ; that it extended to the material as well as to the social world ; such would have been the judgment formed of it by civilizee intellect, were it not crusted over with simplism* to the same extent that its poles are crusted over with ice.

As this subject is connected with the documents of the

* The term *simplism* is employed by Fourier to describe a one-sided view of any or every question.—*Note of Translator.*

primitive world, I refer it to a special section ; and I engage to prove that God would be more ignorant than our commonest artizans, if he made the globe with frozen poles. It is the same thing as if He were to create species impotent in hands and feet, though possessing those members. Undoubtedly, this paralysis of the extremities may exist as a malady, it may affect a planet as well as an individual, but to regard it as a natural and necessary state is the climax of infatuation, and amounts to supposing God affected with the same imbecility as those men who admit this stupid principle.

To this it is answered, "How can we feeble mortals influence the will of God?" Supposing that it should be his intention to free our poles from these icy crusts, what can we do except wait till it is his pleasure to work this miracle? Reasoning of simplists, who rant incessantly about unity, and who forget the first law of unity, the composite intervention or combined action of all the elementary powers,—what are these powers in an operation which has reference to our globe only? They are three in number—God, the planet, and man. If one of the three fails to concur, the action is suspended.

Of what importance is this delay to God? Has he not myriads of globes and universes to govern? If one of the globes refuses to work, God allows it to suspend operations, conformably to the principle of free-will; but every globe which desires operations with regard to movement must take part concurrently with God, and co-operate under the head of that branch of functions which has been committed to it. Doubtless the functions of man are not the principal. It is clear that those of God are the first in order, that those of the planet hold the second rank, and those of humanity the third. But even if humanity only held the twentieth or one hundredth rank, it is necessary at all events that it should perform its function, at the post which has been assigned to it. What should we think of a sergeant who would refuse to march, saying, "I am one of the lesser agents of the regiment?" He would be told, "First or last, you have a post

to fill, you are reckoned upon, and you must act. Now, when the human race, under the pretext that it is infinitely beneath God, refuses to concur in matters of universal movement; when, by a modesty contradictory to its principles of the unity of the universe, it pretends that God alone ought to do all, without man's co-operating in anything, does it not act in the same manner as a man who would remove the switch of a watch, saying, "It is a very small concern, so small that it can be of no use." Yet it is the switch that, after the spring, sets all in motion.

Such is the foolish opinion of civilizees. Because they see in man a very minute creature, exiguous in dimensions, they think that this race is impotent. This is reasoning in the same manner as those who maintain that our globe is a planet of small importance, because it is 1700 times smaller than Jupiter, which it nevertheless equals in aroinal mechanism. In reply, it suffices to say that man is endowed like the planet, and like God himself, with the twelve radical passions; he is, therefore, a link of harmony, a link of unity, and must interfere in all effects of unitary movement; such as the liberation of the poles, which implies the co-operation of God, of the planet and of man. It matters not that man be short in stature; provided he has the attributes of harmony, the twelve passions, he is a link of harmony; besides, he is six feet higher than the globe, since he circumnavigates it, he runs over and moulds the whole of it. But even if he were smaller, would that be a proof of his inutility? Is the piccolo less to the orchestra than the double bass? Every instrument, great or small, has its office assigned to it; each one ought to fulfil its part; and if one of the wheels necessary for its mechanism is wanting, all is paralysed. Thus, as long as humanity will remain satisfied, according to the talk of the philosophers, that it is as nothing in the system of the movement, all will be shackled; like the urgent operations, solution of the polar ice, will languish and remain in suspense; simplism and error will prevail, will persuade us that man is nothing in the universal mechanism, and that it is for

God alone to do all, without man's exerting himself to enact the part of the task which has been assigned to him.*

Instead of exerting themselves to fulfil their part, men squander themselves in criticisms on the movement. They vilify its most brilliant effects, such as diffraction, instead of seeking the means of giving them greater development, and carrying them onwards from intermittence into fixity; an operation infinitely easy as far as regards the polar auroras. An innate fatality, a knotty intellect, make us turn topsyturvy, and treat as a divine punishment the primitive social diffraction, the Eden society, where more judicious minds would have beheld a precious pharos, an index of some lost process, after which intellect ought to have perseveringly inquired. We are so zealous, so prodigal of expeditions to search for useless curiosities, as desert islands, and when it becomes the question to discover the secret of happiness, which all things prove to have existed in the past, when the liberation of the poles which all things prove to have been warm at one period, is proposed, our perfectibilizers, our social pigmies, turn tail and accuse the movement of defects, in order to excuse their own basenesses, which are simplism, knotty intellect, quackery, and laziness. Let us continue to convince them that wherever they accuse the movement of vice, the only vice exists in the intellect of civilization, too cowardly to rise to the height of the laws of universal unity.

* Sometimes he thinks himself more than God, and wishes to change the passions; at others, he refuses to concur in their harmony.—*Marginal Note of Fourier.*

CHAPTER III.

THE SAME PARALLEL APPLIED TO TRANSITIONS AND SUB-TRANSITIONS.

TRANSITIONS are the most delicate branch of the movement, that to which God pays the minutest attention ; we could not study them regularly did we not resolve to follow the system of the Creator, who has graduated them in all his works, and developed them in direct and inverse tendencies. The intellect of civilization is quite at fault on this point. I have already raised my protest against the omission of the naturalists, who, too fertile in systems of classification, have not even given a table of the different species of transitions, which bind and close the series of each kingdom at its two extremities. It is the more unpardonable to omit to study transition, as we see it prevail in all the effects of the movement ; it is established between the most incompatible series, such as those of animals and vegetables, linked together by the sensitive plant ; those of animals and minerals linked together by the polypus, &c ; those of quadrupeds and birds, which have their transition or link in the bat. Transition yields its results in ascending and descending order ; that is at the two extremities, direct and inverse, as in the case of the apricot-plum and the plum-apricot ; it repeats them in a composite form, as in chalk and the zoophytes, which are composite transitions. Transition is the most wonderful result in nature, inasmuch as it plays with antipathies, as we see in the case of chalk, which allies the two most discordant elements, fire and water. Thus everything invited us to

make the most serious study of transitions. Yet people have never condescended to pay the slightest attention to them. The naturalists, who strain every nerve to give birth to some new system, had an admirable one to treat of in this subject; but there reigns over the understanding of civilization a sort of fatality which, after having caused it to miss the principal sources of light, leads it away from all the secondary sources, from which it might obtain some assistance.

God must have attached immense importance to transitions to have so greatly multiplied them, and disseminated them so carefully on every point of each series; for we find them, not only at the two extremes of a series, but also at the two intermediate divisions; so that, on a series of four phases, like human life, you find four transitions—the two extreme and the two mean.* On the other hand, man in his studies must be much at variance with the Spirit of God, since he has paid so little attention to transitions. Yet they are esteemed and recommended in the rhetorical and dramatic arts, where good authors observe them strictly; but civilizee intellect is so *green* on this point, that we see whole nations neglect transitions. The Italians despise them utterly in their theatrical pieces. People may be disposed to call this an unimportant fault. What does it matter, it will be said, provided the Italians are satisfied with their operas? It is precisely this which makes the fault fatal; it influences on a large scale, and if men are ignorant of the value of transitions in matters of pleasure, such as dramatic representations, it will be lost sight of also in affairs of social politics, and in theories of the universe. This will be quite sufficient to cause the failure of all discoveries on the subject of material and social harmony, and all the system of the universal movement. That is precisely what has occurred on our globe, and we have to examine what assistance the study of transitions would have afforded us, in order to arrive at these discoveries.

