THE

PASSIONS

OF

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THE HUMAN SOUL,

AND

THEIR INFLUENCE

ON

SOCIETY AND CIVILIZATION.

BY

CHARLES FOURIER.

Translated from the French,

WITH CRITICAL ANNOTATIONS, A BIOGRAPHY OF FOURIER,
AND A GENERAL INTRODUCTION.

BY

HUGH DOHERTY.

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CONTENTS OF VOL. I.

Introduction.

Page.

Fourier's life i
Fourier's writings v
Fourier's aim and method vi
Fourier's ideas of cosmogony xiii
Fourier's ideas on the immortality of the soul xiv
Fourier's ideas of the growth and progress of society xviii
Fourier's system of association xxii
The phalanx xxiii
The spherical unity of humanity xxxi
Fourier's style xxxiv
Fourier's analysis of human nature xxxvi

PART I.—THE PASSIONS OF THE SOUL. (THE FIVE SENSES.)

Section I.—Of External Luxury.

Chap. I. The passional tree: its duality, and its subdivisions into shaded and potential series 1
II. The passions in potential scale 16
III. The classification of the senses into active, passive, and neuter; into simple, ambiguous, and compound; and into major and minor modes 29
IV. Of the five anti-luxuries or subversive developments of the senses in internal and external 41

Section II.—Of Internal Luxury, and of the Sensual Blanks or Internal Poverties.

Chap. I. Of the material depravation, or subversive development of the senses 53
II. Subversive state of sight in the accords of powers, nought, first, second 68

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Page.

Chap. III. Subversive state of sight in cardinal accords, the third, fourth, fifth, and sixth powers 76
Intermediate Chapter. Of progression in free and in measured accords .. 87
Chap. IV. Of the visual accords of the seventh degree, or somnambulism 104
V. Appendix respecting the exception, and on obscurantism..... 113

Section III.—Complement upon the Internal Luxury in the Sense of Vision.

Chap. I. Of the visual accords of the eighth indirect or positive unity: aerial telegraph or celestial mirror..... 120
II. Visual accords of the eighth degree in inverse or negative unity: transethereal vision..... 130
III. Elucidations upon two problems of visual unity. Extramundane planetary telegraph. Sidereal correspondence..... 140
IV. Complementary remarks on the analysis of the sense of vision .. 159
Appendix 167
V. Application to all the senses.—Comparative summary on the sensual accords 171
VI. Transcendent accords of touch 184
VII. Conclusions respecting the passional gamuts 194
Citerlogue. Pastime of sidereal correspondence, transmission of the universal language, and of the knowledge acquired in all the worlds 201
Posterior Chapter. Perspective of the fate of souls. Office of matter in the system of the universe. Necessity of material happiness in general harmony..... 232

PART II.—THE SEVEN ANIMIC PASSIONS.

Section I.—Of the Group of Friendship.

Anterior Chapter. Of the study of the four affective groups, or passions, called cardinal..... 249
Chap. I. Elementary notions respecting the four groups 256
II. Of the group of friendship or of confusion. Potential scale of friendship 271
III. Of the low accords of friendship—heterophily, monophily, hemiphily, and their mixts..... 287
IV. Of the cardinal accords of friendship 298
V. Of the transcendent accords of friendship: seventh ultraphily, ⋈ eighth, omniphily, direct Y, and inverse Y..... 313

Section II.—Of the three Groups of Ambition, Love, and Familism.

Chap. I. Of the hypermajor group, or ambition..... 324
II. Of the two scales of ambition 345

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Page.
Chap. III. Of the hyperminor group, or love 345
IV. Of the hypominor group—familism or parentage, consanguinity, descent 362
V. Appendix on errors respecting the properties of familism 375
VI. Contrasted properties of the groups in harmony 383
VII. Of the passional dominants and tonics 393
Posterior Chapter. To the impatient 401

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INTRODUCTION.

FOURIER'S LIFE.

CHARLES FOURIER was born at Besançon, on the 7th of April, 1772. He died in Paris, on the 10th of October, 1837. He was a man of nervous-bilious temperament; of a strong slight frame and 5 feet 6 or 7 inches high; with active habits of mind and body. He died of exhaustion, after a very short illness, arising from inflammation of the bowels.

His father was a linen-draper in Besançon: Fourier was educated in that city. He left school at the age of 18, and was placed with a linen-draper at Rouen, where he remained two years. From Rouen he went to Lyons, where he lived as a merchant and as a merchant's clerk, during the best part of his life.

Fourier was educated for business. He had what is termed a high-school education until he was eighteen years of age. He knew Latin well enough to read the classic authors, and was exceedingly well versed in history and in geography. These seem to have been through life his favorite studies, in addition to his philosophical and social speculations. The latter were the great absorbing questions of his whole existence.

His letters and his writings show that from his earliest youth he was of a thoughtful, speculative turn of mind. Though bred to commerce, he disliked the duplicity of mercantile pursuits. His first antipathy was kindled by an act

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of injustice inflicted on him at an early age. He was severely rebuked for telling a customer the cost price of a piece of goods in his father's shop. This indignity inflicted on the love of truth sank deep into his soul. He could not forget it, but was constantly reflecting on the meanness which unites untruthfulness with trade. He desired not to be a merchant, but his family connections were unable to procure him a commission in the army in accordance with his wish.

On leaving home to go to Rouen, he passed through Paris, and there again he was struck with what he termed the mysteries of commerce. On asking the price of some apples, which were common in his native town, he was surprised to find it what he deemed exorbitantly high; fourpence was asked for an apple sold for a halfpenny per dozen in the country. This ninety-six-fold difference between the wholesale price of the fruit where it was gathered, and the retail price where it was sold, struck him as a shameful example of the "extortions of commerce." He was, however, doomed to be a merchant; and in 1793, after the death of his father, he commenced business with about four thousand pounds in Lyons. In 1796 he was ruined by the civil war in which Lyons resisted the army of the Convention. He was then obliged to join the army as a private soldier. In 1798 he obtained leave to quit the army, as an invalid. He then engaged as clerk in a large mercantile house at Marseilles. Here again he was shocked by the customs of commerce. His employers were very extensive importers of grain, and he was employed by them, on one occasion, during a period of great scarcity and famine, to conduct the operation of throwing a very large quantity of damaged rice into the sea, by night, that the population might not witness this calamitous result. The rice had been spoiled from being kept too long, in order to increase the scarcity and run up prices.

These particular occurrences, in the midst of the general turmoil of that revolutionary period in France, kept Fourier's mind constantly bent upon questions of social, commercial, and political organization and progress. In 1799 he gained an insight into what he deemed a clue to the whole problem.

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His studies then assumed a special form, and he began to construct his theory of universal unity, from which he deduced his plans of practical association. In 1803 he published various articles in one of the Lyons journals; and, in 1808, a general prospectus of his theory, under the title of "La Theorie des Quatre Movements," (Theory of the Four Movements.) This was a volume of 400 pages, which Fourier withdrew almost immediately from circulation. He was then engaged as a commercial traveller in Germany and other parts of Europe. He afterwards became a *courtier marron*, or commercial broker, at Lyons, where he continued his studies until the year 1814, when he retired to Belley, the residence of his sister, in the department of the Ain, to write out his great work on universal unity, the principal part of which was published in 1822, under the title of "L'Association Domestique Agricole," and "La Theorie de l'Unité Universelle."

The chief parts of this work are devoted to the theory and plans of association; the rest contains a variety of speculations on philosophical and metaphysical questions. The plan of his great work involved a vast variety of topics, distributed in a peculiar method, and containing the matter of nine large octavo volumes, two of which alone appeared in 1822. The seven remaining volumes were left in manuscript, some of which have since been published in "La Phalange" monthly review, as the posthumous works of Fourier.

The present work, on the Passions of the Soul, is a translation of one of these seven volumes, with some few extracts from the others. It is therefore but a *minim* part of the writings of Fourier, though by no means of inferior importance to the rest.

In 1823, Fourier went to Paris, to call the attention of the press and of the public to his theory of association. He failed, however, in this object; and, in 1829, he published an abridgment in one volume, under the title of "Le nouveau Monde Industriel et Societaire," (The new Industrial and Societary World.) This brought him somewhat into notice; and, in 1830, when the revolution broke out in Paris, he was

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in negotiation with the Baron Capel, minister of public works, for an experiment of his plan of association, under the patronage of the French government. The flight of the king and of his ministers put an end to Fourier's hopes on that occasion. The St. Simonians began their public lectures at that time, and some of their adepts joined Fourier in 1832, to form a school in Paris, and establish a weekly journal, called "Le Phalanstere, ou La Reforme Industrielle." Some of his partisans bought an estate, at Condé sur Vègres, near Rambouillet, and commenced a practical experiment of association, but were obliged to suspend their operations for want of money to complete them.

In 1835, Fourier published an octavo volume, called "La Fausse Industrie," and a second volume of this work was in the press when he died, in 1837.

His chief disciples, Victor Considerant and Madame Clarisse Vigoreux, commenced, in 1836, a semi-monthly paper, called "La Phalange," which, in 1840, was enlarged, and published every other day. Fourier's school grew rapidly after his death, and in 1843 a daily journal, under the title of the "Democratie Pacifique," was devoted to the advocacy of his plans and doctrines. This journal has been ruined by the revolution of 1848. Its principal editors are now in exile, but a weekly journal, bearing the same name, has been recently started by some of the former editors, in Paris.

In 1845, "La Phalange" was continued as a monthly review, in which Fourier's posthumous works have been very extensively published; but the revolution, which ruined the "Democratie Pacifique," forced the editors to discontinue "La Phalange," and more than one-half of Fourier's posthumous works remain unpublished at the present time.

There was nothing very remarkable in the every-day life of Fourier. He was frugal and industrious, benevolent and studious. He had a small annuity of £36 per annum, after the death of his mother; and in the latter years of his life, the sale of his works brought him in from £20 to £30 annually. With an income of £60 per annum, he lived in very modest style, bordering closely on privation. He was

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however very simple in his habits, and prudent in the management of his small means. When he died, his cash-box was found to contain some £40 of ready money.

The last ten years of his life were spent in Paris, where I became personally acquainted with him in May, 1836. His conversation was sometimes animated and witty, but his general bearing was slightly tinged with melancholy, and indifference to current notions and opinions. He never married.

For further particulars of his life, see my article FOURIER, in the Supplement of the Penny Cyclopædia, and Pellarin's Life of Fourier (in French), an English translation of which has been lately published at New York.

FOURIER'S WRITINGS.

The writings of Fourier embrace a vast variety of subjects: cosmogony, psychology, social and political economy, historical and metaphysical philosophy, commerce, politics, and morals; in a word, all the questions which come under the head of universal philosophy have been treated by Fourier in his peculiar style and method.

It is difficult to say which of these subjects was the most important in Fourier's own estimation. He has evidently treated them as parts of one general system of nature, united by one principle and governed by one universal law, which he names the law of movement. His system of association is, however, the work he dwelt upon with most persistency through life, subordinating all his other studies to that science. His plans of association, with much of the elements of his social science, were published in 1822. His theory of the series, and his analysis of the human soul, from which he derives his theory of the passions and attractions of universal nature, have been published in "La Phalange" since his death. In a purely scientific view, the analysis of the passions may be deemed the most important of his works, since he builds his whole social theory, and all his scientific synthesis, on this analysis.

For this reason, it has been first translated for the English

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public, in preference to other volumes of Fourier's writings, which will come more fitly after, and be more easily understood.

As the present work contains but a part of Fourier's writings, it has been deemed advisable to give a general idea of his system in this Introduction. I will first explain his method and his principles, as he propounded them himself, and then review them critically from my own views of nature and inductive science.

FOURIER'S AIM AND METHOD.

Fourier's first impulse in studying Nature seems to have been a desire to know and understand the causes and effects of life and movement in the world. He began this study with the life of man, and then applied the knowledge thus derived, to all the beings and creations of the universe.

What are the observable phenomena, or the *effects* of life in man?

To this question, Fourier's first answer was found in the observation of man's natural career from birth to death, which he calls the "ascending and descending vibrations of life or movement." These he divides into a series of phases and transitions, from which he derives a natural type of order and series, in every sphere of life and growth in nature. All things have a beginning, a middle, and an end, in the natural course of their existence. Animals, vegetables, minerals; planets, suns, solar systems, universes, biniverses, triniverses; all things, great and small, in the creation, have a natural career from birth to death, from the commencement to the close of their visible existence.

From this known fact in the phenomena of natural life and movement in the visible creation, he deduces laws and consequences with regard to the unknown limits of existence, in time and space, and natural and spiritual life.

The limits of man's natural life being known, and those of all the animals upon this globe, as well as those of many if not all trees, and plants, and herbs, which grow upon this

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earth, Fourier believes we have sufficient data, to observe the natural laws, and limits, and transitions, and proportions of existence, in every kingdom and in every variety of life in each department of the universe.

He may or may not have overrated the powers of man in this direction, but the method in itself is simple and legitimate. It is in strict accordance with the most positive rules of inductive science.

If Fourier has sometimes gone astray from truth in his conjectures, it is not from fault in this branch of his method, but from a reckless application of the law of parallels, proportions, and analogies, where the exact relations between known and unknown facts were not sufficiently established.

He divides the life of man into a series of four phases, with four critical periods or transitions, and two central stations or culminating points, which he terms pivotal or focal; thus:—

V. Ascending limbo, or anterior subversion . . . Bodily formation in the womb

Ascending Vibration.

⋈. *Initial crisis or anterior transition*..... *Birth*

1st. Phasis of life and growth ..... Childhood

K. *Ascending crisis or citerior transition* ..... *Puberty*

2nd. Phasis of life and growth ..... Adolescence

⋉. Climax of life { Y. Ascending virility / Λ. Descending virility } Virility

Descending Vibration.

3rd. Phasis of life and movement..... Maturity

⋊. *Descending crisis or ulterior transition* .... *Sterility*

4th. Phasis of life and movement..... Decline

⋈. *Final crisis or posterior transition*..... *Death*

Λ. Descending limbo or posterior subversion. . . Bodily decay in the grave.

The four phases represent the whole career in practical reality: the letters V, K, ⋈, and Y, in both their usual and their inverted positions, represent mere transitory moments or critical junctures of short duration, hardly separate, though quite distinct, from the four phases marked by figures.

Each of these phases and critical periods of life is subdivided into parts. The whole career of man from birth to death is distinguished into sixteen ages, eight of which are

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of ascending growth and vigor; the rest, of slow decline in strength and elasticity.

As these secondary divisions occur in the text, I need not dwell upon them here, further than to say, that Fourier constitutes his phalanx or community of sixteen groups of different ages, each group or choir containing about one hundred persons, male and female. As births are supposed to be more frequent than deaths, the numbers are naturally larger in each of the eight ascending ages, than they are in the corresponding ages of decline.

In speculating on the life of animals and plants, he measures their career by the same method, and compares them with each other in their various proportions and peculiarities. His analogies and inferences derived from these comparisons are often most ingenious, and always pleasingly poetical. I will presently explain his views of immortality and of cosmogony, derived from these analogies in what he terms the laws of movement, or phenomenal effects in all the known creations of the universe. He has not, however, confined his observations and conjectures to the mere phenomenal effects of growth and movement in created beings, but extended them to the investigation of impulsive powers, motive springs or innate and essential causes of phenomena in life.

What are the observable *causes,* or the moving springs of life in man?

This was Fourier's next fundamental question, much more difficult to answer accurately than the first. The observation of external life is easy to a man of genius, and Fourier has certainly acquitted himself well of that part of his adoptive task, but the inmost powers and impulsions of man's nature are not so easily observed and classed with order.

The nature of man's mind had been observed and studied by philosophers in every age, without complete success. Fourier confessed he could not understand their labors, nor perceive the influence of ideas and mere words upon the

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actions of life. Thoughts are not the cause of life, but the effect, and Fourier wished to know the cause. What are the motive springs in man which lead to action? The passions and attractions of the soul impel to action, and these were the motive springs which Fourier analyzed and classed in the following manner.

The wants of the body impel man to act, and these wants are those of the five senses, taste, smell, hearing, sight, and touch. Hence five special passions or attractions which *cause* man to act in various ways, to satisfy them in their daily wants.

The feelings and affections of the soul impel man to act, and these wants are those of sociability and sympathy. They urge man to seek the fellowship and the society of his fellow man, in various ways and under different conditions.

The chief varieties of feeling and affection which *cause* man to form different groups or modes of congregation, are those of friendship, love, family affection, and corporate association. To these attractions, feelings, or impulsions in man's nature, Fourier gave the names of friendship, love, familism, and ambition.

Besides these special wants of the body and the soul, Fourier observed that there are wants of a more general nature in the inmost life of man. These he named the wants of unity and order, the first of which he classes as the climax of all others in the natural and spiritual wants of man, and the latter as a neutral or mixt class of wants, which might be subdivided in the following manner:—

The love of variety or alternation,
The love of refinement or intrigue and emulation,
The love of combination or cumulative action.

These were classed by Fourier in a scale or gamut of elementary forces and attractions, analogous to that of the musical octave of elementary sounds or notes, to which they correspond, in his ideas of analogy.

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	Scale of the Passions.	Scale of Musical Notes.
Sensuous passions or attractions.	1. Sight.	♯ 1st, half tone, flat or sharp.
	2. Hearing.	♯ 2nd, ,, ,,
	3. Taste.	♯ 3rd, ,, ,,
	4. Smell.	♯ 4th, ,, ,,
	5. Touch.	♯ 5th, ,, ,,
Affections.	6. Friendship.	Do, or tonic note.
	7. Love.	Mi, or mediant note.
	8. Familism.	Sol, or dominant note.
	9. Ambition.	Si, or sensitive note.
Distributive passions, or the love of order.	10. Emulation.	Re, or sub-mediant note.
	11. Alternation.	Fa, or sub-dominant note.
	12. Cumulation.	La, or tonic of the minor key.
	⋈. Unityism.	Do, unison or octave note.

On this analysis he establishes a law of scales and parallels in elementary forces, as he had already established a law of series and analogies in the ascending and descending phases of life and movement.

He had thus a scale of special loves or motive springs in human nature, which appeared to him complete in all its bearings, sufficient to account for all the actions and impulsions of man's life, and which might therefore be considered as the motive springs of life and movement in one of the most interesting types of the creation.

He supposed the motive springs of life in animals to be exactly similar in nature to those of man, though inferior in degree and power. He deemed the life and growth of plants *analogous* to those of animals, in organism and in function, though not of the same nature in life or essence. He believed the planets to be living beings superior to man, but still endowed with the same passions and attractions, which impel them to associate in groups and solar systems, as human beings congregate together in society.

The *cause* of life and movement in man is exactly the same as that of life and movement in humanity: society and history have found their explanation in this knowledge of impulsions or attractions which *cause* man to act, and which also are the *causes* of life and movement in all animated

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beings. The same attractions and impulsions animate the Deity and cause God himself to act in the creation. Such at least was Fourier's belief, which he corroborated by quoting Scripture, as proof that man was created in the image and likeness of God.

With this idea, Fourier thought that he was master of the laws of life and movement, in their two essential aspects of *effect* and *cause*, phenomena and noumena, successive phases and internal motive springs or powers. This method was complete in its first basis; and with that compass he steered the ship of observation and *imagination* through all the unknown seas of time and space, and natural and spiritual life, in the visible and the invisible regions of the universe. Unfortunately for his genius, the second order of analysis was not so easy as the first; the observation of causes was more difficult than that of effects; the central basis of his method was defective. I say the central basis of his method; for, from his two theories of movement and of motive springs, he derived a third principle of method, which was that of universal analogy.

His method, as a general key to science, gave birth to the following theories:—

1st. The theory of universal movement or phenomenal effects.
2nd. The theory of universal attraction or impulsive causes.
3rd. The theory of universal analogy or correspondency.
⋈. These three compose his theory of universal unity.

The first is derived from the observation and analysis of human life in its natural career of ascending and descending phases: the second, from the observation and analysis of human wants and feelings, as motive springs to action throughout life: the third is derived from the observation and analysis of that manifest parallelism which exists between the impulsions and attractions of one animated being and those of another; and also between the parallel phases of ascending and declining life, in every known species of animal or vegetable existence.

From these three types of method applied to the observa-

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tion and analysis of every living thing or moving body in the universe, Fourier deduced the following axioms:—

1st. The law of series and degrees rules paramount in all the harmonies of nature.
2nd. Attractions are proportional to destinies in every part of the creation.
3rd. Analogy is a universal law of nature.
⋈. There is unity of system in the laws of nature.*

With these elements of universal method, Fourier has attempted to solve the highest problems of philosophy, of history, and of society. With what success, remains to be examined.

In his analysis of universals, the first principles of nature were thus defined:—

1st. The active principle, or SPIRIT.
2nd. The passive principle, or MATTER.
3rd. The neuter principle, or MATHEMATICS.

These were deemed analogous to the senses, the affections, and the distributive passions in human nature.

His conjectures and analogies were based on these ideas of correspondency and parallel distinctions throughout nature. His social system is derived from them, and his philosophy is everywhere replete with illustrations and deductions from this theory of unity.

His analysis of man's career from birth to death is perfect, and the parallels he draws between that series of ascending and declining phases, in man's natural life, and similar ascending and descending phases in the natural growth and progress of other mortal beings, animate or inanimate, are generally good and highly interesting; but the scale of human passions and attractions is not a good analysis of physical and moral and intellectual man, and therefore all his reasonings and analogies in that direction are imperfect.

* 1st. La série distribue les harmonies.
2nd. Les attractions sont proportionnelles aux destinées.
3rd. L'analogie est une loi universelle.
⋈. Il y a unité de systeme dans la nature.

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It may be deemed presumptuous in me to make this statement without giving something like good reasons for my criticisms. I will give them presently, when I have noticed his ideas of cosmogony, associative unity, and immortality.

FOURIER'S IDEAS OF COSMOGONY.

Fourier believes the stars to be animated beings endowed with the same feelings and impulsions as other animated beings, but in a much superior degree. He attributes the twelve motive springs or passions found in human nature, to all the beings of intelligence and social habits in the universe. God himself is animated by these twelve impulsions, in an absolute degree of power and perfection, since these attractions are the life of man, and man is created in the image and likeness of God.

The planets form societies or solar systems and groups of solar systems, as men form families and corporations, towns and districts, provinces and nations. Their functions are similar in nature, though superior in order, to those of human beings. Creation and procreation are their natural pursuits in life, as industry and the continuation of the species are the duties of mankind.

The planets procreate their own species, but their functions of creative industry consist in furnishing each other with the various types of animal and vegetable life, which live and grow upon the surface of each globe respectively.

Thus all the moons and planets of our solar system have contributed to the creations of our globe, in the mineral, the vegetable, and the animal kingdoms. The elephant, the oak, and the diamond were created by the Sun; the horse, the lily, and the ruby were created by Saturn; the cow, the jonquil, and the topaz were created by Jupiter; the dog, the violet, and opal stones were created by our earth itself; and all the moons and planets have created special series, classes, orders and varieties of animals, vegetables, and minerals upon

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our globe, and also on each moon and planet of our solar system.

Such at least were the convictions of Fourier. His writings are everywhere diversified with descriptions and analogies of animals and vegetables, whose properties denote their origin and give us an idea of their uses.

The planets coöperate with God in these inferior orders of creation, as man coöperates with God in cultivating and improving nature. Man's creative powers work in science and mechanical invention, artistic and industrial production, universal imitation and refinement: his procreative powers reproduce his own species. The stars' creative powers are exercised in the production of animals, vegetables and minerals on the surface of each planet; their procreative powers reproduce their own sidereal species.

I need not dwell on this hypothesis beyond observing, that Fourier's observations and analogies on these subjects are exceedingly ingenious and pleasing, though devoid of positive inductive logic and philosophy. His reasonings prove nothing on these mysteries of nature.

FOURIER'S IDEAS ON THE IMMORTALITY OF THE SOUL.

Fourier has written several very long chapters, in his theory of universal unity, published in 1822, on what he terms "the Laws of Simple and Compound Immortality." His ideas of poetical justice are explained in a theory of metempsychosis, or the periodical migration and transmigration of souls.

He supposes that our souls descend from heaven into this world at birth, and leave this natural state at death, to return into the world of spirits. This alternating passage from the visible into the invisible world, and *vice versâ*, commenced with the existence of humanity upon this globe, and will continue to the end of time; that is, until the decline of this planet Earth, and the final transmigration of humanity *en masse* unto another planet.

He supposes therefore, that our souls existed before they

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were located on this planet, and that they will live on other globes when this earth has been exhausted and destroyed. This is what he means by past and future immortality.

In his theory of poetical justice, by which he attempts to justify the ways of God to man, in accounting for the happiness of some few favored persons in society, while multitudes are suffering from poverty and general privation, he supposes that our present kings and queens, beautiful persons and favored classes, have been cripples, beggars, criminals and sufferers in many of their past existences on this or other globes, and that our paupers, criminals and cripples of the present age, have been already, in past ages of humanity, or will become in future ages, beautiful in person, favored in condition, gifted in genius, exalted in rank, and otherwise more happy than the princes and grandees of present times. The cripples and the beggars of the present day, and all who are unfavored in personal attractions or in fortune, are thus called upon to look with complacency on those who now possess the pleasures of existence in the shape of beauty, talent, wealth and rank; for they themselves, the poorest beggars, have been kings and queens and heroes and beauties in their former lifetimes on this earth.

According to these views of alternation and migration, the spirit of man lives twice as long in the invisible world as on this earth. If a man live fifty years in this natural life, he will live one hundred years in heaven before returning to this natural world. If he die at twenty, or in infancy, he will be born again after an absence equal to twice the period of his short career. If he live to be one hundred years of age, he will live two hundred years in the invisible world before returning to this visible existence.

The invisible and the visible abodes of spirits are on this globe, but he believes it possible for spirits to migrate from one globe to another, in the spiritual or invisible state of existence, where the body is composed of an ethereal substance more elastic and dilatable than atmospheric air.

He compares the two states of existence to those of sleeping and waking in this natural state. One is more active and

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conscious than the other, and lasts twice as long. Eight hours per day are past in sleep, sixteen in wakefulness. One-third part of a man's whole life, or thereabouts, is past in sleep and rest, two-thirds in active life.

Sleep is a sort of death or mental darkness, in which man loses consciousness of past activity and memory: wakefulness is conscious life, in which man knows that he has often slept and lost his memory of waking life, and not less often risen from his sleep with continuity of memory and consciouness.

This natural life is slumbering rest compared with the activity and memory of spiritual life. In coming into this drowsy natural world at birth, we lose all memory of past existence, and wake up in the spiritual world at death, with all the consciousness and perfect memory of former life, in both the natural and the invisible worlds. Those who lead a happy life on earth, wake up much refreshed in spiritual life at death; as those who sleep with comfort, wake up pleasantly and in good spirits daily. Those who are unhappy here, wake up from natural life with spiritual languor and fatigue in the next world; as those who pass a restless night, with agitated dreams and night-mare, wake up weary in the morning, unrefreshed from sleep.

As men awake see those who sleep without being seen of them, so men and angels in the spiritual world, see us below in this natural world, without being seen by us.

According to Fourier's theory of universal analogy, this life contains a type or image of every state of life and movement in the universe: sleep and wakefulness are the earthly types of natural and spiritual life, visible and invisible existence, relative degrees of activity and rest, intermittent memory and consciousness.

His theory of poetical justice seems to me rational and plausible. I have the most absolute faith in the justice and mercy of Divine Providence; and if this hypothesis is not correct, I am well convinced that the reality is still more beautiful; but I must confess that the conception is consistent with my reason and my understanding. I can justify the ways of God to man by faith alone, without the aid of

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this conception and analogy, but not by any other form of reason I have seen. I have not yet looked for a confirmation in Scripture, but it has been confirmed to me by modern oracles of spiritual communication professedly visited by spirits from the other world.

Some people disbelieve in spirits and in spiritual revelations from the invisible world. They believe revelation to be purely subjective, or intuitive. I believe it to be objective as well as subjective; external as well as internal. I believe that Revelation and Scripture are exactly what they profess to be; intuitions or inspirations, where they are given as such, and spiritual or direct communications from invisible spirits to the prophets, where they are professedly related in that form.

There is nothing strange to me in this, seeing that we ourselves are neither more nor less than ghosts or spirits. When I speak to a man or to a woman, I speak to a ghost, and not to a dead body. I cannot speak to a corpse when the ghost has left it to decay. Ghosts are therefore interesting things when they animate this natural and visible body, and I should think they were not less so, when they have cast it off for one more beautiful and perfect.

Swedenborg and other men, whose veracity we cannot doubt, inform us they have seen spirits and conversed with them. We cannot say these men were laboring under the delusions of hallucination, without endangering our faith in prophecies and visions, Scripture and the whole fabric of divine revelation. Nor can the question be settled by puerile evasions. We must know something of it, or be mentally imprisoned in the realms of spiritual darkness.

Fourier's hypothesis has nothing in common with that of the Indian system of metempsychosis, which supposes human spirits to migrate into the bodies of animals and vegetables. He holds however an idea of a compound nature in man's spirit which I cannot admit. He conceives that the infant in the womb and during the first months of existence, is merely a sort of animal spirit, with which the human spirit allies itself at the period of teething. This does not appear

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rational to me. I am inclined to think that the spirit animates the fœtus in the womb, and forms the body of the child. I will not here indulge however in these speculations. In the present state of human knowledge, all that we can positively assert on these questions, is, that we know nothing. We believe in that which is revealed to us, because the soul of man yearns for spiritual faith beyond the limits of natural comprehension. Enlightened faith and toleration are one thing, however, and fanatical superstition is another. Spiritual pride and clerical presumption are abominations which delight in slavish superstition and dominion, not in simple faith, and hope, and charity.

FOURIER'S IDEAS OF THE GROWTH AND PROGRESS OF SOCIETY.

Fourier conceives the growth and progress of humanity upon this globe to be exactly similar to that of individual man; growth of the collective body, by the fruitfulness and gradual increase of the various races on the surface of the earth; growth of the collective mind, by the gradual increase of intelligence and science, creative art and industry, in every race and nation through successive ages.

He divides the whole career of humanity, into thirty-two periods or transformations of society, according to the progress of intellect and population. He then compares the federal association of all nations into one socially, politically, and religiously combined unity of the human race, to a human fœtus in the womb, when all the organs are united into one complete organism or body. When this body has been sufficiently developed in the womb, the child is born into the world of light and natural respiration; when the collective body has been sufficiently developed in the incoherent state of society, humanity is ripe for being led into the world of truth, and peace, and harmony, which is its natural destiny on earth.

This state of social harmony has been the object of all Fourier's studies. His social system is a description of all the functions and the institutions of society, as he conceives

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them to be organized, in various degrees of progress and perfection.

As long as the human race is scattered and divided into separate nations, living in a state of ignorance and relative unconsciousness of their respective wants and destinies, humanity is in a state of *limbo*, or of social darkness, feebleness, and incompleteness, unconscious of its real destiny and natural collective unity. Fourier therefore divides social life and existence into two absolutely different states analogous to those of life in the womb and life after birth. At present we are living in the womb of darkness or of social limbo, as a partially developed fœtus lives in the womb, or as a caterpillar crawls upon the earth before it is transformed into a butterfly.

This state admits of various degrees of progress and development, which Fourier distinguishes by general names, and analyzes in detail. They are, EDENISM, SAVAGEISM, PATRIARCHALISM, BARBARISM, CIVILIZATION, GUARANTEEISM, SOCIALISM, and HARMONISM. When social harmony is once organized, it will pass through twenty-four stages of progressive development and perfection, during the career of humanity on this globe; when the planet, after being cultivated like a garden or an earthly paradise, in every region, during countless ages of humanity, sufficiently increased in numbers to occupy it fully, from the north to the south pole in every latitude; when the planet becomes exhausted by this long continued cultivation and impoverishment, the human race will fall into decay and poverty; strife will then again split nations from each other, as they are at present, and subversion or descending *limbo* will exist for several ages; until humanity is finally removed, in natural and spiritual life, from this globe to another, where a new career will be commenced, to run the round of life again through all its stages, in a more advanced degree of bodily refinement and of spiritual goodness.

Fourier does not dwell on any of the social periods beyond the eighth, or harmonism; nor does he anywhere describe their institutions and refinements. He gives elaborate de-

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scriptions and analyses, however, of those which he has named. His criticisms and appreciations of Edenism, of savage hordes, of patriarchal clans, of barbarian nations, and of civilization, are most ingenious and instructive. There is no philosophy of history and of society, which can be ranked with Fourier's analysis of these known states of social growth and progress. They are veritable masterpieces of observation and description.

When he attempts to analyze the elements of future progress, he is not so luminous, though always most ingenious and acute. His grand defect, however, in this case, was that of building up new institutions and new systems of society, with the materials and the sciences of present systems, without sufficiently perceiving that new sciences, and new discoveries of mechanical power and industrial appliances, are necessary to prepare the way for better institutions and new forms of social life.

He seemed to think that Providence would do the work of man, by creating new animals and new vegetables of a higher order on this globe, and that man had science enough now to organize full social harmony. Knowing that man would want to travel rapidly from one region to another when refinement became general, he did not think of locomotive engines and railways, which were not invented when he wrote his theory; but imagined new creations, such as anti-lions, anti-whales, and other huge animals, to carry men on land, or draw their ships across the ocean, at the rate of 30 miles an hour.

The intuition was correct, but the conception fanciful; for man has done this wonder of mechanical invention or creation, without the intervention of the planets to create new animals. The locomotive engine is a panting lion, fifty or a hundred times more powerful and docile than the animal imagined by Fourier; and I have little doubt that man will yet invent a mechanism for ballooning, infinitely more convenient and amenable to skilled control than the enormous anti-condors of the new creation promised by the fanciful imagination of Fourier. The germ of such a mechanism, if not the real

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thing, may be already seen in the aërial ship-balloons of Monsieur Petin, in Paris, and other similar inventions, which will probably be tried ere long, and brought to practical perfection.

There are many things in Fourier's conception of new social institutions, as fanciful as his ideas of a new creation; but the intuitions are invariably good, and the conceptions, if not practical, are interesting and ingenious. Much may be learned from his views of universal guaranteeism, by which he means universal insurance and discipline against poverty and loss, ignorance and immorality: and also universal federation of states or nations, to protect themselves against the possibilities of war, and profit by the reign of universal peace.

His views of socialism are not so near the truth of practical reality. He innovates in morals to a most unprecedented extent, and shocks all modern notions of propriety. In his next degree of progress, he makes matters worse in theory, although he advocates delay and gradual change in practice during some three generations.

The most interesting part of his new system is that of rendering industry attractive, by organizing groups and series, companies and corporations for each social function, and, in fact, for all the arts of life, and all the functions of society. *Travail attrayant* is a magic word; the intuition is divine; but the conceptions which embody it in plans and institutions, are fanciful in many parts, and palpably defective in their constitutive elements.

A man might just as well conceive the plan of a fine palace, and attempt to build it with the clots and remnants of mud cabins, as conceive a new idea of collective social harmony, and build it up of the conflicting interests and habits of competitive society. This is what Fourier has done in his social system. He has labored hard to conciliate the interests of every class *as they exist at present;* priests and nobles, laymen and plebeians, kings and peasants, laborers and capitalists; the productive and the unproductive classes of every shade and character, are brought together in his phalanx, and expected to work peacefully together for their

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mutual good. He was anxious to conserve whatever has existed in society, and give it place, not in the museum of history and curiosity, but in the living organism of social harmony. He has written volumes of theory on the natural equilibrium of *labor, skill,* and *capital,* which fall entirely to the ground, before the new developments of science and political economy, in which perpetual rent and usury are proved to be the elements of revolutionary despotism, and not the natural elements of industry and peace.

No man's intuitions are more beautiful than those of Fourier, but his conceptions for realizing them are often most defective.

By *intuitions,* in this case, I mean the perception of that which is good and true in principle; by *conceptions,* I mean the plans and institutions invented to realize ideas practically.

From this slight sketch of his theories and method, we may proceed to a critical examination of his social system.

FOURIER'S SYSTEM OF ASSOCIATION.

Fourier's social system has the same defects and the same merits as his system of philosophy. His conception of a social organism corresponds exactly to the spirit of his doctrine. Passional attraction is the motive power; the mechanism is that of companies and corporations organized for every function of social life and industry, in accordance with what he terms the natural laws of order in the universe, the spontaneous formation of groups and series of groups, associated in their common efforts for the common welfare of society and of each individual.

The present work contains Fourier's analysis of motive power, or the passions and attractions of the human soul. I shall therefore confine my observations to his system of organization and discipline.

The two extremes of his social organism are what he terms the smallest and the largest bodies of associative unity, the elementary and the general organism of humanity, as a collective body, on this earth; by which he means the special

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organism of a phalanx, and the general organic unity of the whole human race. There are two aspects therefore of his theory of social organization; the local or elementary, which is strictly social, and the general or universal, which is properly political.

I will explain them separately, and then examine them critically with regard to principle and practice.

THE PHALANX.

The phalanx, or industrial hive, is the elementary organ, or social unit, of Fourier's system. The individual is the elementary cell of this organ. Two individuals, male and female, are sufficient to procreate and to perpetuate the species, but a thousand or more are necessary to form a perfect social and industrial hive, uniting in itself sufficient power to feed, and clothe, and lodge, and educate, and govern all its members, in a permanent, complete, and satisfactory manner. A single family could not unite within itself the means of satisfying all its wants. A dozen families united could not grow and manufacture, build and keep in order, all the food and clothing, houses, tools, machinery, and furniture required to satisfy the wants of man in civilized society. Thence Fourier proceeds to show that a self-governing and thriving social body should contain as many groups of individuals as there are necessary functions in a corporate community. There is, however, a marked difference between the number of functions and the number of individuals in a phalanx, insomuch as one individual may act in several departments of industry and general utility.

According to Fourier's calculations, about sixteen hundred persons, of all ages and both sexes, would be necessary to form a completely self-supporting social body. He supposes that 810 permanently healthy and active persons, are required to perform the necessary work of an association, and that twice that number of individuals would be necessary to insure the constant activity of a thousand persons.

The social body, thus constituted, forms a perfect self-

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supporting organism, which never dies, new members being born within its circle as older ones die off. He divides it into sixteen *tribes* or ages, each containing something like one hundred persons, male and female. The first *tribe* is that of infants from birth to 4 years of age; the second, that of children from 4 to 7; the last, that of declining age, from 70 or upwards, to the end of life. The four phases of life—*youth, adolescence, maturity,* and *declining age*—are severally subdivided into cycles of five years or so, some more and some less, so that the sixteen *tribes* are formed of different ages, from infancy to second childhood. Each of these cycles of age forms what he names a *tribe,* and each tribe contains two *choirs,* male and female. These sixteen *tribes* or thirty-two *choirs,* form a *vortex,* or social and industrial self-supporting hive, which Fourier terms a *phalanx,* or associative unity.

Their chief occupations are those of agriculture, manufacture, commerce, and domestic economy; art, science, and education; self-government and social intercourse. Special corporations are organized for every branch of industry, and individuals enrol themselves in those corporations only, for whose occupation they have a natural aptitude and preference, arising from their innate instincts and attractions. This constitutes what Fourier terms the natural basis of *attractive industry,* where every person's labor becomes pleasure, because men and women choose their occupations in accordance with their natural instincts and desires. This again, according to Fourier, is the true source of happiness, since every one is happy in pursuing that which pleases him, in useful recreation and productive energy.

The general idea seems natural and simple, but his plans for working the details are often complicated and impracticable. It may be likened to the first conception of a locomotive or steam-engine, which requires revision and improvement to prevent unnecessary friction and explosion. The motive power of attraction is excellent, but the machinery for working it must be perfect also to insure success. The safety-valves will not be deemed efficient as Fourier imagines them, and many parts of his machinery are known to be

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defective, in the mechanism of actual society, from which he has adopted them. I will dwell on one fact only; that of dividends to capital and labor.

Fourier abolishes salary in his association, and establishes a system of dividends to all the members of the phalanx, in proportion to the amounts of *capital,* and *skill,* and *labor* contributed by each. He divides the produce of the phalanx at the end of each year, and then gives one-third part or four-twelfths of the whole, to the capital employed in the association; three-twelfths to the skill employed in the various branches of activity; and five-twelfths to the manual labor of the collective body.

This system would enable one-third part of the whole body to live without labor, if so minded, since one-third part of the whole produce would maintain one-third part of the members, supposing the capital to belong exclusively to these members. A permanent dead weight might thus be formed, to the manifest disadvantage of the working community. Fourier has recourse to many ingenious devices, to shew that such would never be the case, and that attractive industry would naturally induce all classes to be active and useful members of society, rather than lazy drones, living on the interest of capital. He has also imagined a system of ascending and descending scales of interest, proportioned to the larger or the smaller amounts of capital possessed by individuals; but the whole of this ingenious machinery is a useless complication, invented to conciliate the present views and interests of wealthy people, and not a rational and practical system of social economy.

The principle of perpetual rent has been exploded as a permanent part of social economy, even in the present system of society, and it could never be admitted in associative unity. After paying rates and taxes to maintain the helpless, and defray the government expenses, active labor would be alone entitled to receive a dividend, for its co-operation in the useful industry of an associated body. Capital would be insured against all risk of loss, and thence be not entitled to

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participate in profits, or in produce, in the shape of rent or interest or usury.

Every sort of labor and activity in community would be rewarded in proportion to *quantity*, *quality*, and *utility*; the latter of which would be determined by the natural laws of supply and demand, which regulate the price of things, according to the wants of general society, and not according to the fancied merits of particular talents and vocations.

Fourier's analysis of the productive elements of wealth, and their proportional participation in the produce of associative energy, is, therefore, arbitrary, being an imaginary combination of antiquated privilege and usury, with the natural and legitimate elements of justice; and not a rational association of the genuine productive and conservative energies of man and of society.

It has been proved beyond all possibility of doubt, that those who hold the land command the use of all the elements of life. *Land*, *water*, *air*, and *light*, are linked together in such intimate connection, that exclusive property in any one of them extends to all, and no man has a *natural* right to claim as private property a larger portion of these united elements, than he can cultivate for his own use and that of his own family. It is therefore held that land, air, water, and light are common property, which ought to belong to the state alone, as a source of public revenue; and not of rent, for the exclusive benefit of private landlords and their families.

Private property in land is not essential to the progress of industry; England has prospered under a system of leasehold tenure, perpetual right of property being vested in the aristocracy. This right might just as well be vested in the state, as in a small number of feudal families.

Whether the present system of society progress or not, in what is termed domestic and industrial association, the question of *perpetual rent* will be inevitably mooted soon, in the practical mutations of society. The question has been deeply agitated on the continent within the last half century, especially among the middle and the lower classes, who live by

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their own labor. The system of *metayage*, which prevails in many parts of France, has been sifted by the farmers and the peasants, who maintain that it is nothing less than *legal* plunder, to give half the produce of the land for the right to labor.

They assert that rates of interest on capital are not identical with rent; and that, whatever be the market value of a farm, the farmer is obliged to give one-half of the whole produce of the land, for the mere right to work upon it, and raise crops. This, they say, is fifty per cent. per annum of *their labor*, though it may be only five or three per cent. for capital. If one man gives a thousand pounds for a small farm, the rent of which is fifty pounds, or half the annual produce of the land, the interest is five per cent. on capital. If another man give two thousand pounds for the same farm, the rent and annual produce being the same, the interest on capital is only two-and-a-half per cent.; but the draught of produce, from the labor of the farmer, is exactly the same, fifty per cent. per annum in both cases. Hence the difference between rent and interest, or *tax* on labor and *return* for capital.

This question is the moving power of the revolution in France and Germany, whatever be the outward pretext of political parties for the time being. The peasants want the land to be divided in Agrarian allotments, to each family of working farmers, or else to become national property, let out by government to those who work it, that the rent may be a source of revenue, in lieu of other taxes to the same amount. They deem it wrong that private families should levy half the produce of the land, as rent for that which should be common property, and which should only be possessed by those who work upon it for personal and public profit. They believe that private landlordism is a dead weight upon the productive energies of nations, and serves no useful purpose of society.

Such are the ideas of the peasantry abroad, and they are strengthened in these views by the new ideas of political economists, with regard to the theories of rent and usury, risk and profit, commercial intercourse and equal exchange.

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Perpetual interest is strongly denied by the new school of economists. They maintain that the principle of rent and interest tells equally in every sense, or not at all. They maintain that *exchange* is the only legitimate principle of commercial intercourse, and that profit and loss are merely the accidents and explosions of an imperfect system of political machinery.

It is not my business to discuss these questions here, but I will briefly state what is understood by the principle of "equal exchange" as applied to the abolition of perpetual rent.

In a perfect system of commercial mechanism, capital is first insured against the risk or possibility of loss, and thence the privilege of sharing profits is abolished. Property in land is naturally insured against all risk of loss; it is therefore not entitled to share in the profits of labor, or the produce of active industry. This being understood, economists maintain that, if a man invests a thousand pounds in land, the rent of the estate becomes a series of instalments to refund the capital. The rent of such a property, at £50 per annum, would refund the capital in twenty years; and interest (say they) in such a case tells either way, or not at all.

If interest be levied for the use of money where there is no risk in lending it, the use of the money paid as rent is just as valuable as the use of money in the shape of land; whence it follows that the balance of advantage is established in the course of twenty years. The tenant has the greatest advantage during the first ten years, and the landlord during the last ten years.

The number of years required to equalize the balance will depend, however, on the rate of interest or rent-instalments of the capital. One thousand pounds, at 5 per cent., or £50 per annum, will be equalized in twenty years. At the end of ten years, the tenant will have paid £500 back to the landlord, the use of which will be just as valuable to him as the use of the remaining £500 will be to the tenant.

The simplest way of exemplifying this principle of mutual advantage, or "equal exchange," is to form a geometrical figure or parallelogram, divided into two equal triangles by

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a diagonal line. One of the triangles will represent the capital advanced, the other the rent-instalments. Suppose the capital advanced to be represented by a white surface, and the *unpaid* instalments by a black surface. The first yearly instalment of £50 will efface one-twentieth portion of the black surface in one triangle, rendering it white, and one-twentieth portion of the white surface in the other triangle, rendering it black. In twenty years, the twenty instalments will have changed the twenty portions of each triangle, rendering white that which was black, and *vice versâ*. During the second year, the landlord has the use of £50 belonging to the tenant, and the latter has the use of £950 belonging to the landlord; during the twentieth year, the landlord has the use of £950 belonging to the tenant, while the latter has the use of £50 belonging to the landlord.

That is the popular theory of equal exchange, by which perpetual rent is to be abolished. The system of commercial mechanism in society is not, however, yet, sufficiently perfect to admit the application of this principle. The system of annuity, by which a man may have about twenty-five instalments of £50, or thirty instalments of £40, for the investment of £1,000, will probably form the intermediate link between perfect equality of exchange and the present system of perpetual rent; but certainly the current revolution in society will modify the latter, before many years have passed.

I do not speak with any feeling on this question; for, in my opinion, the dead weight of perpetual rent in European nations is a powerful scourge on the industrial classes, to drive them into other continents, where men are scarce and land is cheap; and thus the population and the cultivation of the globe, as a whole, will probably increase as fast and thrive as well, by one means as another. There cannot be a doubt, however, that the theory of equal exchange is rational, and just, and perfect; while that of perpetual rent and interest, and also that of limited annuity, are arbitrary and imperfect, fitted only for imperfect states of social and political economy,

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and destined to be set aside, as barbarous institutions disappear, and gradual improvements make their way in civilized society.

I dwell on this fact in the progress of science, as an example of Fourier's mistakes in theorizing on association. He has worked up many old materials in his new social system, and not a few of them are as imperfect and inapplicable to a system of refined morality and justice, as the dividends which he awards to well-insured investments of capital. I need not mention his crude notions of morality and intercourse between the sexes. Perfect liberty will reign, I have no doubt, between the sexes, in an age of moral purity and perfect discipline; but not amongst a population of unrefined men and women, where the mind has no perception of refined delicacy, and almost no control over the lusts of an ill-regulated organism.

Those who are accustomed to the best of wines *ad libitum*, avoid excess with careful self-control; but those who are deprived of such a privilege, and more or less exposed to suffering privation, do not generally exercise such self-control as would entitle them to perfect freedom in the use of wine. The same holds good in the freedom and the discipline of all the senses. Absolute liberty requires absolute self-control as discipline, and cannot be permitted otherwise. The liberties of imperfection must be regulated by the disciplines of imperfection. Fourier's disciplines of love are not in keeping with his views of liberty. He has overlooked, and partially misunderstood, the question of development from imperfection to perfection.

He has the merit, however, of having stated the problem of associative unity and progress, more completely than it ever was before; and though his system of solutions be defective in details, it is abundantly ingenious and suggestive in comprehensive views and speculations.*

* His Treatise on Education in Associative Unity, is the most perfect ideal of that branch of science ever given to the world. It is published in his Treatise on Universal Unity, and occupies about 300 pages of that work.

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THE SPHERICAL UNITY OF HUMANITY.

His conception of the spherical unity of humanity, or the federation of continents and races, in one social bond of harmony, is a sublime idea. Fourier's theory of multiple and universal monarchy may be erroneous and fanciful; but his ideas of "*industrial armies,*" to cultivate wild regions and prepare them for progressive colonization, are really magnificent and rational.

I like his views of the associative unity of the whole globe, better than his theory of association in a single phalanx or community. They are more simple and rational in general conception, though sometimes fanciful and complicated in detail.

He first groups three or four communities into a union; a dozen of these unions form a district, and a number of districts form a province. Several provinces form a nation; several nations an empire; several empires a *caliphat;* several of these a region; several regions a continent; and all the continents of the globe, a spherical unity of the human race.

There are a dozen stages of progression, from the elementary organ of a phalanx, or self-supporting community, to the collective organism of the whole globe, in one universal bond of fellowship, or social, and religious, and commercial, and political federation.

The federation of groups and series of individuals in a phalanx, is similar to that of groups and series of phalanges in what Fourier terms the spherical unity of the whole human race; with this difference, however, that there are but five degrees in the hierarchy of a phalanx, while there are twelve degrees in that of the whole globe.

Fourier establishes a sort of elective monarchy for each of the twelve passions, and their functions in society, as well as for each of the four divisions of the focal passion of unityism; so that he admits sixteen different titles of monarchy, one of which is hereditary, that of familism; the others are elective annually, except the throne of passional unity, which is for life, though not hereditary.

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As Fourier's analysis of the passions is imperfect, his theory of numbers, ranks, and titles, derived therefrom, is fanciful and arbitrary to a great extent. It is, nevertheless, an ingenious approximation to unity in theory.

The head of a phalanx is termed a *mon*arch, or governor of a single community; the ruler of a union of phalanges is named a *du*arch; the head of the whole globe is called an *omniarch*: the intermediate degrees of rank and hierarchy are triarchs, tetrarchs, pentarchs, hexarchs, heptarchs, octarchs, ennearchs, decarchs, onzarchs, and douzarchs. A *douzarch* governs a whole continent; an omniarch, the whole globe. Each ruler governs in his own department only; so that there are thirty-two *mon*archs, male and female, corresponding to the male and female functions of the twelve passions, and the four functions of the passion unityism, in the regency of a phalanx; thirty-two omniarchs in the areopagus of the whole globe. These monarchs are, however, but the ministers and rulers of society. Sovereign authority is vested in the people who elect them.

The functions of delegated universal ministration, distinct from those of local self-government, are numerous and various, in politics, religion, commerce, circulation, science, art, and education. One of its chief functions is that of maintaining healthy and progressive equilibrium in the population and the cultivation of the globe.

Fourier's ideas of organizing vast industrial armies for reclaiming waste lands and colonizing regions thus reclaimed, as the human race expands in numbers and productive energy, are beautifully grand and simple in conception, though sometimes overloaded with most fanciful descriptions of minute details.

His views of unity of system, with regard to language, currency, weights and measures, charts and surveys, astronomical and meteorological observations, meridians, and many other questions of universal interest and economy, are well worth reading and discussing with a view to progress in this branch of science and philosophy. In fact, no man's general views, on questions of this elevated character, can be more

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rational than those of Fourier, though he often bids adieu to common sense in his descriptions of detailed and complicated plans.

It may be thought somewhat strange that a man remarkable for common sense and clear conception with regard to general principles, should be so fanciful and complicated in questions of practical detail, but a moment's reflection will explain the fact.

To know *what* should be done, is generally much more common than to know *how* it should be done. This was the case with Fourier. He knew that labor should be made attractive, that truth should be adhered to by all persons, that liberty should be compatible with order and morality, that justice should regulate the interests of all functions and all classes in society, with many other things which conscience and religion lead us to conceive and understand, and even to yearn for in our inmost hearts; but when he set his mind to work at solving the problem of practically realizing these conceptions, he imagined many complicated schemes of operation, which are utterly impossible in practice. That is the whole secret of his admirable perspicacity and common sense, in general conceptions, being allied to puerile exaggerations and impracticable complications in his plans and theories.

New arts and sciences must be invented, a better growth of morals must be realized, before the principles of truth and justice can be universalized, as Fourier conceived, upon this earth.

The present generation is, however, much indebted to Fourier for his life-long studies of the greatest questions of humanity. The Bible is the only book which treats of human destiny more deeply and more luminously than the writings of this man of genius. No philosopher has equalled him in the analysis of human nature and society; still much remains to be evolved from Scripture and from nature, before human reason can be fairly in possession of the knowledge we require, to organize the principles of truth and justice practically in society.

How are the colored races to be civilized? the whole

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earth cleared of swamps and vermin and ferocious animals? How is the first injunction given to mankind to be obeyed?—"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

No man has labored with more persevering faith and hope and charity during a whole lifetime, to discover the best means of practical compliance with this divine injunction, than Fourier. That will ever be his merit as a Christian, his title to respect from future generations. Whatever be the faults of the philosopher, the man was one of nature's first nobility.

FOURIER'S STYLE.

Fourier's style is more original and graphic than pure and elegant. It is, in fact, quite ungrammatical in many instances, especially in his posthumous writings, which had not been finally corrected for the press.

This renders the translation a task of some difficulty. Mr. Morell has deemed it his duty to make the translation as faithful as possible by adhering closely to the text of Fourier, even where the French is evidently ungrammatical and more or less obscure in sense.

A free translation might be much superior in style, but it could hardly be as faithful, and with such a writer as Fourier, the style should be respected, even where it is defective.

I have read, in manuscript, the second volume of this translation, and appended some few notes. I can vouch for its fidelity to the original text.

Where Fourier has created new words, unknown in the French language, it is most difficult to render them in English; not to say, impossible. In such cases the French word has been given with the English, or rendered by a similar new coinage, as in the word *antipathic*, which has not exactly the same meaning as antipathetic.

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A few examples from Fourier's French, will shew the negligence of his mode of writing.

"Nos methodes, en theorie on en pratique, ne sont qu'un dedale de contradictions dont le debrouillement se bornera à dire qu'il faut tendre, autant que possible, à tous les hauts accords de 8 degré, soit majeur soit mineur." Here the words *majeur* and *mineur* have no grammatical connection with the rest of the phrase, and we are left to guess that Fourier meant to say, "les hauts accords, soit en mode majeur, soit en mode mineur;" that is to say, "soit dans l'exercise des passions majeures, amitié, ambition; soit dans l'equilibre des passions mineures, amour et famillisme." It is also very irregular to say, "le debrouillement se bornera á dire."

Again: "Aussi le diamant, l'oranger, la ruche et le sucre, tiennent ils parmi les règnes, le rang que Dieu tient parmi les êtres," &c. Here it is evident that Fourier meant to say, "parmi les substances et les organismes des divers règnes," and not, "parmi les regnes."

Again: "Les ralliements ne sont autre chose que l'intervention de l'unitеïsme qui crée des liens suffisants à rallier et absorber toutes les classes antipathiques." Here we might suppose Fourier to affirm that *unitеïsme* would absorb all classes, but that is contrary to his theory. He no doubt meant to say, "l'unitеïsme qui crée des liens suffisants pour rallier toutes les classes et pour absorber toutes leurs antipathies."

These defects of style in the French text involve similar defects in the translation, which could not be faithful otherwise. The reader will therefore bear in mind that the translator was not free to alter these grammatical irregularities of the original text, which are, to some extent, idiomatic in Fourier. The following example will render this more evident.

In the first paragraph, p. 187 of the second volume, Fourier writes: "C'est la tige, elevant les branches audessus de nos têtes qui nous menage un libre passage *sous* les colonnades et voutes de la forêt." He no doubt meant to say, "*parmi* les colonnades et *sous* lest voûtes de la forêt:" amongst the pillars and under the vaults of the forest." The tran-

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lator's duty obliges him to follow the text and say, "*beneath* the colonades and vaults of the forest."

It will therefore be understood that grammatical irregularities in the translation correspond to similar defects in the original text.

FOURIER'S ANALYSIS OF HUMAN NATURE.

I will now explain some of the errors of Fourier's theory, which neither destroy the usefulness, nor diminish the importance, of his labors, but require due criticism in the interest of science.*

As Fourier's analysis of the passions and attractions of the soul is incomplete, and I have not the means of completing it in this short introduction, I deem it my duty to give my reasons for criticizing it.

I was formerly a diligent and somewhat zealous student of Fourier's system. Many parts of it appeared to me sublime, while others seemed to be more plausible than rational. I was not able to refute the latter, nor on all points to substantiate the former. There was, however, powerful originality and truth enough in the whole theory, to merit the most conscientious study.

This I undertook and carried on for years without being satisfied. Fourier seemed consistent with himself in most things, but not invariably. I found it difficult, however, to refute his propositions as he states them, and yet I could not sympathize with his most startling views and theories.

In this conjuncture, I resolved to do with Fourier and his system, as I had previously done with other systems of philosophy, theology, political economy, and social unity: give it up entirely as a system, and return to the study of Nature and of Revelation, as the only perfect source of knowledge.

I had learned much from Fourier, and much from other men, and was most thankful for the light I had received from

* The following observations should be read after the perusal of Fourier's treatise.

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them; but nothing satisfactory could I build up, by mere eclecticism. I had, in fact, no plan to guide me, in the work of gathering dispersed truths into a focus of organic unity, and could therefore find no mental rest in my eclectical museum of disjointed truths. I then returned once more to the inductive method of observation and reflection, not with a view to observation and concatenation only, but also, and especially, with a desire to study and unfold the law of life and progress in the works of nature.

With this resolve, I made a thorough study of the human body, as a type of life and unity, compared with the forms of animal and vegetable life upon our globe. The mind was then put through the same analysis; and afterwards, the soul.

These three I found to be exactly similar in function and in *form,* as far at least as form and function can be predicated of the physically invisible, though not mentally and morally unknown faculties and feelings of the mind and of the soul, from the visible and well-known organs of the body.

This analysis is limited to what Fourier terms the *theory of causes,* or the motive springs of life and movement. On this branch of science, I differ from him widely. In the *theory of effects,* or the successive phenomena of life and movement, I agree with him more fully.

To give the reader an idea of the difference between this method and that of Fourier, I will contrast them in their germs.

Fourier begins by establishing three abstract principles in universal nature, from which he derives all things natural and spiritual:

1st. The passive principle or matter—NATURE.

2nd. The active principle or spirit—GOD.

3rd. The neutral principle or mathematics—JUSTICE.

In human nature he finds the passive principle, represented by the five senses; the active principle, by the four affections; the neuter principle, by the three distributive passions of the soul.

Thence he infers that universal matter is represented by

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the number 5; universal spirit by the number 4; universal intellect by the number 3; and their trinity in unity by 12, the sacred number of all perfect harmony in nature.

On this analysis he builds his social system and his whole philosophy of principles or causes. Many things are true in it, no doubt, and wonderfully simple; but the system is as arbitrary as the method.

I differ therefore, in the outset, from Fourier. Taking nature as I find it, I am particularly anxious to avoid abstractions. When I look around me to seek for the real source of knowledge, I find the works of universal Nature as a revelation of divine reality; I find man and society as a divine reality, and consequently as a visible revelation of life and truth; I find, besides the common history of man, a special kind of history, called prophecy, or spiritual revelation. These are real facts, whatever be the abstract principles which rule in them. I study them as facts, without imposing numbers on them or imaginary formulæ.

Man's nature being more accessible to my immediate observation and analysis, than universal nature and the revelations of the Spirit, I begin with him. I find in man three primary distinctions—body, mind, and soul; physical organs, mental faculties, and spiritual feelings and affections. I do not find, however, that the organs of the body are five in number, the affections of the spirit four, nor the faculties of thought and intellect confined to three. I do not find their special wants and tendencies, impulsions and attractions, limited respectively to these particular numbers, nor do I find that the intrinsic passions of the soul are limited to five in the body, four in the spirit, and three in the mind; and thence it is I differ from Fourier in my analysis of human nature.

I think it right, however, to give Fourier the benefit of his own method, and study him on his own grounds.

There are two things to be observed in the critical study of Fourier's writings,—his analysis and his synthesis. The one is wonderfully searching and acute; the other fanciful and marvellous. His observations and analyses are generally

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positive and true, though very often incomplete, and sometimes mingled or confused; his syntheses are nearly always out of keeping with the laws of nature, though not devoid of plausibility and practical regard for truth. His social system is undoubtedly the most unique conception of associative unity yet given to the world; and probably, in many points, the nearest to ideal truth, though not so practically simple, as other theories of associative industry. When moral and industrial association has become a subject of more general study and appreciation, the works of Fourier will be consulted with immense advantage, by the students of that branch of science. His system is, however, as a system, quite incompatible with practical association, notwithstanding the sublimity of his conception with regard to groups and corporations, as the organs of collective unity in a co-operative body.

Our business here is with the study of the soul, as Fourier has analyzed it in this book; had he not mingled with it certain questions of morality and social order, the present observations would be out of place. I make them to put the reader on his guard against Fourier's notions of morality, which intermingle with the regular analysis of sentiments and passions in the present work. His notions of morality are one thing; his analysis of tastes and feelings, passions and attractions, is another. The latter is unique and valuable, whatever be the imperfections of the former.

There is nothing absolutely false, I think, in Fourier's analysis of elementary forces, or attractions in the soul. The work is incomplete, however, in details, and arbitrary in arrangement. It is therefore well to know, that while the facts are true, their relative connexions and arrangements are imaginary.

Fourier begins this book, by establishing what he terms "the passional tree, its duality, and its subdivisions into shaded and potential series."

There can be no doubt of the utility of this division as a step in advance of all that had been done before; but it is not as final and complete as Fourier deemed it. The wants

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of the body are not confined to those of the five senses, nor are the wants of the soul confined to those of the four affections and the three distributives, described in his analysis.

The subversive and harmonic developments of passion, too, as Fourier describes them, are not always correct. Subversion is confounded with perversion. Selfishness is not necessarily the social root of evil, nor is unityism always the root of good. Self-love and social are the same in essence, and may equally produce both good and evil actions, as case and circumstances may determine. A man may do good from selfish motives, and work mischief from the purest love. Selfishness, in the common acceptation of the word, is merely a blind sentiment of self-preservation. The passions are no doubt subject to various modes of development in different states of progress and refinement, but morbid feelings and desires are accidental, and not essential parts of nature, like the roots of trees.

The passions of the soul, in fact, cannot be logically classed as a ramified tree, or as the radii of a circle, proceeding from a centre on a simple surface. They may, to some extent, be deemed analogous to the forms and the developments of vegetable life, and classed in such an order; but their real type in nature is that of the human body, with its various developments and movements throughout life.

In the analysis of the body, we do not confound the nature and the number of the organs, with the wants and movements of the body generally, nor of the organs individually. In the study of the soul, the same holds good; we do not class the feelings with their modes of action, as Fourier has done in the scale of what he terms the twelve radical passions.

According to his first division, the five senses tend exclusively to *luxism,* or voluptuousness; the four affections, to *groupism,* or sociability; the three *distributives,* to seriism, or social order.

This is a mistake at the very root of his analysis. The wants of the body are not strictly confined to those he mentions; the three distributives, as Fourier himself perceived

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in his anticipation of objections, are not special wants at all, but general wants of the whole body, soul, and mind, in their collective progress and development. We might as well class sleep and waking, or activity and rest, amongst the special organs of the body, as class the wants of alternation, emulation, and combination, with the special faculties of sense and feeling. They are merely the diversified elements of development in every special want, the elements of inward equilibrium and unity, as well as of collective unity and progress.

This fact alone suffices to break the spell of numbers with which Fourier charms his own imagination on the outset. The numbers twelve and seven have peculiar qualities and uses, very probably, as well as every other combination of facts and figures; but the sober method of inductive science cannot build upon imaginary theories of number and analogy, without due observation and experience susceptible of demonstration. The elements of music in the gamut, as we understand it, are of twelve degrees or tones, no doubt; and a full set of human teeth are thirty-two in number; but these undoubted facts are no sufficient warrant, even in analogy, for us to guess that human passions and attractions are distributed in the same numbers and varieties. I find, in fact, that they are not distributed in this particular order, and that preconceived ideas of numbers, scales, and formulæ, are delusive snares of method, which imprison the imagination in a vicious circle of analogy, in every branch of study and investigation, analytical, synthetical, and dialectical. All numbers have their functions and peculiar excellencies, but no one number, I believe, is more excellent or universal than another.

I must here observe, however, that Fourier's analysis of the three distributive wants of the soul, in unison with general progression, is a master-piece of ingenuity, and none the less real and interesting from being wrongly classed in his imaginary scale of twelve.

In order to substantiate completely what I here affirm of Fourier's deficiency, it would be necessary to go through

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my own analysis, but that is not possible in this Introduction. I hope it will suffice to state that the organs of the body are not the same thing as their wants and modes of action. All the organs of the body have their special wants of exercise and rest, as well as their peculiar modes of action. The wants of the five senses are no doubt most prominent, but they are not more real than the wants of other organs of the body: nor are they more exclusively important in a social point of view.

The faculties of the mind are not the same thing as their special wants of exercise and rest, nor as their general modes of action. These have not been touched upon at all by Fourier. His disciples have confounded the three distributive modes of action in the body and the soul, with the faculties of mind. They call them intellectual passions. It is a great mistake. The intellectual faculties are as distinct from their respective wants and modes of action as the organs of the body are from theirs; alternation, combination, and acceleration, as modes of equilibrium in the play of life, are not more special to the faculties of thought, than to the movements of the body.

The feelings and the instincts of the soul are also quite distinct from their peculiar wants and modes of action. They are not confined to the four orders of affection named by Fourier in his scale of twelve.

We have feelings and attractions which connect us with the elemental, the vegetable, and the animal kingdoms, besides those which draw us more particularly to our fellow man. The wants or passions of the soul are not confined therefore to the scales admitted by Fourier. Those which he has analysed are certainly the most imperative, and not the less important for being parts only of the moving principles of man's activity. It is, however, useful to discriminate more accurately than Fourier has done, between the wants of the body and the organs of the body; the wants of the soul and its organic instincts; the wants of the mind and the organic faculties of intellect.

Fourier confines himself to the analysis of wants alone,

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or passions and attractions, without dilating on the nature and the number of the organs of the body, or the instincts of the soul; but his analysis is not the less imperfect on that account, since he imagines he has given a complete scale of attractions and impulsions, arising from the wants of all the organs of both soul and body.

His social synthesis is not, however, so imperfect with regard to order, number, and variety of combination as his passional analysis would lead one to suppose. He is often more consistent in his plans than in his theories, though fancy often leads him beyond logical reality in both.

The grand defect of Fourier's theory, as a theory of passions and attractions, lies in the total absence of mental analysis. This has been generally felt by his disciples, but they were not able to correct the error. They have classed the three distributives as mental passions, and supposed the problem solved. The difficulty was thus set aside, not overcome.

The real order of passional analysis stands thus, as Fourier wished to form it, for the ground-work of his social synthesis:—

1°. The wants or attractions and impulsions of the body: all the organs of the body: not of the five senses only.

2°. The wants or attractions and impulsions of the mind: all the faculties of the mind: not three distributives, for they belong to unitary equilibrium.

3°. The wants or attractions and impulsions of the soul: all the feelings and emotions of the soul: not four affections only.

X. The unitary or collective wants of external equilibrium, in serial or progressive order and association, industrial, intellectual, and moral society.

⋈. The unitary or collective wants of internal equilibrium, in serial or progressive order: physical, mental, and spiritual health.

By comparing this first step of a complete analysis with that of Fourier, given in the first pages of the first volume, the difference will be seen at once, and easily appreciated. Instead of the numbers 5, 4, and 3, as the elements of a radical division, we shall find the numbers of the organs of

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the body correspond exactly to the numbers of the faculties of the mind and to those of the instincts of the soul. When I have leisure to publish my analysis of human nature in its threefold unity, the organs of the body will be found to correspond exactly, both in number and in action, with the faculties of intellect, and with the feelings and affections of the soul. The number twelve is not the first divisor of the organs of the body, nor the second, nor indeed the third, nor any other primitive degree of analytical progression. It occurs for the first time in one of the secondary operations only, and not uniformly then.

The three distributives, so admirably analyzed by Fourier, are really, as he perceived at times, the elementary powers of progressive unity and equilibrium. They are not, as he has classed them, secondary motors and impulsions. The neutral principle, which he calls mathematics, is unitary and harmonic in its essence, not secondary and subordinate. Serial order, then, and unity and equilibrium, are one and the same thing. Progression and equilibrium, as he describes them, are the elements of unity; the distributives are the ways and means of equilibrium and development.

Fourier was constantly puzzled by this first mistake in his analysis. He often tried to reconcile it with glaring contradictions, and at last he seems to have settled it to his own satisfaction, in the following manner, described in a note to one of his chapters of analysis.

"La série par elle même est 3ême passion de 1ere puissance (luxe, groupes, séries) comme désir de séries incohérentes, telles que les séries civilisées et forcées; *sed,* comme série combinée, libre and convergente, elle devient passion foyere, líeé avec l'uniteïsme: *ergo,* nul inconvenient de la laisser en simple pour 3ême foyer, et en composé, pour pivot general."*

Here Fourier evidently saw that series and unity are one and the same thing, but he did not know what to place in the neutral order of the elementary scale, with physical and moral wants, and therefore he cut off the subversive series

* *Phalange,* December, 1846, page 1, note.)

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distinct from harmonic unity, to fill up the gap made by the omission of the intellectual faculties.

He might easily have seen that *discords, accords,* and *modulations* are not special notes of music, and that every note will play a part in any of these functions of melody and unity; but his first mistake obscured his mental vision, and bewildered his imagination till the last. He wanted a scale of twelve passions as the elements of passional harmony, analogous to that of music; and not finding the true scale in all its purity, he pressed into his service such elements as he could easily distinguish with sufficient plausibility.

This mistake involved many others in his analytical synopsis; that for instance of distinguishing two elements only in each passion: a material element and a spiritual element in lieu of three elements, physical, moral, and mental. It also led him astray in his analysis of the ruling passions and the characters of men.

The fact is, that each of the passions is composed of three elements, sensation, sentiment, and imagination; and there are complete scales of colors and degrees, or notes and octaves, in each of these elements.

There are—

Sensuous sensations,	Sensuous sentiment,	Sensuous imagination,
Sentimental sensations or emotions,	Affectuous sentiment,	Sentimental imagination,
Imaginative sensations or delights.	Imaginative sentiment.	Mental imagination.

There are sensuous ruling passions, sentimental ruling passions, and mental ruling passions, which distinguish the different characters of men and women.

Fourier's intuitive idea, then, of unity in all the harmonies of nature, was correct, but his observation and analysis were incomplete. It may be said, however, that this error was not a cause of complication practically, but rather of simplicity and superficiality in his analysis, as well as in his synthesis. In his system, there are multitudes of useless and erroneous complications, arising from mistaken views of

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unity and of variety, but they are not the superfluities of this particular branch of his analysis.

The most remarkable part of his analysis is that of the ruling passions of the soul, which form the special characters of individuals and groups. Nothing of the sort was ever before systematically attempted by psychologists. It is exceedingly ingenious and instructive, though the numbers he establishes are quite imaginary, and the morals he proclaims are more than doubtful.

We know already that the elementary passions of the soul are not confined to those which he describes, and therefore all his numbers and analogies require completing in their multiplied derivatives. He has put us in the way of analyzing characters and ruling passions, but the work he has commenced remains to be corrected and continued. He is as far from having solved the real problem of passional attraction and association, as Copernicus was from the discovery of the laws of planetary gravitation.

His idea of the passions and the mechanism of social harmony is, perhaps, as complete as that of the first inventor of the steam-engine. Both one and the other would explode, if practically worked, but gradual improvements in theory and practice will, most probably, render the one as useful and as practicable as they have made the other. The Watt of social harmony is yet to come. We may advance in the knowledge of social statics and dynamics, but we cannot yet construct a perfect social mechanism. The science of associative unity is not sufficiently advanced; and were it even perfect now, in some few minds, the natural growth of man and of society, collectively and individually, is not a matter of mere intellect and science, but a unitary growth of body, soul and mind, which must progress together in development, in order to attain virility and power. The moral and the physical existence of the race must be improved, to some extent, as well as science and mechanical invention, before the highest order of associative unity and harmony can be fully conceived in theory, much less organized in practice. There is a natural

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growth of society, as well as of individual life; social institutions will progress, as industry and science are advanced, just as the body and the mind of man progress from infancy to manhood in the individual.

Fourier's system of association, though imperfect, is worth studying with attention. Its practical suggestions are most valuable. His criticisms on the present state of things are luminous beyond description; his views on the philosophy of history are excellent. Many of the papers published in his posthumous works, are indescribably beautiful in thought and inspiration.

I will conclude this Introduction by recapitulating my observations on his method.

The first part of his method I deem natural and true; the second, arbitrary and imperfect. His method of analyzing and of classing the facts and the phenomena of nature, according to the order of growth and decline, is highly valuable. His theory of ascending and descending phases or vibrations, with their critical periods and transitions, is derived from that branch of method, and is therefore most important. His analogies and his conjectures, when confined to that branch of speculation, are generally good. This may be deemed, in fact, the safe side of his method, the correct part of his analytical and synthetical labors. He very rarely errs in what he terms the *progressive series*, or the natural law of life and movement. This branch of method is, moreover, confined chiefly to the observation of phenomena, the study and the classification of *effects*. The observation and the study of *causes*, is another question, a different branch of method, in which Fourier has fallen lamentably short of the reality. The twelve passions of human nature, as he describes them, are as incomplete in the gamut he has framed, as the ascending and descending phases of progression are beautifully true in the series of cycles, ages and transitions, stamped with the signet of his genius.

His method, then, is partially correct, and partially inaccurate, and so are all his theories and speculations. His social system bears the impress of the same defects of method,

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and the same correctness of details. The truths which he evolves are numerous and beautiful in almost every chapter of his works; the errors, though egregious and many, will be easily distinguished and discarded.

HUGH DOHERTY.

Hampstead, November 2, 1850

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THE PASSIONS OF THE SOUL.

SECTION I.—OF EXTERNAL LUXURY.

CHAPTER I.

THE PASSIONAL TREE; ITS DUALITY, AND ITS SUBDIVISIONS INTO SHADED AND POTENTIAL SERIES.

THERE are few questions more embroiled than that of the analysis of the passions. Men are not even agreed about their number, still less about their classifications in order, genus, species, &c. Some, puzzled how to make these distinctions, and wishing to eschew the problem of classification, refer all to two primitive trunks, ambition and love. Others, to elude more cleverly the difficulty, only admit two modes or operations, which are, according to the *Methodical Encyclopædia*, desire and fear.

The old *Encyclopædia* refers them to two sources, pain and pleasure; in other words, the duality of development. All these flounderings prove that men fail on this problem.

You see some analysts readily admit twenty passions, others fifty, but without setting out from any fixed rule in the classification in genera or species. Others think themselves more judicious when they say vaguely that our passions are infinite in number.

Which of them are right? None. Here is the secret of their vacillations; they are ignorant of the fact that the passions are distributed like a tree, which, beginning from the trunk or focus, gives subdivisions progressive in number. The trunk of a tree or stem of union, presents us, in the

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first gradation, three or four primary branches, which, in subdividing, will present, in the second gradation, ten or a dozen secondary branches; these in their turn will present tertiary branches in the third gradation, the number of which will be thirty at least; and if you pass to the enumeration of the more elevated subdivisions, you will find in the fourth gradation one hundred branches, in the fifth three or four hundred, and so on.

And if one among the observers says that the tree has one branch only, another that it has three, a third that it has twelve, a fourth that it has thirty, or one hundred, or four hundred, or fifteen hundred, all will be right, according to the degree to which they are looking in the scale of the subdivisions. Let us reason about this scale or tree of the passions.

If you only take the base into consideration, it is clear that it is single under the title of trunk; if you regard the first degree, the primary division, the man who reckons three or four branches will be right; if you examine the tree in the second gradation, the man who counted ten to twelve branches will have been correct in accusing the others; and so forth to the end of the chapter. Consequently the man who shall have reckoned up three or four hundred branches will be correct in an analysis of the fifth degree, just as he who only counted three or four will be exact in an analysis of the first degree.

It is important to class the passions in the same way according to the degrees of a generative scale; *i. e.*, potential degrees, which setting out from a common stem, successively give birth to each other.

Thus ambition will give us, in subdivisions, the genera of avarice, cupidity, ostentation, generosity, which will be the branches of genus if you consider ambition as the branch of order.

The analysis of the passions ought therefore to ramify as follows: ⋈ stem; 1st, classes; 2nd, orders; 3rd, genera; 4th, species; 5th, varieties; 6th, diminutives; 7th, tenuities, minimities.

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This division will be named potential scale, that is to say, the passions of order, such as ambition, will be of the second power; the branches striking out directly from ambition, such as avarice, cupidity, will be passions of genus of the third power. The series of these subdivisions will compose the scale of potential degrees, which must be continually graduated up to the complete octave.

There exists in each passion a scale of shades that must not be confounded with the scale of power. For example, in order to define the shades of bodily evil and well-being, M. Watelet gives *(Encyclopædia)* the following series:—

0. Sensibility.	0. Contentment.
1. Suffering,	1. Satisfaction.
2. Pain.	2. Smiling.
3. Shootings.	3. Gaiety.
4. Tearing.	4. Signs of joy.
5. Tortures.	5. Laughter.
6. Anguish.	6. Shouts of ditto.
7. Despair.	7. Tears of joy.
	8. Embracing.
	9. Transports of extasy.

I only describe these series of shades for the purpose of distinguishing them from the potential series, which ought alone to occupy us.

The same author (article *Passion)* offers us several of these series of passional shades; I here give one, the scale of which he runs out to fourteen very well graduated shades:—

⋈ AVERSION.

1. Distance.	8. Indignation.
2. Disgust.	9. Threats.
3. Disdain.	10. Insult.
4. Scorn.	11. Anger.
5. Bantering.	12. Rage.
6. Antipathy.	13. Vengeance.
7. Hatred.	14. Fury.

It would have been better to have given, as in the case of

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bodily evil and well-being, a compound series, which, setting out from the pivot ⋈ 0 Indifference, would have classed seven shades of difference into graduated affection, and seven into graduated aversion. But the *civilizees* cannot be broken into the compound order, into the assembling of graduated contrasts. They know them, describe them sometimes, but without making them the base of a system; they are in every sense encrusted with *simplism*,* and with prejudices in favor of "simple nature." This is one of the causes that has prevented them from attaining to the calculus of the passional series, in which everything must be studied in the compound, and contrasted as well in the series of shades as in the series of powers. I shall not cease to recall this principle, for want of which you could not proceed methodically to the study of nature, whether material or passional; for nature presents everywhere the two developments in a direct or inverse sense, ascending or descending, harmonic or subversive. Whoever tries, like our philosophers, to study it in a simple system, and without placing the two developments, or the duality of movement, in contrast, will not be able to penetrate any of its mysteries, which become very easy to explain the moment that you are willing to regard movement according to the natural method, viz., duality or contrast of development.

We see this fundamental division in the material universe, which presents us with the harmonic worlds or planets, and with the subversive worlds or comets, and with gradations of ranks between the heavenly bodies. We ought to admit the same division in every classification of the passions.

To become initiated in the alphabet of their science, you must first study their distribution. They are not of an indeterminate quantity like the branches of a tree; they are a

* The term *simplism* is employed by Fourier to describe a one-sided and hence short-sighted view of any or every question. He applies it in the text, and in most other passages, to that limited view of human and all other nature, which leads men to leave out one of the two developments, or of the many forces, that are presented by every existence, spiritual or material, owing to the duality of the universe. The opposite to simplism is implied in the good old English proverb, "There are a great many things go to all things."—*Translator.*

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fixed, and very fixed, number in all their gradations. I here give their table only carried out to the fifth degree:—

Pivot. Classes.	Orders.	Genera.	Species.	Varieties.
Trunk 1	2	3	4	5
1 3 / Root 1 } 4	12 / 1 } 13	32 / 1 } 33	134 / 1 } 135	404 / 1 } 405

That is to say, if we examine the trunk of a tree, there is but one passion which is called,

Unityism in harmonic development, or trunk.

Egoism in subversive development, or trunk-root.

Then, in the first, second, and third degrees, you find the numbers 3, 12, 32, &c., which I change into 4, 13, 33, because in the theory of movement the pivot enters into all the divisions, in the same way that, in the mechanism of the juices of a tree, the trunk communicates with all the branches, and the trunk-root with all the roots.

Some one may wish to know why I thus designate the passions by a fixed number in their different gradations, instead of variable numbers, such as 3 to 4, 10 to 12, 32 to 36.

It is just as if some person were to ask why a man, who writes in metre, puts only a fixed number of syllables in each line, whilst he who writes in prose, puts, as he likes, more or less syllables in each line and each phrase. There are, in like manner, in the passional system two rules, which are measured progression and free progression. Certain objects, such as the passions, colors, music, are subject to measured progression, and consequently their divisions are septenary and duodecimal. These are the principal distributions of the measured order. Nature has, like our languages, its prose and its poetry. The passions, being the noblest things in nature, are distributed by measured series, and a fixed number, in each of their gradations or powers. It does not follow that you must establish the fixed number in the series of shades, such as those which I have just extracted from the *Encyclopædia*, but the fixed or measured number is indispensable in the primordial divisions. Accordingly we see that the effects of movement, such as music, colors, &c., which

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are emblems of the passional subdivisions, are spread out in fixed number—in measured series.

For the rest, there are seven times more of free than there are of measured series in the general system of nature, in the same manner that there ought to be much more prose than poetry in literature. You must be careful, therefore, to avoid an exclusive mania either for the free or the measured rule, but conform to the distributions ordained by God. We shall learn to determine the proportions and the uses.

The material world, being in all its details hieroglyphic of the passional, God must have created emblems of the passions in all the degrees. For example, we have a beautiful material emblem for the second degree divided by twelve, and this is music confined to twelve tones; and there is a very beautiful material emblem of the third degree divided into thirty-two, which is the planetary vortex formed of thirty-two notes, and the human jaw with thirty-two teeth. You do not reckon the pivotal piece, which is the sun in the case of the stars, and the os hyoides in the case of the teeth; in the same way that in music you do not count the thirteenth tone, which becomes unisonant or pivotal to the first.

It will, therefore, be necessary, in the classification of the passions in a compound system, to distinguish,

As harmonic pivot, one base of harmony—Unityism.

As subversive pivot, one base of subversion—Egoism.

In the first power,—	
Three harmonic bases,	Three subversive bases.
Luxism,	Counter-luxism.
Loveism,	Counter-loveism.
Seriism,	Counter-seriism.
Pivot ⋈ Unityism,	⋈ Egoism.
In the second power,—	
12 harmonic bases,	12 subversive bases.
5 Sensitives,	The same in counter-
4 Affectives,	development, or dis-
3 Distributives,	cordant essence.
⋈ Pivot Unityism,	⋈ Egoism.

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In the third power, thirty-two bases, which it is not yet time to attend to. Let us confine ourselves to the second power or number 12, which is the number of the passional alphabet,—the one to which beginners should keep. We require a volume to become acquainted with the twelve passions called radical. Let us not, therefore, occupy ourselves with the higher divisions, or with the passions of higher power.

The first rule to follow is, to study them in compound and bi-compound, and never in simple.

It has been seen, that you must analyze the two developments in order to observe them in compound. It will be sufficiently difficult for us to pass in review the harmonic development, since it is not yet known, but I will give a complete picture of it in the case of two passions—one sensitive, which is vision, and one affective, which is love.

To observe them in the bi-compound form, it will be requisite, as well in the harmonic as in the subversive development, to decompose the passion into a major (mode) and into a minor (mode). The major is the strong shade which is habitual with men, except the exception of one-eighth; the minor is the gentle shade which is habitual with women, except the exception of one-eighth. You may thus, by exception, occasionally find men of an extreme gentleness, as also sometimes women that are furies.

It has been discovered in various branches of study, that science progresses only in so far as it is propped by compound methods. Why has algebra procured us gigantic successes in mathematics? Because it works in a compound system, reasoning about negative as well as about positive quantities. It renders compound the calculations which arithmetic treats in simple.

Amongst the five degrees (p. 5) in the scale of the passions, I shall not stop long to define the first, which, confined to three passions, may be studied in connection with the second degree, which contains twelve. We shall, therefore, first keep to the passional gamut or table of the twelve passions called radical, which are those of the second power furnished unequally by the three principles of nature.

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Twelve Passions of Order.	Three Passions of Class.
5 sensitives proceeding from matter, or the passive principle, and tending to	Luxism.
4 affectives proceeding from God, or the active principle, and tending to	Loveism.
3 distributives proceeding from mathematics, or — *the neuter principle*, and tending to	*Seriism.*
12 radicals tending to.....	Three Foci.

Thus the three passions of class are focal to the twelve passions of order: this is a connection that must be kept in mind.

If each passion is subject to the right or harmonic development, and to the false or subversive one, ought the passions to be reckoned double? No; each of them is like the caterpillar and the butterfly, a being of a dualized and not of a double development. Though the insect is subject to take two, and even three, forms, comprizing the mixed or chrysalis state, it is still only one insect. The same thing occurs with our passions in their development, which will be threefold if you think fit to distinguish the mixed state, the point of transition between harmony and subversion,—the point where the passion is a chrysalis. Notwithstanding these changes, it is still the same, just as a cane that is upside down, having the knob at the bottom and the ferule uppermost, is still always the same cane; and it is likewise the same in its mixed or horizontal state.

All of our passions being subject to these countermarches,—to the harmonic play in the case of industrial association, to the subversive play apart from association, to the mixed play in semi-association,—are therefore still the same passions in their different developments. It would be complicating the thing if we were to attempt to reckon twenty-four passions of the second degree, in accordance with the harmonic and subversive developments. It will therefore be sufficient to define the twelve radicals or passions of the gamut, provided that we distinguish the two developments by the terminations; thus instead of saying Friendship, Love, we can call them, in the truthful development or harmonic

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state, Friendism, Loveism: in the lying development or subversive state, Sham Friendism, Sham Loveism.

In the outset we shall pass over these distinctions, and we shall say Friendship, Love, in order not to encumber an elementary treatise with difficulties. The student would be bewildered by these distinctions. It is prudent to omit them; and it is sufficient to give a peep at them for the benefit of exorbitant people, who always complain about a want of method. I do not choose to sacrifice propriety to method. The present theory is one in which every body is interested, because every one longs for riches and happiness; we must consequently bring down the treatise to the level of the vulgar, and neglect the details of method, which, though proper for scientific men, would be an impediment to the majority of readers.

I have mixed together in this first chapter several preliminary notions which will have to be displayed in detail in the following chapters, where I shall prove that the passions have none of the simplicity that our sophists attribute to the system of nature. Far from being simple, they are compound and bi-compound; they unfold themselves in a direct and inverse, major and minor, active and passive development; in short, there is nothing about them that has a tendency to simplicity, or to the philosophical ideas about "the love of simple nature." When you see an age stupid enough to love simple nature, simple toads and simple vipers, need you be surprized that it has carried its foolery to such a pitch as to believe that the passions are compatible with simplicity, simpleness or simplism, or whatever else you like to call it.

Let us rid ourselves of these moral prepossessions, which for 3000 years have kept the problem of the mechanism of the passions in darkness. Everything is composite and not simple in the essence of the passions; but in order to treat of them regularly, we must return to the philosophical and moral prejudices which vilify our senses. How great would be the inconsistency of God, if He wished to degrade five out of the twelve passions; and why should He have given us five vicious springs in the five sensitive passions? If you listen

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to the moralists, they will not fail to vilify the seven animic* passions, Ambition, Love, &c., into the bargain; so that if we may believe them, there remains only one good passion, Philosophism, which would drive a man to spend a million of money (if he has got it) in order to buy 400,000 volumes of philosophy, and expose himself to ridicule, by ruining himself to acquire a wisdom the authors of which do not understand their own meaning.

In answer to their galleries of volumes, I am about to prove that all the passions are good, such as God hath created them, and that the five sensitive passions are useful as well as the seven animic; but they are good conditionally, and in the case of associative development; they are vicious, all twelve of them, in the case of incoherent development. Twelve butterflies well varied in colors are a great ornament to a picture, but if you paint them under the form of a caterpillar, with which they were clothed a month before, their union, *(ensemble)*, will only form a very repugnant subject. It is thus with our passions, which are either all good, or all bad, according as their development is effected in a societary system, which leads to riches through truth, or in an incoherent system, which leads to riches through falsehood.

If we believe what philosophy tells us, the senses ought not to direct us; we ought to resist their impulsion, and only listen to the impulsion of the 400,000 volumes which men have neither money to buy, nor time to read. God is very deceitful then, if He hath given us as guides 400,000 volumes which did not exist in the first ages of the world, and which since their existence have been unknown to ninety-nine hundredths of the human race, and incomprehensible to those who have known them.

Would you then, (the philosophers will say,)—would you have man give himself up like a brute beast, to all his passions, his sensual impulses, without consulting the decisions of Plato, Aristotle, Mirabeau and Robespierre? I would

* The seven animic passions consist of the four affectives and of the three distributives.

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have him study respecting the play of the passions, the rules established by God, and not the rules established by the philosophers. Now to know the intentions of God, the wish of nature, you must before all things proceed to the analytical and synthetical calculus of passional attraction.

As long as this calculus is unknown, as long as we remain ignorant of the mechanism of domestic and industrial association to which God has destined our passions, so long we are certain to be directed by those very passions which our pedants proscribe. They declaim against the senses, and yet civilization throughout the piece is a slave to the senses, although it denies their influence. The barbarians are more honest: 500,000,000 barbarians confess that they are unreservedly addicted to the pleasures of the senses; that they wish to change their wives as oft as they list, and to get drunk every night,—whilst they sleep during fast-days for the sake of appearances.

This honesty is not found amongst the *civilizees*,* who wish to lower the five sensual passions, and pretend that they are entirely devoted to the seven animic passions. I shall prove in this treatise that the *civilizees*, like the barbarians, are perfectly the slaves of sense, although there is more dissimulation on the part of the *civilizees*. I shall examine this problem in its most important points, such as Ambition and Love, and the reader will see that the five sensual springs exclusively govern civilization, in spite of the respect that it affects for the animic or sentimental affections, with the sham of which they have learnt to mask the influence of the sensitives.

If then we wish to study the passions regularly, let us

* By the expression "*civilizee*" *(civilisé)*, which we have taken the liberty of coining, the author implies in particular men born and bred amidst the political and social institutions which belong to the most advanced nations of Europe in modern times. The term describes in general the denizen of a state of society superior to the anarchy and licence of savage life and the despotism and slavery of the patriarchal and barbarian states on the one hand, and inferior to the progressive developments of harmony, or the higher and future destinies of the race on the other. For a complete table of the social phases of humanity, see the Treatise on Transitions, Chap. I., in the Second Volume of this Work.—*Translator.*

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apply ourselves first to the study of the senses, which govern everything in civilization. When we shall know how to analyze the five sensual passions, it will become easy to us to analyze the seven animic ones, the theory being the same in both cases.

And to prove this, choose 100 wives who are the most celebrated for their faithfulness, cause their 100 husbands to undergo the operation that was performed upon Abelard, and tell us how many of the wives will remain faithful six months after this subtraction. Not a tenth part, no doubt; and perhaps not a hundredth of those who have been able to find a substitute. It is therefore evident that the material sphere governs all, and exerts a colossal influence.

Will it be objected that this hypothesis destroys the quality of man? I will then reason on an opposite predicament. Suppose a man of good metal, who is attached to a woman celadonically,* and without seeking to obtain from her anything more than friendship; and who, during six months, confirms the intention of never attempting any other part than that of a friend, even while he sees others obtain more favor from her. Will he not be hooted both by the lady, and by the men and women who shall become acquainted with this relation of simple love or celadony?

It is therefore the sensual spring which exerts the principal influence in love; it will be easy to prove that in the case of all the other passions the sensual spring predominates amongst the *civilizees;* always varnished over with sentimental pretensions, of which a mere shadow is found in their conduct when you make a close analysis of it.

I do not mean to say that they are strangers to the affections of the soul; these have, no doubt, a degree of influence on their actions: but in order to discern exactly the power of the soul and of the senses, let us analyze in the first place what relates to the empire of the senses, and let us begin by their regular study, to be convinced that the *civilizees,* being strongly enslaved by the senses, can only become initiated in the theory of the passions by an orderly study of the senses,—a study to which we are about to proceed.

* Vide Glossary.

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And in order to turn this first chapter to account, it is necessary continually to recall to mind that every passion is a dualized being, subject, like the butterfly and the caterpillar, to be counter-moulded according to circumstances; to be developed in contradiction to its destination; to operate in march and countermarch according to the channels that are opened to it by the social state; to employ indifferently truth or falsehood, in order to arrive at its three ends or foci of attraction; which are:—1st, Luxury; 2nd, Groups; 3rd, Series;—ends to which the passion tends in all cases, employing indifferently truth or falsehood. This ambiguous character, this duality or (amphibiousness) hermaphroditism of the passions,—is it not the opposite of that "simple nature" which our philosophers wish to hold out as a lamp to our path? It is therefore compound nature that we are going to study, distinguishing five passions which spring from the senses, and seven that spring from the soul.

Let us study the sensual passions carefully. Our quacks of virtue, called moralists, have defamed the pleasures of the senses, which will become respectable when they shall be transformed into sources of virtue. As to that matter, other *savans*,—the ideological people, boast of the perfectibility of our sensations, whilst societies in high odor preach up gastronomy and consequently the senses. Let us leave the sophists to contradict and annihilate each other, and let us consider that God hath not created our five senses in order to expose them to our contempt.

If it were necessary that we should despise them, our soul would in this case be in systematic discord with the body, which is its servant. How can people attribute so absurd a plan to a God whom they suppose the friend of unity? These sophists build upon the ignorance that prevails about the harmonic working of the senses,—the state of things where sensual pleasure would become the pledge of truth, of justice, of wealth, and of social unity. This is what the synthesis of passional attraction is about to teach us. But in order to undertake this study with success, let us not fear to descend to minute details about the so-greatly-abused senses.

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When we shall be acquainted with the five passions of the senses, or only one out of the five, in a complete gamut, we shall know by analogy those of the soul also; for if there is unity in the system of the universe, bodies must be organized like souls, and consequently human anatomy is a perfect image of the play of the passions in all their degrees, (represented by the three pieces of the sternum, twelve of the ribs and vertebræ, which correspond to the major and minor play, and so forth down to the muscles, which, 405 in number, are emblems of the fifth fixed degree containing 405 notes.)

The important feature of this study, is, that by its teaching us to know the wants and faculties of our senses, it will yield us the riches necessary to satisfy them; and what is no less precious, namely, the art of rising to opulence through virtue,—the art of satisfying the soul and senses at once. If the study of attraction did not unveil to us this great mystery, how should I dare to say that it is the study of nature, and that it alone can prove to us the unity of the universe, about which our philosophers entertain us every day, without being able to give the least proof of it?

"Odious doctrine!" the hypocrites will say,—"to pretend that virtue so noble, so seductive by itself, ought to be made subordinate to the calls of a vile interest!" . . . But if cupidity is a motive to be despised, tell us, you civilizees, people whom Jesus Christ so well named a generation of vipers, tell us how it comes that cupidity is your only mariner's compass? . . .

Let us finish this first chapter with a remark to which we shall have often to refer, which is, that the man who would not be willing to take the very moderate trouble to study in gamut the passions and the characters,—to learn to decompose them into gamuts of shades and of powers,—would follow the same course as a man who, wishing to learn a language, refused to learn to decline and conjugate.

For the rest, this Passional Grammar which I am about to give, will be infinitely less difficult than that of the easiest language, such as Italian or Spanish. If it requires three months to learn the Italian grammar, it does not take three

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weeks to learn the passional gamut. Could any man call for greater facility in the science which is about to decide the fate of humanity, and its advent to riches, to happiness?

Besides, the elementary notions, so flat in a grammar, will be often interesting in this work, and I can give the reader a challenge on this subject. We are going to commence with two gamuts, those of vision and of the affective passions; I am persuaded that no reader will arrive at the end of the first gamut without saying that many chapters have been amusing to him. Would he say as much of those of a grammar, where there is nothing but thorns? Now if the gamut of vision is amusing to study, that of love will be more so. Could you ask for fewer thorns in a science that is about to load us with riches and pleasures?

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CHAPTER II.

THE PASSIONS IN POTENTIAL SCALE.

EVERY child knows that we have five senses,—sight, hearing, smell, taste, and touch: there is no sixth sense, and those who have tried to imagine one have shewn themselves very clumsy.

Marmontel, speaking of the beings who inhabit the sun, and wishing to attach to them some perfection refused to our puny race, supposes that they may have a sense "to hear the flow of time." A pretty present does he make them! This is attributing to them the most distressing faculty that creatures can have; for we know that they are happy only in proportion as they are unconscious of the lapse of time. Are not the most painful moments for a man, those in which he distinguishes the passage of each second, as happens to the person who endures a surgical operation, and to whom one minute creates 60 pains? This hypothesis of Marmontel about a sixth sense presents three absurdities;—

First,—Perfection that is illusory, and founded on a new sense which would be the pledge of a perpetual punishment for the unfortunates.

Secondly,—Addition of a sense that would be as superfluous and inconvenient in the passional octave, as a thirteenth tone in the musical octave.

Thirdly,—Inconsistency of coveting a sixth sense, when men do not know how to satisfy the five existing ones.

Here we have three capital errors committed by a fine

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wit *(bel esprit)* in connection with the idea of a new sense. Let us pass on to those which have been committed with regard to the senses that are known, and which are confined to five on all the globes equally as on our own.

Some observers have attempted to count a sixth sense, formed by a division of one of the five existing senses which has evidently an ambiguous but not a double nature. They have made a particular sense out of the faculty of generation, which comes under the attributes of Touch. If it were admitted as a sixth sense, you might draw thence a plea for establishing a similar division in all the others, and reckon as a seventh sense *musical hearing*, as an eighth sense albinous or co-nocturnal intuition, sight co-ordinate to night, for these are faculties widely different from *simple hearing* and simple sight. You see men very well organized in body and mind, yet totally deprived of a musical ear: they are seen listening to songs and instruments out of tune, without their tympanum seeming to be offended, whilst, alongside of them, a man who has a correct ear though less wit, will be hurt to such a degree as to make him shake, run away, and even get angry if you try to detain him. Has he, then, a sense which is withheld from the man who is not irritated by this cacophony? No;—but he has hearing in a higher power than the man who has only primary hearing at the first step of the ladder.* And similarly the albino, who has co-nocturnal vision like the cat and the owl, possesses the sense of sight in a superior degree to that whereunto the existing race attains. The first fault of our analysts is, therefore, the not having admitted potential degrees in the development of the senses, as in that of the other passions.

It cannot be said that these differences of degree between the brute ear† and the musical ear, are a diversity of tastes

* See page 18. This table, to which the author often refers in this and the following chapters, is contained in the *Grand Traité*, vol. i., pp. 394-5, old edition, and vol. iii., pp. 356-7, new edition; and is inserted here for the convenience of the student.—*Translator.*

† This term is used to denote the degree 0, or the neutral power between the ascending and descending, or positive and negative scales of the faculties.—*Translator.*

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POTENTIAL GAMUT OF THE ACCORDS OF FRIENDSHIP, AND OF THE ACCORDS OF LOVE; WITH ANALOGIES.

	Degree.	Species.	Title.	Development.	Love.	Visuism.	Grape.	Generic Accord.
LOW ACCORDS.	0 Ut.	Brute.	Isolated.	Heterophily.	Heterogamy.	Converging eye.	Verjuice.	Heteromodal.
	1st Ut Ut.	Simple.	Prime.	Monophily.	Monogamy.	Asinine eye.	Must.	Monomodal.
	2nd. Ut Re.	Bastard.	Second.	Hemiphily.	Hemigamy.	Cameleonic eye.	Tart Wine (Piquette)	Dimodal.
MEAN ACCORDS.	3rd Ut Mi.	The Four Cardinal Accords.	Third.	Androphily.	Androgamy.	Co-terrestrial eye	Thick white wine	Trimodal.
	4th Ut Fa.		Fourth.	Hermaphily.	Cryptogamy.	Co-aerial eye.	Cooled.	Tetramodal.
	5th Ut Sol.		Fifth.	Multiphily.	Delphigamy.	Co-aromal eye.	Old.	Pentamodal.
	6th Ut La.		Sixth.	Phanerophily.	Phanerogamy.	Co-aquatic eye.	Crusty.	Hexamodal.
HIGH ACCORDS.	7th Ut Si.	Transitive.	Seventh.	Ultraphily.	Ultragamy.	Noctambulic eye.	Vinegar.	Heptamodal.
	Ut.	Pivotal Y	Octave direct.	Omniphily D.	Omnigamy Y	Diaphanic or Co-igneous eye.	Alcohol.	Omnimodal Y
	⚹ 8th Ut.	Pivotal ⅄	Octave inverse	Omniphily T.	Omnigamy ⅄	Ultra-ethereal eye	Spirits.	Omnimodal ⅄
	Ut.							
	Ut nat. Re flat Ut sharp Ut nat. Si sharp Ut flat		Re natural Si natural	Extraphily.	Extragamy.	Squint or cast-eyed. Miopial and old sight.	Worked, soured, dead, spoilt wine.	Extramodal.

⚹ The accord of Unityism in direct Y and indirect ⅄ is the collection of the 8 *Omnimodal* accords furnished by each of the 4 groups. The *Omnimodal* accords are pivotals, that of *Unityism* is hyper-pivotal.

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like that which prevails concerning eatables, for man habituates himself, little by little, to different kinds of food, and after three or four days of hunger he will eat with pleasure those which were most revolting to him, such as raw human flesh; whereas, no precaution, no trick will accustom the man, whose ear is true, to enjoy false accords. If people offered to give him a performance out of time from beginning to end, like a duo performed by instruments discordant with each other by a semi-tone, he would prefer to go without music all his life rather than to hear it thus murdered.

Yet there exist men, and almost whole nations, who fall into this impotence of some particular sense in every degree. To this class belong the French, without excepting the fashionable world of Paris, which has an exceedingly untrue ear. The French are physical idiots *(crétins)* in the sense of hearing. The following is the proof of it.

I once attended a ball in Paris, in the Hotel de Marbœuf, at the Champs Elysées, where there was amongst the six musicians a clarinet which was, if not a semi-tone, at least a quarter of a tone higher than the violins. I pointed it out to two of the stewards of the ball, and asked them if they did not mean to stop that infernal clarinet. One of them shewed an utter indifference about the matter; the other said, "It is true, the instrument is out of tune, but it will do; nobody notices it." And yet this ball only contained the higher classes—the cream of the ineffables. If the same orchestra had been given to Italian cobblers, they would have hissed and turned out the criminal. There are then, it seems, whole nations which are injured and, as it were, crippled in one of the senses. The French nation is one of these. Consequently, the actors in all the theatres of France have full power to falsify, and fail in, the measure. The same abuse takes place in the regimental bands; you hear in them two or three instruments in discord, without anybody being moved by it, without the musicians or the corps of officers who pay the band appearing to notice it. On the other hand, the populace in France listens eagerly to ballad-singers who are so out in time and tune, that a man who has got an ear is

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obliged to run away. These auricular butchers are the luxury of the French nation. It is in music what the crows are in gastronomy, which only live on putrid food. Let us not dispute about tastes, but let us agree that there exist degrees in the sensual faculties, and that in the analysis of the senses you must, in setting out, admit a scale of faculties. If people maintain after this that I do not know how to determine the degrees or powers of the scale, others will do better. But before all things let us lay down the principle, without which it would become impossible to proceed to the analysis of the senses, and to the calculi of the sensual and animic harmonies.

Let us carefully distinguish the scale of potential faculties from the scale of shades. Our *savans* and artists, who are only engaged about perfecting our sensations, admit therefore a series of shades, more or less perfect in the development of the senses, a scale of refinement and of coarseness in the exercise of each faculty; but entirely absorbed by these scales of shades, they do not think about the scales of faculties or powers, which have never been established, and have never been sought to be discerned. One albino will have a more piercing vision by night than another albino. There will be between them a degree of visual shade, but there will be a degree of visual power, and a new gradation of faculties, from their eyes to ours, for the albino or co-nocturnal vision is very different from ordinary vision. It is a distinct gradation in the visual series; the same thing is the case with the telescopic vision, very different from the natural vision. Here we have already a series of three potential gradations in vision; do not others exist, and is not this potential scale applicable to all the senses? I shall treat this question fully in the Second Section. Meanwhile, let us observe that there cannot exist any theory about the analysis of the senses, so long as men do not distinguish both scales of shades and scales of powers. How explain without these latter the sensual gaps, such as musical hearing and others, which often embrace whole nations; witness France, where the defect of an incorrect ear is endemical?

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These sensual hurts must be looked upon as an insufficiency, and not a privation of a sense: the musical ear is not a distinct sense but a modification of hearing. If you admit that fruition in love forms a separate sense, you must admit the same distinction in relation with musical hearing, and we shall presently have ten senses, and even fifteen or twenty, instead of five. Is it not more according to rule to admit potential degrees in the senses, with an exception in favor of the fifth sense, Touch-rut, which, amongst the potential degrees, presents one that is temporary and sufficiently distinct to constitute ambiguity? The other senses have nothing temporary in their powers; the albino vision, the telescopic vision, exist for the child of five years of age as well as for the man of twenty.

There are different classifications to be established on the properties of the senses, namely:—

1. The division into two active, two passive, and one neuter.
2. Ditto into three simple and two compound.
3. The ambiguity of the fifth sense.
4. The potential development of the senses.

Morality tries in vain to decry the senses; there are two amongst the five which suffice alone to confound and enslave all their detractors: these are gormandism* and lubricity. The one is the nourisher of the world, the other is its reproducer; and commonly those who declaim the most against these two senses, are their most humble slaves. They aspire, consequently, to enjoy an order of things in which the full development of the senses will be secured to us, and will be able to exert itself in perfect equilibrium, in full accord with the maintenance of health and fortune.

We find by comparison with the savage and the animal an incontestible proof that we have no notion whatever respecting the balance of the senses. We are told that the savage is the man of nature; but the animal is also directed

* I have found it necessary to coin this word in order to do justice to the meaning of Fourier, who wishes to imply by the expression, not the subversion or excess of the love of good cheer called gluttony, but the natural and necessary love of the table.—*Translator.*

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by nature only, yet it does not abuse the sensual pleasures in which the savage indulges to excess as often as he has the opportunity. If you give him strong drink at discretion, he will swill it till he falls down dead drunk, or commits murders. The *civilizee* is no less depraved in the abuse of the senses. Neither of them are, consequently, in the state of equilibrium to which the animal attains, because it has reached its destination, which is simple, whilst man has not come to his, so long as his passions are not developed and balanced by contrasted series. Without this mechanism, there is no passional harmony in man; you only then see a brute state in the savage, and a subversive state in the *civilizee;* but in no manner that balanced nature which you already find in the animal, because it is of a simple nature, arriving at its end by the single spring of instinct. Man, being of a compound nature, cannot attain his end without the aid of intellect combined with instinct; he ought to rise to the compound destination, by adding to the impulsions of instinct the artificial impulsions of the contrasted series, apart from which there is no means of balancing the passions. This is a truth sufficiently proved by the appearance of the savage, who is a stranger to the passional balance, though living under the laws of simple or instinctive nature, which cannot suffice to guide a being of a compound nature.

Apart from this compound state, which only exists by means of the passional series, we are abused by all our sensual or animic passions, abused by Honor and Friendship, as well as by the love of good cheer or Gormandism, and by Lubricity. Nature seems in permanent conspiracy against civilized man, in order to draw him incessantly on to evil; everything is but a snare for him in the impulsions of simple nature; and the moralists, in wishing to add to it a lever of equilibrium called reason, only give a proof of un-reason and ignorance, since they only obtain results contrary to their views. These confused efforts of science to reach a passional balance, only prove that man is destined to discover a compass in this kind of operation, and that nature urges him on to seek for it. At length it is found, and to forward us to

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the study of this procedure, named passional series, which is the sole guarantee of balance, let us begin by an exact study of the twelve primordial springs through which a series works. Let us not listen to any of the diatribes of the philosophers on these twelve passions, and especially on those of the senses; let us analyze their properties, good or bad, in a complete scale, in an octave of eight degrees like the musical gamut, from which we shall deduce the rules of their balances, and of their accords in the passional series, and the means of arriving at happiness in a social mechanism, where the impulsions of the senses and of the soul will become so many faithful guides to us, to which we shall be able blindly to trust ourselves.

I have proved that degrees or powers exist in the faculties of our senses; that a particular sense, like hearing, may be developed in the first power in one man, in the second or third in another, without there existing for that reason two or three senses of hearing. This reply was due on my part to the fine wits *(beaux-esprits)* who seek to find out for us a sixth, a seventh sense, when the only thing that we ask of them is, to secure to us the enjoyment of the five known senses. But philosophy is always stubbornly bent on giving us a good that we do not ask for, and when we solicit external luxury, or riches, and the pleasure of the five senses, it would inspire us with the love of poverty and the contempt of pleasures. Which of the two is most ridiculous,—this scientific jugglery, or the age which lends an ear to it?

In studying the developments of which each of our senses is susceptible, you recognize immediately that man is exceedingly ill used by nature. If we compare our eye with that of the eagle or cock, with that of the cat or owl, it becomes evident that the human eye is of the lower species; that it is a very imperfect, very insufficient sense; since we can neither look fixedly at the sun, as the eagle and cock do, nor guide ourselves in the dark like the cat and the owl. These animals are beings of a vision that is potential, and more elevated in degree than ours, which is only at the brute degree or low power designated by the sign 0, or 'brute' in

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the table in the *Grand Traité.** The eye of the existing race of men is nothing but a germ to be developed, and we are abortions in the sense of sight as in all the others, since we do not even reach the first degree, which is only the first gradation in potential gamut.

Yet our fine wits, like Delille, never cease reasoning about practiced eyes and delicate senses. As my only reply, I shall proceed to give them the analysis of a practiced, delicate, and complete eye: I shall describe in graduated scale, in potential octave, all the faculties which constitute the integrality of the sense of sight. They will perceive by this table that the eye of the present race, which we call perfectibilized, is precisely at the very lowest—the brute degree, and that there are only Cyclops who have but one eye, or the mole which has none at all, below it.

It would be of little good to criticize the sight and the different senses of the human race, if I did not point out the means of giving them all the perfections of which they are susceptible, and the absence of which is proved in relation to sight in the table given in the *Grand Traité,** a table which I shall repeat in the Second Section. The new race that will arise in harmony will enjoy all the visual faculties which are refused to us; for the present, I request the reader to read the table over again, of which I am about to examine superficially one or two degrees amongst the lowest in the scale.

Morality having made a business in all ages of reviling our senses, and persuading us that we have too many pleasures and means, whereas, it is certain that we are very shabbily provided in both respects; morality, I say, having stifled by its diatribes the suspicions and the researches which were suggested by the insufficiency of our senses compared with those of the animals, it becomes very difficult to support the following position, namely,—that *our senses, in their present or brute and subversive nature are only germs which will be developed and acquire brilliant faculties, when the human race shall have passed over to the state of harmony,*

* See Note, p. 17.

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which will raise bodily vigor to the highest possible degree, and will give successively to each of the senses all the degrees of the above scale, of which they have only at present the brute degree, or degree 0.

To give an idea of this future vigor, and of the faculties reserved for our senses, it will be proper to describe the possible developments of one amongst them. I will choose the one most in disgrace, which is the sense of sight. I shall treat of it in the following section, which will be entirely devoted to this analysis. A picture of the attributes and faculties reserved for our eye, will suffice to make men appreciate the infirmity of this sense and of the others.

Despite the boasts of perfectibility, the human race is so fully conscious of its weakness in sensual faculties, that it loves to indulge in exaggerations about the development of the senses. Let us judge of this by sight, which is the only one of the five senses that I shall discuss. Ridiculous tales are received about the perfection of vision, such as the faculty attributed to the lynx of seeing through opaque bodies and even through walls. I shall not describe anything so exaggerated in the whole visual gamut, which nevertheless contains seven degrees of octave, and two unisonant, of which we are deprived.

Exaggerators, who collect child's tales about the sight of the lynx and other absurdities, will go and exclaim against my regular scale of the properties assigned to harmonic vision; properties of which the most wonderful, the co-igneous eye, or sight that distinguishes objects through fire, as that of the Solarians, will not be near so incredible as the visual faculties attributed to the lynx and to the somnambule.

The crowd, without placing any great faith in these illusions, loves to be entertained with them. This liking of the vulgar for the marvellous in sensual faculties, proves that they feel the imperfection of the senses, and the privations with which the existing race is afflicted.

Nobody would think of envying lynxes, or of attributing to them the faculty of seeing through walls, if we only enjoyed the real properties of the lynx's eye, which is, like the cat

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and the lion, endowed with the co-nocturnal vision, the faculty of guiding itself in the dark. It collects in its eye the few rays of light that are contained in darkness, and that escape from the incomplete eye of the subversive man, a race entirely schismatic against light, since it blackens under the rays of a star that gives whiteness and colors to all nature. In consequence of this material schism, our eye must be a dissenter from light like our body; hence it comes that we have only, so far as sight is concerned, the simple or brute development, only the simple germ, without any of the compound faculties, such as co-aquatic vision, or vision piercing through the waters, co-solar vision, fixing the star of day, co-nocturnal vision, or vision suited to collect the luminous rays which exist in the night, in which the cat and the lion find enough to direct themselves in perfect safety. We have therefore much to desire in sensual faculties.

We have close at hand so many perfections to covet, even in the most despised beings, such as the ass, which enjoys the fixed descending sight, or the sight balanced and firm on the edge of a precipice! The aspect of a precipice makes the eye and foot of man tremble; the ass, on the contrary, has so much the firmer footing as the precipice is frightful; the ass courts that aspect of abysses which makes man lose his balance, but which steadies the quadruped. We are in a plight to envy a jackass. As to visual perfection, our traders in perfectibility ought to invent the means of making asses of us on this head,—of giving us the asinine visions or the affinity of the eye with the precipice. But *a propos* of asshood, let us guard against the modern cleverness, which consists in varnishing over the disease without indicating the remedy. The question is, to procure for man the visual faculties that animals enjoy, and those that they do not enjoy. I have classed them progressively in the potential scale of the sense of sight, which I shall explain in the following section. It is the scale of the faculties that this sense can successively acquire in a social system, which will perfect the material side by perfecting the passional. Civilized man is the antipode of these two perfections, his body

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and his soul being developed in contradiction to his destiny, that is to say, in general falsehood: a painful truth, which is already only too well proved by our customs; it must be proved, moreover, by an appeal to the material side, by the analysis of the senses, which offers a methodical privation of all the properties reserved for human nature.

To fit yourself for this examination, you must become imbued with the principle rejected by the ignorant and, adopted by all the truly learned, that of the immensity of the resources of nature. I produce, on this score, the opinion of La Place, who says: "We are so far from knowing all the agents of nature, and their different modes of action, that it would be a proof of small wisdom to deny phenomena, simply because they are inexplicable in the present state of our knowledge." It is necessary to join hands with this modesty of the learned La Place, in order to study with profit the Treatise on Attraction.

Let us apply this principle to some problem, such as the disproportion of pains to pleasures. It is affirmed that the violence of the pains to which the human race is subject, especially in the dressing of wounds and in acute diseases, greatly exceeds the intensity of pleasures which it tastes in a state of health. The disproportion is so great, that all balance is overthrown, and you might, without exaggeration, say that pains are seven times as strong as pleasures. Let people go and enquire about it of those who have suffered a surgical operation, as for stone or cancer; or let them ask gouty persons, &c.; each of these will certify that the violence of the evil was seven times as great as the vehemence of the sensual pleasures which he had experienced in his life. If we confine our comparison to a tooth-ache, which is not a pain of the first intensity, all those who are tormented by it, will say that the acuteness of the misery is at least three times greater than the intensity of the sensual pleasures which are known to them. Besides, does not an evil frequently torture us without intermission for three days and three nights, whereas we know of no sensual pleasure that exceeds three hours?

This defect of balance in physical evil and good appears

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an injury on the part of the wise Author of things. And we are the more inclined to censure Him, because certain beings are more favored than ourselves in this respect. It appears incontestible that fish and other animate bodies are much less sensible to pain than we. The polyps are almost insensible to it. Why is this precious faculty of the absorption of pains refused to the human race? Is it a want of equilibrium in the balance of good and evil? or can it be the effect of a temporary infirmity of our senses? Yes,—the excess of pains in man proceeds only from the inferiority of the race. Once raised to its material destiny, to all the perfection and vigor which harmony must give it, it will acquire that precious faculty which the fish enjoy, named *icthyonervism.* The nerves will undergo a kind of tempering, a passage from the simple to the compound (the difference of iron from steel), which will raise them to the property of absorbing pains, and of reducing to the eighth part all those which can at present exist in an acute disease or a surgical operation.

Let us add, that in the new order of things, the extreme vigor and refinement of the senses, the hygienic perfection, will render maladies as rare as pleasure will be frequent and active; then the equilibrium will be fully established, and the balance will give seven-eighths of pleasure for one-eighth of pain. At present it must give, considering the subversive state of the globe, seven-eighths of pains for one-eighth of pleasures; and this disproportion exists in the sufferings of the soul as in those of the body.

I know not what world our perfectibilizers in Paris frequent; men who see everywhere nothing but happy people, and torrents of ideal felicity and ideological light. For my part, in the provinces and the fields, and even in Paris, I have seen nothing but torrents of malcontents, of really unhappy men, even amongst those whose fate is envied by the crowd. How great then is the effrontery of the writers who boast to us of our social perfectibilities, the happiness of cottages, the charm of virtue, and other moral commonplaces, which they put forward to varnish over the unhappiness of the immense majority!

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CHAPTER III.

THE CLASSIFICATION OF THE SENSES INTO ACTIVE, PASSIVE, AND NEUTER; INTO SIMPLE, AMBIGUOUS, AND COMPOUND; AND INTO A MAJOR AND MINOR MODE.

I SHALL abridge this chapter, because it proceeds upon minute details, but which require also much attention.

It is scarcely credible that after 3000 years of studies, men have not yet thought of classifying the senses. At present even our five senses are cited pell-mell; no distinction of rank is admitted between them. Nevertheless no equality exists between the senses: Taste and Touch play a superior part. Taste is evidently the first in rank among the sensual passions; you can exist though deprived of the active use of each of the four other senses, but you cannot live without eating, without the active exercise of the sense of taste. It is consequently the first as to the uses of necessity; perhaps it is so too in regard to pleasures; for it is the first and the last enjoyment of man, it is almost the only resource of children and old men in matters of pleasure. Taste is therefore the chief of the five material passions, although others may procure pleasures superior to those of taste.

Long details are not required to prove that the sense of *Touch-rut,* holds the second rank among the five. It has, like Taste, the faculty of procuring active pleasures, whereas two other very valuable senses, Sight and Hearing, only yield passive pleasures, and are of a subaltern rank. Sight itself, although of inestimable value, is excluded from voluptuous sensations; it has very direct and positive sufferings; it has only pleasures indirect and subordinate to thought. It is an

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effect that must be explained to habituate the reader to recognize a gradation amongst the senses, as among the other passions, which are not equal to one another. Our eye finds a passive well-being in certain sights, like that of verdure, which has affinities with man's vision. Yet it does not procure him pleasure that is active, or backed by nervous sensation, as happens sometimes when you eat excellent viands. Our eye, as relates to pleasure, enjoys therefore negatively, like the foot which is incommoded on a rugged ground, and free from constraint on an even ground.

In the second case, there is only absence of uneasiness for the foot, but no real pleasure; in short, in every impression which affects vision, it is the thought alone which enjoys,—the eye is only passive in the agreeable sensations that sight procures us.

The same thing happens with the ear, which gives pleasure without experiencing any itself. The most harmonious music cannot excite any tickling in the ear; harsh sounds draw the tympanum, true sounds delight us, but without any physical enjoyment for the tympanum. It is still thought which is the arbiter of this pleasure; and in proof of it, we see that in concerts and operas any distraction makes us lose the enjoyment of the sounds; an idea may absorb us suddenly, and cause us to forget the piece which the performers are singing; the ear becomes insensible to it the moment that it is not supported by thought and attention. Frequently at the opera a man whose head is full of something, is angry with himself for having lost, by distraction, a certain passage that he wished, and even expectantly longed to hear. He only perceives this inadvertency in the middle or at the end of the passage. It is a proof that the ear, by itself and without the aid of thought, is unfit to enjoy the sounds that are most flattering to it.

It is not thus with Smell. A tuberose that were placed under our nose, would make itself felt, and would stimulate, in spite of distractions, because Smell is a sense of active irritability, though very inferior in importance to Touch and Taste.

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We may deduce from these considerations the classification of the senses into two actives, two passives, and one mixed; namely :—

Two active senses,—Taste and Touch.

One mixed sense,—Smell.

Two passive senses,—Sight and Hearing.

I class Smell as a mixed or neutral sense because it participates in both the others; it enjoys actively, but without notable influence. It is like a subordinate guide destined to serve Taste : it serves also vision and the other senses in certain researches. Finally, in all respects it occupies a middle rank between the active and the passive senses, of which it participates equally.

Here we have a distinction in the senses, indifferent at the first glance, and yet very essential. How comes it, that an age all infatuated about analytical methods, thus despises elementary analyses in the study of the passions. It is by similar blunders that the calculus of passional attraction has been entirely missed. Science ever fails, by trying on the first start to rise to the clouds, before keeping its eyes fixed upon the humble region of common sense, in which are found the primordial notions of every science.

The two active senses, Taste and Touch, exert a colossal influence in material concerns, as well by necessity as by refinement. The two passive senses, Hearing and Vision, and the neuter sense, Smell, have only a feeble empire in comparison with the two actives, which are really kings of the social world: for the furies of ambition, the inclination of the populace for insurrection, for atrocities, only spring from the want of satisfying these two senses. The people would by no means perpetrate crime to slake the three other senses, —to procure pictures, perfumes, or concerts. These three sorts of pleasures would not be able to move the mob, which on the contrary, is entirely devoted to the impulsions of the two active senses,—Taste and Touch. The mob requires to be fed and clothed. Everything is sacrificed, with the people, to these two senses, which are very powerful again in the

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opulent class, not in the light of necessity, but as a goad to gluttony, effeminacy, and lubricity.

These influences may appear vicious to us in the existing order of things; we must wait till we know what have been God's motives in giving so much influence to two sensual passions. We can only be initiated into this mystery by studying the mechanism of the passional series, in which the pleasures of the senses are accordant with propriety and virtue, and become the springs of general equilibrium.

The enormous and tyrannical influence of these two senses ought to make us suspect an affinity of functions between them. For instance, we see that *Touch-rut** is very intimately married to the affective passion called sentimental love, which is the cardinal hyperminor. We ought to conjecture that Taste may have a similar connection with the cardinal hypermajor, called honorism (ambition in the subversive vocabulary). There was an interesting enigma to be explained, touching this connection of good cheer and honor: the secret of it will be seen in the treatise on Gastrosophic Cabal. It is so extraordinary a subject that I cannot give an abridged notion of it. I shall only venture a word of prelude upon this great problem.