In studying nature, the series of created productions,

* Birth and death; puberty and critical decline.—H. D.

men would have perceived at the first glance that transitions are not simple there, but composite in two senses, in degree and in phase. They are composite in degree, for nature employs in all her works transitions and sub-transitions; they are composite in phase, for nature, after having placed transitions at the extremities of a career like human life, places two others at its centre, as in the case of the passage from childhood to adolescence, and from maturity to decline. Transitions are therefore bicomposite; this is a remark which it is necessary to make in order to study them with profit, and throw off the prejudices which keep us from simple nature. It will be seen in the theory of the movement that the nature of man, far from being simple, is bicomposite, and that the same is the case with transitions. Conformably with this principle, we ought to distinguish,—

1. Transition and sub-transition.

2. Each of these in direct and inverse.

These distinctions would appear very dry, if I did not commence by supporting them with an application to the ordinary circumstances of life. Let us proceed to establish this analogy. Judicious transitions, are in no case, more necessary than when a country changes government or customs. For example, when it was decreed to liberate the negroes of the French colonies, a sudden metamorphosis was effected without any transition; hence resulted horrible massacres, and it was clearly shewn, on that occasion, how it is necessary to transition in a social movement, and how important it is in all changes, to provide steps (*echelons*) as means of successive advance. The English have committed the same fault in Africa as the French in the West Indies; they decreed the sudden suppression of the slave trade, in consequence of which the African satraps, being deprived suddenly of this exit for their prisoners or superfluous slaves, adopted the plan of selling them to rich individuals, that they might be employed as victims of superstition, and be put to death amidst tortures, to appease their gods. These atrocities would not have occurred, if England had employed gradual steps of transition in her philanthropic measures.

When an evil is deeply rooted, philosophy, by proving it to be an evil, throws us into a worse state, by its mania for suddenly experimenting and generalizing a new system. A partial trial would prove the defects of any innovation; but a general trial, as that of the clubs, spreads suddenly a scourge before there has been time to devise a remedy. It is surprising that a semi-barbarous empire, like Russia, should show itself more able in social transitions than all the civilizee perfectibilizers. Russia has just emancipated the peasants of Livonia; but she has observed gradations and transitions; she has graduated her operation, and we may rest satisfied that a real good, without political commotion, will result from it.

The same power, Russia, has transitionated very cleverly on acquiring the Gallo-Polish kingdom. She knew how to adapt herself to circumstances, to give to that state all that it could reasonably require, and secure to it that civil liberty which Buonaparte only gave it in words. Russia has consequently converted the Gallo-Polish kingdom into a very precious adjunct, which maintains a fine army of 60,000 veteran troops, and which is sincerely attached to its new sovereign; a result the more honorable to Russia, because she had neglected to employ transitions in her anterior affairs, and that the atrocities of Michæson had left a hatred in the hearts of the Poles, which Alexander was able to subdue by judicious transitions. This fine result would have been prevented, if the Russian cabinet had not had the wit to graduate transitions; if it had tried to introduce the knout and absolute despotism into Poland.

The Western powers, on the other hand, who consider themselves as arrived at perfectibility, have exhibited proofs of extreme clumsiness, in all situations which required judicious and gradual transitions. I will cite only one example out of these, taken from the practice of flogging in military discipline. The Belgians had been accustomed for twenty years to serve in the French army, where the soldiers are led by honor. Belgium passed under the rule of Holland, where the soldiers are accustomed to be flogged, and since then

Belgium has twice as large a population as Holland; it is evident that it was more judicious to Belgize the Dutch, by suppressing military flogging, than to Hollandize the Belgians, by subjecting them to the bastinado, and by stifling in their breasts the sense of honor, which they had learnt to prefer in the French armies.

Party spirit does not descend to these calculations in matters of transition, and is frequently the victim of them. Yet political wisdom recommends them, but so confusedly that this advice, which is good in itself, becomes most commonly fatal from a deficiency in methods of application. Let us rectify this oversight. Transition, or the state of ambiguity, is an effect of mixed movement, which is interposed between two contradictory forces, to serve as a link between them. It is calculated to produce a bastard movement, participating of each of those, which it seeks to ally and place in contact without conflict. I have said that transition ought to be contrasted and graduated, that is to say, that it ought to be established:—

1st. From direct to inverse and from inverse to direct.

2nd. As a pivotal mixture, with two sub-mixtures or diminutives.

Such is the method followed by God in his material operations, in all the series of the different kingdoms. Now we are bound to believe that God may serve as the rule to our perfectibilizers in the direction of the movement. God being unitary in the system of the universe, it is necessary, in order to identify ourselves with his views of unity, to organize our passional or social transitions as the Creator disposes the material ones, of which we have thousands of patterns before our eyes. Unhappily our naturalists never having deigned to cast a glance at transitions, and never having given a table of them applied to the different kingdoms, with a summary of the general methods, men have never thought of extending the process from material to passional affairs; and hence it comes that those very empires which say that they are well provided with statesmen, like England, fall into the most shocking absurdities; wherever

transitioning is the question. Thus England has disgracefully failed in two recent affairs : 1st, that of the slave-trade, which has only produced twice the amount of horrors in Africa without stopping the trade, which is carried on scandalously and openly by Spain ; 2nd, that of the emancipation of the English Catholics, which was the easiest and the safest operation in politics ; but England, rash in committing blunders on the subject of the slave-trade, did not venture to perform with regard to the liberty of Catholics, an act commanded by justice, by the honor and interest of the state [1818]. Whence spring all these blunders, and so many more still grosser, which it would require a volume to describe ? They proceed from the fact that modern political science does not know how to transitionate methodically, and has never thought of making any study of transitions, though they form the most delicate branch of the movement, that which is most worthy of our attention, and which, very calamitous in the hands of a clumsy operator, becomes the most beautiful source of order when handled by an able workman.

Never were there more frequent occasions of making use of political transitions than in the present day. I have mentioned the sovereign who has succeeded best in this way, the emperor Alexander. I abstain from alluding to any of the others, who since the Restoration have been surprised at the people shewing a spirit of indocility. There is but one cause of this, which is the ignorance of the art of transitions, limited to the two rules laid down above ; I will not make any application of them to the affairs of civilizee politics ; that would be engaging me in criticisms quite foreign to the plan of this work, in which I propose to consider the operations of civilization only in a general light.