The human species being subject to the abuse of the five senses in the social limbo, or civilized, barbarian, patriarchal, and savage states of society, the philosophers have, for this reason, devoted the sensual pleasures to contempt. Yet it ought to appear very ridiculous to us, that two senses, which so imperiously direct human and animate beings, should be reputed contemptible. How great would be the inconsistency of God were He to vilify the two principal springs which He employs to direct beings!

The moralists, to support their attacks against gormandism, pretend that it assimilates us to the beasts, which are the slaves of their belly, according to Sallust,—*prona et ventri obedientia.* This subjection of animals and of men to the

* The word *rut* signifies the *sexual* element in touch: thus the breeding season of certain animals, as the stag, &c., is called the *rutting* season.—*Translator.*

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sense of Taste is a sign of the eminent rank which that sense ought to hold in the balanced or harmonic movement. It is already balanced in beasts, since they do not abuse it. When men shall have reached the first degree of wisdom, good cheer will have nothing ignoble in their eyes, and will be able to rise to the rank of the first sensual spring, the most honorable spring of the five, and the one which ought to occupy the highest rank, since hunger is the most stimulating of the five sensual appetites. It is the one respecting which the human body cannot deliberate. The more its present excesses may have dishonored the sense of taste, the more lustre will this sense acquire when it shall have attained to equilibrium, and shall become the germ of all the agricultural and chemical studies, &c. Gormandism once raised to this character *(rôle)*, will be the magnetic needle of health and of wisdom; it will be a title to honor as a path of science; it will only lead man to work to satisfy the senses of others, at the same time that he is satisfying his own, and securing health to all. It will constitute the science named Gastrosophy, which will place good cheer in strict alliance with honor and the love of glory.

Gormandism being the most frequent of all our enjoyments, the first and the last pleasure of man, it ought to be the chief agent of wisdom in future harmony, where all concurs to satisfy the collective passions by the development of the individual passions. A clever gastrosopher, expert in the three functions of Gastroculture and Gastrohygiene, will be revered as an oracle of supreme wisdom;—and the most clever gastrosophers will be in their life-time promoted to Saintship, of which they will have the rank and the title. A major saintship and a minor saintship are admitted in harmony. The first is founded on the combined development of the two passions abused amongst us, ambition and good cheer.—We only value in the present day the *gastronomer*, who understands good living; in harmony he will be required to be gastroculturist, or experienced in the laws of agriculture, and the culinary preparations that a dish may require. He

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will require, moreover, to be gastrohygienist, knowing the suitableness of a dish with the different temperaments, which will be classed into 810. The gastrosopher will therefore be a very eminent *savant*, in whom gormandism must be allied to all the springs of scientific honor. Thus will be formed the alliance of the two passions, Taste and Ambition; thus the sense of Taste, one of the two rectors, will be united to the hypermajor cardinal affective, called Honorism, Honor; just as the other rector sense, Touch-rut, is united to the hyperminor cardinal, called Sentimental Love; and the two rector senses will be in marriage with the two rector affectives, Honor and Love, which, in this order of things, will only be able to develop themselves in perfect balance, free from all excess, balance being an inalienable property of the passional series.

Without this alliance, God would therefore have condemned to disgrace the principal spring of the movement, which is the sense of Taste: it is surprizing that men have not rather presumed the brilliant use which is in store for this sense.

For the rest, the civilizee mechanism is so remote from all kind of passional equilibrium, that it would have foundered on all the problems of this description. It has made men able to believe foolishly in the infamy of the chief one amongst the springs that make us move. Hence it comes that gormandism is dishonored in opinion; it deserves this affront in an order of things in which it has produced a Vitellius; but when the passional balance shall exist, gormandism will hold a rank so eminent, that it will be encouraged even amongst those children who are sufficiently inclined to it. It will no longer be a vice in them, when it will become a stimulant to labor and study, without ever leading to any excess. Consequently all children will be excited in harmony to systematic gormandism (I do not mean gluttony), and a harmonian child will be as early as the age of nine years a cleverer gastronome than the Apicius's of our capitals, who, with all their pretended delicacy, could not on eating

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a dish of poultry, point out the errors committed in its education, nor rise to the rank of gastroculturists, still less to that of gastrohygienists.

We shall often be obliged to establish a distinction between the passions, which is that of major mode and minor mode. The major comprises the strong and free (shades), the minor comprises the slight shades that are compatible with suppleness of character. Hence it comes that the passions of women are commonly of minor shade, with some exceptions, and those of men of major shade, with some exceptions; but in either mode they are in all cases the same passions, always the twelve radicals.

Confining ourselves to the five sensual passions, which are the object of this chapter, the reader perceives that many inequalities and differences exist between them; amongst others that of simple, comprising vision and hearing; that of mixed or neuter, which is smell; and that of compound, which applies to taste and touch-rut.

A new omission of our analysts. They have committed the same inadvertence in the difference of the simple and compound as in that of the active and passive.

The two senses of Taste and Touch are compound. You find two very distinct pleasures in Taste, which can be enjoyed separately. These are eating and drinking. You find in the same manner in material love, or love considered as a sensual effect, two distinct pleasures which can be separated; they are copulation and kissing. Besides this material ambiguity, they are moreover subject to a spiritual ambiguity, invisible in the sense of Taste, but very evident in the sense of Touch, which unites two actions, two affections, the material or rutting, and the animic or celadony; an affective *penchant,* which is very distinct from the sensual *penchant.* This bi-composition is not found in the three other senses, which are of the simple order; it is one of the advantages which constitute the eminent superiority of Taste and Touch-rut. On these two senses reposes a great mystery of social equilibrium; I mean the balance of the directing passions.

I designate by the name of rector passions a quadrille of

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two sensitives and two affectives, married in the following order :—

Minor—Gormandism and Honor.
Major—Lubricity and Celadony.

Bless me ! they will say, what connection is there between Gormandism and Honor? I have given farther back the outline of an answer on this subject. It is necessary, before solving the problem, to wait till I have depicted *social honor* in the mechanism of the series, and have dissipated the prejudices of the civilizees, of whom some place honor in precedence of ceremony, the contempt of labor, the exercise of tilting; others no less ridiculous, notwithstanding their title of sages, make honor to consist in stifling the passions, and robbing oneself of the most valuable possessions.

We shall have to dissipate these prejudices, in order to make known true honor, in its harmonic or social acceptation, according to which no conduct is honorable but that which serves at once the collective and the individual interest. Amongst us the man is thought praiseworthy who sacrifices his personal interest to the good of the mass; he acts honorably, no doubt; he develops honor in a diverging or negative sense; the positive or converging development must favor both the collective and the individual passions. It is only under this condition that honor becomes harmonic. For the rest, the above specified condition of honor adapted to the collective and individual necessities, will thin out of the ranks of men of honor that crowd of *civilizees* who plume themselves upon their idleness, and style themselves very proper people, *gens comme il faut,* because they do nothing, and produce nothing; so that if all the world were as it should be, *comme il faut,* conformably to *civilizee* honor, the human race would die of hunger the following year. Harmony will not suffer these absurdities of *comme-il-faut* idleness; it will only reckon that honorable which will concur in producing, in enriching the mass; true it is that its industrial functions will be sufficiently attractive to catch even the class called proper people, *comme it faut,* and to make it acknowledge that in civilization it was very improper, *comme il ne faut pas.*

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It would be wandering from my subject for me to rectify in this place the prejudices of civilization on the subject of honor. It is an affective passion; let us keep to the definition of the sensitives and of their properties. If I give the palm to the two composites, Taste and Touch-rut, it is because in harmony they will become, through their union with Honor and Love, the two pivots of agricultural and manufacturing industry; they will be the most useful of the sensitive passions, and ought to be the most revered in a social order where *harmonic reason* will reign; a reason which admits no wisdom, but the *penchants* favorable to collective and individual enrichment. The reader must wait for the explanation of the mechanism of harmony to be convinced that gormandism will fulfil these conditions there, and ought for this reason to enjoy the greatest honors therein.

One out of the two compound sensitives is ambiguous, and that is Touch. I have named it Touch-rut, to designate its two uses. It is simple in the major gamut, which comprises touch and not rutting; love, whether affective or sensual, belonging to the minor order. Thus when we shall speak of the major gamut, we shall give to the fifth sense the name of Touch, but in the minor gamut, it is called Touch-rut.

I have already observed that this ambiguity is represented in the whole of nature. The analogies of it are found every where, especially in music, where the Si of the major key gives really two notes, since it is:

Si natural, in the minor ascending key;
Si flat, in the major descending key.

The same ambiguity is found in certain trees, which, through grafting, yield two sorts of fruit on the same stem. These heterogeneous fruits are an ambiguous product, for they do not proceed from two trees, but from one alone that has become a hermaphrodite or rather ambiguous bigamist.

By analogy, the fifth flat satellite of the minor octave is an ambient star, and conjugable with two cardinal planets, which are Herschel and Jupiter; consequently we see it at present stationed in the scale of Herschel, which is extended

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to eight notes; but it is not there in perpetuity; it will return in the present epoch to form a conjunction with Jupiter.

It is desirable to repeat these remarks in order to dissipate the doubts of observers, who have in all times been greatly embarrassed by this apparent duplicity of the fifth sense, which is only ambiguous and not double.

Will people say that it would be better to admit a sixth than an ambiguous sense, performing a double office and equivalent to a sixth? You cannot found anything upon this decomposition, the radical passions being only twelve in number; five material and seven animic. This order is observed in music, the speaking emblem of harmony. Let us follow the compasses that God giveth us; it will be seen farther on how correct they are.

The apparent simplicity of one of the five senses will form a highly interesting question, about which I shall begin to treat in the Fifth Section. The reader will there see, that in passional harmony the five choirs* of active harmony are really capable of a double use, though organized like all the other choirs; but the crisis of the advent to puberty, or the hyper-major transition, creates chances of ambiguity for them which do not exist in the eleven other couples of choirs which are all freely affected to one single character.

Let us then conform to the vulgar opinion, which only reckons five senses, and which is right in this instance. We shall have to explain more exactly this property of ambiguousness with which the fifth sense is endowed.

This problem being rather transcendent, I think proper to defer its explication, and to treat the reader in relation to it as children are treated in connection with the mystery of love, to whom we are not forward to impart a knowledge that would be very useless to their first studies.

* The choirs of harmony may be interpreted in plain language by the chief divisions of the phalanx or association. The number and nature of the choirs is in strict analogy with other harmonies in the physical creation, such as the planetary and musical, as will appear farther on. See the *Scale of Characters*, Chap. II., Vol. II.—*Translator.*

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A sense has always its scale of degrees; let it be simple or compound, it matters little.

I have given in another work,* a table of these degrees or powers. Plants have likewise their gamut of degrees. I have proved it by the analogy of the vine, which in the said table is graduated in a gamut of degrees. It is quite incumbent on us to admit this gradation in the passions, if it is believed that there is unity between the passional and the material spheres: these degrees exist for the three simple as well as for the two compound senses. Now vision, though a sense of a simple order, is well furnished with all these degrees, as appears from the table. *A fortiori* the two compound senses, which are Taste and Touch-rut, ought to have their scale of potential degrees.

These distinctions, I confess, are of small interest for the reader. He will find it hard to conceive that any fruit can be derived therefrom. To interest him in them, I renew two observations: one is that, by ranting against the passions, instead of analyzing them, men have only succeeded for the last 3000 years in envenoming their conflicts; the other is, that you cannot operate on springs without being fully cognizant of their properties. We have to treat of the harmony of the passions; how lay the foundations of this work, if we do not first make a rigorous analysis of the passions?

We are continually reminded on all hands of unity: let us adhere to this principle, and let us treat the analysis of the soul like that of the body. To become versed in material medicine, you must begin by the anatomy of the human body on which you mean to operate. The same course must be pursued in the theory of passional harmony, or the medicine of the social soul and body. You must first study the passional skeleton, which presents at the first glance twelve major and minor passions, tending to three foci,—Luxury, Groups, Series,—in the same manner as the human skeleton, or frame-work of the bones, presents, as its most striking feature, twelve pairs of ribs, grouped upon three portions of the sternum, which are the foci of union for the ribs. The

* *Grand Traité, ut supra.*

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forms of these three pieces of the sternum present three, four, and five sides, like the three passional foci. The xiphoid bone or cartilage has three sides; the middle bone has four; the upper bone has five. It is an exact image of the passions, distributive through three, four, five. The collar-bones represent the passion ⋈, the passion of Unityism, which is typified in colors by white, and in music by the note of unison, or octave note. Thus the whole theory of the passional frame will be found to be unitary with the material structure in all its details. There will be nothing arbitrary in this theory.

These twelve pair of ribs are arranged in the major gamut, in the shape of seven combined ribs and five incoherent ribs, like the notes of the major key in music. They do not represent the ambiguity of the fifth material note, or fifth sense, because this ambiguity does not exist in the major order, but only in the minor. Nature has also given the picture of it in the teeth; which are classed in minor gamut by eight and four, and not in the ribs and vertebræ, which are arranged in major gamut by seven and five.

It would be imprudent in the reader to enquire too soon into the causes which have served as rule to the Creator in thus adopting a major gamut in one place, and a minor in another. I have remarked before that the knowledge of causes belongs to the transcendent theories of the movement, and that you ought to begin by becoming initiated into that of effects; observing analogies, heaping up a great number of them on each subject; after which it will be time to pass on to the synthetical study of the causes. But let us not hasten any thing on this subject; and let us confine ourselves for a long time to the analysis of effects, with which it is necessary in the first place to store the mind of the student. I shall not be able to explain the causes before I have explained *in full* the mechanism of passional Harmony, which is the type and rule of causes; the reader must therefore wait till passional Harmony is explained, before he starts any question about causes.

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CHAPTER IV.

OF THE FIVE ANTI-LUXURIES OR SUBVERSIVE DEVELOPMENTS OF THE SENSES IN INTERNAL AND EXTERNAL.

We are at present engaged only about corporeal or sensual studies. Before inquiring about the perfection to which the senses may attain, and about the immensity of the means of nature on this head, we must previously become convinced of their material and artificial imperfection. This is what I am about to treat of.

If luxury is internal by means of the physical faculties, and external by means of riches, the same is the case with poverty. It is internal and external with each of the five senses.

1st. Internal poverties, or deficiency of faculties.

Internal poverty is composed of the faculties in which our senses are wanting, and which they will acquire in the future. Thus the want of co-nocturnal vision, like that of the lion or cat, is an internal poverty of the fourth degree to us (see the scale *Grand Traité).** The absence of the telescope was, for the Romans, an internal poverty of a mixed degree, between the sixth and seventh.

This said possession of the telescope is an internal luxury for us, since it gives a great extension of faculties to one of our senses. But this luxury is still only simple internal, inasmuch as the glasses of our telescopes are of a subversive material, which has not the compound properties that will accrue to glasses manufactured of substances that will be yielded by the harmonic creations.

* See the table, page 18.

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Our senses, besides the want of faculties which constitute internal negative poverty, are subject to a host of maladies which cause internal positive poverty. To confine our remarks to sight, how many infirmities may attack it from the natural ones, such as myopia, down to those that are accidental, like cataract. These maladies, considering their present frequency, become poverty relatively to the future order of things, which will prevent all these disasters, or will reduce them to the minimum. Then Egypt and Lapland, at present so dangerous from ophthalmia and blindness, will be regions as favorable to the health of the eye as can be now the healthiest provinces; and immediately on passing into harmony, the internal positive or internal negative poverties will cease at once.

The greater number of the positive internal poverties are accidental, such as the hydrophobic, psoric, syphilitic, pestilential poisons; and so many besides, which a good administration might extirpate or prevent in every part of the globe, even before the foundation of harmony. All these poisons no longer exist even in the sixth society, called guaranteeism.* When we consider that civilization, far from having extirpated them, has recently hatched three new plagues, the yellow fever, the typhus, and the new cholera-morbus of Bengal, which is a contagious disease, we may judge of the excess of internal poverty that afflicts the limbic† societies, and of the impudence of the jugglers who trumpet perfectibility.

* Guaranteeism is, according to Fourier, a state of society superior to civilization and inferior to harmony, but partaking of the character of both. It partakes of the character of civilization, inasmuch as the present isolated family system would continue to prevail in it. It partakes of the character of harmony, inasmuch as the whole nation would be associated on the principle of mutual assurance, whereby the poorest member would be guaranteed the enjoyment of an ample minimum.—*Translator.*

† It is scarcely necessary for me to observe that the term "*limbo*" is used in the Romish church to describe the place assigned as their residence after death to the souls of virtuous heathens and unbaptized infants. Our author, as will be seen in the course of this treatise, considers the whole of nature, including man, individual and social, as presenting two developments, the one harmonic, the other subversive. According to his view man and nature in the past and present have been a subversive development on this planet, to which he applies the term limbo. The harmonic is reserved for a future day.—*Translator.*

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Harmony is a social system, so admirably suited to the sanitary wants, that scarce a hundredth part of our civilizee infirmities will be seen in it. The harmonians, one out of twelve of whom will reach the age of 144 years, will be, in the course of this long career, so little subject to diseases, that many phalanxes of about 1500 persons of all ages will be heard to boast at times of not having a single invalid, except in the two ages of transition, babes and patriarchs, who cannot escape some infirmities. I also except the accidental cripples, a fall and the fracture of a limb not being a vice of diet or of insalubrity. But, putting these three sorts of inevitable accidents out of sight, you will often see, in the whole body of the fourteen amphichoirs,* number 2 to 15, the entire phalanx in full health; and it is then that the doctors will gain most, for each phalansterian pays them in proportion to the general health.

It proceeds in the same way as those who, in civilization, subscribe to a doctor, say £25 per annum. It is for the interest of a doctor that such a subscriber should enjoy a long life and sound health. The physician has thus so much more profit and so much less trouble. Each phalanstery enters into treaty in the same way with the groups of physicians and surgeons. But Civilization, which styles itself perfectibilized, acts in the contrary fashion, since it makes all the doctors and lawyers interested in there being many law-suits and sick: hence we ought not to be surprized that they wish for an abundance of patients and plaintiffs; or that, on the other hand, those of harmony should everywhere agree in preventing maladies and disputes.

The state of general health will not, however, amount to internal luxury; it will be nothing more than the absence of internal poverty, which comprises diseases avoidable by a wise regimen. As to internal luxury, it will be requisite in order to possess it, that each sense should enjoy all its potential faculties in a scale analogous to those of vision.

* See the numerical table of the sixteen tribes of the phalanx, subdivided into thirty-two choirs. *Traité de l'Unité*, book i., chap. ii., p. 440; new edition.—*Translator.*

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These advantages can only be accorded to the generations of several (quarters) of harmony. The co-nocturnal vision will not be acquired with the first generation. It will take a number of (successive) quarters* to give by degrees to the human race the forces necessary to develop in it these useful properties, and it will only be at the ninth (quarter) that men will begin to possess them in complete gamut. Some of them will be deferred to the sixteenth.

As to the state of general healthiness, of which I spoke above, it will only begin to be complete for the first generation of harmony. The present one, which is the product of civilizee and barbarian education, has not been able to acquire, in the existing social order, half the strength that the children born and bred in harmony will enjoy. This is a parallel which can be made as early as the fourth year, when the effects of harmonian education will already be apparent; it will make itself slightly felt in the civilizee children of a tender age, who will already participate in the benefit of the natural institution, the system of which will be shewn farther on. As to the adults, who will pass from the existing order to harmony, they will gain by it, in matters relating to health, the absence of accidental diseases, such as the plague, &c., which will be extirpated by a general quarantine; next the rapid diminution of the essential diseases, fever, gout, rheumatism, &c., which will be almost entirely prevented by the property of passional and sensual equilibrium inherent in harmony.

2ndly. External poverties or want of riches.

Independently of the numerous chances of internal poverty that I have just passed in review, we have a vast series of *external poverties* in our present privations. It is seasonable to observe some of their details in each sense, in order to confound the pretensions of our chanters of perfectibility.

External poverty comprises all the avoidable privations and inconveniences, such as want of carriages, or clumsy

* See the future destinies and divisions of historical humanity, Chap. I., p. 3, in the Treatise on Transitions, in the Second Volume.

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carriages. These privations are very immense, even in the case of kings. Let us judge of them by an examination of some sensual injuries.

First, HEARING. A king, like any other man, is exposed to hear rude brogues *(patois)* that he doth not understand, disagreeable sounds around his palace, cries in the streets of his capital, voices out of tune, which he will find at every step in France; this nation, that has neither ear nor measure, being the most savagely determined to hum tunes.

If this king wants to pass through the country, to enjoy the charm of simple nature, he will hear the croaking of some thousands of frogs and toads, which neither spare the ears of kings nor of shepherds. The king will suffer even more than the shepherd by all these shocking noises of the country and of the town. And what will it be, in case he takes a journey in countries whose language he does not understand? He will be like every one else, in a state of blockade *relatively to hearing,* since he will not be able to make use of the most precious faculty of hearing. It is in vain that he will pay interpreters; to be obliged to have recourse to interpreters is to lose all the pleasures of conversation.

The difference of tongues, the shame of civilized societies, is the most distressing of the disasters experienced by the sense of hearing. Habit makes us almost indifferent about this hindrance, very real though little observed.

A host of *lesions* of hearing are met with. I have observed that often a workman hammering, or a learner of the clarinet, suffices to desolate a whole district, particularly people who like to sleep in the morning. I refer the reader for details of these nuisances to an English author, who has filled three volumes with a collection of these civilizee bores and sensual kill-joys, from the cackling of geese down to that of discordant singers, far more detestable.

Our philosophers have inoculated us with a sort of fatalism respecting these sensual *lesions,* from which we suffer every instant. They have fashioned us to consider these miseries as necessary, and to habituate ourselves to them as apatheti-

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cally as Turks do to the plague. It is necessary to be convinced of their extent to appreciate the benefit of harmony, which is about to deliver us from them. Every man could, like the English author, fill volumes with these material misfortunes, a few of which only I shall point out in each sense, by way of definition of the five external poverties.

Secondly, SIGHT. It will be maintained again that the poverties on this head are relative, imaginary. Yet it is quite certain that a man transported from the verdant banks of the Saône to the arid regions of Provence, where you see nothing but naked rocks, print-steps of the ravages of the elements;—that such a man, I say, has his sight continually offended, unless he is a vandal, incapable of distinguishing between a graceful and a hideous landscape. It is a real pain for every man of good sense; he suffers positively by the sight of a frightful landscape, and relatively by the memory of the beautiful scenes, and the cultivated and woody mountains that he enjoyed in other places. The same thing happens to him who, coming from the clean and well-built villages of Flanders and Brisgau, perceives the disgusting structures of the French peasants, the villages of Picardy, of Bresse, of Champagne, their miserable mud huts, their dirty wooden barracks, heaped together as if space were wanting in the fields. When he visits the inside of these hovels, he will find them as dirty and miserable within as they are ugly without; he will quickly change the name of *belle France* into that of *sale*, dirty France, a name truly deserved by the far greater number of its provinces; for you scarcely ever find there cleanliness and elegance in the buildings, except in those like Flanders, which have formerly belonged to another power.

Amongst all these nuisances that affect vision, none is more frequent than the sight of the people and of the peasantry, especially in the lands of dirt, such as Spain and France. The sight of rags saddens us as effectually as that of the fogs of Holland, on arriving from the fine climate of Tuscany. Now in what country can you avoid seeing a populace in rags?

Again, the sight of ill-cultivated lands, of puny animals

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and plants, becomes a *lesion* relatively to sight for a man who reflects on the improvements of which agriculture is susceptible. This visual disgrace will become more sensible when men shall have pictures of harmony; when they shall know that instead of mud huts, in which two or three hundred Picard families are piled up, we ought to see a vast and regular edifice, which even without ornament would be beautiful by the general effect and unity of the component parts, by the choice of situation, the judicious distribution of the stables, workshops, water-conduits, reservoirs, &c. Thus, although the ugliness and poverty of the civilizee towns and countries even now wound our eyes in all directions, the evil will become much more intolerable when men shall know the beautiful order that would reign in harmony, and even in the sixth period (guaranteeism), still little removed from civilization.

Thirdly, SMELL. Fetid odors and stinks are so general a nuisance in civilization, especially in the tenements of the poor, that some nations, like the Germans, have invented a plan of remedying it by one absorbent stink, which is tobacco smoke, grown rancid by the heat of stoves, and concealing the bad smells which are fused into a single one. This is replacing numerous infections by another, which at all events is not unhealthy.

France is more intrepid on this head, and the workmen of its great factories, Lyons, Rouen, pass their lives with great apathy in stinking garrets, where they are huddled together by scores, and where prevail perpetually putrid smells, which spread abroad, infect the stairs, the court and the narrow alleys. Many of these streets preserve a mouldy and close smell, whilst the philosophers cry out about the perfectibility of the sensations of perceptions. They have never passed through these sickening streets in which the French populace dwell; and where the din of the trades, of the hammers, quarrels and beggars, the sight of the hanging rags, of the dirty dwellings and unpalatable labors of the poor, the stifling smell of the drains in which they swarm, so painfully affect the sight, hearing and smell, and so well belie the boasts of the perfection of the sensa-

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tions of perception that our ideologists find in their *belle France!*

Would they not deserve—these babblers of perfectibility—that they should be condemned to dwell in the little country towns, in their dirty streets answering the purpose of privies, where reigns, ever since the creation of the world, an antique crust of fœcal matter, kept up every day by the "vases of ordure," which these provincial bumpkins insolently throw upon the heads of passengers with the cry, "*Passarés n'a degun.*"* What would the ideologists and perfectibilizers of Paris think, if they saw, like dom Japhet, their face and clothes suddenly covered with this commodity? Thus bathed and perfumed, they would understand, by the sensations of perception, that if they have raised their belle France to perfectibility, it is not at least in what relates to smell, as ill-used as sight and hearing in *la belle* France!

Instead of this system of perpetual infection, we shall have to describe an order of general perfume. Independently of the salubrity of the air and of that of the buildings, the luxury of smell will be pushed so far as to give to the high roads the accidental perfume of plants, and to give to the street-gallery† (warmed and ventilated communication on the first story) the perfume of the unitary aromas, which have, like the orange blossom, the double property of salubrity and olfactory charm.

Well! but what will the districts do, bordering on the

* A stranger knows not what the word '*passarés*' means. He thinks that they are calling an individual bearing that name. Moreover, the people of Provence are not so nice about it, and throw without caring on whom the article may alight. All is justified by that one word '*passarés.*' They have many other perfidies on this score,—such as furnishing their window-sills with their unclean vases; so that an ideologist, lodging on the second floor, and placing himself, in the morning at the window to enjoy the charms of sweet nature, and reflect on the perfectibility of the sensations, would perceive the steam mounting to his nose; then, looking about him to the window below and crying out, "Where the deuce does this stink come from?" he will have the perfections of sensations of perfectibility of beautiful Provence.—*Note of Fourier.*

† For a complete description of the architecture of the phalanstery, we must refer the reader to the *Traité de l'Unite*, book i. chap. v., p. 455, new edition. —*Translator.*

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Pontine marshes, the marshes of Egypt, Polesia, Guyana, Louisiana, and others? Let us wait till we hear how the harmonians work, and what is the power of the work carried on by passional series and attractive armies. When the reader shall have studied this theory, it will be seen that the impossibilities which arrest feeble civilization, such as the drying up of the Pontine marshes, will be only child's play for the industrial armies* of harmony.

Fourth, TASTE. We are so new in all relating to the sense of taste and to the perfection of good living, that my criticism would not be understood if I confined myself to the surface of the debate. I defer it to the section that treats of gastrosophy, a science of which some sybarites have given a caricature in their gastronomical pretensions. Let us remark only that civilization deteriorates incessantly in good living, owing to the progress of the spirit of trade, which alters the nature of all eatables, applies all the discoveries of modern chemistry to falsify and poison aliments, to multiply cheats, such as beet-root sugar, and poisons like chicory coffee, wine of Kinarodon, and mercantile tricks of all kinds.

The perfectibilizers will proceed to reply that the class of respectable people lives very well, and does not eat beet-root-sugar. That is false; the rich people, even while paying well, are gulled at every step. I have not frequented the great, yet I have happened to be sometimes at their board, and I have perceived that they are still more deceived than the middle class *(bourgeois)*. For a shop-keeper who wishes to give a dinner, looks twice at all that he buys, and sees with his own eyes; a prince is obliged to delegate his business to a house steward, who wishes to gain and divide with the tradesmen; hence it comes that the great have commonly very indifferent things at their table, especially in the article of wines, which they give out as good on the word of the tradesman, or the steward, and no guest will go and tell the

* We would here remind the reader of a remark already made, *i.e.*, that Fourier gives a subversive and a harmonic development to humanity. In the subversive age, we find destructive armies, in the harmonic age, constructive or industrial armies.—*Translator.*

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Amphitryo that his wine is not good. However, even were it true that respectable people live very well, have on their table nothing but dishes of excellent quality, that would at most only prove that civilizee philosophy only labors for respectable people, who are infinitely few in number, and that it simply ends in multiplying the relative privations of the multitude. Men ought to value so much the more a new science that teaches how to augment the pleasures of the rich man, at the same time that it increases those of the poor; this is what the reader will learn in the treatise on the passional series, and on their kitchen, distributed like all their labors by graduated and contrasted shades even for the poor.

Fifth, Y Simple Touch. To give a measurement of our imperfection in this sense, I refer to the section where I shall treat of the street-gallery, by means of which you can, in harmony, attend to all your occupations, pass through all the workshops, the stables, the public saloons, the assemblies of pleasure, without being affected either by heat or cold, or any inclemency. The reader will judge, by this single arrangement of Harmony, how far the great are from procuring the pleasures of touch, even those of which the enjoyment is possible to the civilizees, and does not depend on an organic regeneration of which I shall speak in the following chapters, —Potential Luxury.

If we consider that, in the regions which style themselves perfectibilized, like France, the people have not the means of warming and clothing themselves, we may say that they are in the sense of Touch in an equal degree as in the sense of Taste, reduced to live on nettles and other filth in years of distress.

Let us not lose sight of the fact that the position applies to the rich as well as to the poor. I shall prove that the opulent class doth not reach, in any of the senses, a fourth part of the pleasures that Harmony must procure for it. The single annoyance of travelling would suffice to prove this assertion. A king, notwithstanding the most costly preparations, cannot, on a journey into the *interior of his kingdom*, find a fourth part of the pleasure that a private individual will

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find over the whole earth in Harmony. What shall we say, then, when the king leaves his states to travel in a barbarous country; and what must happen with a man of the middle classes who travels in a semi-barbarous country like Spain, which has not even inns, and in those perfectibilized countries like France, where vermin swarm by myriads in the inn-beds of Provence and Languedoc?

Fifth, ⅄ TOUCH-RUT, or *ambiguous touch*. I shall speak elsewhere of this subdivision of the fifth sense. Let us conclude about the imperfection of *external* luxury in civilization.

You must call to mind here the distinction that I have made in the development of the senses,—the difference of harmonic and of subversive development.

I have named *harmonic development* the gradation of pleasures that our senses will obtain when a material regeneration of the race shall have raised the senses to the accords of all internal degrees, of which I shall give an idea in the following chapters.

I call *brute* or *mean development*, the dose of pleasure which the present state of the senses can admit.

I call *subversive development* the scale of privations, which, in the present system, extend more or less to the various classes, and reduce the lot of the multitude so far beneath that of kings and sybarites, who yet only attain to the brute or mean development.

You may judge by this analysis or rather this view of external luxury, of the sad condition of the civilizees, of whom the immense majority is reduced to run through the scale of privations, and of whom a very small number, which is named the class of sybarites, only arrives at the mean degree in external luxury, and at the brute degree, in internal luxury, which can only be enjoyed after the sensual regeneration of which I shall treat in the following chapters.

I have proved that civilization only develops the five luxuries for the purpose of creating five scales of poverty, each terminated by a shadow of happiness that is only reserved for the rich, and which serves to drive to despair the immense mass of the unhappy, whose relative privations increase in

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proportion to the progress of luxury. It would be impossible for the council of devils to organize the sensual persecution of the human race more scientifically than it is in this perfectibilized civilization, in which the unhappy have not even the double stay of fatalism and brutality that supports the barbarians, and in which refined executioners communicate enlightenment and the reasoning power to the people without giving it the means of enrichment. So that the people only becomes enlightened to be more apt to judge of the extent of its miseries,—only that it may see positive suffering increased by relative suffering.

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SECTION II.

OF INTERNAL LUXURY, AND OF THE SENSUAL BLANKS OR INTERNAL POVERTIES.

CHAPTER I.

OF THE MATERIAL DEPRAVATION, OR SUBVERSIVE DEVELOPMENT OF THE SENSES.

THE reader must recall what has been said in the prolegomena upon the different kingdoms of the planets, and the degrees of enjoyment assigned to their inhabitants. There would be no unity in the system of the universe, if the social mechanism of a moon-bearing planet were the same as that of a satellite, and if the moon-bearer, or cardinal, did not enjoy a luxury and harmony more elevated in degree. The mechanical principles are the same for these divers degrees of harmony; but the degree is different, without on that account derogating from the laws of unity, which unity is progressive.

Let us give an example taken from our customs. The middle and peasant classes are in unity of action with the lords; the three classes acknowledge the same sovereign; but, for the sake of unity itself, it is necessary that these three classes should differ in their mode of life, and the board of a shop-keeper must not be served like that of a Lucullus or a Scaurus. There exist in like manner gradations in the social mechanism of the planets. A harmony of the first degree, of thirty-two characters, will suffice for the planets that gravitate upon a nebular sun; a harmony of the

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second degree, of 134 notes or characters, is necessary in the satellites of Jupiter, which are of a higher order than the planets of the nebular suns; lastly, for the cardinal stars, such as Jupiter, Herschel, Saturn and the Earth, a harmony of the third degree is wanted of 810 cardinal notes, and more than this are required in the nebulars, and still more in the suns.

The higher the harmonies are in degree, the more luxury is required to feed them, and form their ties. There is therefore nothing more unsuited to us, a cardinal star, a star of high nobility, than the moral pleasures,—the turnips of Cincinnatus and the black broth of the philosophers. We need an immense luxury, and a bi-compound harmony, which ought to apply to all the faculties of our soul and of our senses, far removed in their actual state from this brilliant destiny.

It is impossible to say which is the most imperfect in civilization, our soul or our senses. The more philosophy boasts of its civilizee perfectibility, the more certain it is that the body and soul of a civilizee are a heap of all defects. If we confined our view to the moral part, I should say that the civilizee souls are a gutter of crime and infamy; every one would agree with me. You are about to see that our physical faculties are stricken with the same degradation. We are going to examine man in relation to the five sensual passions, before speaking of the seven animic ones, of which I cannot treat until after the five sensitive or sensual passions.

The poverty of our senses ought to appear immense to us, compared with the faculties that the animals enjoy.

To the privations of sensual faculties are joined the treasons of nature; she is nothing to us, but a systematic snare; we cannot discern either in material or passional concerns what is salutary or prejudicial to us. An animal knows by instinct to reject such a plant that is injurious to it; we, on the contrary, after a long scrutiny, end by eating as wholesome some mushrooms that will poison us. Every year examples of this are seen.

It is therefore evident, by a comparison with the animals,

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that nature is in harmony with them, and in discord with us, whatever may be said by the stringers of words,—fine wits, like the Abbé Delille, who pretend that nature is a perpetual exchange of aids and benefits. That is true enough for the millionaires and the sybarites whom our poet frequented, yet even they may happen sometimes to meet some Phryne who will prove to them, by experience, that nature is not a perpetual exchange of aids and benefits.

This state of war of nature against man, ought to dispose us to acknowledge that our present state is a physical and moral subversion of human destiny. To dispute this principle, would be to suppose that God is our enemy, and that He would have distributed to us purposely passions and instincts contrary to our interests. Such is the opinion of the philosophers, who give us for a guide against the impulsions of nature, 100,000 volumes of that sweet and pure morality, which one has neither the time to read, nor the means to buy, nor the art of understanding, for each phrase contradicts the preceding one.

Those who discuss about the treacheries of material and passional nature, come to say about it, like Champfort, that you must stop your ears as regards these mysteries, or, like Barthelemy, that nature is covered with a veil of brass. There is no truth in all these sophisms; there is no brazen veil but that which philosophy has cast over our eyes. Instead of beating out our brains about these embarrassing problems, let us seek their solution; "*Seek, and ye shall find.*"

To find it, you need only speculate upon the duality of the movement, upon the double development; from which it results, that the human societies, as well as the passions, are subject to the subversive development, comprising the ages which are out of societary harmony. As long as the subversive development lasts, nature is in a state of war with us, she betrays us in the material and passional; but her present treacheries would be changed into aids and benefits from the moment that we should pass to the societary state, or harmonic development of the passions.

A fine subject of retort for the cavillers. "It follows,

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then," they will say, "that if Harmony is organized to-morrow, each of us will be able to eat all sorts of mushrooms with impunity, without risk of being poisoned or deceived by his instinct."

This is misinterpreting the principle. I do not mean to say, that in Harmony a man will be able to pluck and eat, without danger, any mushrooms that are at hand; his instinct in this respect will be as deceptive as now. Instinct is but a simple guide; and man, being of a compound nature, has need of a compound or double guide. Art must have a share in the direction of instinct; that is what occurs in Harmony. To speak only of mushrooms, those that will appear even at the ordinary tables, or tables of the third class, will have been inspected and tested by a group of experienced botanists and chemists; for each phalanx has several groups of this kind. From that time men will be able to eat mushrooms without any fear; they will have as security the effective aid of art, joined to the impulsion of taste or instinct. These two guides will form a *compound* and not a *simple* direction. It will be true, because it will be dualized, but all is false and deceptive in the simple or *monalized* direction, which is contrary to human nature, and constitutes the subversive state.

This subversion extends to individuals as well as to societies, to small as well as to large masses, and if a globe is subject to the subversive state, or civilizee, barbarian and savage limbo, an individual is in like manner subject to it as to the faculties of his senses and of his passions. We have here to examine the sensual subversion. Let us first give a view of it, by comparing the harmonic faculties that will be enjoyed by the races more elevated in the societary state, with the subversive faculties to which the senses of the present race, created for the ages of subversion, are confined.

First, VISION. It might rise to high degrees, such as the co-solar sight of the eagle and cock, the co-nocturnal sight of the cat, the owl, and even of the albino or nyctalope, which is a human eye. It might acquire the cameleonic divergence, the uses of which would be incalculably precious. Instead of

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all these properties of the harmonic scale, it is reduced to the degree 0 or brute, to the minimum of development amongst people in rude health; next, it falls into all the degrees of the subversive scale, from squinting (myopal vision), &c., down to cataract.

Second, HEARING. It might, in the same manner, reach transcendent degrees, as does the hearing of the rhinoceros. This fineness of ear is found in the Cossacks; they are trained to the 'shaving' hearing, with the ear close to the ground; or the art of hearing, by lying down, the march of a body of cavalry two leagues off. We have not, as concerns hearing, either this perfection, or many other desirable ones: we are reduced to the degree 0 or brute, to the minimum of development, from which we fall into the subversive scale, which I shall examine at a future place.

Third, SMELL. We have none of those valuable faculties in this sense, that are dispersed among the animals. We die of thirst twenty feet from a hidden spring, that a camel will be able to scent at the distance of half a league. We are debarred from initiation into a host of other aromas that the animals are able to recognize. These properties, classed in a scale of degrees, would compose the transcendent or potential smell, which is refused to us. We are reduced to the degree 0 or brute, or minimum development.

Fourth, TASTE. Some sybarites make progress on this head, but their comparison itself proves that most of them are very little practised, and that the immense multitude, which does not know the flavors of what it is made to eat, is reduced, in this sense, to the degree 0 brute, or minimum development.

Let a ragout be served up of which the butter is only slightly warmed;—nine-tenths of the guests will not perceive it, just as they do not know when the bread is deficient in salt. I have seen a man of such a kind, as not only to discover if the butter was one day over the mark, but who perceived it by the smell on entering the dining room. These prodigious differences in the shades of refinement of each

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sense exist only as very rare exceptions, and I have observed that the exception confirms the rule.

Fifth, TOUCH. You can estimate our inferiority by a comparison with the blind, who are very clever in discerning, by touch, the differences and gradations of qualities which a keen-sighted man is not able to distinguish. You find also men practised in some branches. A dealer in stuff, wool, silk, cotton, when he is experienced in his business, will know, with his eyes bandaged, what sort of wool, cotton, or silk is put into his hand. The immense multitude is deprived, in this respect, of this perfection of Touch, and reduced to the degree 0 brute, or minimum development.

It is a small matter to be *minimated* or damaged in the development of the five senses, to be deprived of all degrees of perfection of which each of the five senses is susceptible: it has come to pass, moreover, that our senses, by the effect of vicious habits or of coarse instincts, develop themselves in subversive degree, which is beneath the brute development, and which shapes us into the abuse of use, to the admission of all that ought to be repugnant to our senses, of all that is opposed to harmony. Let us examine in each of the five senses some of these effects of the subversive scale.

First, VISION. Education and prejudice fashion us into seeing the most frightful spots without repugnance. The native of Provence is habituated to the sight of his naked and hideous mountains; the rich town's-man to the sight of the ragged beggars of town, and to the dirty cabins of Picardy, Champagne, and Bresse. The moralists teach him to view with the eye of indifference these horrible objects, to consider them as a good of trade, and the necessary effect of the civilizee perfectibilities.

"Must the native of Provence," some will say to me, "hold his country in aversion, and forsake it, because the sight of naked mountains is repulsive? Must the Picard lodge in bivouac, in order not to inhabit his savage hut? Must the rich town's-man shut himself up at home, for fear of seeing rags in the streets, or never visit his country-seat

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to avoid the sight of miserable cottages?" No, of course not. But in harmony, these shocking things must be held for what they are; they must inspire horror, in order that men may work quickly at replanting the mountains, and painting certain rocks, so that the luxury of landscapes and edifices, the cleanliness of men and beasts may be preserved. For this reason, people will attend to develop and refine the senses. A child of seven years, in harmony, will be shocked with a thousand sights that appear laudable to our moralists. A puny fruit, a scabby sheep, a stained garment, a rut in a road, will be hideous objects and crimes in the eyes of a child bred in harmony. He will despise the district where he sees these signs of imperfection, and more advanced in years, he would not purchase shares of that district. A toad that was heard while passing along the road would suffice to lower the shares of the district to the amount of two per cent. The man who was before disposed to buy its shares at 10,000 francs each, would not give 9,800 if he met a toad, or if he saw a rut in the road. These nuisances would revolt a harmonian, in spite of the apologies of morality which extols toads and spiders.

To this, some will presently reply, "Do these trifles, then, prevent the corn from growing, because they are the creations of simple nature?" Yes, in harmony; where all is linked together, and where the social mechanism requires the whole of the five luxuries in internal and external. A district that neglected the care of the high-road, or the destruction of reptiles, would necessarily have a screw loose in passional mechanism. Its industrial series would be badly dove-tailed, ill balanced, and all the labors would suffer more or less. Corn, as well as other kinds of culture, would be badly looked after. This is the cause why the harmonians exact rigorously the perfection of the luxury of the five senses, and the visible signs of this luxury. As for the civilizees, with whom nothing is linked in the industrial system, not only do they use themselves to the absence of luxury, but to the sight of the five external poverties, and

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to the depravation of the sensual faculties. Let us continue the examination into the other senses.

Second, HEARING. If we hear no noise in a country district, the hearing and its pleasures are at the 0 degree; if we hear the song of the nightingale, the sense of hearing is flattered and enjoys in the first degree; if we hear a duet of fine and very true voices, the ear enjoys in the second degree; if we hear a full chorus, the ear enjoys in the third degree; if orchestras are intermingled with this chorus, the ear enjoys in the fourth degree; and so forth.

The hearing has its degrees of enjoyment. It has, in like manner, its degrees of faculties, and it is clear that the Cossack ear or shaving ear is a faculty above the 0 or brute degree, which is ours; just the same as the musical ear, which is refused to the French, is already a faculty superior in scale to the brute degree.

Let us now run over the subversive scale of enjoyments. At the moment when you hear nothing, when the hearing is at the degree 0, if some croaking ravens pass, the ear is wounded in the first degree; if the croaking of frogs comes to be added to that of the ravens, the hearing is wounded in the second degree; if, next, you hear French peasants sing concurrently with the crows and frogs, the ear is wounded in the third degree; if there comes up a band of French musicians, whose instruments commonly differ by a quarter of a note, the hearing will be wounded in the fourth degree; and so on.

There is therefore in the sense of hearing, as in all the others, a scale of degrees in poverty or subversive development, as well as a scale of degrees in riches or harmonic development.

The civilizees habituate themselves to all these sensual *lesions*. Philosophy makes them find a charm in the croaking of frogs. On seeing a serpent devour a frog, they will exclaim with Delille, that nature is an exchange of aids and benefits, and that Providence is very wise to have created serpents to eat up frogs, created spiders to eat up flies that

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sting us. Nature ought not to create anything of all that; for with this pretended wisdom, it remains evident that we are annoyed by serpents, frogs, spiders and flies, and that Providence might have given us agreeable creatures to people our fields, and be useful to us like the bee, instead of creatures eating each other up without rendering us any service, and paining us in all our senses, in sight, hearing, touch, &c. To speak only of hearing, what need was there that animals should have detestable cries like those of the crow, the goose, the Guinea-hen and the ass? A civilizee ear becomes fashioned to these unpleasant noises, and even to that of a workman hammering, or of a learner on the clarinet, whom you would never hear in harmony, because noisy labors have their workshops in a back court of the manor, where they can only weary their co-associates.

The harmonic development must flatter the five senses in all degrees; its analysis will make us see a thousand inconveniences in customs that appear indifferent to us, as the boisterous and coarse *patois* of the peasants. The moralists admire this *patois*, and find in it the sweet charms of simple nature: it is, on the contrary, a *lesion* of hearing in the ⋈ eighth degree, or unitary degree; for this unintelligible *patois* constitutes the schism of the social man with himself. It is necessary, in order to study nature and destiny, to get rid of all these prestiges which philosophy knows how to bring into play for the purpose of varnishing over evil, and shewing us an exchange of aids and benefits where there is nothing but an exchange of vexations and treacheries. Let us continue to observe these vices in the developments of the senses, which must be well known before proceeding to the study of the seven animic passions.

Third, SMELL. Pass beside a full-blown rose tree, or near carrion, the smell will enjoy near the rose tree and suffer near the carrion; it is therefore

$$\text{At the } \begin{cases} \text{First harmonic degree near the rose tree.} \\ \text{First subversive degree near the carrion.} \end{cases}$$

If a tuberose is added to the rose tree, and the odor from a swamp to the carrion, the smell will pass in both cases to

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the second harmonic and second subversive in the scale of enjoyments.

The same scale must be formed in faculties starting from 0, our present condition. If we could, like the camel, scent a spring half a league off, or could we, like a dog, track a man or beast by smell, these properties would be degrees gained in the scale of harmonic faculties. Far from doing this, we only make progress in the scale of subversive faculties; for philosophy, by accustoming us to brave bad smells for the good of morality, ends in vitiating the sense of smell, and in rendering it more imperfect than it would be by its nature. Consequently we are generally below the degree 0, for we behold our countrymen and townsmen habituated to a host of fetid smells, which they bear without impatience, and almost without perceiving them. Their smell has therefore been reduced to extreme degradation on all matters touching enjoyment. Far from being refined, it is shaped into the different scales of the vice or subversive flavor.

If it becomes degraded in the scale of enjoyments, it becomes also degraded in the scale of faculties or properties; for, by habituating oneself to fetid odors for the good of morality, which requireth that the steam of dunghills and of marshy water should appear to us a favor of simple rural nature, you become unable to distinguish healthy or unhealthy, good or bad, smells, and you are placed below the degree 0, which demands that before pretending to perfection to the first, second, third, fourth, fifth degrees in the scale of harmony, you should previously be cognizant of the minus degrees, one, two, three, four, five in the subversive scale, and that you should not consent, for the honor of morality, to habituate yourself, like Saint Arsene, to the exhalations and infections which render smell unfit to discern agreeable odors. We find also, that a peasant, a workman, does not perceive certain taints that would occasion nausea in a sybarite.

Thus instead of succeeding in raising our smell in the scale of faculties, we have only succeeded in degrading it in the crowd, and even amongst refined people, who are seen, for want of varied perfumes, passionately fond of filth like

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asafœtida, which was esteemed by the ancients, and yet has an indisputable stench.

To this cavillers may answer that tastes are free; that a man who dislikes the tuberose is quite as much in the right as he who makes it his delight, and that a sportsman passionately fond of high and half-putrid meat, is a man of as correct a taste as he who eats fresh game.

This observation embroils the question instead of clearing it up; it only proves that amongst corrupt smells and tastes, some by exception are good, the exception being a general rule in movement. It happens that an eighth of the evidently aromatic smells, such as the tuberose and musk, may be unhealthy and sickly, for certain temperaments. Before pronouncing our verdict upon these matters of detail, let us cling to general principles, and let us never argue to establish a rule from an exception. This is the practice of cavillers, who are always cock-a-hoop about an exception; being ignorant that in the theory of movement the exception confirms the rule, and that there would be no link in the system of nature without exceptions or transitions; like the albino, who belongs certainly to the existing race, and yet who binds the present to the future race by his properties of equinoctial whiteness and co-nocturnal vision, with which the race born in harmony will be endowed.

Fourth, Taste. The more our gastronomers boast of their progress in this sense, the more clear it is that the multitude is below the 0 degree, and becomes habituated to all sorts of bad and unhealthy food, such as nettles. You may even see whole nations that misery accustoms to disgusting aliments. The Ostiaks live on putrid fish, and have accustomed themselves to it for want of being able to preserve it fresh during the winter. The stomach habituates itself to this filth, which is no less filth for all that, in the same way that such a poison was a poison, though Mithridates had gradually got accustomed to it. Besides, the majority of the aliments of the civilizee people are acknowledged to be pitiful by their own avowal, though in their misery they reckon themselves happy not to be in want of them.

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Taste therefore develops itself with us in the subversive scale, instead of refining and raising itself to the degrees of the harmonic scale proscribed by the moralists, who wish to keep us below the 0 degree; for they wish us to habituate ourselves to the wretched ragouts, to the moral kitchen, to the black broth of the Spartans.

I pass briefly over this sense. Our inferiority on this head can only be correctly judged of when the refinements of the harmonian cookery shall be known, and the means that it furnishes to refine the sense of taste for even the poorest class, by means of preparations through a graduated ascending and descending series.

Fifth, Y Touch. Our progress in this respect is another proof of the depravation in the multitude. The people can neither warm nor cool themselves. Morality requires that they should use themselves to all sorts of discomfort, to coarse clothing and atmospheric inclemencies. Whole classes are practised in making game of the sufferings of Touch; amongst others, the soldier, who becomes accustomed to the chill and fogs of the bivouac, to heavy accoutrements, cuirasses, helmets, and other loads, which he wears on a march during the heats, and with a dress of coarse woollen on his bare skin, such as trousers of common cloth.

The harmonians, on the contrary, will accustom even the people not to be willing to suffer any inclemency, and the poorest man will consider our sybarites very coarse, in that they are habituated to pass a winter in streets which are muddy, cold, &c. A harmonian scarcely knows these discomforts, and does not go out without precautions and clothes suited to the weather. His internal relations are carried on in the street galleries,* which are heated in winter and ventilated in summer.

These details have to do with the scale of enjoyments. As to that of faculties, we are no less strangers to it. Witness the faculty of unitary touch enjoyed by the albino, who grows white by the contact of the sun's rays which tarnish us.

There are other degrees to which the future race will

* See *Traité de l'Unité* book i., c. vi., p. 462, new edition.

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attain, and of which some germs are found in the present. Of this nature is the faculty of the SOURCER, who experiences nervous commotions on passing over a spring of water, and who, they say, feels a rod of a certain wood move in his hand, on which the spring or source produces the effect of a magnet, when this wood is in contact with the hand of the *Sourcer*.

Other properties that belong to the scale of harmonic faculties of touch, will be awarded to the future race, not generally, but partially; for it is not desirable that every one should have the faculty of *Sourcer*, but it is right and desirable that one such should exist in an integral soul,* that is, one in 810. The greater number of the extraordinary properties will be distributed in this way, and when the human race shall be regenerated, you will commonly find in an integral soul each of the properties scattered amongst the animals; thus, amongst 810 individuals, there will be one who will be able to feel a source from as great a distance as a camel, one who will be able to scent the track of such or such game, &c.

The animal magnetizers have tried to make some progress on this point, but they have, as I have already observed, the fault of wishing to generalize. Some men are gifted with touch in a superior degree as relates to the fore-knowledge of weathers: their body is a sort of barometer which announces to them rain or changes, but usually it is rather an infirmity in their case, than the transcendent faculty that some harmonians will enjoy, without their health being affected thereby. When the race shall have acquired all its perfection, there will always be, in each integral soul, one or two *barometrical* individuals.

To resume on these subjects. I have proved that our senses, far from making advances in faculties, stop short generally at the 0 degree of the scale, and rather fall back than rise; that this degradation takes place in the scale of enjoyments as well as in the scale of faculties; that it is even

* See the second chapter of the Treatise on the *Scale of Characters*, in the Second Volume, for the analysis and synthesis of an integral soul.

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looked upon as a moral perfection, for certain nations make a trophy of the coarseness and rudeness of the senses. They accustom themselves even to tortures; the Russian, the Spaniard, and the Chinese, live covered with vermin, without dreaming of securing themselves against them. In other places, the senses of the people are so coarse, that they are not able to discern even real defects; and you may see them eat a diseased potatoe, rancid oil, strong butter, &c., without making any distinction between them and sound articles. The state of general poverty obliges political science to encourage this sensual depravation, which, in harmony, would be so much the more vicious, as it would interfere with the perfection of the works and products, as will appear in the treatise on the passional series.

The picture would be imperfect, if we did not extend it to the planet, which must, like ourselves, be degraded in sensual faculties; witness its atmosphere, which is constantly forced, and in extremes. Our plants of the forty-fifth degree would need varied temperatures, never exceeding one week in duration. There is inclemency in all heat or cold, rain or drought, exceeding one week; and yet we see almost constantly these temperatures drawn out to a period four, five, and even seven times as long. In 1816, the spring began by a rain of fifty days, followed by a drought of seventy days, which so affected the springs, that neither they nor different plants had recovered in two years' time.

The nations are everywhere habituated to these climatic disorders, although it is allowed that such excesses are a subversion, a material alteration of the planet, which, in a state of full health, ought to suit its temperatures to the wants of animals and men; it habituates them, on the contrary, to permanent tortures, like the frosts of Siberia and the heats and sand winds of Africa. The planet suffers, therefore, in its material or sensual, the same mishap that afflicts our senses; it must be so for the unity of system, the globe and the humanity that girds it being unitary in destiny. The proof of this will appear in the sections on cosmogony.

I shall give a similar table on the double development of

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the affective passions. It will be seen there, that they are, like our senses, dualized in development, subject to the scale of perfection, and to that of depravation, an effect greatly opposed to the prejudices of simple nature disseminated by our sciences. The passions, subject to the subversive and harmonic, caterpillar and butterfly developments, are certainly beings of compound and not of simple nature. I shall often revert to this mania of simplism and these prejudices about simple nature, which must be discarded to study with success the mechanism of the passions, where all is subject to the compound order, and to the scale of degree or power in the two developments.

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CHAPTER II.

SUBVERSIVE STATE OF SIGHT IN THE ACCORDS OF POWERS, NAUGHT, FIRST, SECOND.

No man who studies a language is surprized at being taught to decline and conjugate. It is for this that I have wished to prepare my readers in the foregoing chapter. I am about to teach them a declension of gamut in the sense of vision. They may reproach me with repeating matters already disposed of, but if they think that they know enough about it, let them try to decline and explain the seven powers of vision. They will be greatly puzzled how to reply to this appeal. Let them, therefore, familiarize themselves with the passional grammar.

The preceding details have served to prove that our passions are subject to the duality of development: viz.,

To the caterpillar or subversive development.

To the harmonic or butterfly development.

You must study to class methodically each development in a scale of degrees. It is a branch of knowledge entirely strange to the civilizees, and without which you cannot make advances in the study of harmony.

For instance, if we say, such a woman loves such a man, and yet is unfaithful to him, we shall not know how to class this kind of love, or point out the degree that it occupies in the gamut of loves. Is it a love of the first, second, third, fourth, or fifth, &c.? Our analysts have not yet known how to establish this scale of degrees or powers of a passion. It is a knowledge necessary for the study of harmony; for often in an accord such as this, a love of the fifth degree will be indicated, and you could not employ one of the third or fourth.

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The universal accord of the passions can only be brought about, inasmuch as you know how to develop all these degrees in a complete phalanx, or integral soul made up of 810 active characters. Ambitions of all degrees, and loves of all degrees must be found in it; short of which the phalanx of harmony would be like an organ, whose octaves were wanting in several notes.

Not but that you may dispense with some degrees of love and ambition in passional harmony, but the harmony is then less complete, and, consequently, industrial attraction and wealth diminish in the same ratio.

As we are here only engaged about the five senses, let us study in one of them—vision, this gamut of graduated development, these degrees of sight, this scale of properties, that will supervene with the races of harmony, and will form an octave as regular as that of music. I examine, in this place, vision in the gamut of harmonic, and not subversive development, and I only examine its internal faculties, or physical means of possible developments.

You must here become imbued with this opinion of M. de Laplace, "We are so far from knowing all the agents of nature, and their different modes of action, that it would be small wisdom to deny phenomena, merely because they are inexplicable in the existing state of our knowledge." How many clever people would have need of this modesty of the learned De Laplace, in order to study the treatise on attraction.

Those who praise up to us the perfections of the present race, ought to be greatly mortified on comparing their eyes to those of a bird, which, without budging head or eyes, discerns three-fourths of the circle of visual horizon, of which we scarce see one-fourth. Yet this bird has but two eyes, like ourselves. How many other parallels, with the eagle and the cat amongst others, prove that our sight is at the lowest degree of faculties, and that we should have great cause of accusing the Divinity, if He had reserved to us no channel of amelioration for vision, as well as for the eleven other passions. Vision, in its present state, is at the *brute* degree: it is a germ unformed, and ridiculous through the

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forced convergence of the two eyes, and through a crowd of other disgraces, the gamut of which I am about to examine conformably with the table given above.*

In consequence of this, I am going to explain the potential gamut of a sense, or the properties that it will successively obtain in the state of harmony, which, during sixteen generations, will successively add to the physical faculties of the human race; so that it will take from four to five centuries to rise to sensual perfection, the new faculties whereof it will only gradually obtain. I am about to describe its scale or gamut as relates to the sense of vision only. The portraiture of these faculties will give us the measure of the gaps, and of the state of poverty to which this sense is reduced in the state of limbo. This poverty is the same with the four other senses, of which the reader can judge comparatively.

0, Brute Accord, Converging or Monotonous Eye.

It would be difficult to imagine a pair of eyes more confined in functions than those of man. They are afflicted with two radical vices—convergence and 'linearity.'

I have already remarked the very serious inconvenience of linearity or parallelism. Our eyes, compared with those of a bird or a fish, have not half a development. We hardly embrace a third of a circle, whereas the bird and fish embrace more than two-thirds, though limited, as we are, to a couple of eyes.

"Do you mean to say," the jesters will ask me, "that God ought to have placed our two eyes above our ears to put us on a par with carps and chickens?" I maintain that God ought to place our eyes in such a position as to secure us a greater sweep of vision than any other beings. Man is king of nature. If each of his senses is so confined as to make him wish for the sensual faculties of the beasts; if, in short, the king covets at every step the lot of his subjects, is not our globe *the world upside down?* This is what happens in the existing state, as well in the sense of sight as in the four others. Each of the five senses only reaches the eighth part

* See Table, chap. i., p. 18.

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of the development of which it is susceptible. I am going to prove it by a dissertation on the sense of vision.

Some amongst its defects are evident, like that of linearity. It will be seen at the end of this section, that parallelism, so distressing in its present uses, becomes an advantage in connection with the future developments which this sense will acquire in harmony.

As to the convergence of the two eyes, it is as real a misfortune for us as the convergence of two arms would be, if they always turned in the same direction, like those of Punch, who appears laughable to us owing to the convergence of his arms.

We think reasonably enough that a man would be crippled if he could not unfold in isolation and divergence each of his two arms; we should still think him crippled if, when he holds out an arm in one direction on the right, the other arm were condemned to remain stationary till the arm thrust out to the right should recover itself. We do not perceive that our eyes have these imperfections and a thousand besides, the sad story of which I am about to broach. The reader may infer from it that we are, as regards the sense of sight, much below the animals, all the faculties of which we ought on the contrary to possess and combine, sight as well as the rest. They will become our portion in harmony, to which we shall now pass. I am going to describe the faculties that it ought to procure for each of our senses, as a result of a material reinforcement that the harmonians will acquire from generation to generation, and which, after the sixteenth, will have given birth in them to all the sensual faculties that are to be desired.

We must, on this subject, revert to a principle that has been already laid down, which is, that the subversive human body, or the body of the existing races of the globe, has the property of (falsifying) the use of the twelve radical atoms of which it is composed; it collects them in a contradictory fashion, so that five amongst them are in divergence with the seven others, through the same cause that intercepts the five solar rays from our eyes, and only suffers seven out of the

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twelve contained in the whole of the luminous ray to appear. Our atmosphere is like our bodies, defective and subversive; it is comparable to a lyre of seven notes without a handle; a lyre which would only give a gamut of simple octave without sharps or flats.

As soon as the human race shall be able to reinforce itself by the mechanism of harmony, the five (falsified) atoms will renew successively their combination with the seven others; humanity will be seen from age to age obtaining successively a host of sensual properties, which will not be completely acquired before the sixteenth generation.

Until then, our senses will only be brute springs, reduced to the minimum, to the eighth of possible development. The reader is going to judge of this matter by the sense of vision, the only one of the five in connection with which I shall give the potential scale. This table will serve as a measure for the misfortunes of the four others, all the privations of which it would take too long to describe, in the same way as I am doing in this instance.