Subtransitions are commonly painful, because the movement has no power in the two extreme ages. A young tree can scarcely put forth a few leaves ; it has not yet roots sufficient to imbibe the juices ; an old tree yields no more leaves because its roots and interior organs no longer perform their functions. Now the radical and essential property of the movement being progression, it is impossible to conceive an

effect of increasing and decreasing movement, without there being weakness at the two extremes, which weakness produces the suspension of some function of the springs; just as at the birth of a plant you see the two seminal leaves remain depressed in the earth, and after issuing from the earth, until they have acquired a little vigour. The want of strength exists in a newly born social world, as well as in the young individual.

Shall we accuse Providence of injustice, of an infraction of the laws of universal harmony, because a little insect, during the first and last hours of the day assigned to its existence, has been subject to some morbid accidents? We ought, on the contrary, to approve of this unity, this conformity to the system of the universe, which exhibits to us everywhere two twilights or transitions at the two extremities.

Since the principle of transitions and of their difficulty is so well admitted in small matters, let us learn at length to apply it to great things. Our perfectibilizers repeat eternally that there is unity in the system of the movement. According to this unity, transitions must intervene in great as well as in little things; in a career of 80,000 years as in one of 80 days. It will be seen in other chapters that transitions and sub-transitions are distributed into four orders, in a great series of four phases; but this distinction was useless in a chapter of preparatory notions, where I had no other truth to establish than the general oversight of transitions; an oversight from which it has followed that no one has seen in civilization, what it really is, a sub-transition.

Let the reader peruse again the definition of transition that we gave farther back, and he will conclude from it immediately, that civilization holds no other rank in the movement, and that it is a subaltern even in this respect; that is to say a sub-transition. Let us prove this.

Civilization is a very decided mixture. We see in it, in the highest degree, the amalgamation of contraries, display of riches and results of poverty, a scaffolding of reason and prodigies of insanity, theories of truth and practice of lying.

There is no mixed state better characterized than civilization; it is a heap of all the most shocking mixtures, and by this fact alone, it is evident that it is a bastard effect in social movement, a transition, but of what degree? Every transition is always accompanied by two sub-transitions, either as initial or final of the series. Thus the eel, which is a full transition from fishes to serpents, has, as sub-transitions, the water-serpent in ascending order, the lamprey in descending order; and in the same manner, the sixth order of society, guaranteeism, which is a full transition between the subversive state and passional harmony, has, as sub-transitions, serisophy in ascending order, civilization in descending order, according to the following table:—

Descending sub-transition	Water serpent	Civilization 5th
Full transition	Eel	Guaranteeism 6th
Ascending sub-transition	Lamprey	Serisophy 7th.*

* Fourier alludes in this instance to a succession of social states on our globe, some of which exist already, as the savage horde, the patriarchal clan, the barbarian nations, and the civilized nations. He compares the life of humanity on this globe to that of an individual from birth to death; with this difference, that one is a thousand times as long as the other.

He divides the life of individual man into 16 ages, and that of humanity into 32 periods of development and progress. The state of society is supposed to differ in each of these social periods, 24 of which he supposes to be various degrees of social, political, and religious unity, preceded by 4 ascending states of incoherent nationalities, and followed by 4 descending stages of social decline.

He first explains the leading features of the four known states of society, and then portrays what he conceives to be their natural order of development in higher stages. Edenism being the first state, savageism is the second, and the present civilization is the fifth. The next will be a system of political federation amongst nations, and an organized system of insurance against risk and loss in every branch of social, and domestic, and industrial economy. This he names **GUARANTEEISM**, or universal federation and insurance. From this sixth stage of progress, he supposes that society will pass into a seventh and a higher order of associative unity, which he calls **SERISOPHY**, or the practical art and wisdom of organizing groups and series, companies and corporations in association. After this seventh state, he believes that all the races of the earth will be united in one universal church and state upon this globe, and social harmony commence, in what he names its mono-harmonic phasis, whence it will progress for ages through a series of twenty-four degrees of various perfection.

He has explained his views of the eighth period, or the first phasis of social harmony in his treatise on domestic and agricultural association. His views of

If we examine civilization in its relations with the three other known states of society, it becomes evident that it is a transition, a mixed order, a society of a bastard species. Let us prove it.

The social limbo having no other end than to lead us to harmony by the developments of industry, which is the basis of harmony, this end is accomplished by the two kinds of society, styled patriarchal and barbarous, of which the one produces the petty and the other the grand system of industry. Industry, it must be confessed, is on a large scale amongst barbarians, as the Japanese and Hindoos; nothing more is required for harmony, and I could very well organize a phalanx of harmony that was composed of Japanese or Hindoos. It is not more than 100 years since the porcelain of Japan, and not more than 30 years since the muslins of India eclipsed our own; it is therefore quite certain that these barbarians were amply competent to create a grand system of industry, which is the principal element of harmony.

It follows from this that amongst the four limbic periods there are in reality only two which are elements of harmony, as will be seen by the following table:—

Ascending sub-transition	Savageism
Simple elementary state	Patriarchism
Composite elementary state	Barbarism
Descending sub-transition	Civilization.

Savageism is a transition from the diffracted state in the period Eden 1. The savage state occupies a middle position between attraction and industry, since a savage is not deficient in industry for the fabrication of arms, and in other functions; but he is only industrious where he finds an attraction to be so, in which respect his social condition is a

guaranteeism and of serisophy are published as posthumous works in *La Phalange* of 1845-6-7-8-9.

According to Fourier, all hostile states of society and nationality are but different degrees of transition, which lead progressively to the federal association and alliance of all the nations of the earth, as the natural state of peace and security and happiness for humanity.—H. D.

mixed state between the forced and repugnant industry of barbarism, and the attractive industry of the primitive period Eden or Serigamy.

Civilization is in like manner, a transition to social guarantees or the sixth period, guaranteeism, which is the state of full transition between limbo and harmony. We see also that civilization is perpetually dreaming of insurances without being able to establish a single one. She organizes shams of it, as in the case of her financial responsibilities, which present us with columns of figures to answer the purpose of securities, and in her conscription laws, by virtue of which a man, who is guiltless of any offence, is dragged in chains by the neck for the security of his liberties.

Civilization is then a mixed condition between a despotic state, or barbarism, and the state of guaranteeism. It dreams of guarantees without being able to attain to them, without even knowing their plan; for it forgets the two first, which are labor and the decent minimum of subsistence for the poor. It partakes therefore of both societies,—barbarism 4, and guaranteeism 6. It belongs to barbarism, inasmuch as its pretended liberal ideas, its sham securities, are always nothing else than despotism more or less disguised; and it belongs to guaranteeism by its form and tendency, by the mania of searching after a social equilibrium, which is not sought for by barbarians, and which can only be established in the sixth period or guaranteeism.

Civilization is then, a social order which tries to pass beyond the point at which it has arrived, and makes violent efforts to escape from itself. The only means of stifling this mania in it is to barbarize it, by dint of superstition, constraint, and obscurantism. That is what is called the system of immobility, a rather flat remedy which has been invented lately, to oppose the political agitation of the people, and which bespeaks the essential property of the civilized period, namely the attempt to escape from itself, and to dream of a good of which it cannot discover the means. This mania is a very incontestable characteristic of transition; and if men had made adequate studies on the system of transitions, they

would have long since recognized that civilization can only be a sub-transition; even supposing they had regarded it erroneously as a full transition, they would still have inferred that they must rise higher and invent a better order of things; after which they would have discussed the operations suitable for transitioning.