I have observed that the convergence of our eyes reduces them to the minimum of development, to the degree 0; let us examine consecutively the eight degrees of the scale of accords to which the vision of man must be raised, when the matter that forms his eye shall have undergone a rectification. I do not mean a refinement, for this matter will be always the same, that is, always composed of the twelve radical atoms; but five amongst them being falsified in their combinations, we have here the vice that it is our business to correct, in order to raise vision and the other senses to the brilliant properties of which they are deprived, and which are proved to be possible by their dissemination amongst the animals.

Let us start from the principle that the focus ought to concentrate all the properties scattered in its rays, as the trunk collects and distributes all the juices circulating in the branches of the tree.

On applying this principle to the eye, we ought to remedy its two radical vices,—convergence and parallelism. As to

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convergence, the remedy consists only in raising the muscles* of the eye from simple to compound action, giving them, like the chameleon, the faculty of moving in different directions.

Parallelism or linearity seems the more serious an evil, since it is without a cure. This pretended vice must eventually become a favor to us, owing to the numerous advantages that we shall reap from it, whether from the progress of the arts, or from the atomal rectification that harmony will bring about in connection with our eyes.

For example, when we have a looking glass in the knob of a cane, or outside the window, after the German fashion, if our eyes were diverging or chameleonic, one of the eyes would see all one side of the horizon in the mirror, and the whole of the other side would be embraced by the other eye. In this case, we should have no cause to envy the eye of the cock, and we should preserve the advantages of diverging linear eyes, which can read the top and bottom of a page at once, and see at the same time both ends of a procession.

When the readers shall have passed in review this series of properties that atomal rectification must give to our vision, they will be convinced that the present position of our eyes is the most favorable possible, and the best adapted to secure to us the combined exercise of all the properties disseminated amongst the animals, and of which man, by his title of focal creature, ought to possess the union. Let us pass to the examination of these properties.

1. Accord of the First Degree, or monotonous and simple consonance. Balanced or asinine eye.

To raise vision to this accord—the lowest of all, you must put it in concert with itself. The eye was made to direct and not to destroy us. Nevertheless, when we are on the brink of a precipice, or on the top of a spire, our eye is troubled, and makes the whole body quiver and fall. It is consequently an eye incapable of balance, discordant with itself, with the being whom it directs. Our eye ought, in order to be tuned in the first degree, to sustain man at the sight of

* A blank occurs in the manuscript at the place where the particular muscles in question were meant to be specified.—*Translator.*

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an abyss, just as it sustains the ass and the cat, whose tread it strengthens. If this property, which masons gradually acquire, were natural to us, as it is to the ass and the cat, our eye, without having changed nature, would be raised from the brute accord to the accord of the first power, or the prime; and since we do not enjoy this asinine vision, the most middling of all the visual ameliorations, our sight is evidently at the lowest degree, which is the 0 or brute degree, the absence of all accord.

ACCORD OF THE SECOND DEGREE DIRECT. AMPHI-VERTICAL OR DIVERGING POLAR EYE OF THE CHAMELEON.

It is to a reptile that nature has given this beautiful faculty of simultaneously casting the eyes to opposite poles, one to the zenith, the other to the nadir. How precious would this property be to us in our manufacturing labors, where we must watch the whole compass of a piece of machinery, and in a host of other functions, especially the reading of musical parts, where we must read at once the top and bottom of a page! This property would wonderfully assist us in passing through a crowd, where we cannot see half the persons in it, because the convergence of our eyes reduces them to the rank of the *one* eye of the Cyclops, to *monality* of movement and of inspection.

ACCORD OF THE SECOND INVERSE OR MINOR. AMPHI-HORIZONTAL OR DIVERGING LATERAL EYE.

This property is the pendant of the preceding one; it is requisite that the eye should diverge to the four cardinal points to be in *bi-compound* harmony, which is the destiny of man. Our eyes, which ought to do the duty of four by the north, south, east and west divergences, are reduced to perform by one alone. This monality of direction is again an effect of the unity of system; a race destined for the ages of subversion and industrial incoherence ought to have, by analogy, the eye directed in such wise as to miss all the combined aspects, six in number, which are cumulatively:

North and South.	East and West.
North and East.	North and West.
South and East.	South and West.

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Our converging eyes are condemned to the simple direction and to the incoherence of looks. They cannot combine looks. This vice constitutes the (discord) of the second minor degree, the accords of which are shewn to us to be possible by the cameleon's eyes and by those of all birds, with whom fixed divergence is an advantage that we shall rival by moveable divergence, which would be still more precious to us.

Let us remark, that in this case it is divergence that is the basis of harmony, and that convergence becomes here the agent of isolation. So true it is that there are exceptions in the whole system of nature.

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CHAPTER III.

SUBVERSIVE STATE OF SIGHT IN CARDINAL ACCORDS, THE THIRD, FOURTH, FIFTH, AND SIXTH POWERS.

THE accords of the third, fourth, fifth, and sixth powers have the rank of cardinals, because they correspond in the gamut to the four cardinal or affective passions, which are Friendship (earth), Honor (air), Love (aroma), Parentage (water). We are about to examine the infirmity of our eye relatively with these four accords of which it is deprived. I begin with the accord of the third, the only one that I shall explain in major, minor, and mixed. It would be a long and difficult task to give a like detail of all the others; it would require researches that I have not made. A single one will suffice for an example.

Accord of the fourth sharp* or co-aërial, co-ordinate to

* The reader has probably already found that the science of musical harmony is the key-note to which Fourier tunes, or attempts to tune, all nature, passional and physical, by analogy.—*Translator.*

We present the manuscript in its actual state. Instead of "*fourth sharp*," there had been in the first instance the word "*third*," to which had been added after an interval "*major*," in the same way that farther on, instead of *fourth minor*, there was only *fourth;* then afterwards, *third minor*, and higher up, *fifth*, instead of *second direct*. These variations proceed from the fact, that Fourier had first placed earth in the accord of the fourth, and air in the accord of the third; and that he altered his mind on this calculus, as appears from these two notes placed in the margin opposite the above lines.

FIRST NOTE. Third degree (air) earth.
Fourth ,, (earth) air.
Fifth ,, aroma.
Sixth ,, water.

SECOND NOTE. It is very probable that air ought to be the accord of the fourth. Agreed; settled.

This new calculus has been confirmed by the table printed in the *Grand*

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air, which comprises the two qualities of co-luminous direct or co-solar, eagle; co-luminous inverse or co-nocturnal, cat. First—*Co-luminous major*. Is not the matter which has served to form the eyes of the eagle and of the cock, the same as that which has served to form our own? Doubtless, but in the eyes of the eagle and the cock, one of the five sharp atoms undergoes a combination in an inverse sense from that which it undergoes in our eyes. Then again, in the eye of the cat and the lion, this same atom, which here is found in the flat degree, is also combined in a different direction from the system of our eye. The privation of the two luminous harmonies, the co-solar and co-nocturnal, result in our case from this difference.

Why this privation injurious to man,—this dissent from the light of which he cannot fix the focus, whilst the cock looks fixedly at the sun, and then looks scornfully at man, seeming to defy him to do as much? It is quite necessary, for the sake of analogy and for the unity of system, that the actual man should be incapable of staring at the sun. A race created for the ages of incoherence and of social falsehood, and philosophical obscurantism, ought, by analogy, to be falsified in the material sphere, and discordant, not only in the eye and all the senses, but in all the degrees of each sense.

It has been seen farther back that our eye is out of tune with nature in the first and second powers; it is out of tune also in the seven notes, and in the first place in the third (fourth) power, through incompatibility with the focus of light, which it cannot fix. It is not only in the eye but also in other senses that we are out of tune with the sun, particularly in the sense of Touch, since our body, originally white, is blackened under the equator by contact with the star of purity and light,—the star which produces white and colors in all nature.

Minor accord of the fourth, the co-nocturnal eye or co-

Traité, and presented in the eighteenth page of the preceding section; but this correction has thrown some confusion in this part of the present work, and the student is enjoined to read with care.—*Note of the French Editors.*

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luminous eye inverse: the eye of the lion and of the albino, of the owl and of the cat. Here the optimists are sadly at fault; their replies are confounded by the existence of the albino, who is a man of the same race as the negro, whence he springs. Yet the former sees clear in the night, and preserves his white skin under the torrid zone. Will the apologists of the present state of things say, that this faculty of nocturnal vision, this preservation of whiteness, require a force that is not dealt out to the human race? It is false, since the albino is weaker than the negro who begets him, or who lives next door to him. Will they say that this faculty would require an original force that the primitive men had not? Again they will be mistaken, for the primitive races were very robust. Besides, do you see a supernatural strength in the owl, the bat, which are, like ourselves, of an original race, and which have the faculty of the co-nocturnal eye? These various parallels sufficiently prove that man might enjoy this property that is granted to the albino, who is inferior in strength; and that if we are wanting in it, it is again an effect of system and of analogy between the material and the passional. A race, shaped for the ages of philosophical darkness, made to be the dupe of all the systems of social obscurantism, which preach up free lying and industrial incoherence; such a race, I say, ought by the law of unity to be darkened in its material as in its moral sphere, and wanting in the accord of the fourth power, or co-nocturnal vision, that will direct a harmonic eye in the dark where much light still remains, the rays of which our subversive and falsified eye cannot collect.

Third, mixed. The accord of the eye, in cardinal harmonies, requires the agreement of our sight with the four elements on which it is employed, and which are air and water, as concerns the media that our eye penetrates; then aroma and earth, as concerns the media that it does not penetrate. I do not here reckon fire, for it is a focal element, of which we shall make a class apart, at the article on the focus ⋈. Our eye, naturally homogeneous with air and water, becomes sometimes homogeneous with earth, in the

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case of vitreous transparence, which assimilates this element to water. I shall speak of this accord in a special (intermediate) chapter. Let us confine ourselves at first to treat of air and water: it is enough to have proved the reduction of our eye to one-eighth of the faculties that it ought to enjoy.

We have not that homogeneousness with air and water that belongs to the eyes of the bird and the fish. A moderate column of air or of water intercepts our sight at short distances, and prevents us from distinguishing the bodies that a fish's or bird's eye would discern. Birds see an object of the size of their eye at an eight and even ten times greater distance than the range of man's eyes.

For instance, a grain, in size is near about equivalent to the eye of a small bird. The latter, whilst in rapid flight, will distinguish a grain of a line in diameter, at a distance of 28 feet, about 4,000 times the diameter of its eye, which is not more than one line. The sight of man has scarcely an eighth part of this range. A ball or plum, of an inch in diameter, equal to the dimension of our eye, will be scarcely visible to us in an open country, or even from an eminence, beyond 500 diameters of the eye, or about 42 feet. And even then I suppose the man to be stationary, whereas the bird, whilst flying, enjoys a range of sight eight times more extensive than our's upon a diameter proportional to the eye. Consequently, our aërial vision is reduced to the term of exception, to the eighth part only of the natural range, so that instead of being co-aërial or coinciding with the air, it is *dis-aërial* or dissenting from this element; it is in this respect a subversive vision having only the eighth part of the properties assigned to the possible harmony resting on material proof. The same thing happens in our industrial system, which only produces an eighth of what the industry of the harmonians would produce out of a territory of equal size, since France only yields 5½ billions, instead of 40 to 45, which it would yield annually in harmony.

I have been just treating of the accord of the third (fourth) in major, minor, and mixed; I shall not do as much in the case of the others. It is enough to enter into great details

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in connection with a single gradation, to prove that the same thing could be done with all the rest, which I shall only explain in the simple with the exception of the ⋈ eighth degree.

ACCORD OF THE SIXTH DEGREE OR CO-AQUATIC.

We are still less homogeneous with water. Our eye under water, has not the eighth of the range of a fish's eye, and moreover, it is only with much difficulty that our divers accustom themselves to discern objects, even at a short distance. The fish, on the other hand, see objects from a great distance, and it may be said without exaggeration, that the vision of a fish the eye of which equals our own in size, for instance that of a small shark, will (carry) under water seven times farther than that of one of our divers; whence we must infer that man has a *dis-aquatic* and not a co-aquatic vision, and that after long practice to become a diver, his eye is still completely heterogeneous with the water, since it does not reach beyond the eighth of the range of a fish's eye.

We are much more ill-used in the sense of Touch; being entirely heterogeneous to water for want of amphibiousness, which is, however, one of the future attributes of the harmonian race; but let us confine ourselves to speak of the sense of Sight, in which I have pointed out several gaps.

Hereupon, our optimists and metaphysicians who pretend to study man, will answer that God has necessarily formed the senses of each species of beings in conformity with the uses to which He destined it, and that if He has only given to our eye such and such properties, it is because He doth not destine it to other functions. An erroneous answer. The senses of the animals have a fixed use; ours have a destination that is progressive and susceptible of extension. The bee will never raise its industry to other constructions than the hive; the beaver builds walled edifices, but he will never build cathedrals. It is not thus with man: he is a being of a progressive nature, in the development of the senses as in that of industry.

We have begun by building less than the beaver and the bee, for it has taken us nearly 3,000 years to arrive at the

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correctness of their geometrical and instinctual constructions. Now, we are their superiors in architecture. Man is therefore a progressive and not a fixed being in the faculties of the senses and the soul. We are going to determine, as regards the sense of sight, to what degrees the perfection of man ought successively to rise. It ought only to stop at the point where he shall have united all the faculties of existing beings, and obtained the whole of these faculties, either by the aid of art, or by the material developments that our senses will acquire by the combined action of the twelve radical atoms.*

Let us here revert to the principle given out farther back.

Man holds the rank of focal creature. Each of the animals only occupies one of the steps. Man ought, then, in right of pivot, or general focus, to attain to all the faculties bestowed on the animals, either by the perfecting of his senses or by the progress of art.

For example, he ought not to fly like the eagle, yet he pretends to sail through the air by means of balloons, and to shoot down, without danger, by the aid of the parachute; he, therefore, wishes to rise to the character of the eagle. He will reach it, but progressively, when his senses and the material world shall have reached all the accords, and when a new creation shall have given us docile *counter-eagles*,† submitting to be harnessed to the balloon, and forming a parachute for the man who should wish to quit the balloon and descend by attaching his two hands to the two bridles. A couple of these birds, supposing them to be three times as strong as the existing condor, would be quite competent to sustain in his descent the man who should hold in each hand the bridles tied to their claws, and serving to guide the balloon.

Thus, man will acquire all the properties of the animals, when he shall have raised all his senses to the different de-

* Fourier had his own atomic theory deduced from numerous serial analogies in nature. Thus he inferred the existence of twelve radical atoms corresponding to the twelve radical passions and the twelve radical notes of the musical octave. It is needless to add that he was *radical* in his principles.—*Translator.*

† With Fourier a subversive age mis-shapes in inverse a negative creation; a harmonic age shapes in direct a positive and harmonic counter creation.—*Translator.*

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grees of accord, and when the planet shall, in like manner, be raised to it by new creations* and by a modification of its material. The idea may seem paradoxical to timid men. But what do they understand, then, by the *unity of the universe,* if they think that the lot of the planet is not linked to that of the human beings who encircle and cultivate it? To dissipate this prejudice, let us go on with the study of the sensual accords of this passion, from which we shall pass to the accords of the whole.

Accord of the fifth: co-aromal vision, or lenticular vision of the aromal columns of fluids, by which the communication between stars is carried on.

Ignorant on all relating to aroma, the existence of which our natural philosophers scarcely deign to acknowledge, how should we ever have thought of the means of submitting to the action of sight, this element of which we know neither the properties nor the varieties, though we have made some very fine conquests over it, especially in confining it in fire-arms, where we can set it in motion at option?

A single aroma is visible to us, which is light, or the aroma of universal connection. We only see a portion of it, only seven rays out of twelve; as no instrument can exhibit to us the five hidden rays, the principal of which is the *rose* ray. We shall only succeed in seeing it through the medium of glasses, formed of new matters that will be yielded by the forthcoming creations, which will at the same time give to our atmosphere the qualities of which it is deprived. These new glasses, by discovering to us the twelve major rays, will shew them to us in the minor; the tint of which is different. The peacock, which is so richly painted, has only minor shades of color.

* Respecting the old and new creations referred to in this and other chapters, the curious reader is requested to peruse the author's treatises on *Analogy* and *Cosmogony,* and on the *Material Deterioration of the Planet,* in the *Phalange Review.* His curiosity will be there satisfied. Meanwhile we would only remark, that a past connected fall and future regeneration of man and the planet, is a doctrine foreign neither to natural science nor to theology. Paradise lost, and Paradise regained, is the eternal poem and the divine science of all ages and nations.—*Translator.*

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The most remarkable of these invisible aromas is that which guides the compass or magnetic needle, and which is called the magnetic fluid. All these aromas have a visible color and a distinct taste. We are acquainted with about 800 colors, or shades of color; each of the aromas has one of these shades, and if we could distinguish them by the assistance of instruments and unitary eyes, we should know by the very color, the kind of relation exercised by the *radial* or ray of aroma darted from one star to another; we could on seeing a certain radial, darted from Saturn to Jupiter, draw inductions regarding the advantages that our globe might derive from it. This knowledge would be quite useless to us now, whilst our planet is excluded from aromal commerce with the other globes, or at all events reduced to the minimum in this kind of relations. But when it shall be born again by the advent to harmony, it will be incalculably precious to us to know and see all the aromal transmissions which take place between the planets, in order to be able to speculate about the creations that we shall receive from them in the different kingdoms, and about the kind of products that they will yield us.

Will it be urged that the aromas have no visible colors? Why the rays of light appear also not to have any, and yet we are able to find seven in them, and to extract them separately by means of prisms. It remains for us to obtain the vitreous matter which can operate in the same way upon all radials or aromal jets; submit them to our telescopes, and shew them to us each clothed in its shade of color. The above substance can only be yielded to us by the earths, alkalis and matters of the future creations, from which will be formed the pastes of the harmonic or *bi-compound* glasses.

The astronomers of harmony will make upon these radials habitual observations that will be put down in a sidereal gazette. Let us skim over this subject, very incomprehensible to those who imagine that the stars are limited to idle promenades, and have no communication between each other. But in case they have, how can they carry it on, unless by the radials or aromal jets, and what would become of the

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unity, the bond of the movement, if we were shut out from initiation into this system of the sidereal relations, the daily variations whereof we shall know, when our eye, our glasses, and our atmosphere, shall have reached the perfection which has been intended for them?

I have already reckoned a great number of gaps and discordances in the sense of vision; we have not yet mentioned the principal ones, nor even completed the list of the gaps in cardinal accords. There is one description of these, of which I defer the explanation; namely, the accord of the fourth (third) or co-terrestrial accord, respecting which, I shall speak in the following intermediate chapter.

Enough has been said about the sensual accords to confound the optimists and perfectibilizers,* who, in order to save themselves the trouble of invention and study, have always sophisms ready-made to justify the disorders of nature, and see harmonies where there are nothing but methodical subversions. You may defy them to see any harmony in two eyes which are almost reduced to one by forced convergence. It deprives us of the six combined functions that I have just named, and in the absence of which, our pair of eyes is confined to play the part of a simple or cyclopic eye.

I have proved that our eye is wanting in the first, second, third, fourth, fifth, sixth accords; it is natural to suppose that it is in like manner deprived of the fourth, seventh, and eighth accords, which remain for me to consider. In vain the optimists would maintain that we are contented with our eye such as it is; that is false, since we have sought for co-terrestrial accords, like the *telescopic* vision, the invention of which is a great subject of triumph to our men of science. We are therefore not content with our senses in their existing

* This is a class of men, according to Fourier, who view in the present institutions, industrial and ethical, of society, the *ne plus ultra* of advancement. They are in fact the apostles of finality and a paralytic conservatism, who instead of cherishing the opinion of an exaltation of the faculties of man, and the progressive alteration of the machinery of society, believe that what is and has been, ever shall be; and that the perfectibility of man on this planet, consists in patching up our bad constitutions, mental, physical, and social.—*Translator.*

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state, and in proof of it, a man who must be habituated to read a part in music or only two lines in piano-forte music, constantly perceives that the state of his eyes makes him feel the want of a combining faculty; a diverging action which must be supplied by a wearisome balancing, which it takes a tedious and painful process to acquire.

If nature, by depriving us of sensitive accords, has reduced each of our senses to the eighth part of their possible development, she has likewise reduced the passion which is their spring—luxury; consequently, we only reach, notwithstanding our labors, the eighth of the luxury that is possible, whether in pleasures or in industrial produce. The produce of France, estimated in the present day at $5\frac{1}{2}$ billions, would amount to from 40 to 45 billions in compound harmony, and this without an increase of population. We desire, no doubt, this overgrowth of riches; now, if we desire the whole, do we not desire the portions of which it is composed? If therefore, we wish an income of 45 billions, for the whole of France, does not this amount to desiring for each of our senses the acquisition of the seven accords that will procure us this immense wealth?

Let us take as an example an element, namely, water, and let us reason about the accords that it can offer to our different senses. Men who have reached the accord of the

Sixth degree in the sense of vision—*co-aquatic* eye,

Sixth in the sense of touch—*amphibiousness,*

and have the power of working easily for a whole hour at the bottom of the water, to lay out their nets, would already in this instance employ three times less time than the civilizees in taking a quintal of fish. Their wealth will consequently be three times as great in this connection; it will become four-fold, and five-fold in other connections; it will become eight times as great through accord with the new creations that will have precipitated the bitumen in the seas, and destroyed the fishes of prey, such as the shark, and created in its stead, useful servants, helping in the labor of the nets, in seas that will be as populous as the North Pole is in herrings.

It is therefore of the whole body of the accords that the

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future wealth must be composed. These accords must extend to the functions of the planet as well as to the functions of man; and as this restoration cannot be partial, it is requisite, in order to prepare oneself for the calculation of the whole, to become accustomed at first to distinguish the degrees in each passion.

It is for this reason that I shall describe one sensitive and one affective passion in all their degrees, and that I have joined to the table above given,* an analogy taken from a plant in all degrees; a table, the simple inspection of which proves that if we value the accords of all degrees in a plant, we ought to value them likewise in our senses, the actual state whereof is compared in this table to that of a vine that should yield no fruit except verjuice, and from which our industry should neither extract grapes nor wine, vinegar nor alcohol.

Sooth to say, some of the sensual accords would be useless to man in his present condition, and one does not see what he would gain by enjoying co-aquatic vision as long as he is not endowed with amphibiousness. This kind of vision can only be useful to the generations of full harmony, which, after their birth, will keep the *foramen ovale* of the heart open, and will enjoy the amphibious state attached to this peculiarity. But though there may be some accords that we do not require for the present, there are a very great number the want of which we feel at every step, whether in the works of the arts, or in domestic employments. I have already pointed out a good number of these hiatuses in the subversive eye; before finishing the picture, I shall attempt to steady the reader by one of those chapters of principles of which I am pretty sparing, but with a few doses of which you must now and then drench your patient, notwithstanding the great inclination I should feel to excuse him from the infliction.

* Vide p. 18.

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INTERMEDIATE CHAPTER.

OF PROGRESSION IN FREE AND IN MEASURED ACCORDS.

It was settled at the end of the Extroduction, that on all matters touching principles, I should skim over and defer as much as possible, for fear of disgusting the reader. It will be proved at the end of this work that you can abridge and reduce the whole theory by three-fourths, if you are willing to proceed after the fashion of the geometricians, adopt their algebraic method, and consider as demonstrated certain assertions whereof the proof would be too long to give, and would entangle us in a theoretical labyrinth. They can be dispensed with the more easily as the proofs will flow, as in algebra, from reasonings that will have been founded on a hypothesis of knowledge not yet acquired.

I have treated of the first six accords of the sense of vision, excepting the fourth co-terrestrial* and fifth co-aromal, which I have thought best to defer. Before passing to the seventh and eighth, it is proper to intercalate in this place an article of generalities, on the subject of the sensual accords and their progression in species, genera, orders and classes. I shall place in this chapter some details about the accord of the fourth (third) or co-terrestrial, which it was necessary to leave out before, because it was connected with the subject of this intermediate chapter.

Progression is a compass which ought never to be lost sight of in the study of nature; it holds the same rank among the passions as white among the seven colors, where

* See note, p. 76.

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it is not reckoned, because it is a focus or collection of the seven visible and of the five hidden rays. Progression is in like manner a collective passion acting on a mass of other passions, and frequently on all at once.

[I designate it, in the tables, by the name of progressive unityism. Unityism may be said to be a result of progression, a development of the focal passion ⋈ ; thus the two appellations ought to be combined, and the ⋈ focal passion is exactly defined by the words progressive unityism, which express its development and its result. (In the margin: deferred—null.)]

Progression is extolled by a crowd of celebrated writers, who have described its charm without appreciating its importance or its rank, and without observing that it is of two species: the free or geometrical, and the measured or musical progression, the terms of which are confined to seven and twelve. Bernardin de Saint Pierre, in his *Studies of Nature*, devotes a long article to progression considered as a passion, without having an idea of its being the principal one. This inadvertence is not surprizing. A civilizee can have no regular knowledge about harmony, as long as he considers the barbarian and civilized states as social destiny.

I shall treat of progression in various chapters, or, more correctly speaking, in the whole course of the work; since it only tends to prove that development by progressive series, whether free or measured, is the end of all our passions; but, before grappling with this theme in a general sense, let us prelude by some hints taken from practice, and applicable to the subject that occupies us, to the accords of vision and of the other senses.

The critics will perhaps ask why I fix these accords to the number of seven and a focus ⋈, like the musical gamuts limited to seven terms, five mixts and the unisonant ⋈. This division is not strictly necessary, but the septenary series is generally adopted by nature in elementary and transcendent harmonies; therefore it is desirable to prefer this progression in the elementary calculations about the passions.

It has already been seen that progressions are either free

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or measured; the free are the geometrical, in which the number of the terms is indefinite; the measured, those of fixed numbers, give more saliency and regularity to details, and facilitate the researches as well as the memory. If a classification does not succeed in measured series, you are always at liberty to distribute it in a free series. It is consequently wise to try if the accords can admit of a classification in series, measured by twelve; subdivided into three, four, five; and by 24 subdivided into seven and five, eight and 4, after the manner of the planets.*

Certain accords are the work of nature, others are the effects of art. We are about to examine this difference in a subdivision of the accords of the eye.

It will be seen that art has much influence in the series of variety, of genus and of species, and very little in those of class and of order. It is just that nature should reserve the primary parts of the drama to herself, that she should have all influence in the distributions of class and of order, and that the influence of man should be confined to the distributions of genus, species, and variety; this partition of authority is fully adapted to the hierarchical† proprieties (convenances.)

The series of the visual accords pointed out above, p. 18, is a series of order; it is not a series of class, for class would comprise an entire class of passions, such as the five sensitives, and not one only of the five.

Each of the seven notes of the visual series of order may be decomposed into some notes of genus. For example, the co-terrestrial vision affords accords, either transparent or half transparent, opaque or half opaque, in different kingdoms. Let us choose amongst the transparent, the vitreous

* See Fourier's Treatise on the Measured Series, in the *Phalange Review*, tome iii., premiere semestre, 1846.

† This expression is used by Fourier to imply that universal gradation that is seen to prevail from the highest to the lowest. Viewed in this light the universe presents a hierarchy, whereof God is the head, nature the secondary, and man the subordinate power, and the *hierarchical proprieties* signify the proper rank and influence that should be assigned to each of these powers.—*Translator.*

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accord, which is a note of genus in the series of co-terrestrial accords. We are going to decompose this visual accord into a series of species.

GAMUT OF THE ACCORDS OF THE EYE WITH VITRIFIED EARTH.

Deg.

0. Brute. Dark glass.

1. First degree. White glasses, natural or artificial crystals.

2. Second ditto. The radius prisms and diamonds.

3rd, 4th, 5th, 6th. Cardinal accords. Reflectors or mirrors combined with quicksilver: convex, concave, augmentative and diminutive forms.

7th. The lens accords. Simple spectacles, magnifying glasses, lamps.

⋈ The compound or telescopic lens accords.

Divers mixts. Colored transparencies, either natural, like rubies, sapphires, or artificial, as painted glasses, enamels, &c.

False accords. Scoriæ and opaque glasses.

I do not reckon burning mirrors or burning glasses in this gamut. These accords belong to the sense of touch and not to that of vision.

The above series of accords, which may be reduced to three degrees, simple glasses, mirrors, and lenses, is entirely artificial. Nature gives the germs thereof in crystals and precious stones, but art has created all the degrees of the series; there are therefore, it seems, series of artificial accords that we can create ourselves, and complete by our industry. Need we wonder that other series are a work reserved for material and social nature, and that God enters into a share of authority with us? We create the gamuts of species and variety like the gamut of the vitreous accords that I have just presented, and that of the resinous accords given in the table (p. 18). But we do not create the gamuts of order and of class either in the material or passional. We shall co-operate in them, we shall promote them along with material nature, when she shall give successively the great accords of order to our vision, (see table, p. 18.) Our progress in the perfecting of the human race, will coalesce with the effort of nature, which in the societary state will cause

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successively all this gamut of the beautiful properties reserved for our eye, to blossom. We shall second it in like manner in social progress, making to blossom all the accords of love, of friendship, &c., which are not practicable in the civilized and barbarian systems. New combinations in our passions must be created for this purpose, in the same way that we shall require new combinations in the atoms of which our bodies are formed, and which are in false assemblage; for if we are deprived at present of the co-solar vision enjoyed by the eagle, it is because one of the five sharp atoms is combined in a contradictory way in our eye, and in the right way in the eagle's eye. If we are wanting in the co-nocturnal eye of the cat, it is because one of the five flat atoms is combined in a contradictory way in our eye, and in the right way in the cat's eye. These disorders are only temporary, and humanity will remedy them by backing itself with the societary system, which can alone raise our bodies to extreme vigor, and favor the new combinations of atoms, of which we are corporeally susceptible.

We see that at the period when puberty begins, the human body, overflowing with vigor, acquires the faculty of creating new fluids and solids that it could not produce at the age of seven years; an increase of strength renders it suited to new atomal combinations, from which new faculties spring: the entering into the societary system will produce on the material of our body an effect comparable to that of the entering on puberty: the human body will become too vigorous to remain in its actual state, and must undergo new modifications.

It might be objected that men of extraordinary vigor, such as are sometimes seen, undergo none of these material modifications, neither those of the eye, mentioned in the table (*Traité de l'Unité,* and page 18), nor those reserved for the other senses, whereof I have not given the gamuts. Hence it may be concluded that supposing the whole race raised to the vigor of our strongest athlets, it ought not to undergo modifications which they themselves do not undergo even now.

This reasoning sins in two senses, it does not take into

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account the two springs that will be set in play to bring about these material metamorphoses of the human body. You must first speculate on the influence of the planet, whereof the fluids will be modified and refined by the climatical restoration, by the return of the satellites and rings, by the renewal of aromal commerce with the other stars; from that time the planet will be like a soil, which, receiving new grains, can yield new fruits; new aromas will circulate in its atmosphere that will give new faculties to the beings, animals, and plants. This spring alone would suffice to occasion all the specified changes.

Another means will exist in the kind of vigor that the harmonian regimen will give to the human body, and that will have no connection with the heavy vigor that civilization and savageism can bring forth; on this point, the reader must wait for the description of the industrial regime of harmony, and the parallel will prove that the actual vigor, which is useful as a support and preservative of bodies, is quite contrary to their development, and that the ever extravagant system of civilization and savageism tends rather to compress than to develop the material part.

Besides is it not fair, as I remarked farther back, that nature should share with man in influence, and that the perfections of order and of class, which are the most restive, should be the special province of nature, without man's intervention? Is it not enough for man to have been able to create unassisted certain inferior series of genus and species, like the series of the vitreous accords? What would become of unity and harmony if man possessed exclusively all the power, and no initiation nor interposition were reserved for nature? Is it not already having an immense power, for us to be able, whenever we like to make nature act, to give it the signal for certain operations, and see them successively brought about in a given time? Man would not perchance dare to crave so much power if God gave him an optional part to enact; and when we shall know the immensity of the influence that is reserved for us, we shall see that God's gifts greatly exceed all our wishes.

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The civilizees, with their pretended respect for nature, push intolerance so far as to deny that nature can enter into partnership with man in the government of the movement; every modification which they have been unable to operate, and have not seen executed, appears impossible to them. Let us add a last argument against their homilies about impossibility.

It is quite impossible for savages to invent either the whole or any part of the accords of the *visual vitreous* accords, whereof I have just given the table. The industry of savages would never rise even to the degrees, 0, 1. In this kind of industry they would never manufacture dark glass, nor white glass. If they came up to this degree of labor they would be no longer savages.

Societies higher up the ladder, such as the barbarian and civilized, know how to manufacture glass-work of different degrees of transparency. Thus the civilizee society, which is only three steps above the savage, is already able to create in terrestrial accord a gamut of genus with all its species.

Witness the gamut of the genus of transparent glass, and many others, such as those of visual opaque pictures and harmonies of which the savage scarcely knows the germ.

If a progress of three periods suffices according to the following table:

0. Original race without societary organization. 1. Simple, confused passional series. 2. Savageism. 3. Patriarchism. 4. Barbarism. 5. Civilization. 6. Guaranteeism. 7. Passional series. ⋈ Passional harmony:

To give us the faculty of creating in completeness a series of genus, that of the transparent vitreous harmonies, if we have acquired this faculty on passing from the second society, Savageism, to the fifth society, Civilization, ought we not to hope for the same progress of faculties on clearing three more steps, and raising ourselves from the fifth society, Civilization, to the eighth ⋈ society, Passional series?

Now we could raise ourselves to this elevation as early as to-morrow, by organizing the eighth ⋈ society, in which we enter into co-operation with nature for the perfecting of order,

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in the same way that we now combine with her for the perfecting of genus, since we have created the entire genus of the transparent vitreous harmonies; the series of this genus comprising eight species, which are subdivisible into varieties.

Objection. People willingly admit the scale of genus in connection with the vitreous visual accords, because nature proves it to us, and because study has successively initiated us into all these accords of the eye with glasses; but as to the visual accords of order, of which I have just treated under numbers 1, 2, 3, 4, 5, 6, we do not see that nature, in 5,000 years, has caused our eye to make any progress in the scale of this order, and of these genera; men have still no native aptitude for the accord of the third (fourth minor, co-nocturnal vision), to which the albinos attain. They have in like manner no natural aptitude for the accord of the first, which the masons attain to by dint of practice, nor to the accord of the fifth,* to which piano-forte players attain. Our eye remains therefore essentially deprived of these accords, and we ought not to expect that they should ever become a native property of the human race, since in the space of 5,000 years, it has never made a shadow of progress in these various genera.

The objection is just as respects the actual state of the globe, but not as respects the future state. In fact,

If you divide the career of the human race, estimated at 80,000 years, into 16 periods, each comprising 5,000 years:

1.	2.	3.	4.	5.	6.	7.	8.
5,000,	10,000,	15,000,	20,000,	25,000,	30,000,	35,000,	40,000,
16.	15.	14.	13.	12.	11.	10.	9.
80,000,	75,000,	70,000,	65,000,	60,000,	55,000,	50,000,	45,000,

the two extreme divisions, one and sixteen, which are the ages of *limbo,* ought to have two human races falsified in their sensual developments as well as in their social mechanism. But the fourteen other divisions, which are destined

* The readers will observe that this accord had been classed by Fourier in the first instance at the fifth, and it has been seen farther back, that he reduced it to the second direct.—*Note of the French Editors.*

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for social harmony, will have, by analogy, races of material harmonies, suited to rise to all the accords of vision, and of the other senses. We are of the first race: now the first and sixteenth races are necessarily excluded from all these accords, though different phenomena of nature, like the masonic and the musical eye, prove to us that these properties might be compatible with the human eye. If we wish to procure them for it, we must raise ourselves first to the second age, which is one of the fourteen ages belonging to harmony. As to the second extremes, one and sixteen, which are ages of subversion, they cannot bring the race nor any of its senses to perfection; it declines during the continuance of these ages, consequently it ought not to acquire anything in material properties; we see, on the contrary, that it has a tendency to lose. We have many more weak sights than you see among the savages, and we shall decline in sensual faculties, until humanity shall rise to the fourteen ages of societary state. We shall decline in like manner when humanity shall be at the termination of the career, and shall have fallen from the fifteenth to the sixteenth age, by the decline of the planet, by the extinction of the rings, the retreat of the satellites, the return of climatic excesses, and the rupture of the associative bond.* Then the planet will lose anew its sensual accords, acquired by the passage from the first to the second age, and will become once more, as now, reduced in each sense to the brute accord, to the eighth part of the possible developments.

You must consequently make a distinction between the accords of art and those of nature. Our senses are not prevented from rising to certain accords of art, but only from rising to those which nature will deal out to us in proportion to our advance in the social scale, and when the matter of our eye and of our senses shall have passed to the state of material harmony by righting the conjunctions of its atoms which are falsified at present. All unity would be broken if the human race could perfect the body in a subversive order that degrades the souls, and leads them in all directions to lies, to

* See Chap. I. of the Treatise on Transitions in the Second Volume.

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discord, to incoherence; and since the civilizee and barbarian order or social limbo has this property of degrading our souls, it is quite necessary, for the unity of system, that it should take effect in like manner on our bodies, and that during its continuance they should be excluded from all this brilliant progression of accords of nature, the six degrees of which I have just described in connection with the sense of vision.

There is, then, progression or graduation in the unity of nature with man; she grants us in each social period a certain amount of share and combination with her operations; she excludes us from no perfection provided that we raise ourselves to the period to which that perfection belongs. For example; if man demands the faculty of becoming white under the line, and whiter even than in the cold climates of Sweden and of Siberia, nature grants us this boon provided that we organize the eighth period to which these material changes are allotted. We enjoy, therefore, the most brilliant prerogatives, since God makes no other conditions to the granting of all our demands, than our rising to the period that can develop in us the desired faculties.

The absurdity of our present sciences consists in longing for the advent of perfections, and in wishing to amalgamate them with the civilizee and barbarian states which are not susceptible of them. Our *savans* are comparable to a man, who, placed on a ladder with intervals of a foot in its steps, were to stop at the fifth step, 5 feet up, and were to make believe to pluck some fruit situated at the height of fourteen feet; every one would be ready to say to him, "Mount up to the eighth step, and you will be eight feet up, adding to which six feet, the measure of your body and arm, you will be able to reach fourteen feet with your hand, and gather the fruit raised fourteen feet from the ground." A condition like this would not be vexatious, yet our philosophers will not subscribe to it; they will remain at the fifth step called civilization. In vain you object to them that this society is incompatible with all the good things that they desire,—with truth, riches, justice, unity, &c.; that an experience of twenty-five centuries has sufficiently demonstrated the impossibility of

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introducing any of these advantages in the civilizee and barbarian order. They stubbornly persist in stopping on this fifth step, and will try to reach the object that requires them to rise to the eighth step.

The more experience proves to them that they are too low on the social ladder, the more are they obstinately bent on trumpeting up their fourth and fifth steps, called barbarism and civilization.

Admitting that all these verbiages are useful in civilization (which is more than doubtful), it is no less certain that civilization, with all its perfections, cannot reach any of the ends that it proposes; that far from arriving at truth, riches, and unity, it gets perceptibly farther and farther from them; and that if it could follow one of its twelve principles,—to *proceed from the known to the unknown*, and judge by analogy, it would draw from the progressive analogies the following induction,—That if by rising from the second period, savageism, to the fifth period, civilization, men have already succeeded in creating, in the matter of perfections, several series of species and of genus, such as that of the vitreous harmonies, which is material, it is possible that the passional harmonies may be reserved for more elevated periods, according to the law of progression, and that men ought, to ascertain this, to attempt the advent to social periods superior to civilization.

The error of our *savans* on this score proceeds from their having no knowledge whatever of the law of progression, which governs the whole system of the universe, and which proportions the effects of movement, material or social, to the steps of the ladder. Whatever our desires may be, they are never extravagant. God gives to each species of beings those desires only that it can satisfy; but our longings become ridiculous if they do not coincide with the step of the social ladder that can realize them. We should laugh at a man who should desire, at Paris, to see rose bushes in flower on the 1st of March. Every one would say to him, "You wish on the 1st of March an effect allotted to the 1st of June and put off for three months." Such is the bungle of our

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visionaries, who desire august truth in civilization. It is put off for three steps from that; it is reserved for the eighth period, and already practicable in the seventh; just as the roses which abound in June shew themselves as early at the end of May. Thus august truth, impracticable in the fourth and fifth periods, barbarism and civilization, becomes very practicable in the seventh, and fully dominant in the eighth.

You may infer from these details that the study of nature and of the destinies would not present any difficulty to us the moment we should be willing to admit the law of progression, obstinately overlooked by our *savans*, who want to make the fifth social step, called civilization, the limit of perfectible perfectibilities, and the domain of august truth; whereas it is evidently only the domain of theoretical and practical cheating; the triumph of the stock-jobbers, monopolists, usurers and other practical cheats, who are supported by a science of theoretical cheating called Economism.

Let us attack these sophists with their doctrine of universal analogy, with their precepts of proceeding from the known to the unknown. I am about to lay down here a table of analogy about the operations of perfectioning allotted to humanity.

4. Barbarism.....	Series of varieties.
5. Civilization	Series of species.
6. Guaranteeism	Series of genus.
7. Simple Harmony.....	Series of order.
8. Compound Harmony	Series of class.

If it is evident that we, civilizees, have been able to create and carry to completion series of species, as has been seen farther back, by the analysis of the vitreous visual accords, whereof we have created the most transcendent species, those which complete the genus and its gamut of notes, from one to eight, plus the mixts:—

If it is moreover evident that the barbarians, people already very industrious in India, Japan and China, have known how to create and complete series of varieties inferior to those of species, one may conclude, by *analogy* and *from the known to the unknown*, that the creation and the perfecting of the

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series of genus, order and class, ought to be allotted to the social periods superior to barbarism and civilization, and that we shall not be able to rise to the perfections of genus, order and class, as long as we shall be dupes of the false *savans* and literary quacks, who, to support the sale of their 100,000 civilizee systems, persuade us that civilization is the last step of the perfectibilities.

Applying this rule to the subject of this article, to visual perfectioning, we see that these *savans* triumph in having known how to create and complete a scale of species in vitreous visual accords, of which we possess the complete genus. They admit, therefore, the progressive and potential scale in the developments of the sense of vision. If they admit it with regard to the species, why not admit it with regard to the genera and the order, conformably to their dogma of judging by analogy, and from the known to the unknown? If unity prevails, as they suppose, in the system of nature, it must be progressive in what relates to the development by classes and orders, as well as in what relates to genera and species. Granting this, how doubt that this progression is applicable to the social periods, by graduated analogy, as has been seen in the above table, and that, rising from civilization to guaranteeism, and from guaranteeism to harmony, you must acquire successively the faculty of developing series of order in material and passional perfections, like those mentioned in the table (page 18) on Sight and Love. If our *savans* in love with august truth, will speak out with truth their opinion on this subject, they will confess that this analogy is perfectly exact, and would obtain their general assent if it did not commit the wrong of requiring a search for societies superior to civilization; a search eschewed to secure the sale of their 400,000 torrents of philosophic lights.

I have just proved that the progressive method or series, which I adapt to the future accords of vision, is the only one conformable to the system of nature. Witness our progressive march in the scales of species, the creation of which does not depend on art, like magnifying glasses.

It would be vain to try to study nature and destiny if we

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did not apply to them in every sense this progressive method on the problems of order and of class, as well as on those of genus and of species; and even then we must admit ascending and descending progression. Moreover, when we shall have stepped by eight and sixteen periods up to the apogee of social and material perfection, it will be necessary to descend again by periods seventeen to thirty-two, until the decline of the planet, and its fall into the posterior or apocalyptic *limbo*,* followed by the compound death, or death of the planet, and of the creatures that cover it.

Unluckily there exist 400,000 volumes of pretended wisdom, that will not admit this progressive march of nature. These 400,000 would be thrown overboard the instant that the law of progression became the compass of studies; science would be summoned to determine the entire progression of the social periods, and of the modifications which the globe and its creatures will undergo in the course of these periods. Philosophy would be *done* the very instant that men doubted if civilization were the limit of our destinies. Now, it is very just to sacrifice the human race, to divert it from all research respecting its destinies, and to keep it during thousands of years in poverty, cheating and carnage, to favor the book trade, which would fall to the ground the moment that the law of universal progression were admitted; which would reduce civilization to the rank of a step, and a step of cheating, instead of the rank of perfectibility given it by its scientific quacks.

I was bound to give these details respecting the need of adopting the progressive mode in the study of nature, and of applying it there integrally, that is to say, in all directions; for it reigns there in all her divisions, from the small to the great. I shall moreover prove, that if our *savans* have discovered nothing about the laws of nature, their antipathy to the progressive mode is chiefly to blame for it, and their mania for believing that we are arrived at the last period of

* For a view of the rise, decline and fall of the planet, the reader is referred to Chap. I., of the Treatise *on Transitions* in the Second Volume.—*Translator.*

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the social development, of which they cannot imagine even one step higher than lying civilization.

I have tried to make the reader familiar with nature's favorite process; with progression already admitted by all the naturalists in their classification by groups, and by series of groups, and by orders, genera, species, and varieties; but I care not to ape the mania of the sophists, who want to fashion everything after their favorite idea. It is not from love of system, that I have constantly preferred the series measured by twelve and seven with ⋈ focus: it is because nature applies them by preference to all her primordial divisions. If I were occupied here with matters of detail like the descriptions of the naturalists, I should confine myself, as they do, to the free series where the number of the terms is indefinite. When I shall treat of the societary relations of the groups, I shall not assign a particular number of seven groups or of twelve, to a particular branch of culture; I shall admit as a principle the forming as many groups as there are species, as seventeen or nineteen groups, if you cultivate seventeen or nineteen species; but in treating of the distribution of general unity, I am obliged to keep rooted to the series measured by 7, 12, 24, 32, &c. They are adopted by nature in the fundamental distributions and in all that corresponds to the focal passion, which I have named progressive unityism, and which does not employ free progression.

The septenary and duodecimal division with a focus is evidently a favorite method of nature. It is the classification that she prefers in her fundamental distributions of harmony; and we must conform to this visible law of nature, without, on that account, binding ourselves to it in the secondary and subaltern divisions. Let us avoid the two excesses; let us not imitate the naturalists who have classed everything in free series, without making any use of the measured or musical series in seven and 12. Let us, in like manner, avoid excess in the measured series, which ought to be used very soberly, since they only enter in the proportion of one-eighth into the universal mechanism, and there are always seven free for one measured series.

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By declaring that the series measured or mapped in seven and twelve groups, genera, or major species, and in eight, four minor ones, only comprise an eighth of the uses, and that there are seven times more free than measured series, I prove clearly enough that my predilection for the measured is not a mania for system. I do not prefer the measured to the free series. I simply observe that they have more prominent functions; they are in the movement what a piece of gold is in relation with pieces of silver.

If the naturalists, notwithstanding their immense and precious labors, have not ended in any discovery, you must lay it to the charge of that fatality which has limited them to speculations about free series only. If they had only attacked the study of the measured series, they would have marched with rapid strides in the road of inventions. But you arrive at nothing by studying the free series; the whole secret of nature is concealed in the measured series; they are the only echoes of the laws of unity, and nature pointed them out clearly enough in classing, speaking, or musical harmony in a measured series of seven and twelve notes, and in classing in like manner all the primordial harmonies, such as those of the seven colors and of the seven arithmetical operations.

I shall devote, elsewhere, a special chapter to this predilection of God for the numbers 7 and 12, and on the well-known harmonies of the number 12, and the very unknown ones of the number 7.* What can be said more of them is, that instinct has fashioned us in all countries to revere these two numbers, in spite of all prejudices. We find also that the number 7, though quite inconvenient and impracticable in subdivisions, is the object of a religious worship amongst all peoples; they seem to augur that this number involves some emblem of a great mystery, which is nothing more or less than that of the accord of the seven primary passions, and consequently the accord of the five secondary or sensitives, by means of their development by measured passional series, the rules of which men have not known how to discover.

* See Chap. VI. of the Appendix, in the Second Volume.

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All the knowledge that is learnt, or to be learnt, is nothing as long as we do not possess the theory of the accord of the twelve radical passions; and of all the troubles that result from this ignorance, the most felt is the reduction of riches to the eighth, in a land fully cultivated, like France. It yields, now, five and a half billions: I shall prove that in harmony its produce ought to amount rather to fifty than to forty billions. This is a consideration on which too much stress cannot be laid in an age that judges everything by its weight in gold; and since the art of attaining to this immense benefice is simply the art of forming passional series in industry, let us well study the formation of the measured series or those distributed by seven and twelve notes, like that of vision, which I decompose into seven notes and the focus. These series, few in number and confined to an eighth, are nevertheless the pivot of the whole mechanism of harmony.*

I shall give an entire article on the measured series. Till then, I do not suppose that the reader can or ought to understand their mechanism. It is necessary previously to explain to him at least two of them. I have made selection of that of Vision in the sensitive, and of that of the octave of love† in the affective. Let us patiently wait till these two potential series have been explained. Until then, it would be impossible for me to lay down a general theory on the subject of the measured series; or rather, I should be obliged to speak to the reader about theoretical notions before I had initiated him into practical notions. I shall never follow that method, and I intend to have done with practice before I have to do with theory.

* For a view of the principal measured series in nature, the reader is referred to Chap. V. of the Appendix, in the Second Volume.—*Translator.*

† It appears probable that the author thought better of this matter afterwards, for we find that he selects the series of friendship in preference to that of love, as a type of an affective series in the second part of this work.—*Translator.*

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CHAPTER IV.

OF THE VISUAL ACCORDS OF THE SEVENTH DEGREE, OR SOMNAMBULISM.

We come now to the transcendent visual accords, among which must be reckoned that of the fifth or co-aromal visual, to which I only slightly adverted, because its theory is connected with that of the accords of focus and of transcendence.

The accord of the seventh, as well as that of the second degree, bears the name of transition in all the regular or measured gamuts. The effect that these two accords produce ought to be a transition for the individual or object on whom they operate.

In music, the (minor) accord of the seventh, which is very agreeable, only pleases from being a transition, and from leading the way to the descending fifth of the tone of modulation. This accord (the seventh) becomes false the moment that the air returns fully to the key of the piece.

The same is the case with the visual accord of the seventh, which is a sort of falsity in the nature of man, or at all events a transitive harmony, since we only enjoy it sleeping and in the case of noctambulism, which gives to our eye more than human faculties, of which we are deprived the moment that we wake. It is, therefore, a transitional accord, which is only granted to us when we are *out of the habitual tone of our being,* and in a state in which our actual existence participates in the faculties of a greater being, which is the planet to which our soul is bound, and must one day be united. Somnambulic vision proves to us that *we can experience sensations without the aid of the senses,* but only in a state of transition

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in which our soul, being more intimately allied to that of the planet, becomes a sharer in the sensual faculties of the planetary body. This great body sees and hears like ourselves,* but through very different means from our sensual organs,—an assertion which will have nothing wonderful in it for whosoever is willing to meditate on the opinion of Laplace.

I shall not lack partizans here, for many civilizees have already published books, and formed scientific parties, in favor of the visual accord of the seventh. There exists a sect of animal magnetizers, who, by giving a fictitious sleep to the beslumbered or magnetized subjects, maintain that they give them, not only noctambulic vision, the accord of the seventh, but two other visual accords besides; that of the fifth or coaromal, and that of the major eighth, which I have not yet defined. I am ignorant how far their pretensions are founded. I have no practical notion on the subject of magnetism, and only know it through a superficial reading of the work of Deleuze. I confine myself here to class the regular series or octave of the visual accords, among which that of direct transition or of the seventh degree is necessarily the one that binds us to the sensual faculties of the planet, whether through sight or through the four other senses, and renders us *transitionally* susceptible of sensations which it experiences by means of organs very different from our own.

Somnambulism† and animal magnetism are the only states that we know, which are capable of communicating *ultra human* faculties to man; and I must repeat that I affirm nothing about animal magnetism, not being acquainted with it; but I lay it down as a principle, and in conformity with the laws of the movement:

1st. That God owes us an accord of transition for each of the five senses, and this accord must make us share in the sensual organs of the planet, giving us a foretaste of the faculties that it enjoys.

* I beg the reader to postpone his curiosity till the latter end of this Part, or else to pass to the Citerlogue, where he will be satisfied. A note is insufficient to do justice to the author or the reader.—*Translator.*

† There are however many instances of *waking* Seers.—*Translator.*

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2ndly. That God owes us this transitional accord in the compound, that is to say, as a natural or brute effect, and as an artificial effect that can be produced by science.

Let us apply these two principles to the sense of vision.

It is already certain that the accord of the seventh degree, or transition, exists in the brute or natural mode, and that the noctambules or somnambules enjoy it fully. Nothing is better attested. You see in the somnambules, amongst other accords, that of the first or asinine vision carried to the highest pitch; they pass boldly and lightly along roofs, and over places where even a cat would not pass without caution; but if you wake them, they fall and are killed, by losing that steadiness which is given to them by the state of transition where they are in the accord of the seventh, and in participation of the visual faculties of the planet.

As to the artificial mode, the magnetizers assure us that they have discovered it. I am ignorant how far their pretension is founded in these novelties, where intrigue has often more to do than science; but since no other sect enters into competition with the magnetizers, we must in fairness grant them a conditional superiority, and confess that they have very probably discovered the *artificial* accord of the seventh, since they produce artificially the natural effect or somnambulism.

What they are most assuredly ignorant of, is the nature of the agent or fluid that they bring into play. I shall define this fluid (Section III., Chap. VI., Transcendent Accords of Touch), and it will be seen there, that neither the magnetizers nor the natural philosophers of any class have a knowledge of it. But it is not the only instance where art, by dint of fumbling, has made conquests over nature, without knowing the springs that it is able to put into action. Can physics define the galvanic fluid? Of course not. Yet it exists, and the natural philosophers know how to handle it; the same is the case with the magnetic fluid; people make use of it without knowing it. I shall speak of it in the following Section.

I have no doubt that there are many exaggerations, perhaps seven-eighths of them, in the processes and pretensions

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of the magnetizers, but I believe also that there is a bottom of reality, and I am going to try to discriminate the strong from the weak part of their system, by reasoning on general principles, and not on their processes, which I do not know.

Admitting that animal magnetism is the efficacious process for obtaining the accord of the seventh, it remains to determine who are the magnetizable subjects, or those susceptible of the influences that this science pretends to exert.

The magnetizable subjects can only be in the number of one-eighth; for the actual or subversive race, completely disgraced and almost excluded from co-aromal harmonies, produces only exceptionally some beings feebly initiated into this kind of accord.

The animal magnetizers do not pay any attention to this rule, and receive indifferently the first comer to magnetize him, and pretend to operate upon him. Nevertheless, amongst subjects magnetized, there must exist nearly seven-eighths that are rebellious to the treatment, and not passive to the influence of artificial somnambulism. Animal magnetism would have thought to throw discredit on its sect, by making this avowal; it would on the contrary have given weight to the science, which is now compromised by its pretension to operate upon every one, or if you prefer it, by its negligence in establishing methods for the choice of subjects to magnetize, and in estimating correctly the number of these subjects, which cannot amount to more than one-eighth, and may be much lower than the eighth part.

I do not here accuse the science with which I am not acquainted, but only the colossal extension that people have attempted to give it. On its first appearance, at the time of Mesmer, it was a mask of gallant *liaisons*. Young women were drawn to the saloons of magnetism, and the results pleased the husbands but indifferently. Soon after, the Revolution consigned to oblivion this medical intrigue, which in spite of exaggerations and abuses, might very possibly be the germ of a true science, but a germ drowned in quackeries. When some *savans* and inventors think that they have found sufficient means, they should not have recourse to these sus-

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picious accessories, or make of their science a handle for intrigues; a device that gives occasion to jeer a certain class of duped husbands, and represent them in caricatures with excrescencies on the forehead.

Whence come these excesses that dishonor the science and the inventors? It is because men are so greedy and so short of novelties, that as soon as a shadow of them passes by, all the intriguers seize hold of it, disfigure it, and transform into a jugglery, a subject which was perhaps the germ of a very real and very precious science. It is probable that magnetism has been thus treated in its origin, and that it foundered at first owing to this co-operation of intriguers, who are the scourge of new sciences.

Were I to die to-morrow, you would see a score of literary *intriguers* take possession of the system of attraction, make it a sectarian affair, and broach on all hands as many systems. They would have the freer scope, inasmuch as I do not give in this work half the notions that are to be communicated on the subject. The moment that the death of the inventor left no cause for fearing a denial, the sophists and quacks would throw themselves upon this novelty, which they will not dare to comment upon while I am living, because I hold in reserve the power that can confound and reduce them to silence by means of a hundred problems, insoluble to them and soluble by me alone, until I shall have displayed the whole calculus; whereupon the problems will be soluble for all the world.

This nakedness of the civilizee intellect is the cause of the germs of science producing nothing but chaff, because intrigue seizes on them, and disguises them as soon as they see the light.

Such has been, if I am not mistaken, the fate of magnetism after its erotic and suspicious *debut*. It was forgotten for the revolutionary tricks, and passed twenty years in this state of lethargy, and not of somnambulism. At length, this new science has reappeared on the stage under a more acceptable form. Instead of allying itself with the fair sex, as in 1787, it is now allied to the ideologists. This is falling from

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Scylla into Charybdis. These pedants, with their apperceptions of sensation, of intuition, of the consciousness of the human Me, will embroil the matter, after their custom. It will become more obscure than in 1787, and it will have lost its original talisman, its assemblies of young ladies and gentlemen, whose scientific motive one saw through; whereas magnetism falls into the hands of those clever people, each of whom upsets the theory of the eve before, and who seek for a *subject* a matter on which you may make books by the fathom. They will however derive no benefit from this novelty, which is probably the germ of an entirely new science in aromal mechanics.

Let us specify and condense this accusation. The existing magnetizers appear suspicious to me for two reasons.

1st. They associate with the ideologists, people who with their torrents of light, and their mania for upsetting each morning the systems of the night before, only know how to mystify more and more every subject which they pretend to clear up. 2nd. They want to make a system, instead of studying analytically the nature of the magnetizers; or they choose indifferently the first comer, as the target of their experiment, and even give money to some peasant to suffer himself to be magnetized, and let himself be *winnowed* for a crown piece. All these pretended adepts sin on the fundamental point; they have not determined:—

Which are the temperaments most susceptible of magnetic impression:

In what cases the various temperaments are susceptible, constantly or accidentally, of this impression.

Instead of proceeding with this reserve, the magnetizers generalize their aphorisms. As to that matter, how could they regulate their new doctrine, and observe the two above rules, when medical science, which ought to guide them, has not yet been able to class the temperaments, and reduces them to four without a focus. It is as if it were to reduce the notes in music to four, or the colors of the solar spectrum to four. And granting that there only existed four temperaments, would you not have to admit, moreover, a focal or

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unitary temperament, as we see in some who adapt themselves indifferently to a great degree of heat or cold, to contradictory systems of diet and habits. The physiologists have not condescended to take note of these demonstrated truths. Other classes of *savans* speculate about the errors consecrated by the physiologists; and from sophism to sophism, the conjectural or half settled sciences become as deceptive as the uncertain sciences. And why? Because they are the prey of a crowd of trading writers, who seek only to fabricate systems by the fathom, and to profane, by mercantile views, all kinds of discoveries that nature puts into our hands.

I reckon that magnetism is one of these beautiful germs, and that true science might have derived great benefit from it; but if it becomes a spring of intrigues, if it passes over from the coteries of gallants to the ideologists, then from the ideologists to the generalizers, who believe the whole world to be magnetizable, the germ of the science will become nothing but a sunken rock for the understanding that it might have served.

It will be objected that my principle, which reduces the magnetizable subjects to one-eighth, would favor intrigue still more, by its authorizing men to exclude as intruders and unfit temperaments all who would not lend themselves to the secret intrigues of the magnetizers. That is quite true, and this unanswerable objection proves that the *vicious circle* is one of the seven essential properties of civilization, and that if you wish, in the matter of magnetism or anything else, to seek the ways of truth, you must begin by seeking an issue from civilization, and escape from this labyrinth where falsehood triumphs by a triple chance:

1. It is more lucrative than truth.

2. It obtains, owing to ignorance, the suffrages of the immense majority.

3. It enlists seven-eighths of our personal interests, always devoted to intrigue.

These three motives are amply sufficient to found the triumph of falsehood on the very arguments that tend to establish the truth. What would be the use of dilating in criticism thereupon, when it is notorious that there is not any other

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means of escaping from the vicious circle, than issuing from civilization and rising to the higher steps,—an operation that requires no other talent than that of knowing how to form the passional series? Now if the nations consent to study 400,000 volumes in order to learn in them a theory of poverty, cheating, carnage, vicious circle, &c., will they not consent to study four volumes in order to learn the theory of the advent to opulence, truth, and universal unity?

But let us resume the subject of magnetism. It appears to be an artificial accord for the sense of vision, not only in the seventh degree, but in other degrees besides, since certain magnetizees* have maintained that they saw a mass of colored rays which cut each other in all directions, (effects of the radiant or aromal columns—radials—by which the stars communicate with each other.)

Assuredly those who stated such things as these were not echoes of puffed quackeries; and what proves it is the fact, that the mesmerizers themselves have not known how to take advantage of this deposition of the magnetizee. It is a particular from which Deleuze has deduced neither consequence nor principle; and this inadvertence of the heads of the science is, in my opinion, a strong proof in favor of magnetism, the effects of which it verifies, at the same time that it humiliates the operators who produce and do not appreciate them. It results from this communication, that the magnetizees, who are already in a visual accord of the first degree, because they have the asinine and feline steadiness at the edge of the abyss;

Of the third, because they see clear in the darkness of night;

Of the seventh, because they see through their eyelids, and even through interposed card-board, *(Encyclopædia,* article Somnambulism;)

Are moreover in a visual accord of the fifth degree; for some, those that are the most susceptible, see the radial or aromal strings, cordons with which the air is filled, and of which not one natural philosopher is cognizant, nor could give the

* Magnetizee=magnetizable subject.—*Translator.*

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idea to the magnetizees. Their testimony on this score is the surest guarantee of the ultra-human faculties that their vision acquires in the state of somnambulism, whether natural or artificial, and induced by magnetism.