These are so little known, and men are so deficient in any theory on this subject, that I have seen Frenchmen on a certain occasion, ridicule an operation which might have led the way to the finest of all transitions.

There was some thought, under the reign of Buonaparte, of making a government monopoly of the transport of goods, *roulage*, as well as of the sale of tobacco. This project was ridiculed, and one day some merchants said to me, as if it were a very good joke:—"Do you know that the emperor intends to become a waggoner, to take possession of the transport?" "That would be," I replied, "the most sensible operation that he could perform." "What! you approve then of monopolies like that of tobacco?" "Certainly not; but I maintain that by taking possession of the transport of goods, he would prepare the way for a magnificent operation, of which I cannot give you an account, and which he does not himself know, &c."

The operation of which I spoke was commercial security, or the metamorphosis of simple, lying, arbitrary commerce, into compound, true, and guaranteed exchange. But how would the monopoly of the transport system have led to this result? Because in order to attack a series, such as that of the mercantile functions or any other, you must attack it at its two full transitions. Having once invaded these two posts, you master and absorb the series, without its being able to resist. It is necessary therefore, in order to take possession of the whole of commerce by means of fusion, to occupy first the two extreme posts or transitions, which are:—

In material transition, *roulage* (railways), or the transport of goods.

In political transition, brokerage or negotiation.*

If I had seen Buonaparte begin the operation; operate upon the material transition, called *roulage*, or the transport of goods, I should have pointed out to him the next day the complementary operation, the seizure of the brokerage and the processes of negotiation; but he did not dare to go forwards.

This conqueror, who made sovereigns tremble in his presence, trembled in his turn before a stock-jobber, or an economist; and he consequently suffered himself to be overthrown by a mercantile monopolist of Paris, who caused the failure of his campaign in Russia, by retarding it for six weeks by a factitious famine; and even Buonaparte confined himself to reproaching this jobber, without punishing him; so pusillanimous was he before the merchants.

A government which would take possession of the transport of goods and brokerage, by means of proceedings which I cannot indicate in this place, and which would not be in any degree oppressive like the monopoly of tobacco,—such a government, I say, would hold the next year the whole of commerce, without any monopoly, but in a system of guarantee and counterbalance, as in the case of the mint, which is certainly not a monopoly or arbitrary *régime*.

The moment commerce were changed into a counter-balanced system, civilization would be done, and the social world would be turned, *like a railway train*, upon the tram of the sixth period, guaranteeism.† We see by that how important it would have been to know how to operate on transitions, in conformity with the two rules laid down above, the first of which—*i. e.*, to operate from direct to inverse and

* We may observe that the bankers and joint-stock companies have instinctively monopolized these two functions of trade and circulation.—H. D.

† The French word, *engrene*, used by Fourier, means any method of engraving one system upon another, or leading from one tram into another, or modulating from one key-note into another. Railway trains were not known when Fourier wrote this treatise; but the linking together of tram roads represents his idea of *engrenage*, or dovetailing.—H. D.

from inverse to direct—required that you should seize simultaneously the two extreme posts of the commercial machinery, brokerage and transport, and that you should operate by a reciprocal and alternate action of the two functions, to oblige commerce to capitulate, in consequence of a competition which would have substituted a truthful in the place of a lying system. This competition would have commenced as soon as the government had come into possession of the transport and brokerage. This is a matter which requires to be explained in a special treatise; our sole object here is to remark that, through a complete ignorance of the mechanism of transitions, every one thought an incalculably useful enterprise ridiculous; and Buonaparte himself, who had conceived the idea of it without knowing its importance, did not dare to risk displeasing the merchants, whom he dreaded more than an army of 500,000 enemies. It is owing to ignorance of the art of transitions that modern governments have been accustomed to tremble before merchants. On one occasion, the ministry of Vienna, under the Count of Valois, ventured to kick against their plots, and endeavored to close the *Bourse*; the consequence was, as usual, that the merchants stopped the circulation and sounded the alarm. The other party knew not what to do in order to resist them, and the authorities were obliged to submit very humbly; they would not have been reduced to this had they known how to transitionate, and taken as their rule that in attacking a simple mechanism, like the lying system of commerce, you must oppose to it measures of compound and truthful order. But people do not examine the matter so closely in civilization; political science thinks itself omniscient when it has the science of the Dey of Algiers, *i. e.*, constraint. Yet it ought to perceive, from its experience in struggling against stock-jobbing, that it is quite a novice in industrial administration, and that it has only ended in placing itself and the people along with it, in the jaws of mercantile leeches.

This oversight, which has rendered governments slaves to the mercantile hydra, ought to make them feel the insufficiency of political science, and how necessary it was, even in

civilized administration, to have recourse to some new science in order to escape from these conditions, which are lauded by economists, for fear that they may be charged to seek for their remedy.

The indifference that exists, respecting transitions, has thrown the fixed sciences into a host of errors, and has occasioned their missing many discoveries. For example, astronomy has not observed that there ought to exist transition stars (such as Venus and Mars), and that transitions being of four kinds in every regular system, there must exist at least four such transition stars in our solar system. They ought to have sought for the others, which are Proteus and Sappho, situated in the vicinity of Saturn and Herschel.

In other respects the discovery would have been of little advantage, as long as men remain ignorant of the laws of the aromal movement.

Inadvertence is so general on the subject of transitions, that they form no part of instruction in our schools; they are scarcely mentioned, and the pupil sallies forth from his college, without any notion of the importance of this branch of the movement. I have often been retarded myself in my calculations of attraction by this defect, by indifference about speculations on the nature of transition, which became a source of hindrance to me, because I did not know how to observe or search after them. This is a vice against which it is desirable to caution the reader, and I propose to devote some special chapters to it. I have said enough at present on the subject.

CHAPTER IV.

THE SAME PARALLEL APPLIED TO SUBVERSIONS.

THE most evident truths are often the last that are discovered. How comes it that men who have pretended to study the universe for three thousand years, have not perceived that its primordial division is that of harmony and subversion, in the great as well as the small effects of movement, from the planets and comets down to the butterflies and caterpillars? Was it not sufficient to observe the contrast of day and night, of summer and winter, to conclude that all in nature is subject to the successive effects of subversion and of harmony; and that if a globe is in a state of material or social subversion, if it is stricken by both at the same time, it would be great folly to infer that it must languish for ever in this disorder, when everything proves that subversion and harmony are successive and not permanent effects?

These are truths respecting which Condillac says with reason, that those who have never studied anything will understand them better than those who had studied and written largely. Any plain man who reads the above paragraph, will yield to evidence and find it natural to think that subversion is only temporary; that if our social world is entangled in it, which is but too evident from the dominance of the seven scourges of indigence, cheating, oppression, slaughter, &c.,* we must take pains to find the exit from this

* Fourier enumerates seven great scourges which, according to him, afflict

civilized, barbarous, and savage labyrinth, and the means of access to harmony, which would produce the contrary of the seven scourges.