It were therefore to be wished that this embryo of science could be disengaged from the sophisms that arrest its progress;—amongst others from the pretension of applying magnetism indifferently to all subjects; and from the neglect of determining the subjects susceptible of this impression.

However, it is a matter of little urgency to rectify on this point the errors of science. Let it commit a thousand others,—it is of small consequence, since we ought only to occupy ourselves with the principal object, which is, to issue promptly from civilization, and not to correct the sciences that tend to keep us there. Superficial minds will halt at this dissertation about magnetism rather than dwell on the special object of the discussion, which is to prepare the reader for the study of the passional series, and teach him to form the accords of the seven degrees of which I shall give him a general theory. When I shall have described these accords in two passions, in one sensual, that is vision, and in one affective, that is love, it will not be a difficult science to study as in music, seven essential and five mixed accords. Moreover this theory may be much reduced; and those who would be wearied by this dogma of measured series, can keep to the simple series which is intelligible even to children, for it confines itself to distinguishing the centre and two wings; but in this study it will be useful to them to have run over the list of the seven accords of measured series, which will become more interesting when I shall compare, conformably with the table (page 18), an accord of affective passion, with one of the same degree in a sensitive passion, and when the theory shall be raised from simple to compound by means of this comparison.

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CHAPTER V.

APPENDIX RESPECTING THE EXCEPTION, AND ON OBSCURANTISM.

On reading in the *Encyclopædia* the opinions of the last century respecting somnambulism, I find in a short article the following contradictions with which philosophy swarms, and which it is seasonable to recall.

The *Encyclopædia* raises its voice (third column) "*against those half savans* who believe nothing but what they can explain, and who cannot imagine that nature may have mysteries impenetrable to their sagacity, who are the more to be pitied since their short and infirm sight cannot reach the very narrow limits of their horizon." Here the encyclopædists denounce themselves; they class themselves, as well as all their learned followers, in the rank of half *savans*, since their view cannot extend to the confines of the civilizee horizon, nor have a glimpse of societies superior to this lying period, nor imagine that nature has in social mechanism mysteries impenetrable to the philosophic *coterie*, and consequently to those who are not willing to depart from philosophical systems.

The same article continues (fourth column). "Nature has her mysteries; let us take care not to penetrate them; especially since no utility can result from these researches." This very man in the foregoing page reprimands the half *savans* for doubting that nature has mysteries impenetrable to their sagacity; mysteries which consequently will be penetrable to a sagacity different from that of the philosophers; now he forbids us to seek to penetrate these mysteries. Thus in the same article, and almost in the same page, he is

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of opinion that many mysteries will be penetrable to an ultra-philosophic sagacity, and that you must take care not to try to penetrate the mysteries, that is to say, that you must remain imbued with the spirit and systems of philosophy; for by rising (to use his own language) to another kind of sagacity, you might happen to penetrate this scientific domain, the knowledge of which will become an affront to the sham wisdom of the philosophers; and for fear of causing them this humiliation, you must be very careful not to penetrate these mysteries.

Behold the men who rant against obscurantism! Are they not its unblushing apostles? And on what ground does the writer found this precept: "*Let us take care not to penetrate these mysteries?*" It is, in fact, *because no utility can result from this research.* But does he know what will result from it? And when you do not see clear into a mystery, how can you debate about the utility or inutility of explaining it?

Thus, therefore, before the discovery of the compass, which only dates six centuries back, if a man had reasoned about the attraction of iron and the magnet, suspected some great mystery in this affinity, and proposed researches, and experiments, the encyclopædist would have answered him: *Take care not to penetrate this mystery, no use can come of it!* What dost know about it, apostle of darkness? Thou wilt, perhaps, deny that by experimenting on this mystery, men have made a discovery of immense utility? Is it not a notice to intellect to experiment on all mysteries? O dear no, our obscurants will say, for if people went and found out the secret of certain problems, among others that of the social scale, and of the periods superior to civilization; the books of philosophy would cut a sorry figure, and would go in a mass to the grocer; whence it is clear that you must take care not to penetrate great mysteries, like that of the social destiny, that of the analytical and synthetical calculus of attraction, and that of the practical usage of truth, which would establish the mechanism of graduated association.

Our philosopher, after having thus contradicted himself in two consecutive phrases, where he maintains both the *pro*

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and the *con*, ends by a third where he says neither yea nor nay on the subject of the investigation of mysteries, and draws this ambiguous inference, this true bungle that I insert here:

"The discovery of new phenomena does often nothing but obscure or destroy our knowledge, upset our systems, and throw doubts on things that appeared evident to us" (this is a proof that they were not so); "perhaps in the end men will succeed in removing all appearance of paradox from this assertion: 'It is the height of science to know with Socrates, that you know nothing.'" A funny phrase! that is to say, that because we are imbued with errors, we must fear the discoveries that would open our eyes, and yet we must seek for them if we think with Socrates, *that we know nothing*; for in that case, you can only study for the purpose of discovering and knowing something, and if you are satisfied to know nothing, you must then study nothing.

Would it not be shorter and more sensible to confess that the sciences have deceived us, that their doctrine is entirely a vicious circle, a labyrinth of illusions? Our philosopher confesses it broadly, some lines farther back, where he says of somnambulism: "You may therefore infer with reason, that objects even corporeal, may reach the understanding without passing through the senses." Here is an exception to the famous axiom: *Nihil est in intellectu quod prius non fuerit in sensu.* "Yes, to be sure, here is one, and that would not have astonished you if you had studied those mysteries of nature, those laws of the movement, which you say you must *take care not to penetrate.* You would know that the exception enters in a general system in the proportion of one-eighth of the whole system; and that, far from wondering when you meet the exception or transition, you must seek for it when it is not found, and believe it to exist even before having discovered it; and place it always as the seventh note in a measured series, by analogy with music, where the seventh note is ambiguous, a note of exception and double use; in the same way as the somnambule, seventh note in the gamut of visual accords, is an ambiguous being, and

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with a purely human body enjoys extra human faculties, composing the exceptional or transitional note. In all the other accords, and even in those of the eighth or unisonance, of which we are going to speak, and which are very transcendent, you only act through the medium of the senses, whereas the somnambulic vision is not a positive use of the eye.

This exception, which so greatly astonishes our philosophers, ought to be the object of our most serious studies; and far from being a subject of distrust to us, as the *Encyclopædia* would have it, it ought to be a subject of hope and of delight; for without the exception and the regular theory thereof, we should not have the exact proof of the immortality of the soul.

This proof ought to be bi-compound, or drawn from four sources, which are:

The veracity of attraction, God's interpreter.

Universal analogy.

Methodical exception.

Contact of extremes.

An affair so important to us as the immortality of the soul would be as good as doubtful if it reposed on a single proof. Man is a being of a bi-compound and not of a simple nature: thus the proof of immortality will only be sufficient for us in so far as it is bi-compound or quadruple, and proceeding from two double proofs. The man who was not willing to admit the exception or transition, as an essential branch of the system of the universe, would destroy the agent of all the links, and one of the four proofs of immortality. The encyclopædist had no idea of this when he wondered to see an exception derogate from a principle. We are not yet come to the question of immortality, but only to the obscurantism of our distributors of light, who beg us not to penetrate the mysteries of the movement, and yet if we may believe them, they study the soul, the universe, and God; three subjects of mysteries impenetrable to their present lights. They must then, if they want to solve these three problems, not so much "*fear the discovery of new phenomena*

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that might darken our knowledge, overthrow our systems, and cast doubt on things that appear evident to us, amongst others on our metaphysical theories, from which we have not obtained the smallest notion about man, the universe, or God; mysteries which we must, according to our encyclopædist, be careful not to penetrate, and whereof nevertheless philosophy promises us each day the explanation in systems that *overthrow one another.* Thus the new phenomena, that would *overthrow all these systems,* would not be more distressing than the systems themselves, among which the last comer generally upsets all the others, and yet leaves us in that darkness which made Voltaire say:

"But how thick a night veils nature still!"*

What an ocean of contradictions are these philosophical doctrines, and how much wiser is the Gospel when it says to us: "*Seek and ye shall find!*" Behold the true road to the light; and, on the other hand, the true path of obscurantism: is it not in this philosophy which says to us: "Let us take care not to penetrate mysteries, for the discovery of new phenomena might darken the star of philosophy, throw overboard all its books, whereof not one volume would be sold then, which would be the most horrible calamity that could desolate the human race."

Alack! if they are so very fearful of the capsize of their systems, why do they only admire the very men who foretell it to them, from Socrates, who after having read them, exclaims, "What I know is, that I know nothing," down to Condillac and Bacon, who advise them to reconstruct the human understanding, and to forget all that they have learnt? If I have arrived at great discoveries, it is because I have followed this precept, and in order not to have the trouble of forgetting the books of philosophy, I have never taken the trouble to read them: indeed I should not have the patience to spell over these authors, whose countless contradictions make one groan at every page. To give a specimen of them, I shall place in an intermediate chapter a

* "Mais quelle epaisse nuit voile encore la nature."

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fragment of the divine chorister of morality, of the substantial Fenelon, whose contradictions and absurdities I shall amuse myself by counting line by line. It will not be credited that Fenelon has written such a mass of trash, and it will be necessary to verify the text in order to be convinced that my extract is correct.

It is therefore quite certain that, as Condillac says, those who have studied nothing will better understand a new science, than those who have made long studies and written much. How should men be capable of impartial judgment when their mind is stuffed with all these philosophical inconsequences, of which I have just noticed a few in the article Somnambulism, in the *Encyclopædia?* A man imbued with these thousands of contradictory principles, is only fit to mystify everything, to *sport* mind over every problem, and deal out the *pro* and the *con* at the same instant on every subject. Hence it comes that we have in the four classes of sciences, ethics, metaphysics, politics, and economism, cavillers instead of men of science; stringers of words and of phrases, whose tactics, far from being able to lead to discoveries, tend only to close their approaches to us, to engulf us in a labyrinth of verbiage whereof each paragraph contradicts its predecessor, as I have just proved.

But, says Boileau,—

> One fool always finds a greater fool to admire him.*

We see too that the ages of philosophism have found nations still greater fools, who judge about science by the number of volumes, and who seeing 400,000 philosophical tomes in the public library of Paris, exclaim: "What torrents of lights!"—whilst the chiefs themselves of philosophy tell them: It is pitch dark here at high noon;

> "But what dark night!" . . .
>
> *Voltaire.*

It is very easy to fill piles of volumes if you are willing, like the encyclopædist, to say the *pro* and the *con* from one

* "Un sot trouve toujours un plus sot qui l'admire."

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page to the next; to say that you must take care not to penetrate the mysteries of nature, because they would upset the systems of philosophy. Next that those are *half savans* who believe nothing but what they can explain. We must therefore, according to the encyclopædist, *believe without seeking to explain.* After such dogmas, these gentlemen can with good grace cry out about obscurantism; and I reckon that they have nothing to reproach to the theologians of the tenth century, when they tell us: "It must be admitted in good sooth that there are many things the reason whereof we do not know, and that would be sought in vain." Here is encouragement to intellect. It is with these beautiful principles of obscurantism, that they have prevented for twenty-five centuries all study on attraction, under pretence *that it would be sought in vain!* Long live the *Encylopædia* for the propagation of light and the encouragement of study! For the rest, it is only what all the books of its sect are, and I have never opened any book of the philosophic labyrinth, without finding there at each page the act of accusation of this science drawn up by itself, and the palpable proof of its perfidy, the substance of which is reduced to this phrase extracted literally from their most noted work: "Take care you don't seek to penetrate the mysteries of nature and make grand discoveries, because they would throw doubts on the juggleries in vogue, and would capsize our philosophical systems." Behold the secret of the modern perfectibilities. Let us continue with the new science that is about to supersede them.

Note of the Translator.—Orthodox French philosophy, the object of our author's attacks in this chapter, has been represented by the old Encyclopædia, the organ of Diderot, Voltaire, and the sceptics in the last century; and by the ideologists and the eclectics in the present century. It seems to have been a common charge against philosophy that it loves darkness rather than light, for we find Heraclitus called σκοτεινός, and Montaigne says: "This practice in philosophy, of disputing against every thing, and of absolutely concluding nothing, begun by Socrates, repeated by Archesilaus, and confirmed by Carneades, has continued in use even to our own times."—*Essays*, book ii., ch. xii., p. 286.

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SECTION III.

COMPLEMENT UPON THE INTERNAL LUXURY IN THE SENSE OF VISION.

CHAPTER I.

OF THE VISUAL ACCORDS OF THE EIGHTH INDIRECT OR POSITIVE UNITY. AERIAL TELEGRAPH OR CELESTIAL MIRROR.*

Let us finish respecting the degrees of the visual integrality. Two only remain to be defined. These are the unitary degrees, in the positive and in the negative.

I. Positive Unitary Eye, or Transparential Diaphanic Vision, Co-igneous, Homogeneous with Fire.

I call it a positive property because it is intended to be exerted upon a material obstacle, which is fire. Of this nature is the vision of the *Solarians*† which pierces flames; it has been supposed that they could only see clear through the extinct surfaces of the crystalline; it is on the contrary at these points that their vision is intercepted. As to the burn-

* On the subject of his transcendent speculations, Fourier says in another work, speaking of his calumniators: "Their great means of detraction is to fall foul of my cosmogony, respecting which I have declared that I do not require belief; I only speak of it, to have minutes against the critics, who otherwise will say one day that I was far from foreseeing the immense results of my discovery, and its influence on the mechanism of the sidereal universe."—*Fausse Industrie*, vol. ii., art. iv., p. 708.—*Translator.*

† A term used by Fourier to designate the inhabitants of the sun.—*Translator.*

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ing surfaces, since they are fed by aëriform fluids, the unitary eye of the *Solarians* sees very distinctly through this inflamed mass; it no more hinders the course of their sight than our ten leagues of atmospheric fluid hinder our's. Yet our atmosphere is decidedly a thick fluid, burning and lucid at its ulterior epidermis, like the atmospheres of the other planets which we see shine. Now if these two apparent obstacles, the atmospheric density of sixteen leagues, and the lucidity of the adjacent epidermis or reflector, do not becloud our feeble eyes so inferior to those of the eagle and the cat, those of the *Solarians* are no more beclouded by the burning crystalline that is fed by very subtle gases, oxygen, hydrogen, &c., which the neighbouring planets and suns of the heavenly vaults continually pour upon it.

The *Solarians* are only slightly masked by the cincture of zodiacal light, a somewhat coarse vapor, but not sufficient to interrupt the sight of the firmament; besides, the mutations of the axis of the star inclosed suffer its inhabitants at the equator to observe, at times, their horizon under shelter of the zodiacal light.

When our eye shall be regenerated, and shall have acquired all its force, when our telescopic glasses shall have undergone a similar change, by means of the paste-matters of new creation, we shall be able, with these harmonic eyes and telescopes, to see athwart the solar crystalline,* minus the surfaces that are extinct and sullied with smoky residue, surfaces that are about as opaque as our clouds. But on all the inflamed points, we should discover the interior of the heavenly bodies as easily as that of Mercury, whereof we perceive quite well the polar horn and its shadow. We shall be able to distinguish the land and seas of the sun, as we do now the mountains of the moon and the great crevices that have absorbed its seas.

* The reader will perceive that our author from his love of analogies, traces correspondences between firmaments, planets, and atmospheres, and the eyes and shells of their inhabitants. Hence the terms *epidermis*, *solar crystalline*, and *aërial shell*, employed in this Section. See Section III., Chap. II., p. 124.—*Translator.*

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The sun and the moon being the object of the jests of our clever folks, who are accustomed to make their Nicodemuses travel there, they ask us again what advantage we shall derive from seeing what is going on in the sun. We should never have done if we attempted to answer all their cavillings, which have no other end in view than turning away attention, mistifying the question, but not of obtaining any light.

The accord of diaphanic vision were of little value, if it only extended to the fire of flame; it will comprise many other objects which, through heating or the intervention of fire, will become transparent for us. A somnambule sees and distinguishes objects quite well through opaque bodies. They are not so to him therefore at the time. He sees through his eyelid, which is a tolerably thick covering; and in the waking state we see even now slightly through our eyelids; for if you stand in front of windows when the sun shines, and put your hand on a level with your closed eyes, by raising or lowering it, you find the darkness diminished by one half at the moment when the hand is put down. Our vision is therefore slightly transparential, and penetrates more or less the opacity of an animated covering. The eye when raised at a later date to a more perfect degree, will penetrate it still more effectually, and by the aid of its new glasses, and certain accessory processes, it will make substances such as skin, flesh, &c., which are in a state of half ignition, completely transparent. It will be requisite to expose the body to the stroke of the solar ray or of some flame or other, to consider it with a microscope of unitary glass. By means of this apparatus, a physician will see the interior of the body, and this faculty would be of inestimable value in a host of internal maladies of which our microscopes and our medical theories could give no notion whatever.

This faculty of diaphanic vision will be very convenient to discern the sex of a child several months before its birth. It will be especially precious in medicine. It would often be sufficient to perceive the germ of a disease in its birth, to prevent errors that cost the patient's life; errors still more frequent with the veterinary surgeons, because animals can

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give no account of themselves. You would make their body transparent, by shaving a place and applying the microscope of unitary glass on the said place exposed to the ray of the sun or of a flame. How many other advantages would be yielded to us by this faculty of diaphanic vision, the announcement of which has nothing startling, since it is already a *natural and accidental* property of the somnambule; and because, moreover, its acquisition is subordinated to some modifications that the senses will undergo by the passing into harmony, and that the vitreous pastes will undergo by the employing of minerals of harmonic creation.

Animate bodies, being foci of combustion, carry in themselves the germs of transparency. They may be compared to an opaque mass of earth, which the intervention of fire will transform into very limpid crystal, or crystal raised to a half limpid state, like that of porcelain. Animate bodies often reach of themselves to the half or full transparency; witness the silk-worm on the eve of its transformation, and the glow-worm in the dusk. Now the body of men and of animals, which is a much hotter focus than that of the two above worms, can so much the more easily attain to a conditional and passive transparence which would be subject to four causes already mentioned, namely: the regeneration of the internal fluids, the modification and perfection of our eye, the intervention of glasses of harmonic paste, joined to the stroke or contact of the solar ray of flame. When these different causes shall operate combinedly, the human eye will be in the condition of a man from whom a cataract has been removed, and who distinguishes forms and shades where before there was nothing but opaqueness and obscurity.

I have set out here by the useful, we are about to consider the agreeable uses of the diaphanic vision. The most precious will be the co-reflecting vision, which assisted by the harmonic glasses, will find an aërial mirror in the atmospheric reflector, *a celestial magic lantern*, an effect as amusing as useful. I am going to make the reader acquainted with it.

It may be stated that each planet is inclosed in a brilliant

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shell* adjacent to the atmosphere. This aërial shell or adjacent reflector exists even with the dead planets;† for the moon has a reflector, pale and dull it is true. You can judge by the appearance of Jupiter, Saturn, Venus, and Mars, how brilliant this reflector is in a living star, where it is sustained and maintained by a contiguous atmosphere.

This aërial mirror officiates within as well as without; without, it reflects only light; within, it reflects the scenes that are taking place on the surface of its planet. You may compare it to a soap bubble which paints colors and images.‡

When our eyes, now reduced to the brute degree 0, shall be strengthened and raised by degrees to the unitary accord ⋈, we shall be able at certain hours, in serene weather, by the aid of optical instruments, to see in the celestial reflector an immense magic lantern in which all the remarkable movements that take place in a circuit of 150 leagues (from five to six degrees) will be depicted. These pictures will not be perceived by simple sight; they will require to be discerned by the aid of reflector telescopes; in short, of some apparatus or other. The natural philosophers would easily be able to determine it.

Then the principal effect, such as the sailing of a fleet, will be very distinctly perceived at the moment when the solar ray, by its obliquity, will cut the reflector into arcs. The reflection will not take place beyond the arcs, whereof the chord formed by the solar ray is not continuous, being intercepted by the earth. In like manner, the reflection will cease at the moment when the ray shall cease to cut a segment and shall graze the reflector as a tangent. Thus the scenes will be reflected in a narrow segment during the two twilights, afterwards in increasing and decreasing segments.

* See note, p. 121.

† Fourier was led by his speculations on the system of the universe, to infer that our moon is in a state of dissolution and decomposition, analogous to that suffered by vegetable and animal bodies. The course of reasoning that led him to this inference will be found in his Treatises on Cosmogony and Analogy, and on the Material Deterioration of the Planet, in the *Phalange Review—Translr.*

‡ The photographic invention gives some weight to these speculations.—*Ibid.*

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At any given point, say Paris, the solar ray will cut a very large arc of the reflector at sunrise and sunset. This arc, by diminishing for three hours in the morning, and increasing during three hours in the evening, will enable the Parisians to observe the mirror during all this time. Its extent will comprise more than 250 leagues, at the moment of sunrise and sunset. I have not made an exact calculation of it, but I judge of it by a comparison with the effect of terrestrial sphericity, which suffers us to perceive the masts of a ship on the high seas, at the distance of twenty-five leagues. Consequently, a fleet will often be seen from Paris to enter the ports of Bordeaux or Bristol, at the time of sunrise or sunset. The movements at the ports of Brest and Amsterdam will be seen longer, and still longer those at London and Antwerp; finally, those at Havre and Dieppe will be seen a very long while, as they can be reflected in small segments of the reflector, and several hours moreover after sunrise or sunset.

This celestial mirror will often be used out of indolence, as with the Germans who have mirrors at their windows to avoid the trouble of turning their heads. In this way, any Parisian who did not wish to take the trouble of going to the Plain of Sablons to see a review of troops, would examine it from his balcony, with a microscope in the celestial mirror; he would there see the movements of the troops as distinctly as we see characters in the magic lantern, as the details must be depicted in it the more clearly in proportion as the picture will be more vertical. Thus a man, comfortably seated in his balcony, in an arm chair, with his head reclining backwards, and placing the microscope at one inch from his eye, and making it turn gently by a screw, will be able to divert himself by seeing distinctly all the scenes that will come to pass in a circuit of about three to four leagues.

As to those that will take place a hundred leagues off, the mirror will only present them obliquely, and the pictures will be far less distinct, without you have a scientific apparatus to repicture them in a front elevation.

At this rate, people will say, some couple who thought

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themselves very snug in the thickets of St. Cloud or Versailles, will be seen for two or three leagues off by some Paul Pry of Paris, who, from his balcony, will think proper to bring his glasses to bear on such a point of the heavens as corresponds to the thickets of St. Cloud or Versailles. Now, would not this celestial magic lantern, be indiscreet to the amount of impertinence; and the more, as, like a soap bubble, it would reflect the very colors of the dresses? You might, therefore, repeat the next day to certain individuals the details of their gallantries?

Hereupon a Latin adage answereth: *Cur non palam si decenter?* Gentlemen lovers will then know that though they fancy that they are only seen by heaven, they may also be seen by earth, and that outraged heaven can announce their misdeeds to the inhabitants of earth. Besides thickets in leaf will not be exposed to this reflection; and moreover, people will know at what time it can betray secrets, for it scarcely acts from one-fourth to three-fourths of the solar day, the planet not being able in the broad day to cut a segment of atmosphere at the points where it is at the zenith.

We have devoted enough to jesting, let us come back to the useful. What would not ship owners and insurance offices give for such a magic lantern now? Each vessel would be provided with a wheel bearing painted letters, and at the hours of reflection it would place its wheel horizontally at the poop or prow for the purpose of describing telegraphically, by means of the sky and the letter wheel, its name and other short details. For example, such a Parisian is anxious about a vessel that ought to have arrived in the Channel, but squalls have occurred the night before; the next day, at sunrise, he directs his telescope to the sky over the Channel, and after having read many names, he sees at at last between Cherbourg and Havre, '*Jason*, C. Mart.' (the *Jason* coming from Martinique.) Here he has his vessel out of danger, at a day's sail from Havre. He thanks a thousand times the precious mirror. Two days after, he awaits his son, who was returning by the same vessel; but will this son come to-day? The sun is near setting; they direct the tele-

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scope to the sky, following the line from Paris to Rouen; approaching Pontoise, a post-chaise* is seen with the signal agreed upon, and they know that the expected son will be at Paris, at 10 o'clock p.m.

It must be confessed that if such a mirror may betray some rendezvous in green alleys, it will be furiously convenient for useful and pressing messages, especially near the sea and on the high seas. A vessel that is in distress or is in want of provisions or other things, would wish to meet some other vessel; but whither steer, and how shall it guess that a fleet is sailing by, fifty leagues off? The reflector will inform it, and it will in like manner inform that fleet that a vessel is in distress in a certain situation. The fleet will send off one of its own ships that will bear the needful to the vessel in distress, which will have notified it by its letter wheel. There will be used, moreover, for maritime correspondence, a language of abbreviated signals, as in the telegraph.

But will not a distance of sixteen leagues and sometimes of thirty, fifty, and a hundred, because of obliquity between the earth and the reflector, lessen the signals so much as to render them illegible? No; one hundred leagues will be only one hundred fathoms for the glasses of the future paste. This will be explained in the chapter after next.

Those who should doubt this property of the atmospheres, mean then to refuse to God the skill of our workmen, and even of our little children, who know how to make a mirror out of a soap bubble; and can we doubt that this mirror incloses all the stars, when we see its external effect in the case of luminous reflexion? May we infer, as an induction, that the mirror is internal? Yes; in the cardinal and mixt stars. The said reflexion does not take place in the twenty-four satellites, save Mercury, which is assimilated to the cardinals; because a satellite, being a planet of an inferior degree, gives harmonies less in degree than those of the cardinal stars. Thus their atmospheric mirror is only simple

* Railroads and electric telegraphs *were not* when this was written.—*Translator.*

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and confined to external reflexion. But the mirror is compound in the cardinal planets, in the mixed and in the favorite.* Thus our globe, as well as the three other cardinals, the four ambiguous planets and Mercury, ought to enjoy the compound mirror; but we shall only enjoy the internal reflexion when our eye shall have acquired the ⋈ Y unitary positive accord of vision, and moreover, glasses of harmonic paste instead of the subversive paste, yielded by the compound subversive creation.

These two conditions being stringent, we shall not yet be able to enjoy the celestial telegraph, even when we shall have the new glasses; the creation of which, as far as the matters are concerned, may begin under five years. Our eyes will not march so quick in the roads of perfection, and it will take nine generations to raise them to the unitary accords. Thus the telegraphic engineers will recover from the fright that a chapter so alarming to their business and gains may have caused them. We may in like manner reassure the lovers, who not having a dressing room at their command, make appointments in the glades of a forest: it is only after the lapse of nine generations that they will have to be on their guard against the indiscreet magic lantern; and at that period, when morals will be no longer the same, love will not then be in the list of crimes, and the celestial telegraph will only be consulted for useful intelligence, and not to divulge the mysteries of love, which will no longer need the masks that at present envelop it, any more than the despicable manners that the need of deceiving and the concert in cheating give to the civilizee youth.

However, I have reason to believe that the chapter of the magic lantern will have fulfilled the condition that I imposed on myself at the end of the First Chapter. I promised there that the path would be sometimes strewed with flowers, and that the passional grammar would not have the aridness of the grammars of languages. Let us pass to the

* Mercury is, according to Fourier, the favorite planet of our vortex, which he represents as containing four cardinal and four ambiguous planets, with twenty-four satellites, plus the sun.—*Translator.*

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last chapter of the visual gamut, which is the sphere of the *savans,* and which will possibly disappoint the sciences as this chapter has no doubt alarmed the pastoral loves.

Should however, the lovers of the magic lantern not be satisfied, I promise them that the following chapter will give satisfaction to the most exacting. Let us previously finish the subject of the gamut of the visual accords.

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CHAPTER II.

VISUAL ACCORDS OF THE EIGHTH DEGREE IN INVERSE OR NEGATIVE UNITY. TRANSETHERIAL VISION.

THE accord of which I am about to treat may be called negative, as operating on the want of obstacle, or rarity of matter, which has thrown our astronomers and natural philosophers into a comical error, with which I here entertain them.

It will not astonish you to learn that our eyes have, in certain cases, the property of distancing the object, as happens with a telescope reversed. Eyes, glasses, mirrors, in short all things connected with optics, have the faculty of the inverse and direct play, according as the chances, or the dispositions, may produce the one or the other effect.

Our present eye, which is of a subversive nature, must fall into all the vices relative to the ignorance of the laws of harmony. We have not only the unlucky property of visual distancing, but we also do not perceive it, and we take for an immeasurable distance an apparent lengthening of distance that is only the effect of visual contradiction; as would happen with a telescope, which, being reversed, would make us see a man of our size and only thirty paces from us, under the form of a pigmy 300 paces off.

Such is the vice into which our eye falls as soon as it passes the limits of the general crystalline. (I designate under this name the atmospheric shell by which the vortex is encompassed.) Beyond this limit, the different objects, fixed stars, milky way, &c., are only visible to us in a contradictory manner, in a proportional distancing; that is to say, they appear to us ten times, twenty times, thirty times farther off than they really are.

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Hence it comes that our astronomers pretend that the distance of the fixed stars is immeasurable, whereas the distance of the nearest, as Sirius, cannot exceed 405 times the diameter of the great area of the vortex; supposing which to be 1500 millions of leagues (for Sappho may be situated some millions of leagues beyond Herschel), and multiplying 1500 millions of leagues by 405, we shall have about 600 billions of leagues for the real distance of the nearest suns; a distance far different from the immeasurable remoteness that the astronomers assign to these stars. They do not perceive that their eyes and their glasses formed of subversive materials have the property of acting subversively out of the limits of the outer crystalline.

But where is the outer crystalline located? This problem cannot be possibly solved, so long as we are ignorant of the real extent of the orbits of our internal comets, or comets conjugated with the sun. There are such things as ambient or external comets, that are not fixed to this vortex, but run from sun to sun.

The outer crystalline envelops the most remote of the internal or conjugated comets; if their orbit is prolonged to twenty billions of leagues, the outer crystalline will be distant from the sun about twenty-one billions, since it must embrace all the planetary and cometary train of the sun.

Let us grant it this distance which I cannot warrant, and about which I confine myself to laying down the principle of computations. Men will be no longer surprised that our glasses, so faithful in what relates to neighboring dimensions and distances, should be quite deceptive in relation to the fixed stars; they do not play us false when we measure a planet, or track a comet, because the planet is near, and because the comet that is but little lucid escapes our sight before passing beyond the outer crystalline, which it will overstep if it is an external comet. The eye assisted by the telescope, cannot even follow to the end of the orbit those of the internal comets, of which we know the fixity and the periodical return. But if we had instruments sufficiently good to follow an external comet beyond the general crystal-

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line, we should see it from hour to hour pass to the infinity of smallness and remoteness, without having accelerated its pace; and as soon as we should have seen this phenomenon repeated ten times or so, we should find out that our eyes and glasses become subversive and deceptive beyond a certain distance, which is that of the general crystalline; and that we must not be surprised if the stars and the milky way, much remoter still, become immeasurable to us. They are not so, and we shall see them in their true size and distance, with the glasses of harmonic paste and the eyes of a harmonic race; they will in like manner discover to us the planets and comets by which these stars are surrounded, and all the works of the heavenly vault and of the milky way.

The cavillers will gloze over this, and ask what will be the good of seeing what is going on in the heavenly vault. On this point there is but one answer to make to them: you must address this question to them: should you not be satisfied to gain an income of a hundred thousand francs? Assuredly, each of them will answer; but what connection is there between an income of a hundred thousand francs and a question of astronomy? When you shall have shewn what is taking place in the fixed stars, shall you cause pensions of a hundred thousand francs to rain down upon us from the stars?

I reply that in time, and in a very short time, this knowledge will be worth an income of a hundred thousand francs to us, and much more; for the poorest of the harmonians would not consent to exchange his lot, health being equal, for that of a civilizee in the enjoyment of a revenue of a million. Doubtless, it is not necessary, in order to organize harmony, to see what is taking place in the heavenly vault, in Sirius and Aldebaran; but if we had seen it for twenty centuries, we should be all of us now happier than the man with an income of a hundred thousand francs. We should have seen how the regular vortices of the heavenly vault are organized; how the twenty-four moons or aromal notes of low scale are there distributed upon four cardinal planets, by seven and five in the major, eight and four in the minor;

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and how the miniature or hypermajor cardinal* bears everywhere five with it, that is to say one more than the colossal or hypominor cardinal. Amongst thousands of suns, the trains of which are organized in this manner, (I do not speak of the nebulous suns, which have only twelve to sixteen satellites, without cardinals or ambiguous planets,) we should have seen in a very small number, some suns which have one of their cardinals dismantled and reduced to one satellite (the other satellites being removed into a simple orbit in its neighborhood). We should have inferred from this that this dismantling is an accidental vice, and we should have observed besides in a succession of ages, that a dismantled cardinal frequently succeeds in refurnishing itself and in bringing back its disorbited notes. Analogy would have led us to infer that our vortex has one of its cardinals disfurnished, namely, the Earth. This disorder is the more evident, because the satellites of the Earth are in its vicinity and on this side of Jupiter, and are ready to enter into a conjugated orbit. Men would have argued from this derangement the propriety of seeking the remedy. If they had only occupied themselves about it, it would have been long since discovered, and we should have reached the state of harmony, where the poorest of us would enjoy more happiness than the civilizees with a hundred thousand francs a year. In this case, each of those who at present make a jest of the knowledge of the stars, would be by the effect of this knowledge, endowed with an equivalent to a hundred thousand francs per annum, that is to say with the comfort attached to that income.

It was not then so indifferent a matter as is thought to know what is going on in the heavenly vault. I have often observed, in conformity with the opinion of the civilizee oracles, that all is linked together in the system of nature. The theory of our social destinies is therefore bound up with acquirements that seem to us matters of indifference. Not but that we already possess more than sufficient knowledge

* The Earth is the miniature, and Jupiter the colossal, cardinal of our vortex. —*Translator.*

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to deduce from it the theory of the destinies, but our *savans* are not willing to follow any of the good principles that they recommend; while they tell us that all is linked in the system of nature, they yet will not admit any link between the passional and the material, and will not allow that astronomy, which is the interpreter of material harmonies for the stars, is also the interpreter of social harmonies for their creatures.

Let us return to our subject. We are engaged about the mystification of the astronomers, who do not perceive that our vision becomes subversive or *distancing* as soon as it arrives at the heavenly desert, that is to say, at the space which separates our planetary and cometary vortex from the stars of the vault, a space that begins beyond the general crystalline that incloses us. Far from the distances of the fixed stars having any relation to the calculations about the heavenly bodies, it is not perhaps a tenth part of their estimate; for it is certain that the radial and aromal correspondence is effected in seven or eight months from the sun to the fixed stars.

In effect, if the luminous fluid traverses a little more than four millions and a half leagues per minute, a thing well ascertained, we shall have

By the minute	4 millions and ½.
,, Quarter of an hour	62 millions.
,, Hour, about	250 millions.
,, Day	6 billions.
,, Month	180 billions.
Four Months	720 billions.

Whence it follows that the nearest suns, those posted six or seven hundred billions of leagues off, can effect their sheddings *(versements) on order* in seven or eight months; whereof from three and a half to four months are required for giving the order, and as many for the returns. These neighboring suns, like Arcturus, do not take more than four months for the habitual sheddings; but in the event of a crisis or urgency when the sun demands a supply, it requires a similar lapse of time for the transmission of the intelligence

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by an express radial, and its signs cyphered like those of our telegraphs. The reply arrives consequently at the end of eight months, and at the expiration of this term, more than a hundred neighboring suns, such as Sirius, will have effected their first sheddings.

Common sense is often as safe a guide as theories in these abstruse questions, and I am going to oppose common sense to this assertion of the astronomers about the immeasurable distance of the suns of the vault.

Let us, in the first place, grant a favor that I shall never cease to claim for God: let us admit that He has as much reason as man. Everybody will begin to tell me, that He has a thousand times more, and that no comparison can be made in the case; but if it is believed that He has more wisdom than we have, we may readily admit that He has as much as we have, and that He would not make such absurd arrangements that the stupidest of men would blush to own them.

Now can there be found amongst men a despot stupid enough to wish that none of his provinces should have the means of quickly returning the tribute, and of communicating easily with the seat of administration? Far from this, the most tyrannical prince wishes that the correspondence and the returns of the tribute should be effected speedily. Titus and Nero, who are the two extremes in character and in administration, will be of the same opinion respecting the speed of the transit. So it is also in the sidereal administration. How could the activity of the communications and aromal returns be established, if the masses of subjects or constellations were at so great a distance from the focus, or central sun, that the nearest correspondence required several years? There would result from this, besides the inconvenience of slowness, that of waste; for the aroma contained in the radial jet would vent itself through too long delay of use; it would lose all its intensity, as happens with wine too long in bottle; the aroma, supposing it to be surrounded by a strong bark of coarse atoms, can support well for a long time the friction of the ether, when it travels by relays in

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the vault where the suns are near each other, where it can take rest from sun to sun, and where its envelope of atoms is repaired, and refreshed if needful.

It only risks injuries in the long transit of the desert. It is like our caravans crossing the Zahara; they are quite able, by means of precautions and of provisioning to hold out for the space of three months; but they could not do so for six. There is in like manner a limited time for the duration of the aroma's journey, and this time is necessarily proportioned to the wants of our sun, which receives this matter to feed its transjacent or blazing crystalline.

It is by the wants themselves of our planet that you can estimate what ought to be the delay in the returns. Let us lay down as a principle, that every sun ought to take in its provisions in less time than the annual orbit of the nearest cardinal; because a cardinal is only supported by the sun's returns, and has not the resource of the satellites, to which the cardinal answers as pro-solar or second sun. Consequently if it were to be deprived for two consecutive years of the succours of its sun; if it endured three summers of checked-ripening such as that of 1816, it would be almost annihilated along with its satellites.

A remote planet like Herschel, of which the year or *orbitad** consists of eighty-four years, can very well support four times as long as ourselves the solar languors, such as those that occurred at the death of Cæsar and in 1780; still it is sorely affected by them. But the maximum of the omissions in supply is regulated by the wants of the cardinal that has the shortest year; which is the Earth. The year of Venus is still shorter, but Venus is an ambiguous planet that is fed from other sources, and that has supplementary means; whereas we have, in the state of limbo, no aid that can make up for two consecutive years for the slackening of the sun's supplies.

There would consequently be absurdity in the mechanism,

* This term has been apparently coined by Fourier from analogy with the Olympiads of the Greeks, descriptive of a longer interval than twelve calendar months.—*Translator.*

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if the correspondence of our sun with the heavenly vault were to take up twelve months, and if when, owing to an urgent necessity, it makes a strong call for aromas, those of ignition or any others, twelve months were to elapse before the reception of the materials. This correspondence requires no more than from two hundred to two hundred and fifty days (seven to eight months); and that is already a great deal; for if our sun suffers some damage or other in January, it will have scarcely received the first succours in August, and we shall be afflicted with an abortive season.

Besides, a distance of six hundred billions of leagues, the unbroken transit of which takes up more than one hundred days, is itself a very long drag for the columns of aromas which have in their passage across the desert no star of repose to put up at. Had they such, they would lean upon and receive from the said star a new spring, get retempered and stored there, as in their voyages across the vault where the suns abound, &c., in the same way as swallows and flights of birds do, which undertake long passages over the sea.

It has been seen that the system of the sidereal relations would be essentially vitiated if the distances were such as the astronomers pretend, who are fonder of admitting all imaginable absurdities than of suspecting their science and their means. They suppose God operating without unity of system; creating an incoherent universe where the stars have no relation with each other and make no interchange of substances; where the focus has no relations with the sidereal vault; dogmas worthy of an age of atheism and of materialism. If it is true, according to their calculations, that the parallax of one second extends the communication of light and of aroma to three years, and that the fixed stars have not even half a second of parallax, we must then, in speculating upon a quarter of a second, estimate at twelve years the time of the transmission of the aroma, and at twenty-four years if we add to it the time of conveying the message. During this long period what part would our planets, and especially the Earth play around a sun, which, owing to some damage, should be wanting in aliment for twenty-four years,

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and the weakening and impoverishment of whose fires, commencing in a bad year like 1816, should go on increasing for twenty-four years? What would become of the vegetable and animal kingdoms? the term is already so alarming when crops fail only one year owing to the debilitation of the focal star; and this trouble is about the same for all the planets; for do not suppose that the crops of Herschel are at a distance of eighty-four years from each other like the duration of its orbit; nor that the working days of the inhabitants of Jupiter are of six hours long in accordance with the diurnal revolution of ten hours. This revolution is in their case only one of the vibrations, four of which make up a day, active and passive, of forty hours, in that planet as happy as it is magnificent, and the inhabitants whereof only sleep in general five hours of the fourth night, say one-eighth of their day. Our bodies, by analogy, will be sufficiently refreshed after three hours sleep when they shall have attained to the vigor of full harmony, in the ninth period, converging harmony.

By starting on false principles you can only arrive at false doctrines; and our natural philosophers would not have fallen into these crotchets of the immeasurable distances of the stars, if they had admitted the dogma that is the basis of systematic religion—the principle of the unity of the universe, and the unity of the reciprocal relations of its parts.

Let us break off from this subject that anticipates our cosmogony* which is deferred to our Fifth Volume, and let us conclude, by virtue of the principle of unity, that if our passional mechanism is evidently subversive during the course of the limbic periods, where it only produces individual falsehood and duplicity of actions and developments, contrary to the aim of reason, it is necessary for the unity that the material should be organized in like manner; that each of the five senses should direct us and itself in contradiction to the aim of nature, and that our eye of subversive nature should be false in each of the eight possible accords. We

* See the author's Treatise on Cosmogony, before referred to.

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have seen it falsified in all the preceding; the same is the case in this last X χ accord, where we have just analyzed its heterogeneity with space which it sees incorrectly and in a retrograde sense directly it passes beyond the limits of the trans-cometary crystalline.*

* Fourier divides the starry heavens into the domestic universe, or our planetary system; and into the social universe, or the stars of the vault of the milky way; and in short all heavenly bodies out of the pale of our vortex.—*Translator.*

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CHAPTER III.

ELUCIDATIONS UPON TWO PROBLEMS OF VISUAL UNITY. EXTRAMUNDANE PLANETARY TELEGRAPH. SIDEREAL CORRESPONDENCE.

ALTHOUGH I have given a sufficient extension to this analysis of the visual gamut, many curious folks will not be satisfied. I myself perceive that the chapters leave a host of elucidations to be desired upon theory and practice; for example, a natural philosopher will ask me for details about the properties of the future glasses, in relation to the approximation and magnifying of objects; a metaphysician will wish that it should be more fully explained to him by what connection with the unity of the universe our sight is correct in the interior, and false at the exterior, of the general crystalline. But after these questions twenty others will be raised, and by making question upon question, people will want to have the treatise on *Cosmogony* in this volume; for there is no science more ignored by the natural philosophers, and that ought more to excite their curiosity. I am about to add, in order to satisfy them, a chapter on the two questions stated just above.

On the falsity of our vision, and of our instruments when employed out of the limits of the vortex and of its crystalline; on their heterogeneity with space, where they see "all wrong," producing the effect of a telescope reversed, which removes and diminishes objects.

This injury that the general crystalline causes to our vision, presents a beautiful analogy with the falsity of our actual lights in social mechanics, where all is wrong; whereas,

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truth reigns in one branch of our knowledge, in the mathematical and chemical sciences, where we make real progress in the ways of truth.

Astronomy is subject to this double result of truth and falsehood. It is true in vicinal knowledges that do not overstep the limits of the cometary crystalline. This limit once passed, it is nothing but astrology instead of astronomy; and all that people retail to us about fixed stars and the milky way is almost always deserving of pity.

On one hand philosophy taught us to deny or degrade God; on the other religion dared not rise to the idea of an integral Providence. As soon as our studies bear upon the problem of the divine essence, of the attributes, functions and ways of God in social harmony, and the interpretation of these ways, our oracles, as well the religious order as the mitigated philosophers, seem of one accord in attributing every absurdity to God; and the first is, in the dogma that paints God to us as an impenetrable being, and teaches us that we become sacrilegious in seeking to explain His essence and determine his plans, his views, on the past, present and future destinies.

What a doctrine! to pretend that a father wishes to make a mystery to his children of all his designs, to escape from their eager advances! Nevertheless this erroneous principle has prevailed, and has cast us into a labyrinth of absurd opinions about God, the universe and the destinies. All the transcendent part of our studies, metaphysics, has produced instead of real metaphysics nothing but an ocean of controversies and darkness; nothing but a crowd of ridiculous prejudices about God, the universe and the destinies of man. It is, moreover, a property common to all the globes in limbo; it is consequently necessary, by the analogy of the material, that their sight, as soon as it reaches the transcendent portions of space, should meet there an obstacle that shews objects to them all wrong, *(a contre-sens,)* as occurs with an eye that is deceived by a telescope turned the wrong way, which being interposed, removes and diminishes all objects.

The religious mind has thought that it could explain

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this contrast of our lights by saying that the divine reason is alone illimitable; that that of man is limited; that there is a term to our knowledge; that in trying to step over it we become sacrilegious, by pretending to equal ourselves with God, who alone enjoyeth the universal science.

Se non e vero e ben trovato, ("if it is not true it is cleverly devised"); but this is not the secret of the problem; the secret is found in the partition of power which God has thought fit to make with man, in the goodness which He has vouchsafed to us in associating us with Himself in the government of the universe, and in the faculty of studies. This generosity supposes reciprocity on our part, it implies that we shall not pretend to dominate exclusively, and refuse to God his share of intervention, which is necessarily the largest, whether in the government of universality, or in the study of the harmonies of the universe.

"We more than agree to this," the civilizees will say. Aye, agree in word and not in deed; for you act like ministers who would not allow the king to enter their council, or have the casting vote in it; and like students who would not permit their professor to mount the desk and deliver his lectures to them. You wish to hold everything from human reason and nothing from divine reason, since you refuse to study attraction.

Yet God, in his share of government and instruction, has reserved to Himself all that is transcendent, He has been obliged to treat us like inexperienced children who ought only to manage a small portion of the estate, and ought only to study in isolation the least branches of science. In like manner, as long as we defer having recourse to the intervention of God, in studying passional attraction,—His interpreter,—we are reduced to fail on all that is transcendent.

In geometry we break down in equations that exceed the fourth degree, in the determination of the longitudes, &c.

In physics, we break down upon the whole aromal movement; we do not even know what light is, respecting which a host of sophisms prevail.

In conjectural sciences, medicine, botany, we encounter

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a crowd of obstacles hitherto insurmountable. No antidotes for hydrophobia and gout, no fixed methods of investigation; and the same thing in natural history, where our seventy-three systems are only monuments of clumsiness.

In astronomy, I have just pointed out the limits of our feeble science; it is stopped at the cometary crystalline, or the girdle of our domestic universe; and beyond this limit, where the social universe begins, our theories and conjectures are nothing but monuments of absurdity, our eyes and instruments but deceptive guides.

In cosmogony our weakness is still greater: all is transcendent for us; almost all in external geology, and quite all in internal geology.

It is much worse in social mechanics, where all is transcendent and impenetrable to us, because all this mechanism is subordinated to the study of attraction, which is the key of the transcendent lights.

Thus, in all the branches of our knowledge, we find the distinction of the vicinal or subaltern domain,* where we can easily obtain admittance, and of the transcendent domain, from which the divinity seems to have excluded us.

It is not so at all; we are excluded from none of the knowledge with the desire of which God hath inspired us. This exclusion would place God in contradiction with himself. He would be inconsequent and unjust in the distribution of attraction, if He gave thereof to any species of beings more than it could satisfy. The possession then of all these transcendent lights that we desire is reserved for us.

God only annexes to it one condition, certainly a very moderate one; it is that of being consulted, called to assist in our studies, and to bring to them his share of light that will not be the smallest; accordingly, He has reserved for himself all that is transcendent. If we could, without the aid of the divine reason, attain to all these knowledges, human reason would then be all alone, it would think itself the more authorized in giving vent to the philosophical in-

* The vicinal and subaltern domain corresponds to the domestic universe, and the transcendent domain to the social universe, both spiritual and material.—*Tr.*

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sults of atheism, it could say: "It is not God but chance that has made this universe, and reason is sufficient by itself to explain all its laws." This foolish pride is commonly the defect of the young globes, which begin to read in the spelling-book of nature. They explain correctly certain mysteries. God has given a lot to human reason acting in isolation. It can successfully explore all the subaltern domain, but it always arrives at a point where there are limits; it does not penetrate into the transcendent domain, and ought in this check, to recognize its insufficiency.

The disgrace would not be complete, if it had not place in astronomy as well as in the other sciences; and God has been obliged, for the sake of unity of system, to subject our vision to falsity, directly that it tries to penetrate into the transcendent domain of the universe; a domain confined to the cometary crystalline.

Indeed! "Pray tell us then how the study of passional attraction or the divine interpretation can unveil to us these mysteries of the transcendent universe?" It can do so in two ways: in material concerns, by the visual regeneration; and in spiritual, by initiation into the theories of universal analogy. This theory will teach us what is taking place in the universe, long before our eyes have acquired the perfection requisite to verify the calculations, and to overcome the obstacle of the cometary crystalline.

The moment that we enter on the study of attraction, we agree, in fact, to admit God to a share in instructing us; since we acknowledge by this study His permanent revelation and His legislation over our societies. After this, there is no further obstacle to our attaining by degrees to transcendent branches of knowledges, the most urgent of which is that of the social mechanism of harmony.* It is also the first that the study of passional attraction yields us. Possessed of this, we arrive necessarily at all the others by the calculations of the analysis; for if it is true that there is unity in the system

* Harmony, association, and the societary order are synonymous terms, and imply the associative system of society, with the phalanx for its corner stone, in opposition to our incoherent and subversive social state.—*Translator.*

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of the universe, and that man is on a small scale the image of God, as our religious dogmas justly say, the harmonies of human passions ought to be the image of the harmonies of planetary and divine passions;* and the material universe ought, for the sake of unity, to be co-ordinate to the harmonies of the passional universe.

Since every movement rises by degrees from simple to compound, it was in conformity with this rule that God assigned us the allotment of knowledge penetrable to the ages of limbo, in which a foolish pride leads us to think our reason sufficient and able to dispense with the intervention of God. We have now exhausted this career; this allotment of studies attached to the simple spring, to the human reason in isolation; we do nothing now but glean miserably in the physical sciences, and fail shamelessly in the conjectural sciences. It was high time to provide ourselves with the compound spring, by calling the divine reason or synthesis of passional attraction to the aid of human reason, which is truly at the bound of its career. At present, its studies are more often monstrosities than advances: witness economism, or the art of involving states in debt, and at the same time crushing the people.

The moderns, after some sufficiently glorious successes in most of the sciences, had arrived at the point where you may say to yourself, like Aristotle, "What I know is that I know nothing;"† that an immensity of knowledge remains for me to acquire, and that I shall need in all directions, *revelations* from that supreme intelligence which has organized the universe, and which doubtless will not refuse me the knowledge of the transcendent laws of the universe, since it inspires me with the desire of penetrating them.

Instead of setting out thus with Faith and Hope in God, by the study of his revelations, our moderns, drunk with a few successes, have thought that they could dispense with the

* Unity prevailing throughout the universe, it follows that a perfect analogy subsists in the spiritual or passional, between the Creator and his creatures, both planetary and human.—*Translator.*

† I am unable to refer this sentence to Aristotle: it is generally attributed to Socrates.—*Translator.*

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Divinity in transcendent studies, because they had dispensed with Him in subordinate studies, which God has graciously condescended to grant us the faculty of exploring, and that, without the aid of revelation or attraction.

The very moment when the philosophers ought to have felt this want of the Divine intervention, when the anticipation of unity ought to engage us in the calculus of passional attraction which was called for by Newton's success in material attraction,—this moment, I say, has been the very one that human reason has chosen for denying God, for hoisting the banners of Atheism and Materialism, or accrediting semi-religious doctrines which insult Providence by supposing it limited and insufficient, contradictory to itself, and confined to organizing the subversive state in social relations, when it knows how to organize the harmonic state in the material relation of the world.

It must be confessed, to the shame of the human mind, that if religion has not soiled itself with philosophical excesses, it has given in to mixed impieties, suspicions of a limited Providence, that would not have provided the means of giving us laws of social harmony, and that would have created the passions, the material characters of the social edifice, without assigning to them a regular and unitary mechanism for the whole human race.

Such is the illusion which is caused to us, or more correctly speaking, such is the farce that is played to our astronomers, by the transcometary crystalline. It is necessary to use the trivial word *farce* to characterize this illusion, which is a veritable farce, that we should have long ago seen through if our *savans* were inclined to the religious and unitary spirit. They would have recognized, as a principle, that this APPARENT distance of the fixed stars is inadmissible, inasmuch as it destroys all the data of unities in aromal relations, and inasmuch as the heavens, the worlds stationed in the celestial vault of which our sun is the focus, would be in the situation of a kingdom, the provinces of which do not hold any correspondence with the king, and cannot send in the supplies in proper season. This consequence of the actual systems of our astronomers ought to lead us to suppose, either errors of

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reckoning, or optical illusions and an insufficiency of the sense of vision. Such would have been the judgment of modest sages; but we no longer live in the age when the most learned man of Greece, Aristotle, conferred honor on himself by his modesty, when he said: "*What I know is, that I know nothing.*" In the present day, the veriest pigmy stuns us with perfectible perfectibilities; and what are they? Atheism, materialism, poverty, cheating, oppression, carnage, &c., &c.*

I pass on to the second problem, upon which I have promised some elucidations; it is that of the properties of future glasses as relates to approximating and magnifying. We will estimate them by comparison.

The perfecting of vision will require that of two agents, the eye and the glass; one of the two would not suffice even were it in full perfection. If we had the optical instruments and unitary glasses with which harmony will be provided, without having the harmonic eye of the eighth ⋈ Λ power; or if we had this eye without the glasses of the eighth ⋈ Λ power, either agent, separately, would become insufficient; we should be like the car that has only one wheel, and can only advance by jerks.

Our most precious materials in the mineral kingdom, as the diamond, are, like all the products of the actual creation, either materials of false or subversive essence, or only accords of the first degree; for from our two creations:

(1st. Compound anterior subversive = ancient world.

2nd. Simple anterior subversive = new world.)

The first has not raised itself higher than the first degree, in which you may distinguish an octave of shades from the commonest glass up to the diamond.

And in the two creations that we are about to receive:

* Indigence, Cheating, Oppression, Carnage, Excesses in Temperature, the Generation of Diseases, Vicious Circle,

⋈ Y General Egoism,
Λ Duplicity of Social Action;—

these are what Fourier calls the nine limbic scourges which afflict the planet and its inhabitants in the subversive state, and to which frequent allusion is made in this and other of his works.—*Translator.*

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(3rd. Simple anterior neuter = new world;
4th. Compound anterior neuter = old world.)

The second will give us already vitreous substances, in the accord of the third minor and of the second degrees.

The subsequent creations furnished by the ninth and tenth periods,* &c., will yield still more precious glasses. We have therefore to discuss the uses of these pastes that will be successively yielded to us.

Our actual glasses, whether of nature, like the diamond, or of art, like the crystal, are generally subject to simplicity of use. Thus the focal glass ⋈, which is the diamond, has the fault of not being fusible; and the focal metal ⋈, which is mercury, has the fault of not being fixable, or rather of being so only at thirty-two degrees of cold,† which circumstance renders it intractable in physical application.

As early as the fourth creation, which we may have in less than five years, the minerals will already have compound uses; that is to say, the new diamond will yield fusible species, and the new mercury will offer vitrifiable and fixable species at the ordinary temperature, and species that can be amalgamated with the fusible diamond, to make of them the paste of the new telescopic glasses, along with other unitary substances that will be employed for this manufacture.

These glasses, combined with an eye of the ⋈ unitary degree that will be enjoyed by the ninth generation of harmony, will already offer enormous relations. They will be much less for the present generation, whose eye is subversive, and where very few persons will be found fit to make use of these glasses, which will be fully applicable to the eye of albinos.

To estimate the services that they will render us in approximating and magnifying objects, let us make use of a scale or gamut.

Our actual glasses give only accords of the prime, and yet Herschel's telescope magnifies 40,000 times. We will

* See Chapter I. of the Treatise on Transitions, in the Second Volume.—*Translator.*

† Reaumur.

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set out from this datum, multiplying by 3, 4, 3, 4, at each semi-tone save the second, which will necessarily (mould)* in inverse, seeing that the creation of America went on deteriorating; but that does not change anything in the properties of the third, which will be consecutive in scale, as if the second had moulded in direct.

0	Ut	1	40,000
			13,000
3	Ut^d	½	120,000
4	Re	2	480,000
3	Re^d	½	1,440,000
4	Mi	3	5,760,000
3	Fa	4	17,280,000
4	Fa^d	½	69,120,000
3	Sol	5	207,360,000
4	Sol^d	½	829,440,000
8	La	6	2,488,320,000
4	La^d	½	9,953,280,000
3	Si	7	29,859,840,000
⋈ 4	Ut		119,439,360,000

According to this scale, the glasses of compound anterior neuter creation, inserted in the telescope of Herschel in the stead of the actual glasses, will approximate 1,440,000 times, and will magnify in the same proportion in the use of the microscope. Thus thirty-six leagues will be equivalent to one league, and we shall see an object placed thirty-six leagues off, as we should now see with the telescope the same object at the distance of one league; but to enjoy one degree more, it will be requisite to employ the eyes of albinos, to which a glass of the fourth creation will produce the effect of a glass of the fifth, 5,760,000; a glass that would only be

* To make this passage and expression comprehensible, the reader must bear in mind that with Fourier everything is linked in the system of the universe, and that unity prevails in everything. Thus a perfect analogy and correspondence exists between the various spheres, and the spiritual and social world moulds the physical. It will be seen in the course of this and other of Fourier's works, that the author regarded America as a later and hence somewhat more imperfect creation, in the physical as well as in the spiritual, owing to the increasing deterioration of the planet and its inhabitants.—*Translator.*

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obtained at the seventeenth generation of harmony, but which will be enjoyed within ten years by combining an albino eye with the new glasses, and by supplying all the great observatories with albinos. The third generation will already be able to enjoy the fifth degree by their aid, and that even before having the eye accorded in the third (fourth; see note, p. 76) or co-aerial vision.

The subsequent creations, up to the ⋈ Y 13th, will give us glasses magnifying and approximating so enormously, that we shall distinguish the inhabitants of Sirius and Arcturus, as we now distinguish from our windows passengers in the street. Besides, and long before this epoch, our universe will have effected its concentration,* and several neighboring suns will have come to occupy the interior of the heavenly desert, and will draw near to us with their train *(cortegè)*.

This ⋈ Y 13th creation, being very distant, we can speculate on the intermediate ones, and amongst others, on the neuter, compound ascending creation that we are about to receive.

We shall receive at the same time five satellites; Juno, Ceres, Pallas, Vesta, and Mercury;† which will come without delay to conjugate themselves upon our plan, and which, removing Phœbe, our moon, from the plan, will place them-

* Our author asserts, in common with other eminent writers, that the universe, like its inhabitants, grows up, declines, and decays. Our universe has already passed through several stages. The next stage, called concentration, is now at hand.—*Translator.*

† Our solar system, according to Fourier, contains thirty-two heavenly bodies plus the sun or focus. He divides them as follows: First, four cardinal or moon-bearing planets,—the Earth, Herschel, Saturn, and Jupiter. 2ndly. Four ambiguous planets, whereof

Venus is attached to the Earth,	Sappho attached to Herschel,	Two unknown planets.
Mars ditto to Jupiter.	Proteus ditto to Saturn.	

The earth has five satellites or moons, viz., Mercury, Juno, Ceres, Pallas, and Vesta, plus the *moon*, which is dead. Herschel has eight moons:—1st. La Faquiresse, head moon of Herschel; 2nd. La Bacchante; 3rd. La Bayaderè; 4th. La Galante; 5th. La Coquette; 6th. La Romanesque; 7th. La Prude; 8th. La Fidele. Saturn has seven satellites, and Jupiter four; for farther particulars respecting which, we refer the reader to the Table of Passional Attraction at the beginning of vol. i. of the *Traité de l'Unité*.—*Translator.*

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selves, two in front of, and two behind, the actual orbit of the moon.

If, in the actual state of our glasses, we see very distinctly the mountains and crevices of the Moon, let us suppose a hundredfold, and even a hundred and fifty fold approximation, which it is easy to obtain by making a telescope triple or quadruple the size of that of Herschel;* we shall be able to see distinctly the Lilliputians of the pigmy Vesta, that will be only distant 10 or 12,000 leagues from the inhabitants of the Earth; also the dwarfs inhabiting Juno, which will be in front of the moon; and we shall be able already to correspond with them by telegraphic signals. Moreover, the albino eye will have faculties one degree higher than our's for the use of these new glasses; so that they will give, to this eye, a multiple of 5,760,000 times, which, by means of a telescope three or four times the size of Herschel's, will be equivalent to the visual accord of the fourth degree, 17,280,000, or 23,040,000; say seventeen millions of times, instead of the proportion of 40,000 times, which Herschel's telescope gives, and 23,040,000 times if the telescope is quadruple.

What fruit shall we gather from these observations, that we shall be able to enjoy in seven or eight years? for it will require time to manufacture and try the pastes after the creation of the substances, which will commence, if we choose, within five years.

The inhabitants of Venus will appear to us in a nearness, like that of a man placed a short half-post league, or one thousand fathoms off; and a troop manœuvring will be much more visible than the army of Wagram was to the inhabitants of Vienna, watching it from the steeples; the more particularly as our gaze will often be vertical, taking into consideration the rotation of the planet.

* These enterprises, which at present seem impossible to a great empire, will be easy in harmony to each of the districts. Harmony will not have, like civilization, eight hundred millions to spend annually for a useless war, and nothing for the useful sciences; it will have, on the contrary, all the funds necessary for the useful, and nothing for carnage and devastation.—*Note of Fourier.*

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The approximation will be much greater still with the inhabitants of our five satellites, Vesta, Juno, Ceres, Pallas, and Mercury. Vesta is a new star, the inhabitants of which are still in a state of subversion, and will not be able to give us any information. They are Lilliputians, who make war upon each other, know nothing of harmony, and cultivate incoherently like ourselves, and are liars and paupers like ourselves.* But the four others are stars well harmonized, and which were conjugated upon the cardinal anterior to our globe.† We shall see their fields, their animals, plants, buildings, and individual movements as distinctly as we see the passengers from our windows. We shall only see those of the four little satellites in a uniform direction, because their axes will not pivot upon an axis, and will gravitate like the satellites of Jupiter; but we shall see those of Mercury in all directions, because that star pivots on an axis.