A philosopher will not submit in like manner to evidence. Instead of frankly admitting this principle of the succession of the development and phases of the movement, instead of drawing from it the induction of a harmony which must succeed the material and social subversion of our globe, our sophist will try to ward off the blow, and seek refuge amongst evasions. He will perplex you by telling you that sensations spring from perceptions of intuition, for the good of commerce and the constitution; then instead of reasoning on your principle, he will display his own dogmas to you, from which he will infer that you ought to buy this or that book, which was written by him or his *proteges*. Lastly, the pretended friend of truth, instead of thanking you for having found it, will only think of making you pay dearly for his lies.

Let us leave the sophist, and come to the wrongs committed by intellect on this question. Intellect has taken for a permanent evil, this state of subversion which is only an accidental evil, as numerous analogies testify, which are seen in the whole of nature. This is the great subject of contention between me and the civilizees. I attack them on their mania for believing that subversion is an irrevocable and perpetual destiny. As I employ the whole work to treat of this subject, I confine myself in this place, to a remark on the proportions and durations of the subversive ages, and on the faculty which genius possesses of abridging and almost neutralizing their influence.

Let us judge of this, in the first place, by the examples of winter and night. Do we not know how to reduce, for the opulent classes, the rigor of winter and the inconveniences of darkness to a very small matter, evils from which men could

this planet and its inhabitants, physically and passionately during the states of limbo or subversion:—indigence, fraud, oppression, carnage, unhealthy climates, intermittent pestilence, vicious circles of progress, general duplicity, and selfishness.—*Translator*.

not protect themselves in the first ages of the world. Industry has created a thousand means of shielding us against darkness and cold. These resources did not exist amongst the first men; they had no houses with double casements, no warmed staircases and corridors, no carriages provided with lamps; they had none of our securities of all kinds against cold and darkness. Let us therefore lay it down as a principle that subversion, which already of its own nature is a successive and not a permanent effect, is also, as to its duration, an accidental effect, which intellect can modify and almost absorb.

The office of genius in the case of every effect of subversion is to minimize it; to reduce it to the weakest possible development, as our opulent people do with respect to winter and night, the influence of which they know how to counteract by means of candles, lamps, and stoves; and, the duty which industrial understanding has to perform in material relations, as a protection against frosts and darkness, this duty existed also for the social understanding. If it had well speculated, well considered its duties and its means, it would have reduced almost to nothing the desolating crisis of social and material subversion, with which our globe has been afflicted for five thousand years. Some persons are ready to reply that man is an earth worm, and guilty of sacrilege if he pretend to modify God's works; but was it not the Deity who created winter and night? must we on that account submit to their inconvenience? and will it be maintained that a prelate is guilty of sacrilege, if he causes his chambers to be heated by stoves and lighted by lamps, in order to secure himself against cold and darkness? What we know how to effect in the case of a house, let us learn to do for a globe; let us study the means of securing ourselves from social subversion, to shorten its duration, and to issue speedily from the social chaos—civilized, barbarous, patriarchal and savage.

We know of no other descriptions of society, it will be said by the philosophers. If we do not know them, it is because we have never sought for them. Would candles and lamps, stoves, and woollen tissues be known in the present

day, if men had never occupied themselves to discover preservative means against cold and night?

An adage tells us that "God helps those who help themselves," (*aide toi le ciel l'aidera*). Heaven has helped us against cold and night, because we have helped ourselves, and because we have laboured without ceasing, during the space of 5,000 years, to bring to perfection our preservative means against these evils; but if, instead of exercising our powers in manufacturing industry, we had reckoned on heaven only, we should still go barefoot like our first parents. In social, as well as in industrial concerns, it is requisite that genius should bear the whole brunt. We should justly ridicule a man, who would reckon on the assistance of heaven in order to obtain harvests, without ploughing or sowing his land. Heaven will not give harvests, unless the hand of man sows the corn. The same thing occurs in social affairs. We shall not pass out of the subversive state, we shall not even abridge its duration, if intellect does not play its part, if it does not strive to find the exit from the social labyrinth or subversive state—the civilized, barbarous, and savage limbo.

But how does it happen that this exit does not occur naturally, as in the case of spring and twilight, which form an exit from winter and night, without the mediation of human industry?

I reply, that it is false to say that human industry is excluded from influencing the acceleration of spring, for it exerts the influence of locality by conservatories, and the influence of region by complete cultivation, which produces a softening of the temperature to the amount of ten or twelve degrees; witness that of Quebec, a town situated in the same latitude as Tours and Besançon, and which nevertheless has winters as severe and prolonged as those of Edinburgh and Copenhagen. Peking is a similar instance, being situated in the same parallel as Naples, and yet not enjoying even spring, at a time when Naples is exposed to a great degree of heat. This difference proceeds from the uncultivated condition of Tartary. It is therefore a glaring mistake to suppose that human industry exerts no influence, on the inequality of

temperatures in the same latitudes, when it is proved that it possesses in this respect, a colossal influence on the acceleration of the fine season and of vegetation. As to the factitious encroachment of day upon night, this is proved by the fact that we can almost absorb night, either by the internal illumination of our rooms, or the external illumination of streets, roads, and dangerous sea-coasts lighted by means of beacons.

We can then, it appears, modify nature, and neutralize, by means of art, the effect of winter and night, with which she afflicts us. It was a natural induction to draw from this that art might, in a similar manner, liberate us from the load of the social subversion which has pressed so long upon our globe, and that an effort of the understanding ought to have procured us an issue from this social maze.

Such would have been the reasoning of those who followed the philosophical principles of proceeding from the known to the unknown, and of consulting universal analogy; but if learned bodies intrench themselves behind the common excuses of impossibility and impenetrability, in order to rid themselves of the trouble of studying all problems, we need not be surprised that they arrive at the knowledge of none of the means of social salvation provided for us by Providence.

In proportion as the social misfortune is evident, so much the more guilty is genius not to have made any attempt to find an exit from the subversive state, when everything indicated that subversion is a temporary and not a permanent state, and that the speculations of intellect can greatly diminish its duration.

On the subject of this long duration, one remark must be made to those who justify the idleness of the learned world by saying that, if spring and dawn arrive naturally after winter and night, the same thing ought to take place with regard to harmony, and that it ought to arrive naturally after a long subversive period, like that of 6,000 years, through which our globe has just passed, making a deduction of about 300 years of happiness, which preceded the diluvial cata-

strophe, by which the aromal system of our planet was vitiated and obstructed with deleterious germs, which horribly impoverished the post-diluvial creations.

In consequence of this accident, our globe is degraded from the ordinary category of globes, as far as relates to material and aromal resources; it is an individual which has suffered in its childhood, and whose growth has been checked by accident. I could prove that if we had escaped the deluge caused by the death throes of the moon,* and if we had preserved the two ante-diluvial creations, which were infinitely superior to the post-diluvial in resources, we should not have employed more than 2,000 years to traverse the philosophical limbo; civilization could not have existed more than five centuries before making way for guaranteeism. This prolongation of limbos is then, for our planet, an accidental scourge; and we may be compared to a child that was crippled by a fall at the age of one year, and which, being only partially restored when six years old, will feel the effects of the accident all its life.

The two extreme ages of our globe, infancy and caducity, estimated at 6,000 and 4,000 years, total 10,000 years, would not together have exceeded 5,000, if the planet had not been hurt by the calamity of the deluge. The sidereal creatures are subject, as well as human beings, to injuries which affect their health. Still we should have soon recovered, and without any great mischief, if to the scourge of the deluge, had not succeeded the no less terrible scourge of the philosophic or knotty mind, the obstinacy in neglecting to study the divine laws and passional destinies, in the analysis and synthesis of attraction. The two subversions ought only to have comprised one sixteenth part of the career of our globe; they are still less and almost nothing in the suns, their

* Fourier was led by his speculations on the system of the universe, to infer that our moon is in a state of physical corruption and decomposition, analogous to the dissolution of vegetable and animal bodies, which accounts for the expression in the text. It is manifest that it would be out of place to introduce here the course of reasoning which led him to this novel conclusion.—*Translator.*

inhabitants being subject only to a shadow of social limbo, for they pass immediately from the first period to the sixth,—guaranteeism.

The more our globe has been weakened and retarded in consequence of the scourge of the deluge, the more guilty has science been not to bring it any help, not to search for any means to aid it in clearing the limbo; it acts like a surgeon, who, seeing a man severely wounded, would think himself dispensed from giving him any assistance. The very excess of our weakness claimed instantly the help of the intellect. No doubt the other globes advance in the social career by their own exertions, and languish only a short time in a state of limbo; and the system of the universe would be very imperfect on the passional side, if the social worlds had not, like individuals, internal faculties of growth; but how can we doubt that our own is of the number of those accidentally crippled, when the blow with which it has been stricken, the deluge, is so clearly proved to have occurred? It is necessary to take this distressing calamity into account in our calculations, and not raise against Providence a general accusation from the particular accidents of our planet. This would be taking the exception for the rule. This is the error into which the understanding has been betrayed, and it ought at length to confess it and amend its views, unless it is prepared to deny the incontestable scourge of the deluge, which has deprived us of our means of growth, and reduced us to so poor an extra-creation, that it left us no channels of natural progress, and that our only resource was in the succour of art, or in an event now at no great distance, and betokened by numerous signs, denoting that in two or three hundred years our solar system will be elevated from the third to the fourth power; an event which would of necessity, bring along with it the passage of our globe to passional harmony; but since the way that leads to this state is open to us, why should we defer for two or three centuries a happiness we may immediately grasp, and to which we ought long since to have attained, because our globe, in virtue of its being a car-

dinal or moon-bearing planet, is of the number of those which ought to suffer only a short subversion.

It is evident, by the difference of summer nights from those of winter, that subversions are variable in duration, and subject to gradations. A planet of low degree, which is not conjugated, as Juno, Ceres, and Pallas, must receive creations which prolong the subversive state; but which, as a compensation, render it supportable in the same manner that night is to the owl, by reason of his co-nocturnal eye, his vision co-ordinate with night.

The planets conjugated in the first degree, such as the satellites of Jupiter, Saturn, and Herschel, endure already a shorter subversion than the abovementioned; it is much shorter still on the harmonized moon-bearing planets, those which are provided with a *cortége*, such as Jupiter, Saturn, and Herschel. We are of the same rank as these, and we should enjoy the same advantage, if our planet were not stript of its *cortége* of satellites, composed of five stars.* The degree of subversion goes on decreasing in the nebular stars, or those of the third degree, presiding over a system of twelve planetary bodies. Subversion scarcely exists in a sun of the third degree, ruling, as in the case of our own, over a system of a composite scale, furnished with a double octave and thirty-two stars. It is important to observe these differences and gradations in the duration of the subversive ages, in order to conceive that our own has been injured in this respect by some accident, of which fact no doubt can remain after the certainty we have of the occurrence of the catastrophe of the deluge.

Subversions, including the anterior and posterior sway of evil, are reduced, by a general compensation of degrees, to one thirty-second or one sixty-fourth part, compared to the totality of the universe. I would moreover remark that, whatever may be their duration, it is no valid excuse for our

* In all his writings, Fourier supposes that our earth ought to have, and will have, five moons at a future period. The planets Mercury, Ceres, Juno, Pallas, and Vesta are to be our satellites.—H. D.

neglecting to study them. If men had only observed subversions, they would have deduced from them the general principle:—

“That the springs in subversive movement operate in contradiction to their natural course, producing night instead of day, cometary incoherence instead of planetary harmony.”

Applying this principle from material to social affairs, they would have soon perceived that the present condition of the globe is an anterior social subversion, a fact which it was easy to infer from the well ascertained youth of our planet, and from the vicious action of the springs or passions, which operate in contradiction to justice, economy, and unity. They would no longer have been surprised at this vicious result, which is conformable to the principle laid down above, that in subversion the springs of movement operate in contradiction to the course they follow in a harmonic development, and they would have learnt from this to seek for the exit of human societies from anterior subversion; they would have therefore hit upon the transition called guaranteeism.

If we forget to speculate on the necessity of transitions and subversions, we are at once inclined to believe in the duplicity of the system of nature; and we are easily confirmed in this opinion, by considering the state of the globe, where nothing meets our eye but the reign of falsehood and duplicity, inevitable results in the course of the two subversions.

SOCIAL SUBVERSIONS OF THE GLOBE.

Anterior or philosophic limbos.

2. Anterior savagism
 3. Anterior patriarchism
 4. Anterior barbarism
 5. Anterior civilization
- 6,000 years.

Posterior limbos.

28. Posterior civilization
 29. Posterior barbarism
 30. Posterior patriarchism
 31. Posterior savagism
- 4,000 years.

It is useless to repeat that in the eight periods devoted to subversion, the passional springs of man have a subversive play, operating in contradiction to harmony, by duplicity of action. We see also that attraction, instead of conducting us to the three social ends, to luxury, to groups, and to series,

and therefore ultimately to unity, has only led humanity, taken collectively, to poverty, to incoherence, to discord or conflict, and hence ultimately to universal duplicity, a state which differs from its destiny as widely as a comet from a planet, a caterpillar from a butterfly.

At the sight of this disorder which has reigned on the globe for several thousand years, men are inclined to think that happiness was not intended to be the portion of the human race; that life was meant to be a vale of tears, &c. The prevailing doctrines confirm this error, some by preaching the contempt of riches, others by deferring the enjoyment of happiness to a future life.

All of these consider as the perpetual destiny of man a phase of subversion, from which we ought to strive to escape; movement is only viewed in a retrograde sense; it is only judged of from the unhappiness of the past, without taking the future into account, and without thinking of possible changes and of our probable advance to other social states. The archæologists, having refused to devote themselves to the study of the mechanism which reigned in the primitive society (Eden, Serigamy), have tended to confirm that opinion which assigns to us, as a permanent destiny, the state of falsity and poverty which characterize the four limbos of darkness. It is in consequence of this prejudice that the civilizees think it would be requisite to alter the nature of our passions in order to arrive at good; and no one, during 3,000 years, has conceived the slightest idea of the double development, subversion and harmony, which find a link in transition.