We have to examine the charm and utility of this correspondence; let us describe it first. We shall have in this respect an advantage enjoyed by neither of the three great cardinals as regards the inspection of its satellites.

Three only of these stars are harmonized in the second degree inferior to our own. Juno, Ceres, and Pallas, form phalanxes of 268 characters to the scale, about 400 persons, and in a degree equal to our's; Mercury, the favourite star of the vortex,‡ and pivoting on an axis, forms the phalanxes of cardinal stars containing 810 characters to the scale, about 14 to 1500 persons (as our's will be). The perspective of these five stars will be a thousand times more agreeable than that of our landscapes, which have the drawback of being fixed

* The reader will not fail to smile on seeing a plausible and probable reality given to the dreams of Swift by the reasonings of Fourier.—*Translator.*

† It would appear that our author was led to conclude that our planet, which is only about 10,000 years of age, was preceded by another and an older cardinal, who departed this life to make room for his juvenile successor. See p. 156.— *Translator.*

‡ Mercury holds the rank of chief of the twenty-four satellites or moons of our solar system, and performs an eminent part both in the eyes of Fourier and of Emanuel Swedenborg.—*Translator.*

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beneath the eye. Two of the stars placed beneath our glasses, Venus and Mercury, will be revolving, and will produce exactly the effect of the successive pictures of the magic-lantern. Each of their longitudes will pass on slowly enough to give you time to consider it from one pole to the other. By means of five glasses fixed as a quadrille, the observer will see on all the points of a hemisphere the positions and movements of the industrial armies, fleets, public ceremonies, and even the individuals. This will be the recreation of those who have only small glasses; but the observatories that will have larger ones will establish the telegraphic correspondence with these stars as regularly as that of our papers and letters is carried on; it will be even established with the non-revolving stars, Juno, Ceres, Pallas, and Vesta. Our generation will hardly be able to establish it with Venus, which is distant about eleven millions of leagues in its opposition; but it matters little, since we shall know all through Mercury, which is a planet sufficiently instructed, and already provided with glasses of the highest degrees.

First, we shall agree with those stars about an alphabet of transmission* already in use among them, for their people have lived in harmony on a planet anterior to our own, which corresponded with the suns, Jupiter, &c. They have consequently the tradition of all the harmonies of the worlds superior in degree, and they will hand over to us, in starting, the harmonic alphabet of thirty-two letters, with foci and complementaries, and the principles of the syntax of the universal grammar, fixed by correspondence between the sun and the great cardinals, which know the laws of nature, and have learnt from it the grammar universally adopted in the fixed stars and those of the milky way. They will tell us the history of all the stars, and in particular of that one which our planet has very recently succeeded, for it is not above 10,000 years since the Earth has entered into line; they will inform us of the epoch of its introduction, of the phe-

* Let those readers who feel disposed to laugh at the idea of sidereal telegraphs, put back their mental timepiece a hundred years, and compare the electric wire of to-day with the tortoise-pace of former correspondence.—*Translator.*

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nomena of incandescence, of tempering, of creation, next of its primitive period, followed by the deluge and the extra-creations. They have observed all these particulars in great detail.

It will be sufficient for the transmission, that Mercury should employ letters three feet high, and Juno one foot. As to those which have glasses of higher degree and better eyes than our's, letters half a foot high will suffice for them.

In every harmonized planet, whether cardinal, satellite or mixt,* the inhabitants are provided with so much the more perfect glasses in proportion as their harmony is of longer standing; they are very assiduously occupied in observing our planet, because it is the only one, excepting the pigmy Vesta, which gives to the vortex the comedy of the subversive movement, land and sea fights, incoherent cultivations and other absurdities, which those inhabitants see very well in the moments when our sky is cloudless, as it was at the battle of Austerlitz, which was discussed in Jupiter, in Saturn and the sun, as well as upon our globe.

This perspective of visual and epistolary communication between the inhabitants of the planets, will be treated as child's tales by the sceptics and irreligious people, who will not speculate on the necessity of general links and active unity in the whole system of the universe, and on the immensity of the power of God, and of the means of nature. I remind them of the opinion of Laplace, and I ask them how one could conceive in the universe a system of compound unity, if the relations were not combined between the planets and their creatures; if the planets alone corresponded with each other by aromal and other transmissions, without the inhabitants having also their channel of correspondence and the means of unitarizing themselves, first, by the alphabet and writing, and of communicating by means of the universal language so many marvellous notions, that we shall be able to begin to acquire within eight years.

* The mixt are the ambiguous planets, Venus, Mars, Sappho and Proteus. See the note, p. 150.

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The little planets, Juno, Ceres and Pallas, which are long since in harmony, and which have already received perhaps seven of their fourteen creations, are already well provided with glasses of a high degree. These planets are of a degree lower than ourselves; they have only, in the course of their career, fourteen creations, of which seven are ascentional and seven descending, plus the ⋈ focal one. They correspond very well with the sun and Jupiter, which will not as yet be possible to us, with our glasses of compound anterior neuter creation and our subversive eye. We, however, shall learn all through Mercury, which is a planet equivalent to a cardinal. It will give us (as soon as we have learnt the harmonian grammar) an exact notion of the natural classification of the animals, plants and minerals, as well as of medicaments, specific and unknown; as was the case with Peruvian bark in 1400. Mercury will also reveal to us physical agents which are unknown, as the compass was in 1200; it will point out to us the hidden properties of all the gases; it will describe to us the charming animals, plants, and minerals that will spring from our approaching creations; it will give us the process of the universal solution of all the algebraic degrees; it will point out to us the properties of all the curves in architecture and acoustics, and other applications; it will teach us, as to the agreeable arts, music and cookery, a host of new instruments and of new *ragouts*, which it has learnt in the sun and the great planets. Then all our existing *savans*, from the geometer to the gastronomer, will be only little boys, but enthusiastic about even their abasement, since it will have initiated them into knowledges collected for millions of years in all the stars of the vault, whereof the sun is the correspondent, and transmits the instructions to its planets, that are harmonized and provided with telescopes in the required degree. Then we shall be able to say with truth, that nature is an exchange of succors and benefits, and to perceive the effrontery of our rhymer, Delille, who wishes to shew us this fortunate state in the social hell, or the civilized and barbarian regime, shut out from communications with the

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sidereal creatures, whose correspondence is about to heap upon us so many benefits.

Mercury, which will initiate us into all these brilliant knowledges, will not arrive till after the four other living satellites. These, as soon as they will see the boreal ring* appear, will remove their orbit from the heaven of Jupiter, and will come to form conjunction by removing that mummy, the Moon, from the plan. As soon as they shall have taken their place, Mercury, or the vestal star, will quit the porch of the Sun, where it retired after the decease of the old hypermajor† cardinal, which departed this life about 10,000 years ago. It will return with eagerness to conjugate itself as the fifth note upon its new cardinal, and will place itself at about 200,000 leagues from us; a necessary distance, because its reflector, of a bright rose tint, is excessively luminous, being revolving, and consequently more resplendent than the four others; and the more so since the star is much larger, the volume of Mercury being one-third that of the Earth.

After the conjugation of the satellites, our nights will often be more beautiful than our days, and will produce the effect of a garden illuminated with colored lamps; we shall have at times the five satellites in perspective, and five reflector lamps of different tints. The little Vesta, which will not be small to the eye because of its nearness, is of a subversive tint. I have not determined this tint; I think it is of a *burnt sienna*, like the back of the cock, or rather the *lees of wine*. For the rest, all these stars being alive, and their reflector being sustained by an atmosphere, neither of them

* See the Treatise on Transitions, Chap. I., Vol. II.

† With Fourier, the four cardinal planets correspond to the four cardinal or affective passions, as follows :—

Major Octave.

Hypermajor cardinal, Saturn, corresponds to Ambition.
Hypomajor cardinal, the Earth, ,, ,, Friendship.

Minor Octave.

Hyperminor cardinal, Herschel, corresponds to Love.
Hypominor cardinal, Jupiter, ,, ,, Familism.

See the Four Cardinal or Affective Passions, Part II.—*Translator.*

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will have that wan or blanched shade of the mummy* moon, similar to the inside of a Gruyere cheese† when her reflector is burning, or to a Dutch cheese when her tint is weak.

As a supplement to this picture, alarming enough to speculators in lamps, let us add, that the concentration of our vortex, greatly retarded in the operations of one of its cardinals, will rapidly proceed, and will be effected directly that our scale of satellites shall be set in order. Then the planets will approach so near to each other that the last cardinal Herschel will come to take up its station somewhere about the orbit of Jupiter. The two cardinals, Saturn and Jupiter, will advance in the same ratio; our globe will advance about eight millions of leagues towards the sun: Venus alone will remain in its present orbit. Our year will be a little shorter, but our crops will be threefold. These changes of locality do not cause greater injury to the planets than the heating of the atmosphere to us. In May we put on lighter clothing, and in like manner the planets will put on an atmosphere suited to their new situation. Venus, by its size, will be for us, in perigee, a sixth *lilac* moon, Mars a seventh, and Jupiter an eighth *jonquil* moon. Considering its immense size, we shall see in the perigee of Jupiter the four satellites as distinctly as we see Mars; as to Saturn, the rings of which we shall distinguish very well, it will appear to us larger than Jupiter does now, but it will be already too distant, and Herschel still more so, to serve as a moon.

"Castles in the air," the quibblers will say, "dreams of Nicodemus in the moon." Eh! poor civilizee doctors, if the moon is the land of folly, are you not all of you imported from the moon, with your fine wit, with this pathos of perfectibility, which ends only in riddling the nations with taxes, strewing the towns with beggars, and piling up in the academies troops of the blind, who, in every science, avow that nature raises a brazen wall before their feeble eyes? You have lost 3,000 years in the labyrinth of fine wit *(bel esprit)*.

* See note, p. 124.

† A sort of cheese made in Switzerland.—*Translator.*

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If you wish to enter on the region of sound wit *(bon esprit)*, begin by siding with evidence, confessing that after a mere shadow of success you have failed in everything and everywhere. The wisest, the only wise amongst your sciences, geometry, has adopted this modest language; it confesses that it is stopped at the fifth degree, and the philosophers sing out perfectibility, because they have discovered the art of tripling taxes, loans, carnage and libraries. Better were it to have discovered nought. These results sufficiently prove that their science has fallen from the moon, if the moon is the land of folly; and the only wise are the modest people, who acknowledge the scientific infirmity; hope, with Socrates, that the light will come down; confess, with Aristotle, that they know nothing; with Voltaire, that a thick night still veils nature; and with Bacon, that you must reconstruct the human understanding, and forget all that philosophy has taught us,—since it has only taught us the opposite of the laws of nature,—since it has only shewn us incoherence and duplicity in the relations of the universe, and has only succeeded in establishing lying and discord in human relations; dogmas worthy of the malignant genius whom we call devil, and which well entitle the philosophic spirit to the surname of infernal spirit.

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CHAPTER IV.

COMPLEMENTARY REMARKS ON THE ANALYSIS OF THE SENSE OF VISION.

I HAVE finished with the detail of the different notes of the visual gamut; it remains to deduce from them principles applicable to all the other gamuts of the eleven passions, which I shall not explain in detail. I have observed that the analysis of one passion suffices if it is treated regularly.

Do we not see that the gamuts are the same in all the instruments? Setting aside the differences of extension and the varieties of execution, the differences are only in form; fundamentally, the gamuts are the same in the flute, hautboy, and clarion, although they differ as to the form or fingering, which is less in one instrument than in others.

It is thus with our twelve radical passions:* you would certainly find inequalities in their different gamuts, as well as in those of compound instruments.

Notwithstanding these inequalities of form between the instrumental gamuts, there always exists unity at the bottom. The harp has not so great a compass as the piano, since it can only give seven notes; a hautboy has not so much

* It will be seen (as before remarked) in all the works of Fourier, that he compares all objects, material and passional, to musical harmony and discord, and that he classes them all in a scale analogous to the musical gamut, which thus forms the foundation, or point of departure, of the whole system. Indeed it is scarcely possible to appreciate his method justly without some acquaintance with the science of thoroughbass, from which many of his classifications and expressions are taken. The classical student will be often reminded of Pythagoras, and of his *harmony of the spheres,* by passages in this and other Sections.—*Translator.*

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compass as a clarinet; but all are subject to a unitary system of accords and of relations.

It is thus with our passions; and he who shall be exactly acquainted with the gamut of one of the twelve will be able to reason upon all the others, and upon their uses in harmony.

We were therefore obliged to set out with the complete analysis of one passion; I have chosen visuism, or the pleasure of vision, and the scale of its developments. The gamut which I have described is not strictly complete, for it would have been necessary to have added to the seven notes of scale five mixed notes, which I have not engaged about determining. Let who will undertake it, the labours of passional analysis are true split-brains *(casse têtes)*, and it is sufficient to have analyzed the visual gamut in a potential scale, containing seven steps and a double focus, to infer from it, that with more labor you would easily lead it up to a series of the third power, measured by twelve notes and the two foci.* Besides, it may be that in this scale I have cumulated under one step several uses that ought to supply some of the semi-tones that I have passed over.

I shall repeat the demonstration in the case of love and its steps of integral gamut, in order to establish the theory upon two passions, one sensitive and one affective, my plan being, never to keep to the simple proof, since the nature of man is compound, and requires compound proofs in every theory, and compound springs in every harmony.

What has been said respecting visuism, or the pleasures, uses and faculties of vision, the integral gamut of its steps, is already sufficient to confound those scientific heresiarchs, according to whose dictum God would be an arbitrary and ignorant Creator, creating and distributing passions without having mathematically regulated their springs, uses and accords. Our philosophers, to save themselves from all these researches, cry out about impossibility, impenetrability, the

* See Fourier's paper on the Measured Series in the *Phalange Review*, tome iii., premier semestre, 1846; a work that I hope soon to present to the student in an English dress.—*Translator.*

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veil of brass, and sacrilegious pretensions. Try then, my fine phrasemongers, to put yourselves in accord with yourselves; you give to God the name of the *eternal Geometer* and supreme Economist, and that is his most exact denomination. But if He is the *eternal Geometer*, He is so in all and everywhere; He is so in his principal work, which is the system of the passions destined to set to work all the kingdoms through the mediation of human industry; and upon these passions you give us no other theory than violence; you stifle these for the good of morality,—you repress those for the good of trade. God, therefore, would be very far from supreme economy, if he has embarrassed us with so many springs that we must stifle for the good of morality and trade; He would then have acted as a general who overloads his soldiers with needless baggage, which they must throw away and abandon on the march.

Behold to what a degree of absurdity twenty-five centuries of ranting against the passions have led us! Now that we must return to the alphabet of this science, study in the passional grammar, as in the verbal grammar, our declensions, conjugations, and syntaxes, we must first learn to decline our twelve passions by twelve cases, not after the fashion of the rudiments of speech, but by seven and five, with a focus as in music. We cannot, in this instance, conform to the laws of verbal grammar, which vary according to the languages; but to the harmonian or musical grammar, which is an oracle of speaking harmony; an oracle that is identical in all the globes, and from which the treatise on passional harmony will never depart. (Even in case that men shall treat of the passions in transcendent decomposition by means of 810 characters,* they will still be decomposed by octaves or dozens, with their mixts, pivots, and ties in major and minor.) After this treatise on the passional declensions, the student will pass on to the treatise on the passional conjugations, or the formation of the series chalked out after the rules of the

* See the Subdivisions of the Passional Tree, Sec. I., Chap. I., p. 2; and also in the Appendix, in the second volume.—*Translator.*

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mathematical series; afterwards to the syntax, or general mechanics of the octaves and of the passional series.

Before passing to the analysis of the groups or affective passions, it remains for us to give some supplementary notions upon the senses; and first upon vision, which is our pattern of declension for the rest.

It would be necessary, in order to give the complete gamut, to map it down in the subversive, to describe a gamut of false accords, setting out from the converging or monotonous eye; but we have not even filled up the harmonic gamut, of which five semitones remain undetermined.

As a kind of prelude to this subversive gamut, I have classed here (see Table, p. 18) four false accords adapted to the note *ut*,—they are the squint, blemished, myopic, and old-sighted eyes. These two last would form the accords of the second subversive degree.

The extension of this gamut would give, in the four cardinal subversive accords, the one-eyed and other false accords of the third, fourth, fifth, and sixth distinguished into tierce, quart, quint, sixth.

It would give, in the seventh subversive, the anti-luminous, who require shades and green spectacles, whether by day or candle-light.

In the ⋈ or subversive eighth, the cataracts and blind-born.

This would engage us in a lengthy detail: let us abridge matters.

The subject which ought to fix our attention under the head of the visual gamut, is the distinction of shades and powers given in the first chapter of this Part, at the first section. The scale that I have just described is a gamut of powers, and not of shades. I have proved that our sight is very limited in the scale of shades. Civilization offers scarcely any opportunity for the pleasures of sight, which are ignored or despised. People think that they have done enough in collecting some luxuries for the eye at the Opera; but in a well-ordered social state, all appearances ought to flatter the sight as much as it is flattered amongst us at the Opera.

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The pleasures of sight hold an eminent rank amongst the five sensual passions; witness the privations of a blind man, who is very unhappy, much more so than the deaf. As to the clear-sighted, they are so beggared, so impotent in visual pleasures, that they judge everything in the negative, and esteem themselves happy enough to see clear without wishing for beautiful sights, without being shocked by the hideous sights that strike their eyes.

To form an estimate of their poverty in this respect, it would be requisite to compose gamuts of shades, in connection with the pleasures of external visuism or the fantasies of sight. A visuist, a man passionately fond of the pleasures of vision, fixes himself at some genus or species; such a one values only champagne regions in what relates to fine scenery. Another adopts the genus of decoration; he wishes, in a general way, to make a show by his chateaux, dresses, furniture, equipages, &c. Another again adopts only a single genus, such as paintings or equipages, and sacrifices furniture and buildings, &c., to them; thus the English have the taste for equipages, and the Turks have the taste for dresses, jewellery, arms, and splendid trappings.

It would, therefore, be an easy matter to compose on visuism free gamuts, distinguished into genera, species, and varieties: (I call free gamuts, those in which the number of notes is indeterminate:) and it would be seen that a great many civilizees attach themselves only to a variety in a particular sense, such as that of the outside dwelling, without attending to the interior. Certain grandees in Italy construct marble palaces, glorious with colonnades and porticoes, in the interior of which you find the master lodged in a garret stripped of furniture.

It is, therefore, easy to establish on the sense of vision, as on every other, a scale of tastes shaded either in genera, or in species, or in varieties; you would form of them tables widely different from that of the internal faculties that I have just described in a regular octave.

Harmony ought, therefore, to secure to us a full development for each sense in each of the external shades of genus,

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species, or variety, as in each of the internal or potential faculties described in this section.

I think it is sufficient to have given the regular picture of our privations in the case of one of the senses, to give an insight into our suffering a similar nakedness in all the others.

For example; respecting hearing, I have remarked that we have neither the shaving hearing of the Cossack, nor the acuteness of the rhinoceros's ear, which is nevertheless an unwieldy and coarse animal; this is perhaps owing to the forms of the ear, which we flatten in childhood. Certain clumsinesses of this kind may concur with the want of exercise, in impoverishing with us the sense of hearing, which is so imperfect in the musical accords. Geometry has perfected it for us in transcendent accords. We know that a curve of such or such a form given to vaults can give *éclat* to the voice, or transmit to a great distance the sound of a voice speaking very low at one of the extremities of the curve. How many other mysteries do there exist, the knowledge of which might lead us to perfect hearing, which, with us, is almost universally reduced, like vision, to the least development, to the brute or 0 degree, and hardly initiated as yet to some few of the potential accords.

In smell the poverty is still greater; you may judge of this by certain sensations of aromas that are granted to the animals. The dog knows the trail of his master, and discerns it across a thousand other trails which have left a thousand aromas of different species. The cat knows the aroma of its quarters, scents it over the tops of roofs, and overcomes great obstacles in order to return to it through streets where it can only make its way by means of the aroma. The camel scents the aroma of a spring at the distance of half a league. The aroma is also the guide of the birds of passage, swallows, and others. This faculty is refused to the human race; it is not initiated into any of the numerous and subtle aromas that people the atmosphere and guide the animals. Here is, therefore, for man an exclusion in the potential accords of smell.

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The animals are subject to this limitation. A dog, which has so fine a scent, does not smell the tuberose, the most aromatic of flowers. This exclusion is not a vice in the animal which, not being the focus of creation, ought only to possess in part the potential properties of the senses; whereas man, by virtue of being a general focus, ought to possess it to the full, whether by essential faculties, or by accessory faculties like the mediation of the obedient dog. The dog is to us an accessory spring of smell, in the same way that the telescope is of sight. It is not necessary that man should have the faculty of scenting the track of a hare, because he is assisted by a docile and intelligent servant who performs this function. The hunter, associated with the dog, becomes truly a being of potential smell, and smell that is exercised more perfectly than if he scented of himself the trace of the stag which he could not track, on account of the *depression* necessary for scenting. But how greatly man is in want of potential smell for the investigation of animals which the dog does not discover, and of vegetables or minerals.

It would be requisite, in order to fit us out in accords of smell, that nature should fulfil the two following conditions, for which the future creations will provide.

1st. To create new servants, apt, like the camel and the dog, to place us in the channel of the animal, vegetable, and mineral aromas, by land and by sea. Notwithstanding the support of science, our progress in the divination of metals* does not prevent us from spending millions uselessly in diggings ventured to find mines, the signs of which have deceived the adventurer. A method of initiation into the mineral aroma would save us these useless labours.

2nd. To create aromal adepts among men. This is what will come to pass when the human race shall have attained all its vigour after sixteen generations of harmony. Then the race, amongst other properties, will have acquired that of *aromal expertness, partial and special;* that is to say, that out of 810 individuals, you will find one or several expert in the functions of the dog or of the camel, discerning the aroma of

* Docimasie.

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a hare's track, or of that of a spring; and in the same way of the other objects of which the knowledge is useful to our wants.

Already, amongst ourselves, we see signs of this future perfection in smell. There are individuals who scent at a great distance some smell imperceptible to the multitude. I know some who, on entering a dining room where a meal is served up, smell if there is a dish in which butter or a seasoning of a defective quality has been used. Others, on the contrary, have so coarse a smell, that they do not perceive the odour of mouldy bread, of the adulterated flour that the baker mixes with the good. I know a numerous family who carry out this same ignorance in all the gastronomical details; take for good a wine that is dead, turned, and acid to such a degree as to be half vinegar; eat as sound meat that which has reached a half corrupt state, a half putrid fish, a potato in seed and become bitter, a salad blighted by the wind. All these details of putrefaction escape the coarse senses of the civilizees; they even think that they are performing a meritorious and moral action in considering dead wine and mouldy bread as good. Philosophy teaches them that they must despise the pleasures of the senses, find all tastes indifferent, love only black broth and the turnips of Cincinnatus, and the ragouts of Phocion's wife; principles very convenient for bad cooks and sellers of drugs. These poisoners ought to be great friends of the 100,000 volumes of morality.

I ought perhaps to have classed the four senses, hearing, smell, taste, touch, in the same way as I have classed vision, by potential gamut; but such a long detail would be interminable. I have not even laboured at it, wishing to leave to the different amateurs one portion of the work in all genera. It is enough that, by the scale of vision, I have taught well to distinguish the degrees of gamut, and that I put them slightly in the way of doing so for the other senses, as I have in this chapter.

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APPENDIX.

I have finished with the analysis of the senses, or, more correctly, of one sense, since I have confined myself to that of vision, as a model of analysis for the four others in potential gamut and in the gamut of shades.

We are about to recapitulate. I commence by reminding the reader of the rule that ought to be a guide to him in passional study; it is that our object, in this study, is to attain to happiness and not to science. Millions of volumes have sickened us with science and with sophism. We are weary of sophism; as to fixed science, it is tethered, and could not make a step in advance. Here then are two classes of sciences, of which one is confounded by experience, and the other stopped in its march. What better can we do than pass them by, and occupy ourselves with the third class of sciences, which has not yet been approached? It is that of happiness, or the art of developing our passions, and of arriving at the three foci of attractions.

1st. Riches,	2nd. Groups,	3rd. Association,
or Luxism.	or Loveism.	or Seriism.

⋈ Compound Unity or Material and Social Unity.

We are now engaged about the analysis of the first focus or first source of happiness, which is internal and external luxury, comprising health and riches, which are founded on the full development of the five senses.

Our *savans* attempt to revile the senses, though they make a great point of satisfying their own. You cannot revile any branch of happiness in the calculus of attraction: you ought to cause the theories of the three branches of happiness, luxury, groups, association, to march abreast; and first to devote yourself to the study of the first happiness, or internal and external luxury of the five senses.

It was necessary, in the first place, to learn to know in what we are deficient. We are, as has just appeared, entirely lacking in the means of sensual contentment, and even in the sensual properties; witness the sense of vision

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that I have just analyzed, and of which we possess only the brute development, or 0 degree, a converging monotonous eye, which does not even rise to the accord of prime, an accord that is enjoyed by the animal that is the object of our bantering—the jackass,—whose eye becomes steady at the brink of the precipice. We are consequently reduced to the brute intuition, which is in reality only a coarse germ, a mere embryo of the sense of vision.

It can readily be admitted, after the complete analysis that I have just given on the subject of vision, in all degrees, that our destitution may be the same in all the other senses, and that we have only the brute germ of the numerous faculties which they will enjoy when the bodies shall have arrived at material perfection.

Nevertheless, happiness consists before all things in internal and external luxury. We must, at the same time that we attend to the two other sources of happiness, neglect nothing in that which relates to luxury, and this is the error of our philosophers, who (as I have already remarked in the prolegomena,) have wished to reduce us to one only out of three sources of happiness, to the groups or affections of which, moreover, they only admit a very limited portion. As to association, the third focus, they have pretended that *that would be too fine;* and as to luxury, the first focus, they pretend that we ought to despise it, and love nothing but bad fare and honorary appointments. Here is the first wrong committed by science; it is ignorant of the fact that happiness is composed in the first degree of a trinity of springs,* and that we must bring all three of them into play, and that you only satisfy the two first by the introduction of the third, which is the link of the two others.

They have committed in the details the same fault as in the wholesale. Should they speak of luxury? they will permit a certain branch and will forbid another. Not only is it necessary, in order to attain to happiness, to enjoy the five branches of luxury in internal and external, but it is

* Luxism, loveism, and seriism.—*Translator.*

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necessary to enjoy each of the five branches in a full scale, like that which I have given on vision. Each sense must attain to integral perfection, to the complete development of all the faculties or powers of which its scale is composed. The being who enjoys the rank of King of Nature, Focus of Nature, ought to cumulate in his own person all the faculties disseminated in nature; they will be united in man when he shall have arrived at his destination. How conceive of a focus, unless it receives the rays or supplies of all the parts of which it is the collection? Would white be the focal color if it did not receive the seven visible rays and the five invisible? Would the leader of the band be the focus of the orchestra if he did not unite the knowledge of all parts and the direction of all the instruments? Would the king be the focus of administration if he did not receive the supplies of all the provinces? And in like manner would man be the focus of the kingdoms if he did not unite the properties of all the beings subject to his rule?

Besides, if we judge of the material destinies of man, in relation to desire or attraction, he ought to possess all the advantages with the desire of which God inspires him. It does not follow that he ought to reach them by known channels, as to sail through the air on wings. It cannot be too often repeated that nature is not limited to the known processes, and that we shall have after the future creations means of sailing through the air and the water without wings or fins, and yet as conveniently as do the eagles and dolphins.

One of these channels of future enjoyments will be the progressive and integral development of each of the five senses. The reader has just seen, by the instance of vision, the only one that I have analyzed, how destitute we are of that perfection of which we boast so much. Our physical sciences could not give us the least of these faculties that are refused to us; and even if we possessed them all, in each of the senses, we should still only be provided with the internal luxury, or health, *sensual integrality*, which is only half of the first focus of happiness, we should have to join external luxury, or the means that riches furnish, to it, and

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this ocean of sensual happiness would be even then only one-third of the good things to which we ought to aspire.

Thereupon the sceptics begin to cry out about impossibility, exaggeration. Nothing is impossible when you have got hold of the theory of the destinies. But everything is impossible to quacks, who only speak of nature for the purpose of dissuading us from studying her laws, and of substituting their systems of poverty, cheating, carnage, &c.,* to the immensity of weal that she has in store for us.

* See the nine limbic scourges, note, p. 147.—*Translator.*

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CHAPTER V.

APPLICATION TO ALL THE SENSES.—COMPARATIVE SUMMARY ON THE SENSUAL ACCORDS.

After the examination of a sense that we have just analyzed in a full scale, I will apply the theory to the five senses collectively; this will be the subject of the last chapter.

Theory is only quite intelligible when it comes after practice: that is why I place at the tail of the section a chapter that ought to have been placed at its head according to the method.

I am about to treat of the principles by which you ought to be guided in the research and classification of the sensual accords; and, to make the lessons more sensible, I shall support myself by a parallel of the accords of vision with the accords of touch.

It has been seen that every potential scale is confined to seven degress, like the musical gamuts, plus the focus which gives a compound degree designated by the signs ⋈ Y in direct, ⋈ Λ in inverse.

That the scales of the shades have not degrees in a fixed number like the scales of the powers; the scale of shades is of free order, the potential scale is of measured order;* it is, I repeat it, the difference between poetry and prose.

We are treating here only of the potential scales or gamuts of measured order, applied to the analysis of the senses.

* See the treatise on the Measured Series in the Phalange Review. Tome III. Premier Semestre. 1846.

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If you give as a problem to determine the accord of the fifth degree in the sense of hearing or of touch, you must, to arrive at the solution, first know what are the attributes of the fifth, the properties that distinguish it from the neighboring accords of the fourth or some other; and you must know lastly that the fifth is an accord of our senses with the element named *aroma*, the fourth with the element named *air*.* Without these directing notions you would not know either how to seek for the accords, or how to class them in scale after you have found them.

I have given a few slight hints respecting this research. It is proper to recapitulate them in a final chapter, to make an application and parallels of them, in order to practice the reader.

Let us then review successively each of the visual accords that have been described, and consider them as models of other accords to be determined in the same degree for the sense of touch.

I do not stop at the degree 0, or brute, it is the *absence of accords*. It is necessary, therefore, to learn to know all the accords of touch, to be convinced that we are destitute, and that this absolute privation constitutes for us the degree 0 of touch; just as our sight, our eyes, in the state of monotonous convergence, are at the degree 0, since they are deprived of the whole gamut of accords that I have just described.

First Degree,—Accord of Prime. To determine it in the sense of touch, you must conform to the properties of the accord of prime in the sense of vision. The prime vision is found in the asinine eye, the steadiness of which is increased by the sight of the precipice, which makes us giddy and wavering.

* We request the reader to observe that, *in the whole of this chapter*, Fourier, after having written that the aroma belonged to the accord of the fifth and the air to the fourth, in conformity with the place that he assigns them everywhere else, (see note to Sec. II., Chap. III., p. 76,) has displaced these words *fifth* and *fourth*, changing them one for the other, and has put the aroma at the fourth and the air at the fifth.—*Note of the French editors.*

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It is important to analyze strictly the accord of prime, for in the following Part it will be the subject of an amusing action carried on with all the novelists and amorous folks of civilization, who wish to pass upon us a masked third degree, or coveting of enjoyment, as a prime or pure celadony.* It will be easy to confound them when we shall have well defined the essence of the accord of prime; which, in the exercise of sight, is carried to perfection in the eye of the ass, where it derives its strength from itself alone, and from the state of things that ought to weaken it.

The accord of prime is the only one of the whole gamut† where the germ is only allied to itself, and borrows no foreign aid. When a body of men sing an air without parts, it only gives utterance to one sound and never to two at a time. But if the measure and the unity are well observed, if the piece is well performed, the accord of prime is not only agreeable, but it can produce grand effects, not in the slow modulations like those of the plain song,‡ but in the rapid parts. The monality of sound is frequently a spring of musical expression too much neglected in the present day, where music only runs after paste diamonds.

The accord of prime is very powerful when it is employed at the proper season, as in the *no* which the demons utter in Orpheus, or in the principal *motivo*§ of the overture of the *Iphigenia* of Glück, a motivo which the bass instruments play

* This word, a technical term of Fourier, has already occurred, and will frequently recur in the course of the work. It implies the opposite of touch-rut, and is used to express the purely spiritual or sentimental element in the passion called love.—*Translator.*

† It may be useful to the student to remark that gamut, scale, and ladder, are analogical terms used in this work to express the compound development, harmonic and subversive, positive and negative, of every series.—*Translator.*

‡ *Plein chant.*—"The name given to the old ecclesiastical chant, when in its most simple state, and without those harmonic appendages with which it has long since been enriched by cultivated science."—*Dr. Busby's Dictionary of Music.*

The Italian equivalent to our *plain song* is *canto fermo.*

§ "The leading subject, or characteristical and predominant passage of an air." (Dr. Busby *ut supra.*) Our modern musical critics continually use *motivo* in the above sense.

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in prime, whilst the trebles accompany it by a single note in continuous prime. Glück handles very well this accord, of which fine effects are seen in *Armida* and others of his operas.

As a type of the strength attached to this accord of prime, nature has given it, in the sense of sight, to a very sinewy animal, which is the ass. This animal has also, in the sense of touch, the accord of the seventh, of which we shall speak farther on. Let us confine ourselves to the analysis of the rules to be followed in order to determine the accord of prime in the sense of touch. It ought to give us a property in which touch is valid of itself, and without foreign aid. Of this nature will be the *impermeable*, or, if you prefer the expression, *unharmable* touch.*

The harmonian race will have an epidermis that will be secured by its own nature against poisons and colds, either by the tumefaction or by the contraction of the pores. Our's are often infected by the contact of poisonous minerals, vegetables, and animals, whereof there are so many in the present creation. An unharmable epidermis, that would touch without risk the injurious substances, would be an accord of prime of which we are prodigiously destitute; for the slightest poisonous contact penetrates and infects our bodies, even indirectly. A man afflicted with itch imparts the itch to us by the bed-clothes belonging to the inn in which he has slept; he imparts it still more effectually if he touches our hand. You see surgeons die of epidemics caught by contact with the sick. At Martinique, a young negro chose in sport to touch the tongue of a great serpent, forty feet long, that had just been killed; two hours afterwards they were obliged to amputate several of his fingers, which were rapidly mortifying. There exist a host of vegetables and minerals that infect us by contact and without deglutition. It seems, therefore, that we have great need of elevating the sense of touch to the accord of prime or external security that it would procure of

* "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke x. 19.)

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itself, from a faculty of contraction or of tumefaction that would repulse the poison.

We attain to this by the aid of art. People fortify themselves with vinegar and other acids, in order to secure the epidermis and rise to the prime touch. We succeed but very imperfectly in this; the state of harmony would give us this faculty naturally. The pores of the harmonians will have the property of the sensitive plant, which contracts at the slightest offensive contact; they will be able not only to touch poisonous things without danger, but enter into chilly water at a degree little removed from ice, without being more affected by it than the fish that takes up its dwelling there, or the aquatic bird that finds it pleasant in all temperatures, because its forces are in the accord of prime, strengthen themselves when needful, and secure themselves against this sort of injury from the cold.

The three accords of touch, in the second, third, and fifth, are not determined; as I have only occupied myself about these accords for two days, and shall abandon them to-morrow, it is not surprising that I have failed in two of them; they will be problems for the detractors who have for their chorus, "That is quite easy; I could have done just as much." Since everything is so easy to them, they will easily complete this gamut, of which I have only determined two-thirds; the accords, 1, 4, 6, 7, 8Y, 8 χ. Here are already six pointed out; three remain behind, which are 2, 3, 5. The solution of these three problems will be mere child's-play for the detractors who find all inventions easy after they are made.

Besides, I put them in the way; I give the rules for the research of these eight accords. Those of the third and fifth will come under the head of the theory of the four cardinal accords; that of the second can be nothing, as has been seen in treating of the eye, but a harmonized divergence. The eye, in the accord of the second degree, is the cameleon, endowed with the amphivertical and amphihorizontal divergence; our eyes would be very ugly if they were habitually in this position, but it becomes infinitely useful if we can direct them thus at will.

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I leave the effects of the diverging touch to be determined by analogy. I do not attempt to give here a complete gamut of the accords of touch, but only to indicate the method to be followed in the investigation.

We are going to treat collectively of the four cardinal accords which are relative to the four elements called cardinal, conformably with the following table:—

ACCORDS OF HARMONIAN TOUCH.

3rd.	In third	by earth.
4th.	In fourth.....	by air.
5th.	In fifth	by aroma.
6th.	In sixth	by water.
⋈	In octave.....	by fire.

To make the student familiar with the researches and methods of verification, let us treat of the classification of these four accords under the form of a problem.

If, for instance, a man is a sourcer; if, when he passes the place where a spring is concealed under the earth, he experiences an internal commotion that causes a branch of hazel to shake in his hand; to what sense, and to what step of the ladder of sense, does this accord belong? It is evident that it is an accord of *touch* or *tactism*, for it neither affects the sight, nor the hearing, nor smell, nor taste; it therefore belongs to the dependencies of touch. But to what step ought it to be referred? Is it of the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, or ⋈th degree?

This effect is not of the ⋈th unitary degree, since it is not brought about by the intervention of fire.

It is an accord related to one of the four cardinal elements, since it proceeds from water and from an effect caused by water, which produces and governs the accords of the sixth degree. Must we then class it as an accord of the sixth in the potential scale of touch?

I observe that the said accord is brought about without any contact with water, which is perhaps ten or twenty feet below the sourcer, whose nerves it agitates; that this agitation is the effect of an aroma emanating from the source

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hidden under the earth. Ought one to class the said accord at the fifth step, as being produced by aroma more than by water, which does not act immediately upon the sourcer?

Objection.—It would follow from this that the accord of the camel with the springs that he scents half a league off, would be an accord of the fifth in aromal tactism, and not an accord of the sixth in aquatic tactism. At this rate, the aroma would invade the greater part of the accords; the instincts of the dog and of so many other animals would become so many aromal accords. What would remain for the three others?

Of what consequence is that to us? Let us render unto Cæsar that which is Cæsar's; let us leave to each element its share of influence, such as the Creator has fixed it. Our naturalists refuse, for 3000 years past, to admit aroma to the rank of an element. It is allowable to give them the lie that they so often give themselves, particularly in their operations on the aromas* called luminous, electric, magnetic, galvanic, and on so many other fluids, that no more constitute a portion of the air with which they are combined, than water makes a part of the earth, with which we see it everywhere in union.

In fact, the accord of the sourcer figures in the scale of tactism at the fifth, in the rank of the aromal accord of touch in the fifth power; and though proceeding from water, it is not an aquatic accord, since water in this case does not operate immediately, but through the interposition of an aroma that it gives forth, and that does not operate at all on the subjects that have the greatest affinity with water, such as habitual bathers or amphibious animals. This aroma only operates on some subjects that are aromizable in the fifth, by contact with certain aromas emanating from water.

Let us extend the problem from the simple to the compound, to exercise beginners, and prove that the classification of the potential steps of a passion is not an easy matter like

* Aroma is thus, according to Fourier, the element to which all the *imponderables* belong.—*Translator.*

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that of the steps of shade,* which you class at will, and which you may graduate in an indefinite number, whilst the potential degrees ought to be classed in fixed numbers, and in boxes† determined by the nature of the accord.

Let us consider the two accords of the magnetizable and barometrical patients; the first are individuals susceptible of efficacious and curative magnetism, the second are those who know beforehand, and by some pain or discomfort, that a change of temperature is about to come to pass: people whose body is a barometer. Of this nature are most wounded and rheumatic patients.

The truly magnetizable, whose number I have estimated at one-eighth, experience an effect that is an accord of touch; since you cannot refer it to hearing, nor to smell, to sight, nor to taste.

The barometrical come under the same category, but with this difference, that the effect of animal magnetism is medicinally sanitary, whereas the effect of barometerism is morbific, and becomes a vice to be subjected to treatment instead of being the agent of the treatment.

They are consequently two effects of a contrary nature, and that nevertheless belong to the domains of touch. Ought the name of *accord*‡ to be given to them as a common denomination? Yes, provided the distinction is made of harmonic or beneficent curative accord, and of subversive, mischievous and morbific accord. The gamut of accord can and ought to be founded on this double ladder, as I have indicated, for the sense of vision, considered in subversive developments, which have, as well as the harmonic, their regular scale. It would

* Compare this with what Swedenborg says respecting degrees of altitude and degrees of latitude, or discrete degrees and continuous degrees, in the *Divine Love and Wisdom*, n. 184.—*Translator.*

† This term is used here by analogy to express the precise and sharp distinction between the degrees of a measured series.—*Translator.*

‡ It is needless to observe that the word accord, constantly used in this and other works of Fourier, is derived from the science of music, to express the harmonic and subversive degrees of any and every sentient series, in their combination with human and universal nature. He divides them into brute or neutral accords, low accords, cardinal accords, and transcendent accords.—*Translator.*

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be requisite, even, in an exact theory, to speculate always upon both scales; to speculate in compound; which I have not done for fear of complicating these elementary notions.

To what step of touch ought the effect experienced by the magnetizees to be referred? It is an accord of the fifth operating by the aromal fluid. You can neither attribute it to the air nor to fire; thus the sourcers are connected with the category of the magnetizables. These two species figure in the genus of the accords of the fifth, obtained by aromal influence upon the sense of touch. I do not infer from this that a sourcer is essentially magnetizable. You cannot extend to species a principle applicable to genera. The sourcer is influenced by water making intervention with aroma. The magnetizee is influenced by air making intervention with aroma. They are two effects of very different species, though at the same degree, since they have aroma for an essential and common spring, whilst they have air and water as an accessory agent.

To what step of the ladder of touch must the effect experienced by the barometrical be referred? It is an accord of the fourth operated visibly by the accidental modifications of the air, since it serves to advertize them, and reveals them whilst they are yet only an insensible germ for ordinary temperaments.

Thus, when the scale of touch shall be drawn up in compound, in a gamut of harmonic effects and a gamut of subversive effects, the magnetizable and the barometrical can neither appear in the same scale nor at the same step, since the first are in an accord of the fifth harmonic, and the second in an accord of the fourth subversive; they ought consequently to be placed in two opposite scales, and in steps differing by one degree.*

As regards the accord of the harmonic fourth in the sense

* To assist the student it may be remarked, that series, the great lever used by Fourier, are divided by him, first, into compound, plus and minus; secondly, into free and measured. Every measured series contains a fixed number of potential degrees, mixt degrees, and a focus. Every free series contains an indefinite number of shades or *nuances*.—*Translator*.

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of touch, it will be found in the property that some harmonian subjects have of foreseeing all temperatures by sensations of well-being, increase of appetite, or some other sensual activity. Since the changes of the air influence us for evil, why should they not for good, when the human race shall have acquired the forces requisite for refining the nervous system, and rendering it susceptible of delicate impressions, that do not affect the imperfect bodies of the existing race?

For example, it is well known that the approach of spring operates on our bodies in a direct and inverse sense. In one man, it produces eruptions of humors, cutaneous diseases; and in this case, they are an accord of the fourth subversive degree, or a malignant effect operated through the air. In another, they produce a restoration of balance in the humors, especially in feverish subjects; or else in the healthy subject, they strengthen the action of the vital spirits; and in this case, they are an accord of the fourth harmonic, or a beneficial effect brought about by the air.

It only remains for us to suppose a more extended system of the influences of the air on our senses, and a regular manifestation of these influences. For instance, in harmony, fair weather, and rain, which now give notice of their approach scarcely twenty-four hours in advance by the barometers, will be known two or three days previously by the direct barometrical temperaments.

Lisimo feels to-day a great longing for fish; he will eat it through the course of the day, at all his meals. The phalanx infers from it that it will rain in three day's time; experience having proved that Lisimo is on this head barometrical three days in advance. The rain comes on at the period specified, and on the day of the rain, Damis is possessed with an appetite for game, quails, partridges, hares, &c., of which he is insatiable during the whole course of the day. His phalanx infers from this that the rain will only last two days; experience having proved that Damis is barometrical of fine weather two days beforehand in his appetite for this kind of game.

Thus the accord of the fourth or affinity with the varia-

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tions of the air and susceptibility of augury in advance; this accord, I say, which only operates for evil on our temperaments, will operate for good on those of the harmonians; instead of portending atmospherical variations to them through pains, it will announce them by sanitary and agreeable impressions.

It may be objected that this accord obtained by the sense of taste comes under the scale of taste, and is out of place in that of touch. No,—the accord evidently belongs to touch: since it operates through the intervention of air upon the general bodily habit, you can at best only say, that the accord is mixt; bringing into action at the same time taste and touch. This objection will be just, and moreover, I do not give out the said accord as a special solution, but as a mixt; a special accord of the fourth would be composed of impressions affecting on the side of wellbeing the animal economy of the whole body, or rather the epidermis, which is the special organ of touch.

I seize this opportunity to make the reader remark that the mixed order plays a great part in the whole system of nature, whether harmonic, or subversive, and that you ought never to neglect to take the mixed order into account. It is in order to inoculate him with this habit that I have just solved in mixt* the problem of the accord of the fourth for the sense of touch.

The accord of the sixth or accord of touch with water would be amphibiousness. Why should we not possess the faculty granted to the unwieldy and rascally hippopotamus or aquatic ox? The harmonians will enjoy it in full, and I calculate that it will spring up as early as the sixth or seventh generation.†

* The student cannot peruse many of Fourier's pages without perceiving the important part played by the *mixed* order in every series. It comprises in fact all the indefinite and ambiguous terms in every scale, from music up to human characters. We know that all sharps become in turn flats in the musical gamut, and a moderate experience of the world extends the same remark to men.

† Compare this augury with Captain Wallis's account of the Tahitians, and Krusenstern's description of the natives of the Marquesas, where the improbable in human aquatics has passed into history.—*Translator.*

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I do not mean to say that the harmonians will be able to drink sea-water because they will be amphibious like the seals and grampuses. The affinity of man with sea-water would be an accord of taste in the sixth; it can only take effect when the waters of the sea shall be purged by a new creation* that will precipitate their bitumens. This effect will come to pass shortly, so that men will be able to drink this water long before they will be able to live in it, for it will be, after the restoration, mixed with a substance that will neutralize the taste and the effects of salt, without destroying this precious mineral, which will be extracted as it is now with much greater profit; since the working of salt will be carried on by a chemical process separating the two matters, saline acid and citric acid, and giving two products instead of one.

This is enough upon the cardinal accords; I leave in them a gap of the third and half a gap of the fifth; a cleverer than myself can fill them up. You must have in the third, a combination of touch with the earth, it must be analogous to the telescopic combination of the eye which is truly an accord of vision in the third; since it is brought about by the intervention of earths and of the mineral kingdom.

Our novelists have imagined the existence of gnomes or inhabitants of the interior of the earth and of the voids that it may contain. I see nothing in the attributes of the gnomes that is applicable in the scale of touch, to the accord of the third. Their co-nocturnal vision belongs to the harmonian visual scale, and has been classed there as an accord of the fourth, homogeneous with air.

Behold ample materials on the sense of touch for whosoever is willing to draw up a complete scale of it. It must moreover be observed that in these different gamuts, I do

* Granting the Dead Sea to be a physical subversion wrought by a moral subversion, the inference is not irrational, that our "world of waters" is in a subversive state, corresponding to the moral condition of the planet. The view seems countenanced by tradition and science. Some great change of the sea is evidently contemplated in Scripture, where it is said, Book of Revelations, chap. xxi., v. 1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; *and there was no more sea.*"—*Translator.*

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not stop to describe the five mixt steps,* and that I confine myself to the seven decided ones, plus the 0 degree and the dualized focus; this is treating of it in a very abridged form, but it is sufficient for beginners.

* Every measured series according to Fourier, may be decomposed into seven potential degrees, and five mixts or ambiguous degrees with a dualized focus. The type of this division will be found in the seven naturals, five sharps and flats, or ambiguous notes, and the unisonant in music.

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CHAPTER VI.

TRANSCENDENT ACCORDS OF TOUCH.

In conformity with the method pursued in the gamut of vision, where I have made transcendent accords the subject of a special section, I am about to separate, in a special chapter, the transcendent accords of touch, of which I only treat in an abridged form.

You may, if you please, include the accord of the seventh note in the transcendent genus; it is the constant property of a mixt note to admit of its being allied indifferently to the two categories whereof it forms the link; and I might, without irregularity, have classed somnambulic vision at the same rank, in the same section, as the two diaphanic and ultra-cometary visions; all being produced by the same agent, by unitary or transcendent fire,* of which we are going to examine brilliant effects in relation with touch.

This fire has not been hitherto defined; I have promised to impart a knowledge of it. It may be called methodically *bi-compound* and *aromized* fire. I shall adopt, as an abbreviation, the term *transcendent fire.*

It is the most potent agent of nature; it is the parent of a host of wonders that harmony will produce. I invite, therefore, the reader to give a very serious attention to the definition thereof.

Common fire, such as that which we kindle on our hearths, and that which we extract from flint, is only a compound fire, and not bi-compound. It is simple, the vehicle of two substances, caloric and light, but it has in

* The fable of Prometheus would thus appear to be an eternal truth, containing a deeper hidden meaning.—*Translator.*

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nowise the aromal properties of the solar fire; and, in proof of this, we see that the fruits ripened in hot-houses, by art and the heat of stoves, are without virtue, their flavors are only insipidities or tartness, and the little aroma that they contain has been collected through glass-work from the sun's rays.

The solar fire is therefore provided with an agent that is refused to ours; it is then with reason that people say that the sun gives the seasoning to plants. The aroma which is distributed by the solar crystalline, is of a compound nature, as well as the light, which contains two very distinct fluids, that of caloric and that of the shades that are not hot.

What are the two substances of which the solar aroma is composed? That is a thing that it is useless to discuss for the present. Let us confine ourselves to remarking that this aroma, united to light, forms a fire that is bi-compound, and very different from our common fire, which is not aromized. From this transcendent or bi-compound fire are begotten the most subtle and the most powerful fluids, such as the magnetic, electric, and galvanic. They amount to twelve in number, like the colors, whereof only seven are visible to our subversive eye; and their combinations furnish, like those of the colors and passions, a fixed gamut in each power, by 1, 3, 12, 32, 134, 404, plus the focus.

These fluids are disseminated in all beings, even in minerals, like the magnet, but more particularly in the animals; amongst others in the torpedo, which has the property of benumbing us. There is no question that the serpent establishes between itself and the bird that it attracts a column of some fluid, or philtre, which comes under the category of the magnetic, and forms one of its branches.

The fluids contained in the transcendent or solar fire are of harmonic and subversive nature; it is certain that those of the torpedo and serpent are subversive.

The actual race is essentially excluded from affinity with the good fluids, which are harmonic. Nevertheless, by exception, some subjects become susceptible of this affinity in certain circumstances. The effect takes place in natural

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somnambulism, and may in like manner take place in the artificial or animal magnetism.

The most valuable of all these aromal fluids is that of the *stem** that may be named the unitary, analogous to the white ray. It will not amalgamate with our present bodies; we are excluded from this affinity as well as from that of the solar white, or the milky whiteness which this star gives to substances.

When our bodies, after a refining of sixteen generations passed in harmony, shall have acquired the necessary vigor and perfection, they will begin to be impregnated with the aromal unitary fluid or transcendent fire, which will produce in them the transcendent harmonies in the sense of touch, as well as in the other senses.

We shall be indebted to it for the accord of the seventh in touch. This accord is perhaps the most desirable of all for the existing race, so exposed to pains. It is a transition to a state of things that seems opposed to human nature, like the somnambulic intuition in the scale of vision. The said accord will raise us to ultra-human faculties; such will be that of security against pains, and the reduction of suffering to a very trifling matter, to the eighth of what it is in the actual race.

I do not say reduction of the maladies, which would be a different effect; I mean to say, that in any malady whatsoever, say a fracture and amputation of a limb, the intensity of the pains will be reduced from what it is now in a similar operation; and the same in every disease. The fish enjoy in a very high degree this faculty that I have been obliged to name *ichthyo-nervism*,† in allusion to the class of beings that is endowed with it. The ass appears also to enjoy this advantage as to the exterior, for it only feels very slightly the pain of the strokes and ill-usage that violently affect every other animal. The polyps enjoy this property in full;

* The reader will here observe that the author speaks of these fluids as a tree. Fourier appears to coincide not unfrequently with the mythologies. Yggdrassil, the mundane ash tree, is the universe in the Scandinavian myths.

† From ἰχθυς, fish, and νευρος, nerve.—*Translator.*

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as they are a species of transition or link from the animal to the vegetable, nature has necessarily favored them in touch with the accord of transition, or of the seventh, which it was requisite to mould in a mixt species.

We are subject, in full health, to an effect of partial numbness when we touch the torpedo. If nature can produce in us this transient insensibility by the contact of an animal, and the communication of a fluid or aroma whereof this animal is a conductor, has she not means of provisioning us with this fluid for the cases where it would serve to render insensible the part exposed to pain? That would be a very happy paralysis that should seize a leg during the time of an amputation, and that should continue at the seat of the pain during the whole time that the evil lasted. How our gouty patients would long for this local paralysis during the paroxysm! We shall acquire this faculty by the agency of the fluid which the torpedo imparts to us, but which, in this communication, acts in contradiction to the intention, since it deadens a non-suffering part. This effect is however no less valuable speculatively, since it proves to us that the agent absorbing pain exists in nature. I shall name it transcendent fire or *nervine* fire, and you might name it anti-torpedoism, for it only benumbs the suffering part, an effect that it seems to operate in the fish and still more in the polyp.*

Ichthyonervism, or the harmonic paralysis, will be the opposite of the subversive paralysis or numbness due to the weakness and rarity of the nervine fire or vital fluid that

* The penetration of Fourier's genius, in this and other passages, has been well illustrated by the advances that we have latterly made in the discovery and use of anæsthetics. Ether, chloroform, hashish, and mesmerism itself, appear obnoxious to the charge of extinguishing the whole man, for the time, in order to quench some local pain. This is in fact 'setting the house on fire to roast the pig.' The only satisfactory explanation of this fatality that seems to attend all our progress, whether in social anæsthetics, such as reform, free-trade, &c., or in physical anæsthetics, seems to be that offered by Fourier in the duality of the movement, or a harmonic and subversive development in all things. The spiritual sphere of our planet being stricken with disease, it follows that our best mental and physical inventions are afflicted with a curse, and a poison is mixed with our 'waters of life.'—*Translator.*

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keeps up the sensibility of the nerves; they are not yet in the state of paralysis, since the deadened part does not mortify, and continues to be nourished. Yet it is in the state of accidental death deprived of feeling and of sensibility. This lethargy of touch, which is commonly the effect of weakening, would take place in the contrary case, or the case of extreme strength, that would give to the vital fluid sufficient activity to struggle against pain. This fluid, when it will be at the necessary degree of activity, will be to our bodies a preservative, an intrepid defender, that will rush to all the points where pain would attack us; and will suffice to keep it in check, to neutralize its assaults.

Nature must have placed this property with beings in whom the nervine fire is most active, and it is quite necessary that it should have more activity in the fish to sustain them in full heat in the humid and refrigerating element where they are stationed.

Ichthyonervism will become a property of the human race, when, having reached the highest degree of vigour after sixteen generations of harmony and of graduated increase, it will be able to identify itself habitually with the transcendent and subtle fire; that principle of universal life wherewith our bodies are only supplied in a very feeble dose, and one incapable of struggling against pain, still more of overcoming and absorbing it, though existing. The magnetic, electric operations, &c., are simply based upon this transcendent fire, which might be surnamed the material God of nature,* which is not an unsuitable denomination, since fire is the body of God, and ought in this wise to hold the rank of focus among the elements.

A portion of the human body is endowed accidentally, in the case of certain subjects, with ichthyonervism; this is

* Compare this with the opinions of Heraclitus of Ephesus, who flourished about the 69th Olympiad, and who maintained that the world was created from fire, which he deemed a god omnipotent and omniscient. See also Swedenborg's *Principia*, vol. ii., chap. viii., where he treats of the different kinds or powers of fire, and divides it especially into two kinds, viz., the subtle, penetrating, and elementary, corresponding to Fourier's transcendent fire, and the common atmospherical or culinary.—*Translator.*

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the teeth. You see the teeth, in the progress of caries, cause very acute pains to be experienced by one party, while with another, they reach the last stage of decay and fall in pieces without any pain. Yet all subjects have their teeth equally provided with nerves that caries cannot avoid injuring: but it is clear that nature has made an exception in favor of some individuals, and at times in favor of certain teeth; for you see the same subject suffer much in one, and little or not at all in another tooth, though nature and the advance of decay have been similar in every respect.

Hereupon the anatomists will oppose some distinction of dry caries, humid caries, and so forth: an inadmissible reply, since my argument refers to an effect that is seen every day; a caries of the same species and of the same activity operating at the same time painfully in one, and without pain in the other tooth of the same subject. It is not thus with the other bones, which are all painfully affected by a disease of the same species.

The cause of this exception in favor of the teeth, is the fact of their occupying in the human frame a rank superior to that of the other bones. The teeth and the hyoid bone are bones of harmony of the third power, classed in thirty-two and the focus. Since they are the only bones of this degree, it is not wonderful that they have an extraordinary property,—that of transition. They are the only ones that shew themselves naked and in alliance to light; they ought, on this account, to depart from the general category, and enjoy some faculties more precious or more pernicious than those of the other bones. Thus, in the case of caries, they have *at times* the property of ichthyonervism, which is a truly harmonic faculty; but, on the other hand, this corruption to which they are subject in a state of full health is a misfortune that the other bones do not experience, which preserve themselves till death, without the occurrence of some local and active harm. It is therefore in the teeth that nature proves to us the influence of the nervous fluid on the bones; and the possibility of eventually extending it in a general system to all the solids, muscles, nerves, &c., as we see it accidentally

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dominate in some teeth, whereof the nerve is better provided with affinity to the transcendent fire that absorbs pain, and that will be the essential attribute of the harmonians.

Nevertheless it would be very inconvenient if the civilizees and barbarians enjoyed this beautiful property; for if they were exempted from sufferings, they would never cease to wallow in excesses, and to give themselves up to violence. The human race would perish in subversion by mere exemption from pain.

It remains for us to speak of the two accords of focus, or of the eighth ⋈ Y, ⋈ ⅄. They are brought about by the interposition of the focal element called FIRE, and as the accord of the focus is always dualized, we ought to find in the eighth ⋈ degree two harmonies of touch, the direct and the inverse, which will be given :—

The direct or internal ⋈ Y by Mithridatism.

The inverse or external ⋈ ⅄ by Albinoism.

ACCORD ⋈ Y OF DIRECT FOCUS BY MITHRIDATISM.

I have made choice of this word, because it designates by tradition the faculty that the human body has of fashioning itself conditionally to such poisons as are morbific or mortal to a subject not used to them.

It is known that Mithridates, dreading poison, had practised himself by degrees to endure the kind of poison that he had reason to fear. He began with small doses, and came soon to swallow without danger strong doses of *accidental* or neuter poison.

I call accidental poison the substance that is only poisonous from want of habitude or vigor in him that takes it. Arsenic is an *essential* poison, for no graduated experiment will form us to eat arsenic, but opium is only an accidental poison, for the dose that will kill a Frenchman will do no harm to a Turk, habituated by degrees to this soporific drug. The Ostiaks live on putrid fish that would be poisonous to us, and would cause epidemics amongst us, as happens from most corrupt eatables.

When the bodies of the Harmonians shall have arrived at the degree of strength that constitutes Mithridatism, they

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will be able to feed without danger, and indeed with utility, upon several eatables poisonous to the weak intestines of the existing race; but poisonous accidentally; of this nature is hemlock, whereof the juices, salutary to the cow, are deathly to man. There is consequently no *essential* poison in hemlock as there is in arsenic, which no animal could take with impunity; and hemlock may become salutary to human beings as it is to oxen, when the human body, better provided with vital fire, shall have the strength to digest completely hemlock, mushrooms, and other neuter poisons, of which the malignity only proceeds from the imperfection of the gastric or pancreatic juices, too imperfect at present to dissolve the *accidentally poisonous* particles contained in hemlock and mushrooms.

The state of *Mithridatism*, or unitary accord of our bodies with the neuter poisons, will depend on the intus-susception of the harmonian fluid, of which a portion is the vital fire, already cited in the accord of the seventh. This fire* is spread by light over the whole of nature, but all bodies are not suited to be penetrated with it. It unites the property of dissolution to that of combustion, and when it shall enter into the animal economy, the external poisons, the psoric, epidemic, and others, that attack us by respiration, will be decomposed in an instant; some of their atoms will be consumed, others incorporated in the mass, and the poison will have no more influence on the human body. You will be able to endure without danger the bite of a rattlesnake† or

* The reader will doubtless smile to find Fourier coming out in the character of *Puritan*, and especially when he discovers that he is an ardent believer in a *purgatory*, owing to his attachment to the focal element.—*Translator.*

† Mark xvi., 18. "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them;" and Acts xxviii., 3. "And when Paul had gathered a bundle of sticks, and had laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no *harm* come to him, they changed their minds, and said that he was a god." In like manner we find that the poor

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of a mad dog; no other mischief will ensue from it than the wound, the pain of which moreover will be absorbed by the accord of the seventh or ichthyonervism; the evil therefore will be reduced to the attacks of fever that the dressing and suppuration may occasion. As to the poisonous principles communicated to the blood, they will be neutralized by the action of the vital fluid, which decomposing their atoms, will evaporate the injurious portion by combustion, and will turn to account the other part, which it will combine with the mass of the humors.