The enigma is explained by the necessity of transitions of all degrees. The state of limbo, as we have seen above, is a transition which is no longer, proportionally, to a globe, than that of childhood to an individual. All organized bodies are subject to the two transitions. Our universe itself, before forming a perfect spheroid, has been in a state of infancy, or anterior transition. Then it was unprovided with stars, and open at both its poles, as our globe, in its material infancy, is closed by ice at both its poles. The universe-child was limited

to a circular vortex, with the sun for its centre. The smaller bodies of which a universe is composed are, in like manner, subject to the transitive state, or subversive movement. A celestial body is a comet before it becomes a planet. When it has at last become a planet, it has other transitions to endure. The present state of our globe is a secondary transition, which occupies a middle position between the cometary state and the state of harmonic destiny.

If in any career whatsoever, the duration of the ages of subversion and misfortune were to equal in amount that of the ages of harmony, we might then rationally infer that there was a duplicity in the mechanism, since the reign of evil would be equal to the reign of good, but if it is proved that in the career of societies of stars, of universes, the duration of the age of subversion only extends to one-eighth part of it; that it can frequently be abridged, either by an effort of intellect or by the abundant richness of the creations, there is in this latter case an enormous predominance in favor of harmony, and a subject of boundless praise to the Divine Wisdom, which has been able to reduce the reign of evil to so short a duration.

A civilizee replies to that, I shall have no less on that account consumed my entire life in the unhappy periods, in the social limbos or ages of anterior subversion. But life is only an instant in comparison with the career of 80,000 years, which each soul must traverse on this globe before passing to other globes. The best consolation that can be offered to the unhappy is to give them, by certain calculations, a pledge of this long existence of the soul, and of the means of giving it assured happiness. Let us admit provisionally this certainty respecting which I shall treat in other chapters. After this certainty is attained, the existing misery, though doubtless very great, will be mitigated by two considerations; the guarantee of a speedy issue from civilization, and the guarantee of a very happy destiny which will be secured to our souls and those of the departed, by an operation which is about to deliver us from the social limbo.

Transition is distressing only when it is posterior; when

it comes in the train of a prolonged enjoyment of happiness. Thus a man who on the verge of eighty years, sees himself a prey to infirmities after a long and happy life, is well aware that he has a painful ordeal to undergo.

Having once acquired these views, we shall no longer see anything unjust in the social subversion which we have suffered for 3,000 years; it will then only appear an indispensable effect like transitions. Have we ever maintained that God acted unjustly, in submitting childhood and old age to corporeal and mental infirmities? Have men ever blamed the Creator because a tree gives no leaves at the two transitions, or extreme periods of its life? No. These painful crises are a necessary effect of the universal harmony, which being organized in a progressive system, is necessarily subjected to transitions at its extremities, and in certain cases, to the effects of the subversive movement, which are in opposition to the full career.

Thus the anterior subversion, however violent it may be, becomes a less heavy burthen the moment we are empowered to speculate on the age which will follow it, and hence judge of its true nature. An anterior subversion being always an advance to good, as night is an approach to day, it ought, on a globe, acquainted with its effects, to inspire great ardor in seeking for the issue from it, and much joy when we are assured of having discovered this escape. Our globe, from the present time, is situated similarly to a town that is besieged, but which being aware that succour is approaching, and deliverance at hand, forgets all its sufferings to give itself up to hope.

It was incumbent on me to write a chapter in order to prove that the duration of our sufferings, although greatly too prolonged, owing to the double scourge of the deluge and the philosophic spirit, will not, however, have been very long in a general point of view; for if we think it reasonable that an animalcule, destined to live eighty days or eighty hours, should pass six at its debut in preparatory infirmities, and four more at the end of its life in final infirmities; why should we be surprized to learn that a unitary body, the

human race, destined to live 80,000 years on this globe, may have to spend 6,000 in initial incoherence, and 4,000 in final incoherence, total 10,000 years, devoted to unhappiness and falsity, in preparation for a very happy career of 70,000 years, which would have amounted even to 76,000, without the deluge and sophistical philosophy. Our destiny is still brilliant with this perspective of 70,000 years of happiness secured to our souls on this globe. Should we indeed justly pity a man who had spent seven years in a very painful occupation, either in navigation or in war, to gain an immense fortune, of which he would enjoy the fruits afterwards, during a period seven times as long, viz., fifty years. Far from pitying him, we should consider that he had been highly favored in finding so profitable a trade, and so rapid a source of fortune, and that he has no cause to deplore the fatigues of seven years employed in preparing the prosperity of his life time. We envy even the good fortune of that man who employs thirty years to acquire a fortune, which he enjoys peaceably for the remaining thirty years of his life; every one thinks him at the same time very happy to have consumed half his career in securing the prosperity of the other half, an advantage which so few persons can enjoy.

We are able comparatively to appreciate the wisdom and generosity of God, who has distributed the movement in such a manner that a moon-bearing planet like our own, has even after two serious accidents, only to sacrifice one-eighth of its career to the two subversions or unhappy ages, divided between the two extremes. Notwithstanding the poverty of our post-diluvial creations, we should have abridged the duration of the anterior subversion by one half, if our globe had possessed inventive intellect and experimental reason, instead of an art of vicious reasoning, which leads only to *ergotism** and contempt of evidence. With a reason docile to experience and active in making researches, our globe would have attained, as early as the age of Pericles, to the seventh social

* *Ergotism* is a French word for the abuse of the term *ergo* in delusive abstract logic.

period, (*serisophy*;) it would have been advanced to the full eighth in the æra of Augustus, and it would be now in the full ninth period of progress, enjoying immense wealth and immense happiness.

I have already deplored these vexatious delays, and they cannot be too often recorded, in order to give an answer to those who regard the actual conflict of the passions as final terrestrial destiny, who see the movement only in a retrograde and stationary form, in contradiction to their own principle, "*Circulus æterni motus*;" think that it is limited to the four limbic societies where the passions stifle each other methodically; imagine that you must change the passions in order to arrive at social harmony, and are ignorant of the fact that in the two ages of subversion they have the property of universal conflict. As soon as an easy experiment of their harmony shall have been made by founding a societary phalanx, men will recognize the excellence of those passions, which are now so much decried by pseudo-sages, who have not been willing to study those passions regularly, or seek by an analytical and synthetical calculation to discover their common aim, which is the series of contrasted and graduated groups, and the mechanism of passional series, to the amount of fifty at least; for if two or three series alone were put into action, they would only end in jarring and destroying each other, like parties in civilization; but a mass of series, amounting to fifty in low harmony, and to three or four hundred in high harmony, would give all the accordances possible for the smaller and the greater number. The moment this experiment is made,—

Either in a simple form with 500 individuals,
Or in a mixed form with 1,000 individuals,
Or in a composite form with 1,500 individuals,

The world will be convinced that the passions, in their double development of incoherent action in non-associated households; and the societary action of compound series of contrasted groups, are the very image of a fire-lock aimed at the hunter or at the game. In the first case it destroys the

man it was destined to support, had it been well directed and aimed at the animal. We often see awkwardness of this nature in the chace, but has it been hence concluded that fire-arms are hostile to the sportsman? Every one would be ready to reply, "The gun is only his enemy when placed in awkward hands." A reply which is fully applicable to philosophical systems, in which men tell us that our passions are our enemies; which is as much as saying that God is our enemy, for HE gave them to us, without fortifying us with any faculty capable of opposing any resistance to them.