This accord will be due to the intervention of fire, in which we shall be obliged to admit different degrees of species. Assuredly, electricity and the Greek fire are higher degrees than common fire. Fire, in consideration of its being a focal element, is subject to the progression that governs all nature. Thus in estimating the species of fire according to the gamut of harmony 0, 1, 2, 3, 4, 5, 6, 7, ⋈ Y, ⋈ X, it is to these two last that you must refer the two accords of the eighth degree of touch, and first to Mithridatism or the internal absorption and utilization of the accidental poisons. It is an accord of touch in the degree ⋈ Y, the direct unitary note, or focal note.

⋈ Y Accord of inverse focus, Albinoism.

Let us here consult analogies to give an exact definition. It is from fire that must proceed the two accords, unitary in internal and external effects. Let us here make a comparison between those of touch and light.

Internal accords ⋈ Y. { Diaphanic vision, Mithridatic touch.

External accords ⋈ X. { Ultra-cometary vision. Albino touch.

In the two internal accords fire acts in the interior of bodies, either by combustion and decomposition, or by illumination and diaphaneity; in the two external accords, fire

Mexicans regarded their chivalric invaders as supernatural beings, and the South Sea Islanders beheld in our sailors, manning their floating towers, descendants from the skies. So true it is that the miraculous is relative to our mental platform.—*Translator.*

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acts on the exterior of bodies, either by an extension of the range of the eye and the faculty of overcoming the obstacles of the cometary crystalline, or by the combination of fire with the epidermis of the albino's bodies, whereof the fire consumes the impure atoms as it consumes them in the linen that you spread in the meadow, which is bleached by contact with the sun.

Nature proves to us by the albinos that the human race is susceptible of this accord ⋈ Y with fire; she proves to us by the negroes, and in like manner by the whites who blacken in a few generations under the equator, that the actual race is afflicted with subversive touch, since contact with the star of light produces in it a discord of the ⋈ X degree, an affect whereby nature ridicules the false race created for the ages of limbo, and consequently heterogeneous with material and social light, and with fire which is the agent of light.*

* The principles of spiritual and material light and darkness have played an important part in the mythologies, religions, and philosophies of most nations. Ormuzd and Ahriman typify the eternal contest of these two principles in the *Zend-Avesta*. The school of Greek philosophy, founded by Heraclitus, regarded fire as the origin of all things, and the Stoics foretold a final conflagration and combustion of the material universe. In the New Testament, we find Christ entitled the Light of the World, and Christianity a great light. Matt. iv., 16: "The people which sat in darkness saw a great light." It is also written in the 12th verse: "He shall baptize you with the Holy Ghost and with fire." Compare also the observations in the text with the prophetic language of Peter, 2 Ep. iii., 12, 13: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—*Translator*.

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CHAPTER VII.

CONCLUSIONS RESPECTING THE PASSIONAL GAMUTS.

NOTWITHSTANDING the omissions that exist in this table, at the articles 2, 3, 5, you perceive that the accords are there subject to fixed rules, to invariable types, and that you cannot place any accord that you please at the fifth or sixth, since the fifth and sixth require accords proceeding from air and from water. If therefore you find some that proceed from aroma and from earth, they will be necessarily referred to the fourth and to the third.* I have failed in one of these two accords; and my confession on this head is as instructive to the student as my success on other points, for we are only engaged here in fixing the rules to be followed in the research and the classification of the accords of each step of the gamut.

These rules being once fixed, they will serve us for the analysis of the seven animic passions, as well as for the five sensitives. It was therefore proper to exercise the reader in analyses of sensual gamuts, because amongst the number of the gamuts of the animic passions some would be found that are inadmissible with our customs.

For example, if in a gamut of the accords of familism (tie of consanguinity), I place in the accord of the 7th and of transition, bastards who are not members of any family according to the civilizee order, but who in compound harmony are of two families at once, and form a tie or transition useful to the two families, every one will condemn this pretended tie, by saying that a bastard is guilty by the very fact

* See note, p. 76.

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of his existence, and that all society ought to shun him as the fruit of crime.

I do not oppose myself to these principles, nor do I discuss their validity. I only infer from them that the analyses of passional gamuts would be inadmissible, if you were to study them in connexion with two affective passions, love and familism. At each degree of accords we should hear apostrophes about crime and about wickedness. A third degree in love, a love affair between a man and woman, is a crime of fornication, an outrage to heaven and nature, if the two parties are not married, and still more so if one of the parties is married. In this case the crime of fornication is changed into a crime of adultery, which outrages at once heaven, nature, the constitution, the sacred laws of morality, and the eternal truths of ancient and modern philosophy. Accordingly, in order to remove from my theory and from the harmonian practice, this love, the source of so many crimes, I have been obliged to speculate on mutilated or simple harmony, which excludes the two criminal gamuts, those of the descending accords that spring from love and familism, and as I shall neither be able to employ nor even to explain these accords, I must practice the reader in the theory of the gamuts upon the sensual passions, no step of which wounds our customs or our dogmas.

Moreover we must exclude from these elementary notions the gamut of touch-rut, a sense grafted upon the sense of touch, by analogy with the trees that produce two kinds of fruit at once. These fruits are nevertheless the product of one single tree, become bigamous and ambiguous.

Accordingly I shall not be able to give the gamut of touch-rut; the reader will judge of this by the single accord of prime, which I shall name gallism or pulletism.

Every body knows the property of the cock celebrated by Delille. The cock, according to this poet,

"Loves, fights, triumphs, and sings his victory."*

The opposite property is observable in the drake. It falls

* "Aime, combat, triomphe, et chante sa victoire."

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flat upon the ground the instant after the victory. The reader may be entertained with this contrast without indecency, since it develops the thought of the most prudish of poets, of the hypocrite Delille, who would never put a single word of love in all his poems, or who only depicted an attenuated love, dragged by the hair like the icy episode of Dolon.

Nevertheless this scrupulous rhymer admires the property of the cock, in whom the amorous victory redoubles the nervous activity, which it instantaneously deadens in the drake as well as in the civilizee. Delille consequently admires the accord of prime in touch-rut, and we must believe that it is a very moral accord, since it pleases the chastest of our poets. But nature has not endowed the actual human race with this accord of prime-rut, which may be named Gallism, since the Galline-fowl is the mould for it. It is evident that the man of the present race, called subversive, falls into an accord of subversive prime-rut, *into canardism* or drake-ism, since, like the drake, he cuts a sorry figure the instant after victory.

Here are the two accords of harmonic prime-rut and subversive prime-rut, quite distinct. If it is wished to join to them the accord 0 or brute degree, which is their link, you will find it in *caninism,* or the victory of the dog, since victory is the favorite expression of our shame-faced rhymer. This canine victory is followed by a pitiable phenomenon, by the effect of which you see the two conjoined parties villanously and scandalously turn their backs upon each other. It is a faithful image of the infamous customs of civilization, which reduce love to the simple or brute degree, without a spiritual or sentimental tie. This sort of tie, so ignoble and nevertheless consecrated by the customs of our advancing civilization, is represented in the distressing incident consequent upon the coition of the dog, and which paints to the life the indecency of those dog-ties, where the heart goes for nothing; where the union exists only in the material sphere; and where love, castrated of one of its two elements, which are celadony and rut, is reduced, as in the dog, to the single material tie or rut, to a pleasure followed by reciprocal indifference,—an

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indifference typified by the consequences of canine copulation, which is the degree 0 in the scale of touch-rut.

"Enough of this," the critics will say; "we do not wish to know any more about your steps of canardism and caninism." I believe it. Nature is too faithful in her pictures; she paints with too true colors the infamous customs that civilization wants to varnish over as morality. You will nevertheless however say secretly: Here are very just and very positive calculi on these passions, whereof the system had not even been skimmed over by our 400,000 volumes. For the rest, Messieurs the moralists, we shall catch you farther on at the chapter on decency, and it will be easy to prove to you that your loves are as removed from decency as your merchants and your economists are from truth.

By giving an insight into the branches of the calculus that it is not proper to communicate, I prepare the reader to content himself with the theory of mutilated or simple harmony. He will not fail to ask of me the compound, which raises the benefice to sevenfold instead of threefold, and I shall reply: "Give me an audience that is not in contradiction with itself, and that does not refuse to hear the theory of the mysteries of which it solicits the explanation. The theory of compound passional harmony would be, like the treatises of the casuists, a work made for the confessors, and not for the common run of readers, if I gave it in full detail, and if I described the degrees of certain passional scales as exactly as Sanchez has described the sins of the flesh in his learned book, *De Matrimonio*. For my own part, wishing to place the book within the range of every one, I suppress its erotic or cynic details; but I cannot avoid pointing out the suppression in reply to the detractors, who will chicane because I do not give the theory of compound harmony, which is much more lucrative than the simple, whereof the provisional essay must retard the fourth creation by two years; and very uselessly, since the very next day after having seen the simple harmony organized, the wealthy people and the *savans*, who shall not have been able to take part in it, will want instantly to found the compound, which admits the

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opulent class. It is thus that the philosophers will have been their own dupes, and will see themselves scouted by the wealthy class, for having cut them out from three years' participation in harmony, for the stupid pleasure of lopping off a theory of the passional system as necessary to kings and to the rich as to the indigent class."

I hear them reply: "We do not wish to stifle science, but we should like that it should agree with the 400,000 volumes of sweet and pure morality of the bright days of civilization." Heyday! the morality of noble antiquity, which placed the path of virtue in the love accords of the major and minor seventh, named P and S——! "No, no, not that; we want the sweet and pure morality of the modern philosophers, the good of the trade immense, and of the immense trade, of the friends of trade, for the balance of trade and of the charter; *(le bien du commerce immense, et de l'immense commerce des amis du commerce, pour le balance du commerce et de la charte.)*" Oh, ho! You wish then for the accord of subversive ambition in the ⋈ Y major eighth degree,—lying erected into a virtue; stock-jobbing, forestalling, bankruptcy, usury, and, in short, all the mercantile frauds* and the fiscal extortions erected into a pivot, the palladium of political regeneration. "No no, wait; we do not mean that at all; we wish that your theory of the passions should accommodate itself to the sweet and pure morality of the ideologists, founded on the perfectibility of the perceptions of sensation of the cog-

* "You may think me too severe on commerce; but from the manner it is at present carried on, little can be advanced in favor of a pursuit that wears out the most sacred principles of humanity and rectitude. What is speculation but a species of gambling, I might have said fraud, in which address generally gains the prize? I was led into these reflections when I heard of some tricks practised by merchants, miscalled reputable, and certainly men of property, during the present war (1800), in which common honesty was violated; damaged goods and provisions having been shipped for the express purpose of falling into the hands of the English, who had pledged themselves to reimburse neutral nations for the cargoes they seized; cannon also sent back as unfit for service have been shipped as a good speculation; the Captain receiving orders to cruize about till he fell in with an English frigate."—Letter xiii., p. 157, of Mary Woolstonecraft's *Letters during a Short Residence in Sweden, Norway, and Denmark.* Second Edition, 1802.

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nition of the human Me." Why, gentlemen wits! you hardly know what you wish, and I can say to you, as a certain senator of Rome to the assembled tribes: "Romans, I know better than you do what you ought to have." And this, learned Sirs, is it. You wish to save your self-love, and march onward to fortune; you wish to dissimulate the mischief of your philosophical sciences, whereof you perceive very well the weak parts; you would subscribe to acknowledge the new science in the event of its being able to enter into an understanding to suffer itself to be pulled to pieces by the plagiarists, under the plea of protection. First, it would be necessary to confess that one is indebted to you for all; that the author has drawn from your erudite writings the theory of attraction, of which you have never said a single word. I have seen in 1809 a system-monger crawl in this way at the feet of the oracles of the day, saying to them: It is your own work that I reproduce in a new form. Every one disdained his incense, and nobody would listen to his universal system. Do you think, then, that the author of a true discovery is willing to ape the mummeries of literary speculation? If you wish to derive benefit from the new discovery, rally round it frankly; act so that the age may say of you: They had great defects, but they appeared to advantage in the affair of attraction. Then instead of the budget of 700,000 francs, direct and indirect, that you are afraid of losing, you will have one of seven millions, and the other profits in the same proportion. You will join to this advantage that of being disencumbered of your philosophies, whereof you are very stupid to become the apostles, since you are not their authors, and of which the true authors, the illustrious defunct, such as Voltaire, Montesquieu, Rousseau, themselves condemn these false lights, whereof you are good-natured enough to undertake the defence. Take a correcter view of the career that is opened to you; think that after having long promised riches, light, and happiness to the nations, you have led them only to darkness, poverty, and discord. Behold the invention that is about to give them all these blessings that you promised them; are you willing to take a share of the honor and

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of the profits, or to sully the last hour of philosophy with an act of final impenitence, and with an obstinate disavowal of the universality of Providence? You have to choose between boundless honor and boundless confusion;—reflect.

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CITERLOGUE.

PASTIME OF SIDEREAL CORRESPONDENCE, TRANSMISSION OF THE UNIVERSAL LANGUAGE, AND OF THE KNOWLEDGE ACQUIRED IN ALL THE WORLDS.

How satisfy at once the divers classes of readers? Some wish us to support ourselves with the lamp of analysis, and when we bring them an exact analysis on some passions, they reply that it wounds stock-jobbing and morality. Others wish for a very consecutive course of reasoning, and are shocked because a reasoning which themselves acknowledge to be very sound and consecutive, cannot be reconciled with that heap of contradictory follies that is called philosophy. Others less querulous, would like amusing details, the more so as I have promised them some, but I made it a condition that they should first study the spelling-book. Let us give them in this intermediate chapter, a fore-taste of the new pleasures and of the sources of benefit that harmony is about to procure for them. To obtain a knowledge of these, we shall be obliged to make an excursion to those stars the knowledge of which was thought to be deferred till after death. Very soon we shall have every day written news from them, and by telegraphic transmission as exact as those of our different provinces. I am going to shew some of the advantages and charms that will be the reward of this correspondence truly magical in results, and yet very physical.*

This is the place to usher on the stage the muse and the

* Let the reader again remember the electric telegraph, how impossible it was twenty years ago; how *very physical* now.—*Translator.*

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poetical invocations to the learned of all sizes. Come forth all ye cohorts, with all your ologies and isms, theologists* of all degrees, geologists, archæologists and chronologists, psychologists and ideologists; you also natural philosophers, geometers, doctors, chemists, and naturalists; you, especially grammarians, who have to lead the march, figure in the advance guard, and sustain the first fire; for it will be necessary to employ exclusively your ministry during one year at least, in order to collect and explain the signs, the rudiments and the syntax of the natural language that will be transmitted to us by the stars. Once initiated into this universal language of harmony, the human mind will no longer know any limits; it will learn more in one year of sidereal transmissions than it would have learnt in 10,000 years of incoherent studies.† The gouty, the rheumatic, the hydrophobic, will come to the telegraph to ask for the remedy for their sufferings; one hour later, they will know it by transmission from those stars, at present, the object of our jokes, and which will become shortly the objects of our idolatry. Each of the classes of *savans* will come in turn to gain the explanation of the mysteries which for 3,000 years have clogged science, and all the problems will be solved in an instant. The geometer who cannot pass beyond the equations of the fourth degree, will learn the theory that gives the solutions of the twentieth and hundredth degrees. The astronomer will be informed of all that is going on in the stars of the vault, and of the milky way, and in the universes; whereof ours is only an individual. A hopeless problem like that of the longitudes, will be to him but the object of one hour's telegraphic

* Theologists, this name comprises the theologians, the theosophers, the theophilanthropists, and the theists, and all those who have treated of the Divinity.—*Note of Fourier.*

† Matt. xvii. v. 20. "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Also chap. vii. v. 7, 8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

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conversation; the natural philosopher will cause to be explained to him in a few moments his insoluble problems, such as the composition of light, the variations of the compass, &c.; he will be able to penetrate suddenly all the most hidden mysteries in organization and the properties of beings. The chemist, emancipated from his gropings, will know at the first onset all the sources and properties of gases and acids; the naturalist will learn what is the true system of nature, the unitary classification of the kingdoms in hieroglyphical* relation with the passions. The geologist, the archæologist, will know the mysteries of the formation of the globes, of their anatomy and interior structure, of their origin and end; the grammarians will know the universal language, spoken in all the harmonized worlds, as well of the sidereal vault as of the planetary vortex which is its focus; the chronologist and the cosmogonist will know to a minute almost at what epoch the physical modifications took place; and one morning of telegraphic sitting *(séance)* will unravel all the errors of Scaliger, of Buffon, and the rest. The poet, the orator, will have communicated to them the master pieces that have been for thousands of years the admiration of those worlds refined in the culture of letters and of arts. Every one will see the forms and will learn the properties of the new animals, vegetables, and minerals, that will be yielded to us in the course of the fourth and the following creations. Finally, the torrents of light will be so sudden, so immense, that the *savans* will succumb beneath the weight as the blind man operated on for cataract flies

* This expression is used by Fourier to imply that universal oneness prevailing in the spiritual and material spheres, according to which every accident and attribute in one department is represented by a corresponding accident in another. Thus we are accustomed to say, that the outer man corresponds to the inner man; and that a man's expression, deportment and dress, in a word, externals, answer to his temper, temperament and taste, in the internal man. In like manner, our Author wishes to convey the idea, that the externals, furniture, or dress of material nature, represent and correspond to the character of the spiritual or passional world, and that when the latter is in disorder, the household and furniture of humanity in nature are also in disorder.—*Translator.*

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for some days the rays of the star of which he was so long deprived.*

Readers, what is your opinion respecting this strange prognostic, respecting the announcement of this starry telegraph, of this enchanting correspondence that is going to unveil to you, within eight years, the most hidden mysteries of the universe? I hear you answer: "Faith, if it is a dream, at all events it is a beautiful one, and it is allowable to make scientific dreams when they are so magnificent and so seductive." A writer of this century, Chateaubriand, promises us in his paradise that the elect shall go and study the mysteries of the harmony of the heavenly spheres. Here is a much better windfall,—all these mysteries would be unveiled to us, within eight years, and without any study. Long live the science that is about, even in this world, to initiate us, without trouble, into all the knowledges that the elect pursue!

Before passing to details on this subject, let us establish the regular account of the fictive distances of the telescopic proportions, and let us recall the axiom so often cited, in which Laplace denounces the pettiness and the irreligion of the age.

The wonders of harmony always combine with the religious spirit, and their study implies a systematic belief in the power of God.† If He can give us in the present day, for the ages of social infancy, glasses that approximate and magnify 40,000 times; He will be able, for the ages of unity and of combination, to give us such as shall approximate 40 billions and 400 billions of times.

* Luke viii. 17. "For nothing is secret, that shall not be made manifest; neither *anything* hid, that shall not be known and come abroad."

† "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and

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Let us speak of the uses of those that we are going to obtain by the fourth neuter compound ascending creation, and whose approximation is estimated at 1,440,000 times.

It has been seen that we can raise the effect of these glasses two degrees; first, by the Albino eye, which being an eye of diffracted* harmony, is not better than our own for the actual glasses of subversive paste, but will surpass us by one degree in the use of the pastes of harmonic matter. They will approximate for the Albino not in the fourth degree, of 1,440,000 times, but in the fifth, of 5,760,000 times. Moreover, a telescope four times the dimension of that of Herschel, will carry the approximation to twenty-three millions, or say, twenty millions of times, an amount upon which we shall proceed to speculate. We must here found upon concentration, an effect that has been retarded for more than 1500 years, and that will come to pass as soon as our satellites shall be conjugated; our planet, by concentration will be approximated about nine millions of leagues to the sun, and will advance upon it in order to place itself, not at thirty-four, but at twenty-four millions, as the distance of a small cardinal from its ambiguous star ought to be the least possible in harmonic perigee; I lay it down as one million. Notwithstanding this nearness to the sun, our year will remain about the same; because the planet heavily laden with satellites will roll on less rapidly in its orbit. Jupiter, after the concentration, will be scarcely more than fifteen millions of leagues from us; Saturn, about forty millions; Herschel, about one hundred millions.

Let us establish our means of telescopic correspondence in relation with the hypothesis of a nearness of twenty millions of times according to the above calculation. I will compute in fathoms the distance at which we shall see the neighboring stars with which habitual colloquy will be established. Here twenty millions of leagues are counted for

should understand with their heart, and should be converted, and I should heal them." Matt. chap. xiii., v. 13—15.

* This term borrowed from an effect of light, is explained in the First Chapter, Second Section, of the next Part.—*Translator.*

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one league of 2,000 fathoms. An approximation of twenty millions of times changes leagues into fathoms, since a league consists of 2,000 fathoms.

Sun.....	25 millions of leagues	2500	fathoms.
Jupiter	15 ,,	1500	,,
Saturn	40 ,,	4000	,,
Herschel.....	100 ,,	10,000	,,
Mars	12 ,,	1200	,,
Venus.....	1 ,,	100	,,
Mercury.....	200 thousand leagues	20	,,
Pallas	120 ,,	12	,,
Ceres	80 ,,	8	,,
Juno	40 ,,	4	,,
Vesta	10 ,,	1	,,

At this rate, the inhabitants of the little star Vesta will be quite close to our eyes, and, though they are hardly one foot in height, we shall see these pigmies as distinctly as puppets* when we are only removed three feet from them; and those who shall only have a telescope a third part the size of that of Herschel, and a twelfth the size of the great one, four times larger than Herschel's, will see these pigmies as well as you see puppets twelve feet off.

The inhabitants of Vesta will be to us the political puppets of the sky, since they are still in subversion, and engage in battles like ourselves. The sight of them will be of no other value to us than to make us laugh in 1832 at the follies of a globe as stupid as we were in 1812, and as we are in 1822.† This little globule, Vesta, will be useless to us, and will neither know how nor be able to correspond; let us leave these dwarfs to fight and cut each other's throats for the good of perfectible civilization, and let us come to the stars from which we shall derive truly incalculable services. We shall return to this Lilliputian world, to this tiny planet Vesta, when we shall have spoken of the useful and agreeable rela-

* Vide Gulliver's Lilliput, apud Swift.—*Translator.*

† It appears thus from internal evidence that this treatise was written in 1822.

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tions that are about to be established with all the other globes of the foregoing table, except Herschel and Mars; whereof the one will be too remote, and the other too small at the perspective of 1,200 fathoms, for the correspondence to be carried on. It matters little; we shall have enough in all the other worlds to satisfy amply the innumerable knowledges that we seek.

In the first place, the correspondence will be organized with the four superior satellites, Juno, Ceres, Pallas, and Mercury; they are very instructed globes, and were already conjugated in harmony to the planet anterior to our globe, before it died and was displaced *(deplané)*, about 9,000 years ago. The little Vesta was not of the number; it entered into line after the deluge to occupy the post of Phœbe,* whereof the death occasioned us that great catastrophe; and as, after this, it was necessary to replace it, it was the pigmy Vesta† which entered into line, but without possessing the means of organizing itself before its cardinal conjunction. This globule will not tarry twenty years before passing into harmony, from the moment when it shall be conjugated as a satellite; but let us occupy ourselves about the four planets already long fashioned to harmony, Juno, Ceres, Pallas, and Mercury, which are about to become a hundred times more precious to us than mines of gold and diamond.

Juno, approximated to four fathoms' visual distance, will be able to correspond with us by means of letters one foot in height, which will be easy for its inhabitants, who may be about two feet high. Ceres and Pallas will enjoy the same advantages, save in the dimension of the letters and telegraphs, which must increase according to the distances.

Mercury, placed at a visual distance of twenty fathoms, will be able to correspond with letters of the size of two feet, which are very visible at the distance of twenty fathoms, and

* Phœbe is the name of our Moon with Fourier. Respecting her death and the deluge, see the Treatise on the Deterioration of the Planet.—*Translator.*

† It is somewhat singular that Fourier's description of Vesta and the Vestalians, accords in many particulars with Swedenborg's moon and with his Lunarian dwarfs. See *Emanuel Swedenborg, a Biography, by Wilkinson*, p. 119.

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will be very manageable to its inhabitants, whose height is about four feet.

The transmissions will begin with the alphabet, the key of all knowledges. During one year the grammarians will have the best of the central telescope (four times the size of Herschel's), and our *savans* will make their *debut* like the *Bourgeois gentilhomme,* to whom they taught his letters.* Our perfectibilized languages only admit twenty-four letters; we shall have to make up our minds to admit thirty-six or forty-two, or forty-eight. See the table of the note, p. 480, (postface,) of the *New Industrial World*:† (third edition, 1846.)

Such will be the order in which the universal alphabet will be presented to them, whereof I do not know the signs, but I know their classification. This table will exhibit the genera of letters distributed according to the order that I have pointed out.

Let us treat of the interpretations, of which this alphabet will become the agent.

I reckon that it will require at least one year to initiate our grammarians in the syntax and the language; moreover this implies a very stubborn labor, since it will be only possible to speak by signs, gestures, pictures, &c. Each of the planets will have very quickly discovered the points when the other will present to it a great telescope and an observatory, and in less that one week the correspondence will be in a state of full activity at all the points where you shall wish to enter upon it.

As soon as the language shall be known, and the respective parties shall be able to make themselves understood, they will come to questions; each of the great telescopes in use will specially devote itself to one of the branches of science, such a one to medicine, another to mathematics, another to chemistry, another to the arts, cosmogony, &c., &c. Care will be taken to double and triple each species of correspondence,

* See Moliere's play of that name; act ii., scene vi.

Maitre de Philosophie. Que voulez vous que je vous apprenne?

M. Jourdain. Apprenez moi l'orthographie.

† A translation of this work of Fourier is now in the press.—*Translator.*

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for the sky will often be overcast during three or four days (the usual duration of bad weather in harmony); in this case there would be interruption: it will cease by duplicates. And let us suppose that the Parisians choose ideology as the subject of their telescope; they will have duplicates at Nice, Pisa, or some other place enjoying a very clear sky, in order that the informations may be continued in both places without break, and that they may learn very speedily whether the sensations spring from the perceptions, or whether the perceptions spring from the sensations.

These correspondences of frivolities will be as active as those of useful matters, like geometry, medicine, chemistry, &c.; for there will be found in the harmonized planets amateurs of these futilities, cognition of volition, and intuitions of perceptions;* they will chatter with the ideologists and perfectibilizers of Paris. Harmony creates all tastes, and satisfies them if they have nothing hurtful about them.

Other telescopes again, leaving futilities to the Parisians, will occupy themselves about medicine, sciences, arts; and will be more anxious to know efficacious remedies than fashionable colors.

Let us come to the detail of the special and daily uses; for example, those of the maritime telegraphs. We often

* These lucubrations appear to be an heirloom. Seneca seems to have passed a similar judgment on the "nimia subtilitas" of his day and age. "Protagoras says that you may dispute about everything in every part equally, and of this very thing, whether everything is disputable in every part. Nausiphanes says, of these things that appear to be, nothing exists any more than it does not exist. Parmenides says, of these things that appear, nothing *is* in general. Zeno the Eleatic gives up the whole affair as a bad business; he says there is nothing at all. Similar subjects are revolved by the Pyrrhonists, Megaricians, Eritrœans, and Academicians, who have introduced a new science, that of knowing nothing. . . . Those will not hold out a lamp to direct me to the truth; these dig out my eyes. If I believe Protagoras, there is nothing in the nature of things but doubt; if Nausiphanes, this only is certain, that there is nothing certain; if Parmenides, there is nothing but one thing; if Zeno, there is not even one thing." Ep. 88. Compare these early opinions with Hegel's formula: "Pure being and pure nothing are consequently the same. What is truth is neither the being, or existence, nor the nothing, but this:—that the being into nothing and the nothing into being—not passes over—but has already passed over."—*Wissenschaft der Logik. Erster Abschnitt*, p. 72. C. Werden.

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require a year to obtain news of a vessel sent to a distance: we shall have it in twenty-four hours. It will be told to several stars: "Cook starts on such a day from Portsmouth, La Peyrouse on such another from Brest; you will recognize their vessels from certain signals, and they will inform you of their operations, of their wants; follow their course, and be good enough to let us know about it." The following year the vessel will be at the Antipodes, or at Japan; but it will be seen day after day by one of the four satellites—Juno, Ceres, Pallas, or Mercury. They will give us notice of it, and if a London vessel anchors to-day at Botany Bay, it will be known to-morrow at London by transmission from the stars. In case of fog over London, they will transmit it to some telescope where the sky is clear, as Nice or Lisbon, and the news will not tarry many days before it reaches London, where it would only arrive after the lapse of a year by maritime transmission.

There are few properties more valuable and more charming in sidereal correspondence than this faculty of knowing in a few instants what is going on at the most distant parts, at the Antipodes; we shall know it in half a day when we shall correspond with Jupiter, whereof the diurnal rotation is of ten hours' duration. This planet will see at 7 o'clock a.m. the vessel of Cook anchor at Otaheite; it will not be able to apprize London of this at that moment, as it is veiled, but at 5 p.m., Jupiter, which will have accomplished its diurnal revolution of ten hours, will perceive London, and will notify to it that the same day, at 7 o'clock in the morning, Cook put in at Otaheite. Our different satellites will render us the same service, but perhaps less promptly than Jupiter. Of what importance is this, when it would only take two days to know a piece of news, that by the medium of the sea would employ a year, and might miss through shipwreck!

At this epoch the fogs will only be a slight obstacle to the correspondence. After the satellites have entered into conjunction, the sky will be nowhere habitually foggy, and olives will grow round London in the open air as well as they do now at Marseilles. It is scarcely necessary to say, that

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we shall do a reciprocal favor to the planets that will render us such services as these.

When we shall be well practised in the understanding of the unitary language, and when the correspondence can be carried on actively, we shall begin to transmit to each other works of science and of art. We shall be gainers by everything, for we shall have copies of the best poems and works that have been produced in the Sun and the harmonized planets; nay, even in the fixed stars.

A very interesting branch will be the knowledge of the new animals and plants that we must receive in successive creations,* and especially in the course of the fourth, which, at its *début*, will give little or nothing in the animal, but a great deal in the mineral kingdom. Mercury will shew us in pictures and sculpture these divers productions, the creation of which is about to enrich us. Planets such as that, organized for a long time, are fully acquainted by experience with the system of the consecutive creations, and they will give us exact notions of them, if we except some slight modifications depending on the eventual state of the aromas of our planet.

The correspondence can only be established with our satellites for the present; it will take place very seldom with Venus at the epochs of internal conjunction: even then it will be difficult and of short duration with that planet, which, at the assumed distance of 100 fathoms, will be obliged to employ letters of one fathom high at least. We shall only receive brief informations from it; we shall be confined to exchanges of compliments. Mercury, which has glasses of the ⋈ Y degree, will be charged with the useful correspondence with this planet (Venus) and the other distant ones.

Mars will be useless to us in correspondence. Placed at the assumed distance of 1,200 fathoms, it will only be able to make some telegraphic signals to us; besides, for all matters concerning ourselves, this and other planets will apply to Mercury, which corresponds in all degrees, whereas we

* See Appendix, and the Treatise on Cosmogony.

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shall only have glasses of the fifth degree in the space of from four to five hundred years: thus we shall be obliged for a long time to confer through our principal satellite.

We shall discern in Herschel its chains of mountains, its seas and bodies of water, and even the masses of buildings, which, presented obliquely, will have more of outlines than in our horizontal perspectives. Besides, we see a tower like that of Strasburg at the distance of 20,000 fathoms; we shall therefore easily distinguish objects 10,000 fathoms off in an oblique direction.

We shall perceive Saturn much better at the assumed distance of 4,000 fathoms; we shall be able to count its buildings, and see their form. We shall distinguish its satellites and its rings with the naked eye.

We shall see Jupiter very well at the assumed distance of 1,500 fathoms in the oblique. We shall be able easily to distinguish the men and animals on account of their enormous size; for an inhabitant of Jupiter is at least 40 feet high.* The four satellites will appear to the naked eye as large as Mars is now in perigee.

The sight of Jupiter, an immensely rich planet, will be a spectacle of the liveliest interest to us.

We shall very easily distinguish its buildings, colonnades, windows, &c.; for in that enormous planet, the smallest objects are of a colossal dimension: a window is about seven times the height of our's, and in the same proportion the plants. All these details, at 1,500 fathoms, will be very distinctly visible, and will be reduced to 200 fathoms,† owing to the difference of the proportions that would be presented in the same position by a planet, like Venus, equal to the Earth. We shall admire in grand detail in Jupiter a magnificent world, in the enjoyment of ineffable riches and happiness.

It remains for us to speak of the Sun. We shall see it

* That dimensions are relative will be evident to any one who reflects on the *invisible* world (zoophytes).—*Translator.*

† Two hundred fifteen-hundredths is about one-seventh in a rough estimate. —*Translator.*

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at the assumed distance of 2,500 fathoms quite as effectually as Jupiter at 1,500, because the interior star, placed under the igneous crystalline, is still larger than Jupiter, and we may reckon it at least triple its diameter. No star but one colossal in aromal strength and in dimension could be placed as the focus of the universe. Thus we shall be able, in the Sun as in Jupiter, to see and count the passengers and the windows.*

But how will our sight be able to overcome the obstacle of the igneous crystalline, since we have not yet that eye of the ⋈ Y degree which can see through a pure flame like that of the solar crystalline? Besides, this assumed distance of 2,500 fathoms is only for the Albino, and not for us, who, even with the new glasses, will be one degree behind the Albinous vision.

I answer, that by this word *us* I intend always to speak of the Albino, who will begin the first to look at the objects, and who will put us in the way by explaining the detail of the things seen, and easy to recognize when they have been described.

As to the hindrance of the crystalline, it will be taken away on many points where temporary interruptions exist; some of these exist even on the smoky and extinguished points, like the spot of 17,000 leagues in diameter recently observed by the astronomer Herschel. These incidents will furnish us many peeps of a thousand leagues, that we shall turn to account to see in this star very extraordinary things in men, animals, and plants. Besides Mercury, whose inhabitants with eyes and glasses of the ⋈ Y degree can see through flames, will have informed us of all,† and we shall only have to verify it on the points that the gaps will unmask.

* "Friendship and intercourse with the starry people is a want with every faithful child; God gives all an affectionate curiosity ample to enfold Orion and the Dog-star."—*Emanuel Swedenborg, a Biography*, by Wilkinson, p. 117.

† "The spirits of Mercury, we learn, are the rovers of the inner universe; a curious correspondence with the style of the heathen Mercury—the messenger of the Gods. . . . The Mercurials, who are the memories of humanity, are empowered to wander about, and acquire knowledges in every place."—*Ibid.*, p. 119.

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But pray, what can we discover at the distance of 2,500 fathoms, making one good league of fifty minutes' walk; a distance that moreover will amount to three or four leagues for us? For we shall not have the *verifying* eye of the *Albino*, which will gain one degree.

To elucidate this question, we must well establish the computation of the dimensions. No doubt if the Solarians and their animals, their buildings, were of the same dimension as the beings of the Earth and of Venus, we should only see confused objects at the distance of from 2,500 to 8,000 fathoms. But there are in this case two accessory means to be taken into account: one is the obliquity that we shall enjoy on all the points of vision taken between the Sun's pole and equator; the other is the enormous superiority of the proportion of the solar bodies. A man, 50 feet high, seen 2,500 fathoms off, and rather obliquely from the top of a steeple, would appear to us bigger even than a man of five feet, seen at 100 fathoms. We shall gain by the difference of the dimensions, at least $\frac{24}{25}$ in the perspective of the Solarians, and at least $\frac{14}{15}$ in the case of the Jupiterians, who are not so large. Their assumed distances of 2,500 and 1,500 will be reduced to 100 for the Albino, and about 300 for us. Thus we shall be able very well to distinguish the columns and windows of the buildings, the individuals and the beasts, by using the assistance of the albinos who will have preceded us in the examination, and who will only leave us the trouble of verifying; for a building that appears indistinct to us at 300 fathoms, would not be so if we had been assisted by information from the proprietor, who would know exactly the shape of his edifice.

Here, then, the curious are reassured as to the means. It would now remain for us to tell them what will be seen in that beautiful star; but is not this demand premature? Are they worthy of hearing the recital of the material magnificence, and passional charms enjoyed by the Solarians, who may be styled the inhabitants of Olympus? All those who have attempted to describe an abode of delights, *sejour de*

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delices, have given us such insipid pictures, without the intervention of the senses, or so monotonous in the case of sensual pleasures, that before depicting to the civilizees the supreme happiness, which is that of the Solarians, it would be necessary to rectify their ideas about the well-being that we may expect in another life, and in other worlds, especially in the happiest, which is the Sun.

Let us first enquire of all the authors of fiction in this line, as the garden of Eden, the Olympus of mythology, the paradise of Mahomet, &c., if they would be willing to dwell only a month in those pretended abodes of bliss where one would be bored to death with *ennui,* even in the paradise of Mahomet, the only sensual one; for the pleasure of being joined during 50,000 years to a *houri,* must seem very flat when you have not left her an instant for a month. I have seen men of a very amorous complexion, pass three days and three nights with a mistress, and confess that at the end of that time, they felt a great want of something to draw them in another direction; yet they had made a diversion from this pleasure by good repasts, which will not be served up to Mahomet's elect. I shall be told that they will neither hunger nor thirst; so much the worse for them: it is requisite to alternate in all the sorts of appetites, and our manufacturers of paradises, Olympic painters, will all have occasion to know that the eleventh passion, the Papillon or want of alternation, is as imperious in the other life as in this; a truth greatly ignored by these Olympic romancers. The poor things must have infallibly died of *ennui* in the Elysium of the pagans, where everlasting happiness was reduced to sterile promenades and conversations upon the charm of morality and the small talk of the world of mortals. It is hard to conceive how mythology, so rich in inventions, so fruitful in graceful pictures, can have shown itself so pitiful in the composition of its Elysium.

Have the moderns been happier?* No; for they have

* Swedenborg appears to be a singular exception to this remark, but it is probable that Fourier was not acquainted with his writings when this was written, though the Seer's *Heaven and Hell* was found after his death, among his books, by his disciples Doherty and Daly.—*Translator.*

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never dared to tell us positively what are the pleasures of the elect, or at least, they have feared to enter into the details, which appear confined to the two senses, of the eye and of the ear, without any variation. Moreover, this charm will be reduced by one half for the French, who do not value at all good music or celestial hymns, and they will scarcely have any enjoyment beyond the eyes. "To see God face to face, as he is," say the ascetic books; but admitting that God be visible face to face, what will become of us when we have admired for a whole day, without any interruption, His massive golden mitre, His beautiful garment of cloth of gold, His throne of chiselled gold, as it is portrayed to us in the museum of Paris, and that staircase of a hundred steps of massive diamonds, which is depicted in the poem of the *Martyrs?* All this is only for the eyes, and there is not one amongst us, who on reading of these pretended visual delights, will not be of opinion that when the eyes shall have been satiated during twenty-four hours with this lustre of gilding and of carbuncles, we shall begin to pine for the use of the other senses, and in this respect matters will be much worse at the end of a week.

Can an age that supposes God so devoid of understanding and of invention in the recompenses of the other life, wonder that it has been able to discover nothing relating to the essence of God?* Some humorists promise children that there will be walls of sugar in paradise, and this is the most receivable statement that has been made about that abode;

* Ancient opinions concerning God would appear to have been equally uncertain, if we may believe Montaigne, book ii., chap. xii., p. 299. "Strato says, that it is nature. . . . Zeno says, that it is the law of nature, commanding good and prohibiting evil; which law is an animal. . . . Diogenes Apollonates, that it is age. Xenophanes makes God round, seeing and hearing, not breathing, and having nothing in common with human nature. Aristo thinks the form of God to be incomprehensible, deprives him of sense, and knows not whether he be an animal or something else. Cleanthes, one while supposes it to be reason; another while the world; another the soul of nature; and then the supreme heat environing all. Diagoras and Theodorus flatly denied that there were any Gods at all. . . . Trust to your philosophy my masters. . . . What a rattle is here with so many philosophical heads." Hegel says, that God is an infinite process.—*Translator.*

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at all events, here is an additional enjoyment, an intervention of the sense of taste, and a variety to the stale pleasure of psalmodizing and chanting as at vespers, staves, and responses world without end, without ever varying for one instant this mediocre enjoyment.

Let us judge more correctly of the Creator, and of the good that he reserves for us in the future life, in this Sun, this real paradise,* whither our souls will pass, after leaving this planet on which we have to dwell, about 70,000 years. During this career assigned to the great planetary soul, our partial souls, which are the molecules of the great soul, will revive periodically, will resume new bodies,† and will return to enjoy the delights that harmony will lavish in all its periods, eight to twenty-five. Afterwards, will appear for a very short term, the apocalyptic phase or phase of descending limbos, that will not exceed 4,000 years, half of which, moreover, will be passed in the periods twenty-six, twenty-seven, and thirty-two, which will not be unhappy. After this term, the planet will have finished its career, and all the

* Respecting the beautiful vegetation of the sun, the following curious particulars occur in a recent mesmeric work : . . . " It is a noble majestic plant, more than six feet high. . . . it has a stalk and leaves, and a gloriously beautiful flower of a purple color adorns its summit, and has the shape of a cup. The colors are fair, beyond those of earth ; the green of the leaves and the red of the flowers is embroidered as it were with many golden beams, threads and points. The stalk is constantly flaming upwards in splendid light, as if a stream of golden light were coursing through it without intermission. 'Has the plant roots also ?' No, here it is different; the flower does not draw its life and vigor from any solid body, but imbibes them from without. . . . In the Sun there are many such plants ; they float at large, and do not like the plants in our world, adhere to the bodies in the sun. Thus they exist, attracting the vital force of the sun, as it were independently. They receive no gross sap through roots for their nourishment like earthly plants''—*Guardian Spirits; a Case of Vision into the Spiritual World.* Translated from the German of H. Werner, by A. G. Ford, New York, 1847 ; p. 81.

† The doctrine of metempsychosis has preponderated in longitude and latitude, historically, and geographically. The Brahminical and Buddhist religions have spread this belief from the earliest ages over the most populous parts of the old world. The priests of Egypt introduced it at an early date into Africa, whence it passed into the school of Pythagoras, and modern navigators and travellers have traced it under the line and on the verge of the pole.—*Translator.*

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individual souls identified with the great soul, will go and unite themselves to a planet superior in degree, and will share its destiny.

There are, at present, among the known stars, no other degrees higher than us, except the Sun and nebulous stars; but these latter not being in connection or liaison with our vortex, if our planet were to die, its great soul would go and join itself to that of the Sun, supposing it were to die in harmony, in a state of truth and of association, or that it had passed there the time suited to refine the planetary aroma which is the conductor of the soul. If, on the contrary, the planet were to die in a state of anterior limbo or of original falsehood, its impure soul would descend one degree, and would unite with that of a satellitic planet, non-harmonic; for a harmonic planet like Juno, Ceres, and Pallas, would not aggregate itself to the soul of a superior globe defunct in a state of original subversion and of aromal corruption. Thus, in our relations of society, a good citizen would not be willing to receive in his house a noble who had the plague.

According to these data respecting the other life, it becomes very important to us to know the fate of the stars of different degrees, since our souls will have to traverse them during eternity, and they (our souls) will pass into prosolars* when our vortex shall possess prosolars.

There are hitherto but few degrees in our universe, very new though very large. Size has no reference to antiquity, and Jupiter, an enormous world, has passed through the phase of youth and the subversive age, as well as the smaller planets.

The scale of the degrees of the existing planets is classed in the following order:—

0. Comet. Germ.
1. Satellite to a nebulous star.
2. Satellite to a plenisolar star.
3. Cardinal to a plenisolar.

* See next page.

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4. Nebulous.
5.
6. Fixed star or full sun.

This gamut is not finished, our universe being young and very imperfect, does not yet furnish the high species necessary to complete an octave of planetary degrees. I have not made mention of the mixts like Venus, two and a half, nor of the lactean or stars of the milky way, which are suns of a mixt degree, five and a half.

I have left the prosolar* degree, five, blank. There does not exist any; it is a ministering star that governs a vortex under the direction of a sun that governs three or four of them. We shall shortly see four stars of this species; amongst others, Jupiter, Saturn, and Herschel, will be raised to the prosolarship as soon as our vortex shall pass to the third power,† made up of 134 planets, governed by four prosolars.‡

As some of these prosolars will exist at the epoch of the

* Perhaps the title of proconsul and proconsulship furnished Fourier with the analogous term prosolar and prosolarship.—*Translator.*

† See the Treatise on the Measured Series—*Translator.*

‡ The promotion of Jupiter, Saturn, and Herschel, will take place when the Sun will begin to cause its ripe comets to enter into the plan, and when it will make to itself a train of the fourth degree, containing 134 planets. Jupiter, Saturn and Herschel being cardinals well skilled and refined in aromas, are much better adapted to pass to a higher rank; they will be prosolar chiefs of three vortices of planetized comets, to which will also be joined the column of aid that crosses the celestial desert, under the lead of a nebulous sun 'cleared for action.' If our globe were refined, it would be promoted on this occasion, and would become the miniature, or hyper-mixt prosolar. This would have been a great advantage for our bodies and our souls in this life and the next; but our globe having lost 3,000 years in a state of philosophy and subversion, is still coarse in aroma; it is not in a condition to fill any post higher than that of miniature cardinal; it requires at least from four to five thousand years of harmony and of refinement to become fit for higher functions. Mercury and Venus will be able to obtain very good places, but not under five or six years, because it would not be proper, seeing our existing weakness and seeing the want that the Sun feels to restore its miniature cardinal, to strip us of our Vestal (the name of Mercury) and of our ambiguous planet, Venus; nor would it be right to replace them by novice stars before we have acquired the degree of strength that will be given to us by the fifth creation, the advent of the ninth period, and the planetizing of the comets.—*Note of Fourier.*

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death of our planet, its soul and the partial souls, or molecules of planetary souls, which ours are, will pass into a prosolar, where they will enjoy a mean happiness between that of the Solarians and that of the existing Jupiterians.

It concerns us, therefore, to know these different degrees of happiness which are those reserved to our soul for the future life. It will begin under 70,000 years, directly after the material decease of this planet.

I do not reckon the numerous revivals or incarnations of our souls on the globe as the future life. Death is to them only a fictile and not a real sleep, for the soul is more alive in the state called death, than in the existing state.* In fact, at the epochs when it is freed from the human body, it revives instantly in the great soul of the globe, whereof it is part and parcel, and disdains the present life, as at the moment of waking we despise or cherish a dream, according as it has been happy or unhappy. Now the civilizee and barbarian state is an ugly dream to $\frac{99}{100}$ of souls. It is their state of sleep and dream; after a period passed in the great soul, they go to sleep and are born again upon the globe in a new body. Hence arises the distinction of the two actual existences of our soul, the combined or collective life in which we share the lot of the great soul attached to the globe, and the incoherent or individual life wherein we suffer the partial fate of a detached body, to which we are subjected on the surface of the globe.

As long as the state of limbo lasts, it would be very distressing to the soul to preserve the memory of the individual past existences that have been unhappy for seven-eighths of the souls; it will not be proper that this knowledge should be granted to us, even in the ages of happiness in which our souls, during the periods that are called the state of death,

* "Who knows if life be not that which we call death, and death the thing that we call life."—*Montaigne's Essays*, book ii., chap. xii., p. 318; Apology for Raimond de Sebonde.

"They who have compared our lives to a dream, were peradventure more in the right than they were aware of. . . . We wake sleeping, and sleep waking."—*Ditto*, p. 438.

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and that are a state of combined life with the great soul, will have a knowledge of their successive individual life; but in each of these vital individual careers we shall not remember the preceding one. In the same way now in sleep we do not remember the preceding sleep, except we are in the state of somnambulism, the only one that forms a link from one sleep to another.

By analogy, some exceptional individuals will be seen who, in their sleeps and dreams, will remember their past existences, as Pythagoras pretended to do.* They will describe the next day the details of their former life with an exactness that we shall be able to verify in the places in which they shall have lived, and where their biographical notice will be preserved in the archives of their phalanx.

Our curiosity respecting the happiness of the other life and this ought therefore to bear upon the four stellar degrees, third cardinals, fourth nebulars, fifth prosolar, sixth sun. Such are the degrees that our souls will have to traverse before passing to the more transcendent destinies; but the Solarian degree alone will employ us already more than a million of years, not including the preceding degrees.

On this, people will begin to ask me for a table of the happiness of the Solarians, which our souls will one day enjoy. But why should we wish to rise to the top of the ladder before we have passed over the intermediate steps?

The happiness of the Solarians is of a nature superior to that which we are going to enjoy, and which our souls, united to new bodies, will enjoy in harmony during 70,000 years. It is fitting, therefore, to inquire respecting this well-being of the harmonized cardinal planets, since we have still to

* "The most universal and received fancy, and which continues down to our times, is that of which they make Pythagoras the author. . . . And some have added, that these very souls sometimes remount to heaven, and come down again. Origen makes them eternally to go and come, from a better to a worst estate. The opinion that Varro makes mention of is, that after four hundred and forty years' revolution, they should be reunited to their first bodies. Chrysippus held, that that would happen after a certain space of time unknown and unlimited," &c. —See Montaigne, book ii., chap. xii., p. 368.

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exist 70,000 years upon a star of this degree before passing to stars of a higher degree.

A provoking delay for the curious! They would like to go at once to the highest step, and know first of all what is the happiness that is enjoyed in the suns. I shall satisfy them, but by degrees, and after having explained that which is enjoyed in the harmonized cardinal planets, such as Jupiter, Saturn, Herschel, of which we are about at length to share the happiness, both in this and the other life, both of them unhappy for our soul, so long as the planet is not harmonized.

Besides, to become initiated into these new knowledges, we must before all things discard a prejudice, by which we commit the most ridiculous of outrages against God. We depict Him as the protector of idleness* and of the lazy, reserving slothfulness for our souls as their everlasting recompense, like those gods of the Siamese who will pass I know not how many millions of years completely absorbed, without budging an inch or thinking of anything, and tasting the pleasure of the Italian sluggards, or of the savages, who, after a good repast, squat and gaze at the flowing water without dreaming of anything—*bella cosa far niente.*† What a funny idea, to attribute this love of idleness and of sinecures to a Creator whose works denote that He is pleased to imprint the most rapid movement on bodies and souls? On beholding this Sun,—this mass 1,100,000 times larger than our globe,—on beholding it, I say, whirl about with so great velocity; on seeing the enormous Jupiter, 1760 times larger than the Earth, revolve on its axis in ten hours; on seeing our planet run 600,000 leagues in an ordinary day, how can we think that the state of stagnation and of contemplation is a perfect

* "They who had entertained the idea that heavenly joy consists in the absence of employment, and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such a mode of life. By this they were convinced that it is most thoroughly sorrowful; for being destructive of every delight, it necessarily becomes soon irksome and disgusting."—Swedenborg, *Arcana Cœlestia*, n. 456.—*Translator.*

† It is a grand thing to do nothing.

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state in the eyes of God, who stamps such rapidity on the material movement? And how conceive of unity, if God does not give a proportional rapidity to the passional movement?*

The errors into which people have been betrayed on this point, have one excusable feature. On seeing what horrors, what infamies we are led to commit through cupidity, *auri sacra fames,* the desire of satisfying the sensitive and affective passions, they have thought with a shadow of reason that the passions made us unworthy of God, and that in the divine abode we should be freed from these stings whereof the odious influence would render us unworthy of intercourse with the Divinity.

This prejudice, laudable at a first view, and very absurd when closely examined, only reposes on simplism, on the mania of regarding the movement in a simple development. No doubt the actual state which draws us on to cheating and to infamies, the single road to fortune, renders the passions very unworthy of God. But in the state of harmony, where we only arrive at fortune through justice, and where all the passions draw us to truth through the love of riches, they become eminently worthy of God, inasmuch as they only draw men to the practice of justice and truth, and to devote themselves ardently to a labor that has become attractive.

Those who have imagined Olympic abodes or Paradises,

* The frequent recurrence of the expression *movement* in various combinations, makes it desirable to give the reader a summary of the different kinds of movement admitted by Fourier in the system of the universe, which we cannot better do than by the following extract from a pamphlet of M. Jules Lechevalier, entitled, *What is the Organization of Labor?* p. 30:—"The general movement of the creation is decomposed into a series of five terms:—

"1st. The material movement, the attraction of bodies.

"2nd. The organic movement, the atomistic force of cohesion and of the formation of bodies, vegetation and physiological life.

"3rd. The aromal movement: light, electricity, heat. Fourier makes of the whole of the fluids, or bodies called *imponderables,* a kingdom apart, which he calls the aromal kingdom.

"4. The instinctual movement, the animal life of locomotion.

"5th. The voluntary passional and intellectual movement: the life of man and of humanity, the social movement."—*Translator.*

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were ignorant of this duality of the passional movement,* and thinking that the passions would be for ever bones of contention and boxes of Pandora, as they are at present, they have been obliged to banish them from their mythological and other Elysiums. They know not that the passions are, like the caterpillar, beings of double form, and that in their state of harmony, or butterfly state, they are angels of virtue, images of the Deity. In this form they will be the most beautiful ornament of the divine abode; thus all the theogonists have been negatively judicious, when they have banished from the divine abode the subversive passions, and consequently bodies and industry. But their doctrine is erroneous positively, in that they wish to surround God with a company *(cortege)* very heterogeneous with the essential attribute of God, which is the combined employment of the three principles of nature,† and consequently the activity of the industrial and aromal movement, the refinement of the senses, and especially of the appetite, for consuming the immensity of the productions of harmony.

Would one conceive of any unity in nature, if one of the three principles, if matter were essentially and constantly vile in the sight of God? It is so only accidentally, in the case of subversive and lying mechanism; but in this case, the souls given to lying become as contemptible as the bodies, and God ought to banish both from the abode of happiness.

It is time to break off from all these contradictory opinions that simplism has dictated to us. Souls will only pass into the Elysian abodes to resume a body there, and carry on the industry necessary to procure the subsistence of the bodies. I understand by the terms Elysian or Olympic abodes, or Paradise, the stars that shine by their own light, or transcendent stars, which are the nebulars having enflamed rings

* Compare this view with Mary Woolstonecraft's opinion:—"I am more and more convinced that the same energy of character which renders a man a daring villain, would have rendered him useful to society, had that society been well organized. When a strong mind is not disciplined by cultivation, it is a sense of injustice that renders it unjust."—*Op. Cit.*, letter xix., p, 208.—*Translator.*

† These principles are explained in the Posterior Chapter.—*Translator.*

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and flamboyant caps, or firmaments ;* the prosolars with a shaded aromized crystalline, such as Jupiter will shortly be; lastly, the suns with a flamboyant crystalline. These kinds of superior stars, and others that are not yet born in our young universe, compose the class of the Paradises or Olympic abodes, where our souls will dwell after the great planetary soul shall be separated from its globe.

Neither in this life nor in the others is idleness the lot to which God destines us; far from that. It will be proved that a Solarian, supposing him to have a stature equal to our own, would do as much work as seven of our cultivators; and yet the Solarians are the happiest of beings; their lot is the highest degree of happiness to which we can aspire until the epoch when there shall exist stars of a more exalted rank, that are not yet to be found in our young universe. As for the present, inhabiting a planet that is in a phase of subversion, and wherein consequently labor is repugnant, it is not surprizing that we have imagined, as the recompense of the future life, a state of ascetic contemplative nonchalance; and that even in this life we have thought to honor God by laziness, which is in a great measure the use that is made of the seventh day, consecrated to God.

It was quite incumbent on us, from analogy with this state of quietude, that serves the purpose of sabbatarian recreation to us, to invent another lethargic world, with elect who shall have no sensual appetite, to suit a Paradise that produces nothing, since nothing is cultivated there. The true Paradises, which are to us the stars higher in rank, are prodigiously active work-places, and when we shall be able to perceive the social relations of Jupiter, whereof we are going to share the lot, that planet, without being a paradisiacal star, or star shining by its own light, will already appear a Paradise to us in comparison with our actual misery. We shall see in that great planet giants full of ardor and of will, active in labor as in pleasure, and thinking to render homage

* These blazing caps *(calottes)* appear to be the same in the case of the nebulous stars as the crystallines in the case of the suns or plenisolar stars.—*Translator.*

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to God, to follow his intentions, by stamping the greatest activity on the industrial movement, by producing a great deal, consuming a great deal, and refining upon all the pleasures of the five sensual passions as well as upon those of the seven animic passions.* We shall see as much in Mercury; but the three planets, Juno, Ceres, and Pallas, being of an inferior degree, will present less activity in their labors as in their pleasures.

In all the worlds, their happiness, of whatever degree it may be, is always allied to industry whence riches spring; and you cannot commit a greater insult against God than to pretend that He reserves idleness for our everlasting recompense. In whatever light regarded, it would ever be an abyss of ennui, and we should have passed the present life in ennui and privations to obtain an eternal ennui as our recompense.

Let people try an individual appeal respecting the alternative of being confined in the next world to the pleasure of singing psalms without any sensual appetite, or of obtaining there new bodies, more perfect senses and springs of attractive industry to satisfy them. Collect the votes of 1,000 opinions, and you will see 999 vote for resuming a body with great strength, beauty, and riches: you will hardly find one out of 1,000 who wishes for a soul without a body. Behold our general wish. Attraction would be therefore false; natural or divine impulsion would be a decoy, if we were to be frustrated in the other life of the good that we desire to enjoy there, and which it is so easy for God to procure for us by uniting our immortal souls to new bodies. Why suppose God less generous to us in the other life than He is in this to certain privileged men, to whom He gives a body in full health, and riches to satisfy it? They are wanting in no other happiness than that of the passional equilibrium, which they are about to enjoy even in this life, and which our souls will enjoy in the highest degree and with new bodies, as well on this planet by the consecutive resurrections, as in the prosolar nebulars and suns that they will traverse during eternity; but

* See Sect. I., Chap. I., p. 8.

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not in order to live there in idleness, to be limited to the insipid resource of contemplation, a pleasure greatly inferior to those of the four affections, of which I have not yet spoken. The subject of this First Part being the treatment of the senses, I can only fix the reader's attention on what relates to the sensual goods; we shall speak of the spiritual after the analysis of the seven animic passions.

Hitherto I have had to dissipate the prejudices that reign against matter, which is represented to us as a vile principle; prejudices that have caused us to regard as perfection the simple or immaterial state that people promise us in the other life, which would be an incomprehensible monstrosity.*

Once recovered from these prejudices, the readers will ask me for a knowledge of those compound pleasures, that is to say, material and spiritual, which our souls will enjoy in the course of time in the suns, and whereof we can have the perspective within eight years by means of the glasses of the fourth creation, and of the little gaps of a thousand leagues, to which we shall direct our telescopes, in order to push our nose into the windows of the solar envelop, and see what is going on in the interior of that fortunate world; to see if the Solarians butcher each other for the balance of trade and of the charter, or if they have less philosophical and absurd pastimes than our own.

The functions and enjoyments of the Solarians are of so superior an order to our's, that it is not yet time to give a glimpse of them. It must suffice us to reason about the well-being of the great cardinals, Jupiter, Saturn, and Herschel, whereof we are going to share the lot. I cite Jupiter in preference, because it will be the proximate cardinal, and very visible to us. With the glasses of the fourth

* "Philosophers also, who wish to have the credit of possessing more discernment than the rest of mankind, speak of the spirit in terms which they do not themselves understand. This is evident from their disputing about them, contending that not a single expression is applicable to spirit which is applicable in any degree to what is material, organized, or has extension; thus by abstracting from spirit even conceivable quality, it vanishes from their ideas, and becomes to them mere nothing."—Swedenborg, *Arcana Cœlestia*, n. 196.

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creation we shall be able to see, as in a magic picture, its amphibious inhabitants, their industry by land and sea, the numerous docile and superb animals* that serve them in the water as on land, the unity and ardor that reign in their public assemblies, without any arm, any policeman being employed to keep them down. We shall there see the relations of the phalanxes carried on for thousands of years, and arrived at a degree of wealth and wholeness from which ours will be still far removed in a beginning, when they will have but few means, being only aided by the ingrate creations, one and two. The fourth creation, which is going to yield us a new furniture, will not be able to be completed before a century at least. We shall see in that planet, as in Mercury, magnificent plants, whereof each family, each fruit, each flower will be depicted to us in colossal forms. We shall there see the cultivators lodged in immense palaces, each of which will contain in the body of the buildings twenty colonnades and domes more stately than the master-pieces of the Louvre and the Pantheon; we shall see in the heart of these palaces and of the richest landscapes, these giants of a rosy alabaster† color, transform into a perpetual festival that labor which is the perpetual punishment of the unhappy civilizees. At the sight of so much weal that is about to become our portion during 70,000 years of consecutive resurrections, we shall already have a foretaste of Paradise.

Objection.—If the same glasses discover to us the interior of the sun, where the happiness is still greater, shall we not reckon ourselves comparatively unhappy? No,‡ because the

* "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—*Hamlet*, act i., scene v.—*Translator.*

† The shades of white differ according to the planetary degrees; the white of our epidermis is false,—it is a rosy grey. The Jupiterians have already the rosy alabaster white; the Solarians, higher in rank, have the white epidermis of rosy milk color.—*Note of Fourier.*

‡ Dante (Paradise, canto iii.), when he reaches the inferior heavens, puts the same question, and receives a similar answer.

"'Yet inform me, ye, who here
Are happy, long ye for a higher place,
More to behold, and more in love to dwell?'

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passions and doses of attraction are distributed to each star in relation with its destiny. Thus at the same time that we see amongst the Solarians a happiness of a higher degree than that of the Jupiterians and Mercurials, we shall be quite preoccupied with that degree which is our destiny, and for which our passions are moulded. It will happen with them as with a private individual, who, after having caused a handsome mansion to be built, instals himself in it with delight,

She with those other spirits gently smil'd,
Then answered with such gladness, that she seem'd
With love's first flame to glow: 'Brother! our will
Is in composure settled by the power
Of charity, who makes us will alone
What we possess, and nought beyond descrie;
If we should wish to be exalted more,
Then must our wishes jar with the high will
Of him who sets us here, which in these orbs
Thou wilt confess not possible, if here
To be in charity must needs befal,
And if her nature well thou contemplate.
Rather it is inherent in this state
Of blessedness, to keep ourselves within
The divine will, by which our wills with his
Are one. So that as we from step to step
Are placed throughout this kingdom, pleases all,
E'en as our king, who in us plants his will;
And in his will is our tranquillity;
It is the mighty ocean, whither tends
Whatever it creates and nature makes.'
Then saw I clearly how each spot in heav'n
Is Paradise, though with like gracious dew
The supreme virtue shower not over all."