There is then in the play of the passions no other enemy to man but the clumsiness of the philosophers, who after 3,000 years of more than sufficient experience, have not been enabled to see that the passions have not been created for the incoherent *regimé*, or family household, which is an anti-societary system, that they are at present in subversive operation, in a development contrary to justice, to truth, and to unity; in a word, to all the objects for which we can suppose them to have been intended by the magnanimous Creator of the passions.

Civilizée reason ought therefore to labor to find the issue from this passional labyrinth, and to find an order in which the attractions would be able to pursue their appointed end, by the paths of justice and of truth; and it ought to consider that, if the human race has already passed through five social degrees: 1, Eden; 2, Savageism; 3, Patriarchism; 4, Barbarism; 5, Civilization: this progression authorizes us to think that it may pass through five others, and ten more, and twenty more, in which doubtless the secret of passional harmony, the loss of which is attested by primitive traditions, will be found again. The theory of this harmony would have been easily discovered in the smallest analytical and synthetical calculation on passional attraction, to which no person has ever deigned to attend, though it was impossible to doubt, especially since the Newtonian theory, that attraction is the sole interpreter between God and man. Let us recapitulate with regard to subversion. Its most notorious effect is to have shut up the intellect by dint of

crushing us with misfortunes, to have persuaded the human race that this abyss of misery is its permanent and irrevocable doom; to have rendered the minds of men restive to all idea of general happiness, to all hope of change in the social world; and lastly to have turned away the attention of men from the point which most deserved to fix it; this was the research for the mechanism of the primitive society.

When the mind of man is apathetic and fatalized to such a degree as to neglect to explore a good that is lost and easy to find again, how could it possibly raise itself to that elevation which is necessary in order to analyze evil, determine its causes, its system, and those circumstances that aggravate it. I have accomplished that task in this article; I have shewn that subversion in the general balance of degrees, bearing only a proportion of one-eighth, its duration ought to be much less than that on a globe of the second power, such as our own. It ought not to have exceeded one-sixteenth of our planetary career; for instance, 3,000 years at the beginning, and 2,000 years at the end; but the scourge of the deluge having vitiated the aromas of our globe, and retarded its means of increase, we need not be surprized that from the vitiated elements there could only arise a foul infernal creation, such as the 130 serpents, which did not assuredly exist in the pre-diluvial creation. We may be sure that there existed only one-eighth of that number, and even these composed of the most harmless species; a principle which is applicable to all the other branches of the horrible post-diluvial creation.

If therefore we wish to reason soundly respecting the destiny of our planet and the munificence of God, let us leave out of sight the catastrophe which has befallen us, and suppose that our globe had experienced no deluge, that it had remained with its primitive furniture and with exact notions and traditions on the subject of the mechanism of the passional series, which reigned before the deluge. In this case the duration of the social limbo would have been reduced to a glimpse of evil, to a short apparition; for after the primitive dissolution of the serial order, all human efforts

would have been directed to the means of re-organizing it; in this they would not have succeeded at first, and in cold countries they would have fallen into the savage state, in temperate climates into the patriarchal, barbarous and civilized states, but without losing sight of the compass of happiness, the re-establishment of the passional series. They would have soon perceived that they had only fallen through excess of population and defect of industry; that the more industry was extended, the more means were amassed for re-establishing the series on a vaster plan; it would have been a subject of general encouragement, and the more so as the prediluvial creation offered, especially in quadrupeds and birds, the means of rapid progress in industry: it was as superior to the present furniture as the native furniture of the old continent is to the native furniture of America, where none of our domestic quadrupeds or birds are found, nor any creatures equivalent to them.

Our little globule was then, it seems, a very well constituted and well-furnished planet, and when men come to know what a lofty part is enacted by the miniature cardinal (planet) in a solar system, they will cease to wonder that God had prepared for it so many means of prosperity and of rapid advance to happiness.

All has been destroyed by the deluge, and unhappily for us the law of hieroglyphic unity, and universal analogy, which God could not infringe without trampling on his own system. This law, I say, has required that our globe should be converted into the hell of the universe, by filling it with the horrible furniture whence have sprung the foul legions of insects and reptiles. The planet having been ruined as to its aromas, and being reduced to a long subversion, could only support during this period, societies overwhelmed with poverty, prodigious in crime, and refined in perfidy. It was necessary to mould hieroglyphically these foreseen atrocities and infamies in the 130 serpents, and other filth of creations, which, notwithstanding their abomination, scarcely equal the infamy of our actual manners, of our mercantile robbery, of our revolutionary depravity; our systems of

calumny, factitious conspiracies, and sinks of political impurities, in the presence of which a shameless science, philosophy, has the face to boast of our perfectibilities.

The Deity would certainly not wish to create globes on any account, if it were necessary, in order to forward them to happiness, that they should be reduced to such terrible trials: 100,000 years of harmony would not compensate in his sight for 3,000 years of civilized and barbarous tortures. Nevertheless, on the globes of low degree, on the satellites, for instance, subversion is of long duration, but it is mild with them like a sweet summer's night, the passions having little composite activity there, and much aliment in simple harmonies. None of these chances exist for our globe, a planet which is vehement in its aromal system and in its passions, and of a fiery character, even amongst those of a high degree. It could not avoid falling into an abyss of tortures and phrenzies if any shock troubled its social advance, and deprived it of resources requisite to pass rapidly over the subversive age. Such is the calamity we have experienced, which weighs more heavily than ever on us now; but henceforth let humanity dry its tears, the exit from the social hell is discovered, happiness approaches, humanity is on the eve of its deliverance.

And you, feeble civilizee intellects, who accuse the movement of defects, learn at length to distinguish between an *essential vice*, or a subversion which is necessary, which has been foreseen, and the influence of which has been modified by God, and an *accidental vice*, or a subversion occasioned by an unforeseen catastrophe, followed by disastrous consequences, which it has not been possible to avert by taking measures beforehand. When a globe is the victim of a similar accident, it ought not to be surprized at its experiencing the same fate as a child, which, mutilated in the cradle by some mischance, is reduced to the necessity of dragging itself about on crutches, during a youth, which otherwise would have been sweet and happy to it. Such has been the fate of our unhappy globe, which was crippled in the cradle. But wounds of this description are not incurable;

it is the duty of intellect to find their remedy ; but what had it to hope from you, philanthropists, who will neither seek the exit from the limbo, nor stimulate this search for an issue from the social labyrinth, in which the human race is entangled? It is therefore your pusillanimous understandings that we must accuse, and not the system of the movement, which is in no case defective, not even in its disastrous effects, like the subversive creation, where it is regular, and conformable to the laws of hieroglyphical unity and universal analogy.

THE END.