And further on in Canto the Fourth we read:—

"Of seraphim he who is most enskyed,
Moses and Samuel, and either John,
Choose which thou wilt, nor even Mary's self,
Have not in any other heaven their seats,
Than have those spirits which so late thou saw'st;
Nor more or fewer years exist; but all
Make the first circle beauteous, diversely
Partaking of sweet life, as more or less
Affliation of eternal bliss pervades them."

(Cary's Dante.) Note of the French editors.

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and without coveting the vast palace of the king that he discovers at some distance.*

The philosophers tell us that we must moderate our desires; the precept will be admissible when we shall have satisfied those that nature has given us: and, in that case, moderation will no longer be a calculated and systematic effort, but a sufficient development of the twelve sensual and animic springs to the degree in which we possess them.

Besides, we shall have enough to wish for on seeing in Jupiter and Mercury the sorts, or something very near them, of animals, plants, and minerals that we must receive in the next creations. Desire runs in degrees, and the lieutenant scarcely thinks of becoming a general, though he sees generals; he is busy about reaching the rank of captain. Such will be the march of our desires; they will necessarily bear upon the kind of pleasure which is reserved for us next, and whereof we shall see the complete enjoyment on three globes, Jupiter, Mercury, and Venus, which will be visible in detail to our telescopes of new glasses.

This is enough respecting the material wonders of the happiness that is about to dawn upon us. A longer detail would overload the mind and the prodigies would mutually obliterate each other. Already more than one reader will have fallen into this inadvertence, and I am persuaded that the sidereal correspondence that will give us in ten hours, by means of Jupiter, news of a vessel located at the antipodes, 4,500 leagues off, will have already made us forget the magic† mirror or celestial telegraph that will shew us at Paris, such and such a vessel entering Brest harbour, or Amsterdam, Bordeaux, or London.

Apropos of vessels, we shall be greatly surprized to see that in the planets so experienced in industry, they do not know how to construct a vessel better than we do. The

* Another case in point is the patriotism of the Swiss and Swedes, that leads them ever to yearn after their native uplands, even amidst Capuan delights.—*Translator.*

† The word magic is it seems to disappear, the philosophers having voted that the magic lantern be henceforth called the scientific lantern.—*Translator.*

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sight of our labors is already a subject of astonishment for those stars; they see them very distinctly, and infer from them that we are clever geometricians and mechanicians, and proportionally advanced in the sciences and arts. They have finer woods, finer materials in metals, cordage, &c.; but they do not build a large vessel more scientifically than ourselves, and one of their first questions when the correspondence shall be established, will be to ask us how men initiated into so many knowledges in industrial mechanics, could think that God would have forgotten or neglected to assign a mechanism of harmony for these brilliant labors for which he reserved us, and for the passions which are the moving springs of industry.

Behold the inconsequence that is about to cover modern ages with shame. Let us blush at the pride of that reason that has sought to rule the social world without having recourse to the revelations of Providence. The Titans were less guilty; they attacked the Gods with open force, but in the present day, our scientific Titans put on a mask of respect* for the Divinity whom they seek to dishonor by depicting Him as improvident, insufficient, and as not having given to human beings any code of unitary social harmony. Let us at length abandon the banner of these proud ones, and in order to study the divine code, let us continue the subject of the passional alphabet, which is about to become more interesting to us, for we have finished the analysis of the five material springs, and we are going to treat of the groups;† a subject, the announcement whereof alone will make our readers smile. You must, however, beware lest you think that this study has no thorns; they are desired in the most amiable of the groups—love; ought we to fear them in the theory that is about to satisfy every one's desire in some group of the four affections?

* "Ye hypocrites, well did Esaias prophecy of you saying, This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me." Matt. chap. xv.—*Translator.*

† The *groups* are the four affective passions. See Part II.

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POSTERIOR CHAPTER.

PERSPECTIVE OF THE FATE OF SOULS. OFFICE OF MATTER IN THE SYSTEM OF THE UNIVERSE. NECESSITY OF MATERIAL HAPPINESS IN GENERAL HARMONY.

BEFORE we treat of the affective or sentimental passions, let us come to a clear understanding about the material sphere, and let us avoid the fault, so frequent in students, of engaging in transcendent theories before being entrenched upon elementary notions. We see the half of them go astray by trying to arrive too soon at the end. This is the vice into which one would fall if he were to glide rapidly over the studies that concern the present and future relations of our souls with matter, which, though the least noble of the three principles, is not the less deserving of all our attention, since the two others, God and the mathematics, cannot operate without the concurrence of matter.

The First Part has only treated of the material sphere, we can, therefore, only recapitulate respecting the material sphere in isolation, and I confine myself to rectifying the desires and to dissipating the prejudices that prevail concerning the material.

The first is that of thinking matter contemptible; it is, nevertheless, one of the three principles of nature. If it is contemptible, God, who is the most honorable of beings, ought not to have associated himself with it in the system of the movement.

He admits matter to a very great influence there, since out of twelve springs, it comprizes the strongest portion: namely, five springs to matter, four to God, three to the

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mathematics. God who might have appropriated the largest lot has only taken the mean.

In establishing this distribution, He has doubtless thought it necessary to give a great scope to matter. He has not, therefore, judged it contemptible, and it appears that we adhere strongly to His opinion, for all of us wish to resume in the other life a beautiful and vigorous body, whereof the sensual developments would be favored by an ample wealth. We are given the hope of this in the catholic catechisms, where we are told that the just will rise again with glorious bodies, and the wicked with frightful, fearful bodies. *(Catechism of Besancon,* 1788.)

This guarantee of bodily resurrection is about to be given us by the theory of passional attraction, but with more satisfactory details. Henceforth human beings will no longer doubt a graduated metempsychosis, purely human and without fear of falling into the body of an animal. Every one will be assured of enjoying on this globe, about 400 consecutive and bodily existences, in the course of a career estimated at 80,000 years. That is the period attributed to the great soul of the globe, in which the diminutive souls reside to the amount of about ten billions of partial souls,* which come and tabernacle in the individual bodies inhabiting the surface of the globe.

The mass of the souls ought, in order to relieve each other systematically, to be double that which the territory of the globe can contain, in order that at least half may be found in the great soul, and half in the disseminated parcels that are called human bodies.

These bodies, hitherto, only amount to 800 millions, whence it follows that the resurrections are six times less frequent than they might be when the globe shall be raised to the complete number of five billions, and such a soul as

* "Heaven is supremely human,—nay more, it is one man. . . . Heaven has, therefore, all the members, organs, and viscera of a man; its angel-inhabitants, every one, are in some province of the Great Man. Indefinite myriads of us go to a fibre of humanity." See this idea beautifully developed in Wilkinson's *Emanuel Swedenborg,* p. 112.

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would only have tarried thirty years before it resumed a body, will tarry one hundred and eighty in the existing state where the population of the globe is reduced to the sixth of its possible contents.

It will naturally be thought that this rareness of resurrections is not a misfortune for the souls in the present state of the globe, where life is a punishment for seven-eighths of human beings; but this misfortune is the same for the great soul, which endures in general system the sufferings that the majority of the partial souls endure in local system.

Our souls suffer then in this and in the other life, and the rareness of the resurrections is not a lessening of miseries. We are in the situation of a Christian slave, who, shut up in the dungeon, wakes only from a bad dream to spend a still worse vigil beneath the blows of the barbarians.

Such is the fate of our soul as relates to the transition of death. The soul awakes in the other life, and becomes a sharer in the torments of the great soul,* which is as unhappy as the seven-eighths of the partial souls; for its fate is a compound of the fates of the human souls taken collectively, whereof the immense majority is in a state bordering on despair.

God is not accountable for the sorrows that we endure in the state of civilizee, barbarian, and savage limbo; since that state is a necessary process to prepare the industrial ways and means of harmony, whence happiness will arise in this life and in the life to come. God has, therefore, done all that depended on a good Father, in giving to the savages the persuasion of happiness, to the barbarians the fatalism that sustains them, and to the civilizees the reasoning power, the art of calculation, which can open to the subversive world, the ways of issue, and of a rise to harmony.

Consequently, we must not estimate the solicitude of God

* "Some have said, that there was a general soul, as it were a great body, from whence all the particular souls were extracted, and thither again return, always restoring itself to that universal matter." Montaigne. Book ii., chap. xii., p. 354. "Our waking is more asleep than sleep itself; our wisdom less wise than folly; our dreams are worth more than our meditation." Book ii., chap. xii., p. 398.

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for the happiness of our souls by the existing state of things. We must judge of it by the goods that harmony is about to yield during 70,000 years, and by the total of the existences and incarnations that each soul will undergo. Now, if out of four hundred consecutive existences that every one may anticipate on this globe, seven-eighths (350) of them are happy, we shall only have to congratulate ourselves upon the system of the movement that shall have reduced the time of suffering to the eighth, in conformity with the general law of transitions; a dose greatly diminished, moreover, by a thousand mitigating circumstances, which reduce to one twenty-fourth the sum of the unhappy periods on the globes of the same degree as ours; globes, whereof none crawls so long in the philosophical slough.

According to this view of destiny, we ought to speculate about the general series of the resurrections and incarnations of our souls. Every calculation established upon their sum total, becomes a subject of consolation for the unfortunate. In fact, what matters it that such a man has, at present, the body of Æsop, that he is ill-shaped, ridiculous, poor, persecuted by men, and despised by women? His actual career is undoubtedly an abyss of misfortunes, and God would have to reproach himself with having created so many unfortunate beings if the compensation were not in store. This Æsop, now so unhappy, will revive sooner or later, at the end of about a hundred years, or of thirty, if the population of the earth, rising to five billions, opens more chances to the resurrections. The soul of Æsop, in the course of 70,000 years of harmony, will have the same channels of happiness as all the others will have; and in the course of 10,000 years of limbo, of 6,000 in anterior and 4,000 in posterior, the soul of Æsop will have sometimes housed in the body of one of the happy of the limbo. At times, Æsop will have been, according to a certain ballad, a good citizen, a pacha in his seraglio, or a civilizee monarch. Finally, out of about thirty existences passed in subversion, Æsop will have had, like the rest of the world, five or six happy or supportable, and the

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remainder unhappy; but he will have three hundred and seventy very happy ones in harmony.

Arrived at the term of its destination in this world, at the epoch when by the material death of the globe,* the great soul and the partial souls will join themselves to a planet higher in degree, the soul of Æsop will chuckle in making out the account of general balance, where it will see about three hundred and fifty happy existences and only fifty unhappy; it will be the same with the other souls.

It will be objected, that, according to this calculation, good and evil would become near about indifferent, for the man who had led a laudable and honest life, might rise again in the soul of a Christian slave, tortured in the dungeon of Algiers, and despised by the Christian princes for the good of trade.

The horoscope would doubtless be unjust if you could indicate what are the souls that have done good in civilization; but have people ever been able to come to an understanding on the definitions of good and evil, and does there exist in any nation a crime that has not been erected into a virtue in other nations?† When this debate shall be settled, it will be seen that what we call good is nothing else than egoism painted with verbiage. No doubt the actual dogmas about the punishment of the wicked are very indispensable; but from the moment that the theory of the destinies is discovered, it becomes an urgent matter to us to know the true destiny of our souls, in order to place ourselves in a situation

* "The cloud capped towers, the gorgeous palaces,
The solemn temples, the *great globe* itself,
Yea all which it inhabit, shall dissolve,
And like the baseless fabric of a vision.
Leave not a wreck behind."

Tempest.

† "There is nothing so extreme that is not allowed by the custom and usance of some nation or other."—*Montaigne.*

See also Fourier's remarks on the elasticity and fluctuation of conscience, in his *Fausse Industrie.* "Les dix mille morales et les vingt mille contre-morales." Art. v., q. vii., p. 765.

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to enjoy promptly happiness in this and the future life; a happiness that must necessarily attach to the great majority, unless you are willing to accuse God of an egoism similar to that of the civilizees, to whom happiness is almost entirely negative: for they place their enjoyment in seeing seven-eighths of men deprived of necessaries, and in thinking that these unhappy wretches will be moreover burnt in the world to come, because they will not have the means of causing the *libera* mass* to be sung for their souls.

Instead of this heinous perspective, we have from this hour the hope of procuring for ourselves and for all human beings, the good that we all wish for; for there is not one of us who does not long to resume a body and senses after death. Such is the assurance that is given us by the theory of attraction, which will be at once consolatory to healthy and to dying people; for by securing to the first a proximate happiness in this life, it will secure to the dying a share of this happiness as well in the great soul, to which they are about to be united, as in the resurrections that will soon bring them back to the earth and in harmony, with stronger bodies and innumerable chances of pleasure.

This being so, you may judge that the Creator has not despised the material goods, since He has assigned even for this life compensations to the unhappy; for such a man who at present suffers in the body of the slave Æsop a privation of internal and external luxury, will be indemnified for it in the mass of his numerous existences, wherein he will have seven times a well-shaped body for one time that he will have it defective. It will be the same as regards riches; and since the rich folks cannot know if they or their children will revive in the body of a rich man, they are more interested than others in putting a quick end to civilization, and founding without delay harmony, where you will scarcely revive in other than beautiful bodies, considering the vigor that the race will acquire, and where you will not be able to sink into

* These are the masses for the dead which are performed in Catholic countries for those who can pay for them, in order to buy their souls out of purgatory. —*Translator.*

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poverty, since the poorest of the harmonians has more enjoyments than the mightiest of the civilizee monarchs.

These perspectives ought to satisfy the human mind, which never could consent to dispense with sensual pleasures in another life. It obtains from this hour the assurance of finding them in the whole course of the future life, as well upon this globe* as in the great soul, which enjoys sensually and by aromal communications with the other globes, and in the individual resurrections, wherein our souls will come and participate all the degrees of the approaching harmony, and finally, in the globes of superior degree that we shall traverse during eternity, and in which the material pleasures will be immensely superior to all that civilization can offer us, whereof the sages, in spite of their declamations against the senses, aspire only after material goods, and at the same time that they call themselves captivated with the sweet delights of fraternity, have only love for fortune.

This cupidity that had hitherto shaped us into egoism, is about to become to us a germ of universal philanthropy. It will be from love of himself, by jealousy of his pleasures, that each individual will become benevolent to the whole human race. We can only found our hope of well-being in the present and future life upon the well-being of the multitude; our opinions will therefore be the opposite of what they are in civilization, where the smallness of the products and the faults of administration force the rich man to found

* A future harmony and happiness of humanity is evidently proclaimed by the sacred oracles: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall the moon withdraw herself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Isaiah, chap. lx., verse 17—22.

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his happiness upon the privations of ten families, who, in their turn, are the secret enemies of the rich. This reciprocal ill-will of the rich and poor is a necessary effect of the industrial repugnance that exists out of association, and which, reducing the produce to the eighth of what it might be, diminishes in the same ratio the respective ties between the different classes.

Opinion will take an entirely opposite direction in the societary state. The rich man will be interested in the mass of mankind being happy in this world, where his soul must become incarnate about four hundred times more before it passes into another planet. Now if our successive incarnations would have to take place in an unhappy state, like the civilizee and barbarian regime, the rich man would be sure that out of four hundred future incarnations of his soul on this globe, there would be three hundred and fifty at least that would place him in bodies of miserable beings, scarcely eighty in bodies of petty or substantial citizens, and scarcely twenty in bodies of rich people. Such is the sad condition of our souls during the continuance of the social limbos. Accordingly God has wisely acted in removing from us, in this world, the memory of the successive resurrections, that are only known by us at the periods named state of death; periods in which our individual soul lives in the great soul of the globe,* and remembers its consecutive existences on this globe as we remember on waking a hundred consecutive dreams, even

* "An example of the combined life of individual creatures constituting a larger individual is presented in the case of some forms of zoophytes; such as the volvox socialis and the volvox globosus. Within the parent globosus is often seen a number of from six to forty smaller ones, and even within those about to be excluded another generation may be observed. In parturition a portion of the parent globe is broken, and the young are gradually and slowly evolved; when this is completed, like the fabulous phœnix, the parent dies, and its body separates into numberless parts."—*Andrew Pritchard's Natural History of Animalcules*, p. 41.

"The globe-animalcule is characterized by the members aggregating under a transparent, shell-like lorica, of the form of a *hollow* globe, the creatures being distributed over the internal surface of it. . . . Each sphere or globe is a hollow cluster, if we may so term it, of many hundreds or even thousands of these living occupants, and often contains within it other hollow spheres, similar

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those of our childhood, which date back as far as thirty and sixty years.

How great would be the despair of a slave of Algiers, or of a civilizee beggar, if he knew that his soul inhabited a hundred years previously the body of a rich citizen? In consequence of this knowledge the rich man would become doubly egoist, to preserve at least in this life to his children the well-being that he could not be sure of procuring them in the resurrections.

The rich can only become a philanthropist inasmuch as he will be assured of the foundation of this harmony, where happiness will be for all in gradation, and where his descendants, as well as himself, resuscitating sometimes with a small fortune and sometimes with a large one, can taste even in the least chances twenty times as much happiness as now a civilizee or barbarian monarch can enjoy.

As to the present, the egoism of the rich is forced as long as he is reduced to speculate upon the civilizee, barbarian, and savage state, and upon the misery of the greater number. He must fear rather than desire the resurrection; he is obliged to *make vows against himself and against his fellows for this life and for the next.*

In fact, the rich civilizee, if we only calculate about the present life, must congratulate himself upon the misery of the people; for it is known that in civilization and barbarism, there must be twenty poor for one rich. Accordingly the rich man, persuaded of this truth, beholds with indifference the privations of the people. He is right as a civilizee, knowing no road of advent to the state of harmony, in which the ease of the people will be a security of the well-being of the rich. These believe moreover against their own interests as regards the future life, for they would shudder at the idea of resuscitating in the civilizee world, if their soul were obliged to be cast there at random, and to pass from the body of a mar-

in nature to the containing one."—*A History of Infusoria, arranged according to "Die Infusions Thierchen" of C. G. Ehrenberg.* By Andrew Pritchard. Page 126.

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quis into that of a coal-heaver; and yet each of them would long to revive in the present life in a state of wealth, of nobility, and of vigor.

A proof that they are all attached to life is the fact that they all defer as much as they can the great journey to the other life; and if, at the hour of death, you offered them to revive in their palaces, with riches, youth, the beautiful body of an Antinous or an Aspasia, you would see them all, marquises and marchionesses, accept it with transport, and put off with heartfelt joy for a hundred years the pleasure of going and singing psalms with the celestial cohorts. They therefore all desire resurrection considered in the abstract; but they fear it in relation to the risk of fortuitous metempsychosis, that might flesh their soul in the body of a coal-heaver or a fish wife. Here they are then in false position relatively to this life, and forced to dread in this light that resurrection which they covet in another. They are in essential contradiction with themselves.

The difficulty is not less on what concerns the future life. The civilizee rich man is drawn along to admit dogmas that are a terror to himself, and in the first place that one which devotes to eternal flames ninety-nine hundredths of the human race; for, according to the two principles,—

Out of the Romish church no salvation,

In the Romish communion, many called, but few chosen,—

It is clear that in each generation, that is to say, every thirty years, seven hundred millions of barbarians, savages, Protestants and Greeks must be plunged into the everlasting furnaces.* It is clear that out of a hundred millions of Roman Catholics there will be ninety millions plunged into Gehenna; total, seven hundred and ninety millions damned in each generation for ten millions saved. With this view, a man only being able to found his hope of well-being in the other life upon the future misery of the seventy-nine eightieths of the human race, must congratulate himself by anticipation

* See Swedenborg's *Arcana Cœlestia*, n. 1032, and Fourier's *Traité de l'Unité, Du Libre Arbitre*, vol. i., p. 46; second edition; 1843.

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at the idea of seeing nine of his catholic neighbors plunged into Gehenna, in order that he, the tenth, may be saved.

Not so! some good soul will say; charity directs us to desire the salvation of our neighbors, and the conversion of the merchants and attorneys to the practice of truth. Inconsequent desire: if you desire the salvation of a tithe of neighbors, merchants and attorneys (a thing that is seldom wished in civilization), you desire by that very fact the damnation of a hundred families of the district.

No indeed: we wish that these hundred families of the district should be saved like their neighbors. Consequently you wish the damnation of 1,000 other families, who compose the rest of the town? Not at all; we are for the salvation of the whole town. But if you wish to save the town of Pontoise, all included, you wish therefore to damn the towns of Gisors, Senslis, Gournay, &c., all included? for according to the dogma, only a very few Catholics can enter heaven, and not one of the other sects. Arrange among yourselves, therefore, so as to slice off from the Catholics themselves the share of the devil, who has to snap up about nine-tenths of them. If you will not cede him anything in the environs of Paris, you will have then to deliver up to him the Champaigners in mass, who, by their title of poor in spirit, have a right to the kingdom of heaven; the Normans who forswear themselves for three shillings, and will have the face to say that they are as honest as the Parisians.

I do not care to push this jest any further, but I was obliged to skim over it in order to demonstrate the argument of *false position* in relation to this and the future life. The impulsions of the dogmas throw men into *cismundane* and *transmundane** egoism; we are led to suppose God a persecutor in this world through attraction, since He deprives nineteen-twentieths of men of the riches and of the power

* These are technical expressions of Fourier, and mean in plain English this side and the other side of the grave. The cismundane life consists, according to him, in the successive resurrections of the individual soul. The transmundane life implies the combined life of departed souls during their separation from gross matter. See the Treatise on Universal Unity, vol. i., p. 304.—*Translator.*

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whereof He gives them the desire. We are in like manner impelled to think Him a persecutor in the world to come, where he would exclude ninety-nine hundredths of the human race from salvation. We are reduced in what concerns us to speculate only upon egoism in this life, and to hold views against ourselves as regards the future life, since we desire and fear at the same time a resurrection in this life; strange position in which we place the Deity and man. Could more be required to make us blush at our pretended perfections, and to fix our attention upon the theory that is to dissipate all this dogmatical darkness, by founding the happiness of the present and future life upon the graduated and general wealth, and upon the hypothesis of a universal generosity of God, whom the existing doctrines would make, according to the preceding arguments, the most wicked of all beings?

Let us not attribute to God the infamies whereat we should ourselves blush. We hold in abhorrence the ferocious gods of Scandinavia, of Mexico and of Ashantee; have we not made our's equal in cruelty and perhaps more refined?

I have now justified Him as to the material side. The extent of the goods that He destines for us in this world and in the next, can only be known by a theory of the twelve passions, and of the uses of each of their accords. Let us therefore prosecute this study on the seven animic passions, which are much more interesting than the preceding. After which we shall pass to the conjugations or forms of the passional series, then to the syntax or linking together of the series, that will unfold to us the immensity of happiness that God has in store for us, in the course of our resurrections on this globe, as well as in the more fortunate worlds that our souls will traverse during eternity, clothing themselves in new bodies, and by uniting with matter, whereof the co-operation is the pledge of happiness for the Divinity as well as for the humanities.

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THE HUMAN SOUL.

PART II.

THE SEVEN ANIMIC PASSIONS.

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PART II.

SECTION I.

OF THE GROUP OF FRIENDSHIP.

ANTERIOR CHAPTER.

OF THE STUDY OF THE FOUR AFFECTIVE GROUPS, OR PASSIONS CALLED CARDINAL.

ANTIQUITY, nearer to the true religious spirit than we are, deified the pleasures and made them objects of worship; it seemed to guess the intention of the Deity, which is to lead us to social harmony through the medium of the pleasures.

The modern age thinks otherwise; it turns the pleasures into ridicule, or rather erects them into vices, even when they are free from excess; attraction and the groups are in its eyes subjects of idle jests. Speak in France of a theory of the groups, you may be sure that before you are suffered to deliver a consecutive sentence on the subject, you must encounter twenty broadsides of insipid equivoques and pitiable allusions to a particular group, which is one of the four.

These jests are commonly wiles by means of which a weak man eschews a discussion which he is not capable of carrying on. All Europe laughed at the expense of Columbus before his expedition, all Europe shewed its wit in uttering sarcasms against a man more judicious than his age. But what became of all this fine wit when Columbus brought back the blocks of gold from the new world, of which they had denied the existence and ridiculed the explorer.

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It is thus that a certain subject, which appears ridiculous at a first view, may present on a maturer examination, a field of vast and profound calculations which will heap shame upon the age that laughs at them without being acquainted with them. This is what will happen in the case of the theory of the groups, and especially of the progressive accords of love, a passion of which the analysis appears very frivolous to us, and which, far from being a spring foreign to the politics of harmony, will with ambition be then the most potent spring of the industrial combinations, for in harmony love is quite as powerful a vehicle as ambition to attract men to agricultural and manufacturing labor.

When I began my studies about passional attraction applied to industry, I long neglected to speculate on the resources that love might afford. An inventor on first starting is more or less imbued with the opinions of his age. I consequently partook in the prejudices of the moderns, who see only in love an individual recreation, and not a lever of social politics; I judged of it only by the crosses and excesses of which it is the source; in short, I considered it unworthy of serious study, and this prejudice retarded the progress of my theory. This was a violation of the sage precept of the sophists, who order us to explore the integral domain of nature. You ought, in the study of the four groups, not to confine yourself to a half exploration; you must analyze them all four, without prejudice for or against either of the four. If God has created them all, He has foreseen a use for them all.

We shall only study the four groups in connection with the impulsions which they may give to agricultural and manufacturing industry. The object of the calculation of passional attraction is not to create amusements, but industrial baits. If fêtes and pleasures are brought into play in harmony, it is only in consideration of their contributing to encourage labor, to augment produce and riches. The societary order does not admit pleasures that are without utility,* but it knows how to utilize all known pleasures,

* "For the Lord's kingdom, being a kingdom of mutual love, is a kingdom of

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and make them simultaneously concur in enriching and harmonizing the social world.

Viewed in this light, love, the object of the idle jests of our knowing men, becomes very respectable if it can form ties that increase riches and prevent discords. The Creator had no other end in view in his plan; if either of our passions had appeared to Him the germ of disorder and poverty, He would have blotted it from the plan of the social springs. It is enough then that He has given to a particular passion, such as love, great intensity, to make us infer beforehand, that it will be in harmony one of the most potent vehicles to lead us to productive labor.

You may infer from this preamble that the analysis of the groups is not a matter to jest about; there are three of these which are with us, the artizans of social treachery and madness, amongst others, those of ambition or federal league. If you want to find a security against the periodical furies of ambition, you must seek it in a theory of combined development of the four groups, and not that of one or two groups only, which are preferred by philosophy. God has not created them to act incoherently; they ought all to act unitarily, like the four wheels of a carriage; the absence of one of the four alone, is enough to paralyze the other three; it is the same with the groups.

The following table where the groups are compared to the four wheels of a carriage, gives an idea of the influence of the four groups in harmonian industry.

Fore-Wheels.	Hind-Wheels.
Hypermajor, group of Ambition.	Hypomajor, group of Friendship.
Hyperminor, group of Love.	Hypominor, group of Familism.

You perceive, by this analogy, that love is one of the two principal or fore-wheels upon which the mechanism of the

uses; hence every pleasure derived from charity receives its delight from use, and the more exalted the use, so much the greater is the delight. . . Hence it may appear that all pleasures are allowed to man, but for the sake of use only."—Swedenborg's *Arcana*, n. 997.

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social car pivots, and that the two groups of friendship and the family, so extolled by the philosophers, are the least important, inasmuch, as they figure as hind-wheels, which are not pivotals, and only perform a passive office. Philosophy has then preached up the two subaltern groups in social mechanics, and depressed the two transcendent ones: an error which is not much to be wondered at in an unlucky science, which regards the whole system of nature in a contradictory light.

Still you may manage to make the car run in an imperfect fashion, either by trigging one or two of the hind-wheels, or by reducing the fore-wheels to a single one, which would form a single pivotal fore-wheel. The movement of social harmony may be mutilated in a similar way, either by trigging the two cardinal-minor passions, Love and Familism, or by the elimination of one of the two, which is love; in which case, ambition governs alone as fore-wheel; this order gives the seventh period.

A car that is maimed according to these different methods, is not nearly so well swung, less speedy and handy, than a car with four free wheels; thus the social movement loses in every sense when it suffers this castration.

Even in the seventh period, or simple association, the social car only yields three instead of seven in comparison with the eighth period, and the product is still less in the sixth or guaranteeism, where it may be compared to the cab or two-wheel car, which is one that has the two front-wheels cut off, thus greatly tiring the horse which has both to carry and pull; in like manner, guaranteeism only produces twice as much as civilization, and France under the system of guaranteeism would not return more than nine billions.

We are also familiar with a one-wheel car, the wheel-barrow; but it is a subversive car, because it degrades man into a beast of burthen, and can only be drawn by man, who becomes, in this case, both carrier and dragger like the cab-horse; and after all he only heaves a very small load.

The wheel-barrow is the picture of the civilizee car, which

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only admits a single one out of the four groups, and that is familism, the exclusive pivot of all the civilized mechanism, in which the three other groups only enter as an accessory.

I shall not push the comparison any farther. Some people might object that there are wheel-barrows with two wheels, which help to preserve the equilibrium; just as there are civilizations of a mixed nature favoring two groups, and reconciling the rights of the family system with those of the representative government, which is the league of ambition. I know all these distinctions, and I could apply them in great detail to the different administrative systems of each lymbic period, by referring the sledge to the patriarchal, and the porter's load to the savage state. Let us not enter into these minute details: I only allude to them to lead men to see the analogy of the movement in material and social concerns.

It would be requisite, therefore, to speculate upon the free development of the four groups in the same way as upon the free action of the four wheels, in order to have a social system that is well balanced and very active, and consequently yielding great riches.

The group of Love, the subject of so many jokes, is made a jest only because it is superficially judged; because the civilizees only regard the material tie. Certain hypocrites and novelists pretend that they esteem only the sentimental tie, of which they only know the bark; for they are ignorant of the properties, the degrees and industrial uses of a sentimental love.

Thus at the very time that they think they are speculating about a compound, or a love formed of two elementary ties, the material and the spiritual, they are still far from the end intended by nature, which requires that Love, as well as the three other groups, should be viewed in a bi-composite light, as a quadruple tie formed of four rings, as follows:

Two internal ties.	Two external ties.
Material love.	Love applied to intimate attraction.
Spiritual love.	Love applied to domestic harmony.
⋈.	Love applied to universal unity.

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If you exact from our novelists this calculation about a passion which they have thought frivolous, they will be strangely perplexed. They will declare that they had no idea that love could be made the subject of such vast calculations, or turned to such serious uses. What opinion then will they entertain of that Being whom they call the *Eternal Geometer*, and who is evidently the Creator of Love as well as of the other passions? When He created Love, did He forget, may I ask, that unchangeable compass, his geometry? Doubtless not, for He regulated the properties of love in a system combined with the three other groups, and chalked them out all four most geometrically upon the pattern of their typical curves, of which they have the properties (circle friendship, hyperbola ambition, ellipsis love, parabola familism).

Besides, if our clever pates will only condescend to attend to those passions which they consider the most serious, we can summon them to give us a theory of ambition as a bicomposite accord, bearing upon the use of the two elements of the passion, with the two functions, industrial and domestic. This proposal will silence them. They will not be better informed about Friendship, Ambition, and Familism, than they are concerning Love, in reference to their use in industrial attraction, in harmony and general unity.

Our politicians and romancers have then shewn themselves very inconsequent, when they have so strangely rambled, and declaimed so strongly against the groups, without having attempted either their analysis or synthesis.

They have wished to found a social system upon the predominance of one only of the groups, that of familism. They have thought fit to give a high relief to this group, to grant it a marked superiority over the three others; this is acting like a man who were to trig three wheels of a cart in order to give importance to the fourth, and leave to it alone the honor of drawing the carriage. It would take four times as many teams of horses to draw a carriage thus crippled in three wheels; and this is the effect of civilization, which employs, at a mean estimate, seven times as many workmen as

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compound harmony would employ to obtain a like quantity of produce.

What has been the motive of the civilized politicians in this disposition? I will tell you.

The civilizee grey beards, the stale and prudent men, reflecting that all things are deceptive in the actual state, and that youth has none of the experience necessary to guide it in this labyrinth of cheating,—the grey beards, I tell you, have thought fit to subject the whole social system to the convenience of the old folks, or the fourth phase;* hence it comes that the civilizee mechanism is entirely co-ordinate to the intentions of old age. It is necessary that this arrangement should exist in the civilizee order; it is cut out for slavery, it is only a gulf of cheating, and you could not do better than subordinate it to the purposes of the fourth age, which, having more experience in the art of securing itself against cheating, is the most worthy of directing the civilizee state of society.

The result of this system is to give the predominance to that one alone amongst the four groups which is essentially false. Even were it the most truthful of the four, it would still be wrong to assign the supremacy to it, because harmony can only be established by the combined action of the four groups, and by the guarantee of full employment to each of the four. God has not created them in order to stifle three to the profit of one of the four.

One of the funny results of this influence that has been granted to the group of familism, is the stimulus which it gives to the dregs of the populace to swarming multiplication, its provoking them to heap up ant-hills of children, that they may be driven to work for fear of starving. This miserable multitude becomes *food for powder,* a god-send to some Attila, who enlists them by the million at little cost, and sets off to lay waste other lands with them.

Here we have forsooth some learned and noble springs in

* See Fourier's classification of the phases of individual human life, Part II., Chap. ii., Sec. I.; and Chap. I., Treatise on Transitions, in the Second Volume; as also p. 29, First Volume of the author's *Fausse Industrie.*

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the political science of an age which boasts of its perfectible perfectibilities! If the Creator adhered to these speculations on the predominance of the group of familism, we should be obliged to pronounce Him the rival of Machiavelli, and an accomplice of Attila.

Let us judge more worthily of the author of the passions; He has not given us any of which He did not see the use; if any one of the twelve had appeared to him a source of evil, He would have suppressed it, and replaced it by another useful passion.

If God is just in the government of the movement, our passions, which are at present the objects of our criticism, will become subjects of admiration, when we shall have shewn their secret properties. Certain groups, which are in our eyes a matter of jest and unworthy of profound study, are, I repeat it, comparable to coffee, which, after being despised during several thousand years in the fields of Mocha, became the most precious shrub of the vegetable kingdom directly that it was submitted to a serious examination.

On this point I appeal to the sophists' own principle, to integral exploration. What profit do they expect from a study of the passions, if they want to exclude some of the twelve from it? How can you discover the end of Providence in passional mechanics, if you are not willing to subject the twelve springs (on which our destiny has been made to depend) to analytical and synthetical calculations? Is not the wish to suppress one or more of these twelve springs the same thing as excluding oneself from the discovery of the calculus of passional harmony? If such a thing exists, how find it out, without speculating on the intervention of the twelve springs? Is not this imitating a musician who were to try and reduce music to three or four notes instead of twelve? Such is the fact, in the case of our philosophers with their mania for suppressing the passions. A queer system amongst men who are not even able to moderate their own!

There is no need of any preamble in the case of the three other groups, of friendship, of ambitious league, and

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of familism; every body knows that their properties, the sources of so many social discords, are anything but a matter of jest, especially those of the group of ambition. But since the simple announcement of a theory of the groups calls forth indecent jests in France, it is fitting to remonstrate with the cynics concerning their silly verbiage, and to give them notice that this theory, in which they fancy that they will only find some matter of ribaldry, some food for their obscenity, will be on the contrary a source of confusion for them; it will prove that civilization in operating on the groups, has only succeeded in changing gold into copper, and in interpreting in a contradictory fashion all the intentions of nature, especially love, which it only directs to the spirit of gain, to low intrigues, and to sensual egoism.

However, I shall skim rapidly over the analysis of love, of which the transcendent developments are neither applicable to our customs, nor necessary in castrated harmony; but it has seemed fit to me to slacken by this anterior chapter, the gossip of a multitude of jesters, who can see nothing but a subject of ribaldry in a theory of the groups, and who will marvel when they only find there the proofs of their clumsiness and depravity.

I shall give a body of doctrine, a scale of degrees, only on the subject of friendship, which is without doubt free from taunts, for it is next to a nullity in civilization; and here you can only treat respecting the absence and the ghosts of friendship but not about friendship itself, a tie that is impracticable in an order of things where egoism alone must have the upper hand.

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CHAPTER I.

ELEMENTARY NOTIONS RESPECTING THE FOUR GROUPS.

Our age, daubed all over with sentimental pathos, has never dreamt of making the analysis of the four affective passions, which are the germs of sentiment.*

If the analysts of man had wished to study man sentimental, the groups would have been the first object of their studies.

A group of harmony, (for I do not speak here of the subversive ones,) is a gathering PERFECTLY FREE, and bound by one or more tastes common to the different members who compose it.

We shall have to determine the springs, the degrees of these affections of the groups, the rank which they ought to hold in a scale of all the possible affections; they must first be brought under four principal stems, as follows:—

1. Friendship, or affection for the same sex.
2. Sectism, or cabalistic affection for confederates.
3. Love, or affection for the other sex.
4. Familism, or affection of consanguinity.

⋈. Unityism, fusion of the four individual contrarieties in a collective affection.

There are no other groups of sentimental tie besides these four, except the mixt and the pivot.

It is clear that this little list only defines them imperfectly. It may be remarked respecting the first group, that friendship often springs up between individuals of different

* I employ this term in its French signification, where it implies something more serious than what we commonly mean by sentiment.—*Translator.*

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sexes, and without any purpose of love; respecting the second, that it is egoism, the love of one's self, yes, in civilization, but not in harmony; that the love of one's self, called egoism, is not a germ of groups or affectional ties; but I am speaking in this place of the leagues of ambition and corporative ties, which are really groups in which each sectary, having his own interest in view, protects those who help him; and I moreover make use of the word *sectism*, which is more specific and precise than *ambition*. Farther it may be said respecting the third group, that Sapphic love may arise between two women, who are nevertheless of the same sex; but the exception confirms the rule; it is no less certain that the tie of love is formed between the two opposite sexes. Finally, it may be objected to the fourth group, that adoption often gives to this tie more intensity than blood-relationship even; which only proves that the tie may proceed from two sources. The same thing is the case with the other groups, each of which springs from two sources, as will be seen farther on.

The analysis of the groups is such a novel study, that the most trifling problem on the subject would puzzle even the adepts. I will give an example of this, taken from friendship. Two Frenchmen are hardly acquainted with each other at Paris, and although neighbors there is no intimacy between them. Both embark on distant voyages, and after sundry disasters, starvation, pillage, shipwreck, &c., one of them is cast away upon a savage island like Noukahiva* where nobody speaks his language; the other is cast away there shortly after. Our two Parisians meeting in this island, will very soon be as warm friends as they were cold to each other at Paris.

How analyze this friendship? What is its degree? What rank does it hold in the scale of friendships that are possible, and mapped down according to the method? In the first place, what are the springs of this friendship? If we consult a dozen fine wits on this point, they will not fail to give so

* Situated in the Pacific Ocean. Noukahiva is the principal island in the Marquesas group, lat. 10 degrees 1 minutes, long. 140 degrees W.—*Translator.*

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many different solutions and answers respecting the analysis of this far-born friendship. One of them will say that it is the effect of compassion between unhappy fellow-countrymen; another, that it is an effect of ambition or league of two foreigners against the native savages; a third will say that it is an impulsion of tender nature and of the tender memories of their tender fatherland; a fourth will say that it is owing to the august philosophy of nature which binds all *true republicans* to the sweet charms of the union of hearts, of sweet fraternity; a fifth will pretend that this friendship is the result of the perceptions of sensation of the cognition of the human ego;* in short, we shall have directly a dozen opinions good or bad laid before us, the conflict of which will only serve to mystify the question, without regularly classifying either this species of friendship or twenty others, which I do not stop to describe.

If the theory of the groups were known, every one would be able to say at once that this species of friendship is a mixed or ambiguous group, the ties of which are taken from two scales; for it presents us with an accord of the seventh degree in friendship, and of the third in ambition.

I shall not wait to describe these two accords; I only wish to point out the absence of regular method in this kind of studies, in cases where you ought to shew the degrees of

* Compare Montaigne: From the same foundation that Heraclitus and this sentence of his bade "*that all things had in them those forms that we discerned*, Democritus drew quite a contrary conclusion; namely, *that subjects had nothing at all in them of what we there find:* and that forasmuch as honey is sweet to one and bitter to another, he thence argued, that it was neither sweet nor bitter. The Pyrrhonians would say that they knew not whether it is sweet or bitter, or neither the one or the other or both. . . . The Cyreniacks held that nothing was perceptible from without, and that only was perceptible that internally touched us, as grief and pleasure; acknowledging neither sound nor color, but certain affections only that we receive from them, and that man's judgment had no other seat. Protagoras believed that what seemed to every one was true to every one." *Essays.* Book ii., chap. xii., p. 422.

The moderns have not been unworthy of their sires in this line. Fichte says, "My consciousness of the object is only a yet unrecognized *consciousness of my production of the representation of an object.*" *The Destination of Man*, Catholic series, p. 47.

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accords and their mixed notes, conformably to the plan, Part I., p. 4.

It is necessary to become familiar with these analyses, and know them as well as an organist knows the notes, gamuts, pedals, and registers of his instrument. Short of this, it is useless to think of framing a methodical harmony of the passions; it is not a more complicated science than its emblem music; yet it is a science that has some thorns. If we readily devote a year to the study of vocal and instrumental music, an art of mere pleasure, can we not spare a month to study the analysis and synthesis of the groups; a theory that is perfectly new, and on which depends our advent to riches and to social happiness?

Philosophy commands us to love all human beings like a family of brothers; but in the same breath it tells us to suspect this man, to keep under that one, so that if we make the exact deduction, it authorizes friendship only for a twentieth part of the social body, all the while that it is saying that we ought to love all the world. For instance, it tells us to love the truth, the whole truth, and nothing but the truth, and to despise the enemies of august truth, and debar them from our friendship. We shall thus have first to despise nineteen-twentieths of the burgher class: the peasants who are all shaped into lying and cunning; the women who seldom tell less than nineteen lies in twenty polite phrases; the lawyers who broach parcels full of them to their audience; the tradesmen who blab them by torrents in their shops; the money changers and brokers who hawk about other people's lies, to which they add their own; and lastly, the philosophers themselves, who have the face to praise up this chaos of lies as a perfection of perfectible perfectibilities.*

Thus the group of friendship, the only one permitted by philosophy, is greatly straitened if you ought to despise all those whom it gives out as despicable; and its advice to love

* "European civilization has, if I may be allowed the expression, at last penetrated into the ways of eternal *truth*—into the scheme of Providence;—it moves in the ways which God has prescribed." Guizot's *History of Civilization in Modern Europe*, p. 40.

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all our fellow-citizens will come down at last to our loving only a hundredth part at the most, if we must shut out all rogues from our friendship.

Very little chance is left for the group of friendship, even amongst children, who are much inclined to this tie; but the father deters them from it by telling them that they must set a perverse world at defiance, and that they will be the dupes of every new comer, if they do not arm themselves with mistrust.

Such are the hindrances to the group of friendship, the only one authorized in a general thesis, since morality advises us to love all human beings. As to the three other groups, philosophy proscribes them, and only admits them with exception; it forbids the leagues of ambition, and the love of perfidious riches. Our ambition must only covet turnips, black broth, honorary functions, and the sweet charm of dying for our country, whilst others live so comfortably at its cost. The group of love is still more proscribed; it is hardly authorized even in the case of legal union, of which love is in no way the motive. There remains the group of familism, equally proscribed, when it presents children born apart from the legitimate tie.

If then the sentimental romancers are passionately attached to the groups as they pretend to be, what can they make of a state of things which only grants to each of the four groups the smallest possible development?

We are about to study the art of developing them in all degrees, and of making them co-operate in all senses to enrich and harmonize the social world; the art of making them incessantly alternate and relieve each other, to create a succession of a thousand kinds of groups, each of which will attach value to the one following it; a very different effect from those of civilization, which knows only how to use up *(blaser)* the senses and the soul by monotonous pleasures, the rareness of which leads commonly to excesses.

God did not propose to make a painful study of the harmony of the groups, nor was it fit that He should render it exceedingly easy; because if it had been discovered in the

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first ages of the world, it would have occasioned the despair of fifty generations (see Prolegomena),* which, from a lack of industry on a great scale, would not have been able to organize this passional harmony. It was right, therefore, for our own happiness, that God should annex some difficulties to the theory, yet without making it bristle with them. Now when I answer for it that it shall not cost one tenth of the time that is bestowed on the acquisition of vocal and instrumental music, can you reasonably ask for greater facility? particularly when you consider that the individuals attached to the experimental phalanx† will not need any enlightenment of this kind. It will be sufficient for the pilot to know it, who is charged with the direction of the procedure.

This assertion is very encouraging to our readers; they will not need to trouble themselves about knowing exactly the theoretical details, or gamuts of passional accords of which I am going to treat. It will suffice for them to learn by a superficial reading that this science had been lost, and that its study is the business of the Founder alone, or of him whom the Founder will appoint to direct an experimental phalanx. As to the members who will be employed in it, they will not require any theoretical knowledge of attraction. Nothing else will be demanded of them than to love the three foci of attraction:—1st. Riches; 2ndly. Pleasures; 3rdly. Harmonies.

As regards the director of the institution, he must know fundamentally the theory of the groups; and men are so inexperienced in this branch of science, that I would wager to puzzle all the novelists by a very easy problem in love, which they have so sublimated. Here it is. What can be the end and use of a kind of love, in which you return constantly and periodically to the same woman? Though you do not make her your favorite, you continue to love her, even while you have a passion for another. She holds

* And the Treatise on Transitions, in the Second Volume.—*Translator.*

† The reader will find a complete picture of a phalanx and phalanstery, or the distribution of the passional series and their locality, in the *Nouveau Monde Industriel.—Translator.*

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the rank of pivotal favorite, such as Madame de Pompadour was to Louis XV.; she is loved conjointly with the passing favorites. Suppose people ask our novelists and our moralists, who, like St. Lambert, flatter themselves that they analyze man and woman, what is the use of this sort of love, what place it ought to occupy in the scale of the love gamuts, and what offices it can perform in a plan of general harmony of the passions?—These fine wits will be struck dumb by the question, more especially since this kind of love is forbidden by the civilizee laws. They do not know then the analytical, still less the synthetical, theory of love; and if they are ignorant to this degree about a passion that they have the most dissected, what has become of the others, of which they have scarcely made any study?

Let us resume our exposition.

In the analysis of the affections we must first observe the degrees and species, which morality confounds. If a passion has the honor of pleasing it, like friendship, it lauds it extravagantly, without any distinction of species,—*tender friendship, the sweet charms of pure friendship.* Such is the language of our moralists, relating to an affection that they scarcely know, although they have preached it up, like Cicero, in elegant treatises. They have not classed its developments in a graduated scale, by means of accords of the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, Y λ degrees.

It is not in a friendship of the third degree, between Cicero and Atticus, between Damon and Pythias, that all the properties of the group of Friendship can be manifested. It is necessary, in order to discover them, to regard the passion in its accords of a mass of men, of the seventh and eighth degrees, and in its transcendent ties, where it embraces the masses. In these cases, far from being sweet and tender, it becomes vehement and fiery.

I have instanced already a beautiful effect of this that was seen at Liege some years ago, when eighty miners of the Beaujon coal-pit were shut in by the waters; whereupon their comrades, electrified by friendship, were seen working with a superhuman ardor, under the impulse of *collective* and

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not individual charity, and *indignant* at the mention of a reward. A workman did not know personally the individual in whom he so deeply interested himself; but a collective tie existed between them through the identity of pursuits. It was the charity of a multitude for a multitude; a tie that we shall name in the gamut of friendship a compound seventh, of which the impulsions are of an extreme vehemence, and rise to phrenzy. We learn also, that in the labor effected to free their buried comrades, they performed such prodigies that the accounts stated *that it was incredible what was done in four days.* This miracle of charity had no connection with interested motives, since the workmen considered themselves insulted when a pecuniary stimulus was offered to them.

The effects of collective friendship are very rare and of very short duration in civilization. They only shew themselves there in the shape of very transient gleams; scarcely any collective impression is felt in it except that of misfortune, and you see no other effects of collective friendship amongst us than those of alarm and despair, as in the case of a fire, or the approach of banditti, or some other danger which calls forth the free gathering and the confusion of ranks. Combined despair often gives birth to effects entirely partaking of the character of collective friendship; such as that of the Parganiotes, given up by the Christian princes to the Turkish axe.* In battles, the spectacle has more than once appeared of a few soldiers, the remnants of an annihilated regiment, going to seek a useless death in the enemy's ranks, that they might not survive their legion. Here we have collective friendship, or friendship in its high accords; in which case it is anything but a sweet and tender passion, as the philosophers depict it, confounding it with the friendships of the third and low degrees, limited to a pair or a trio.

Besides, what a number of distinctions must be admitted in the friendships of couples. People often take for friend-

* Parga, a town on the coast of Albania, inhabited chiefly by Greeks, was delivered up to the Porte in 1819 by the other European powers, when the inhabitants, rather than submit to the outrages of the Turks, left their homes *en masse,* and passed over to the Ionian Islands.—*Translator.*

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ship something that is quite another concern. Morality advises us to cherish one another like tender brothers. But if two men support one another and agree together in the character of brothers, this is no longer friendship; it is a tie of familism, which belongs to a very different group from that of friendship. On the other hand, if two purveyors support each other in a brotherly way, and agree together like tender friends of trade, leagued to starve the army and rob the Government, their tie is no longer a group of friendship, but a group of subversive ambition. It is possible that a real friendship may be joined to these ties of cupidity, or of familism. In this case there is a complication, and the tie becomes mixed, for it is composed of a league of cupidity and of a friendly inclination, and the union of these two blood-suckers is a mixed group, which may be formed from the springs of friendship and of ambition, and from a third spring, familism, in the event of the two plunderers being brothers, as has been frequently seen.

I have pointed out the first distinction that must be established in the analysis of the groups; namely, that they have quite a different character in their high accords from what they have in their low accords. Ambitious men in couples or in trine, like the political triumvirs (accord of the third in subversive ambition), are tyrannical, wily, and deal in all sorts of treacheries and dirty jobs. Ambitious men in a mass, such as a seditious multitude (an accord of the subversive first), have an entirely opposite character, and proceed with a brutal downrightness *(franchise)*, even in their deeds of cruelty, because they are groups of high accords, of which the developments and properties differ fully from those of the groups of low accord.

It is therefore impossible to get any fixed notion respecting the groups, if you do not begin by distinguishing the degrees of the gamut, and verify the properties of each degree.

True, this distinction would have been difficult for the civilizees, who are not acquainted with the high accords of two out of the groups, Love and Familism. They do not

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even bud in civilization. The group of Familism or Parentage does not reach with us in public beyond the third, fourth, fifth XX harmonic degrees; it presents us with the third in the case of children of the same couple; it gives the fourth harmonic degree in children of two marriages, acknowledged by the law; it is subversive as regards the bastards and foundlings which one of the married couple may have; there is a harmonic fifth degree if both these parties have children by two marriages, which may occur in lawful marriages; and it is a case of subversive fifth, if the married couple, besides their legitimate children, have each of them bastards unknown by the other party. No higher accords than these are known in civilization; some are to be found in barbarism, where a wise man, like Solomon, may have 700 wives, and children by each of them. But this wisdom is no longer fashionable, except amongst 600,000,000 men called barbarians, who are given to polygamy.

Besides the prerogative of polygamy not being reciprocal for the women, this accord, which would be of the ⋈ Y or eighth harmonic degree, becomes an accord of the simple subversive eighth, and does not enter at all into the calculations of civilization; this order is therefore reduced, in the relations of Familism, to methods that could not exceed the fifth degree; it cannot form the least idea of the superior accords.

In Love in like manner it has only been possible to analyze accords of low degree; those that are transcendent being inadmissible in civilization. Nevertheless some accords above the third are carried on there: amongst others, the fourth degree called simple adultery, committed by one only of the married couple; the fifth, or secret compound adultery, of which both parties are guilty; the sixth, or orgies, understood by two groups or coteries, whose love-passes are denied in public. Germs of more elevated accords have appeared in the intriguing orgies of the court of Claudius, and in those of the court of the regent.* These different accords

* Philip, Duke of Orleans, Regent of France, during the minority of Louis XV., from 1715 to 1723. Another regent in this country is reported to have countenanced similar customs.—*Translator.*

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were exclusively of a subversive nature; and their inspection moreover not being admissible with our manners, I only allude to them in order to observe, that the civilizees would have been greatly embarrassed in setting about a complete analysis of the four groups, for the two minor ones, Love and Familism, were inadmissible in a scale of high accords: but no obstacle was presented to their erecting the scale of the high accords of Friendship and of Ambition, which, far from being forbidden, are praised up to the skies by philosophy; for it wants to convert the human race into a great family of brothers, all united in one. It therefore seeks after the accords of the eighth ⋈ Y ⅄ degree, the high unities; things very incompatible with non-associated households *(menages)*, ever striving to cheat and undermine their neighbors.

The analysis of the elementary springs was the proper point for starting, in the study of the four groups. I here give a sketch of it.

Each of the four groups is produced by the play of two principles or elements, one spiritual, and one material, according to the following table:—

ELEMENTARY SPRINGS OF THE FOUR GROUPS.

In the hypomajor or friendship,—circle.

Spir. Spiritual affinities through identity of pleasures.
Mat. Material affinities through coincidence of industrial tastes.

In the hypermajor or ambition,—hyperbola.

S. Spiritual affinities, or league for glory.
M. Material affinities, or league for power, interest.

In the hyperminor or love,—ellipsis.

M. Material affinities through copulation.
S. Spiritual affinities through celadony.

In the hypominor or familism,—parabola.

M. Material affinities, or the tie of blood.
S. Spiritual affinities, or the tie of adoption.
⋈. Pivotal spring, and affinity of character, Y in identity, ⅄ in contrast.

You perceive, on inspecting this table, that the spiritual principle governs in the two major groups, and that the

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material principle governs in the two minor groups; for in the latter, the material spring is internal or inherent in the body itself, whereas in the two majors, it is external formed by external objects, like the allurement and fruit of our industry, pecuniary or administrative fortune.

It follows from this, that the two major groups are nobler than the two minors, in which the material principle is the body, the impulses of which have a greater tendency to enslave the soul, and to vile affections such as egoism.

Hence it comes that the great springs of social harmony are more closely allied to the two major than to the two minor groups; the proof of this will appear in the mechanism of harmony. Love and familism have there but little influence in the chief operation or the distribution of the produce, conformably to the three faculties, of labor, capital and value.*

It may seem surprizing that I here reckon the industrial affinities as a spring of friendship; this is a very incomprehensible result in civilization where labor does not attract; but I have previously remarked that I have here to do with the groups that are formed in a state of harmony, and not with the civilizee or subversive groups, to which we shall attend in other chapters. I should not be justified in stopping here to defend this table of the eight radical principles of groups, for there is but one of them that can appear doubtful, which is that of the industrial affinities; the reader must wait for the treatise on the passional series, to be convinced that industry, in the present day so odious, becomes there quite as powerful a spring of friendship as the suitableness of character. Each of the groups is simple when the tie is founded upon one alone of the elementary springs; it is compound when the tie depends upon the two springs acting simultaneously, except familism, where this is impossible, being a group that always differs from the others because it is not free.

Let us notice, on this head, an error of the civilizees,

* In the margin of this paragraph are the words: false, obscure.

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who commonly only judge of affinities in character, as either all identity, or all contrast.

The novelists labor to make their opinions prevail on this score. One places affinities in contrasts exclusively; another gives out as a more potent spring, the conformity or identity of tastes. Both parties would be right if they combined the two springs, for affinity in love operates alternately through contrasts as well as through identities; the proof of this will be found in the Treatise on Love, at the section about Sympathies. These are effected through the medium of accords or identity, and through counter-accords or contrasts.

Our politicians are ignorant of the art of making the accords or identity and the counter-accords or contrasts play together; they want accords alone without differences; this is the cause why their social mechanism falls into a state of discord owing to their having neglected the counterpoise or contrasts. This fault is the rock on which all our philosophers split, who, built of simplism, want to make us all uniform, all brothers, all friends of trade, of black broth, and of metaphysical abstractions. This mania for a simple accord has been the great obstacle to our inventing the theory of the groups, which presents, in all directions, workings that are compound through contrast and identity, and alternation from one to the other, and through the assemblage of the two elementary principles of the group. This is what we are about to verify by the analysis of their properties.

(Marginal note.—The experimental chemists have come pretty near to this decomposition of the four groups into two principles. Chemistry, with few exceptions, observes this duality in the analysis of each of the elements.)

Earth	Magnesia and baryta.*
Air	Oxygen and azote.
Aroma	Flavor, magnetic fluid *(aimantal)*.
Water	Hydrogen and oxygen.
⋈ Fire	Caloric, light.
	Various mixts, like carbon, galvanism.

* Fourier probably alludes to the *alkaline* earths. The discovery of the metallic oxides has materially advanced since the date of this Treatise, 1822.

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Neuters. { Friendship,—luminic.
Family,—mechanic.
Major ..... Ambition,—electric.
Minor ..... Love,—magnetic.

We shall confine our analysis to one alone of the four groups; it would be too tedious to analyze all four of them in a gamut containing every degree; besides the high degrees of love and of familism not being admissible even in tables: let us then fix upon the group of friendship, the only one of which the accords of all degrees are lauded by our sages, without their giving us any means of putting them in practice. The examination of the accords of friendship will furnish us with sufficient details. The definition of the three others, Ambition, Love and Familism, will be comprised in one short chapter devoted to each; it is necessary, therefore, to attend carefully to the study of the accords of friendship, since their scale will serve as a type of comparison for the analysis of the accords of the three other groups. Our analytical studies would have been much more agreeable, and more easily engraven on the memory, if they had been applied to love; instead of introducing *them* on the stage, I bring forward the coldest amongst the civilized groups.

I am not to blame for this; I should have willingly given the preference to the analysis of love, which is more handy for proofs because its two principles, celadony in the spiritual and fruition in the material department, are known to the civilizees, whilst out of the two principles found in friendship, one only is known, and that is the spiritual department or affinity of character. The ignorance that prevails respecting the other principle, I mean industrial affinity, will be a great hindrance to me in the analysis.

Morality, in opposing this barrier, defeats its own end; for what is its object in love matters? It is to give more influence to the spiritual or sentimental principle than to the material or carnal principle; its intention is praiseworthy, but the result is in every respect contrary to the intention; for it is the material principle that dominates everywhere in the civilizee loves *(amours)*, and especially in the lawful tie

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or wedlock, which is the antipode of a sentimental concordance, and can boast of no other spiritual ties than those that spring from ambition and familism. We see, consequently, that the moralists reckon on the children as alone capable of attaching a woman to her home. This is indirectly confessing that they believe sentimental love to be banished from this kind of union, where in truth it does not exist, and where its place is filled by the three principles, the material in friendship, in ambition and in familism. Here we have a very shameful result, and a strange mess for our subtle analysts, who aim at the sentimental sort; they banish the spiritual principle of love from the marriage tie, and substitute in its place the three material principles of the three other groups, which, in conjunction with the material principle of love, found the conjugal union upon an amalgamation of the four material principles of the groups. This result will be passing strange to analyze, and will be no slight stain upon science, which puts on a mask of sentiment in order thus to compass the triumph of all the material springs, the union of which gives birth between wedded pairs to a sentiment of a bastard species that has never been analyzed, but which is anything but sentimental love.

We have said thus much to lead men to see that this theory of the groups which at first sight appears a merry affair, is, on the contrary, a grave and methodical study respecting the springs, the combinations and the end of our affections. I think that I have sufficiently undeceived those who regarded it as a subject of amusement.

Besides, whether amusing or severe, what matters it, provided the means conduct to the end, which is to form the passional series, the pledge of riches, of industrial attraction, and of social unity? Now since a series* can only be formed of groups associated together through contrast and gradation, you must learn to know the groups if you wish to learn to form the series.

* See the Treatise on the Measured Series, before referred to.

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CHAPTER II.

OF THE GROUP OF FRIENDSHIP OR OF CONFUSION. POTENTIAL SCALE OF FRIENDSHIP.

THE four cardinal passions, Friendship, Love, Ambition or Sectism, and Familism, when they are developed in numerous and regularly-balanced groups, have a host of brilliant properties that cannot be manifested in the couples. Let us distinguish between couples and masses. A couple is undoubtedly a group, but it is not a group of every degree; it only rises to the third degree, to the accord of the third; and it often happens that the useful properties of Friendship, Love, &c., are found in the 4th, 5th, 6th, 7th, 8th degrees; that is to say, in numerous groups, and not in the couple, nor even in the trine, which is itself a higher assemblage than the couple. More precious properties are found in a group of three persons than in one of two. Germs of still more extended accords are discovered in a reunion of four persons; hence it is that the couple, or that kind of union of man and woman, so highly extolled in civilization, is only a very moderate lever in association, where people are partial to the accords of large masses of men, and the copious riches that result from these accords.

The chief property of the large and regularly-balanced groups is unity, or the devotion of the individual to the mass and of the mass to the individual, without this affection being regulated or enforced by any duty. Subjection to duty is inadmissible in the regular groups, which ought only to be put in motion and harmonized by attraction; directly that duty or interest prevails in a group, it loses its harmonic pro-

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perties and becomes a subversive group, as are most of those that men form in civilization.

The group of Friendship is the first that we meet with in a scale of ages. Friendship is the dominant affection of childhood, according to the following table, shaped to suit a life of 80 years.

		Dominants.*
1st phase. Childhood,	0 to 15 years.....	Friendship.
2nd phase. Adolescence,	16 to 35 years	Love.
⋈ Focal phase. Virility,	36 to 45 years	Love, Ambition.
3rd phase. Maturity,	46 to 65 years....	Ambition.
4th phase. Old Age,	66 to 80 years.....	Familism.

The child is the only being in whom Friendship predominates. As soon as you have passed the age of 15, the dominant affections are commonly those of Love, Ambition or *esprit de corps*, and lastly Familism, or paternal love, which is the dominant in advanced life; but it is only in childhood that you see affectional connections cemented by Friendship alone, slightly tinged with Ambition, without any influence of Love or Familism, passions unknown to childhood. The pretended filial love of children is nothing more than a tie of friendship sprung from the favor of parents, or a tie of ambition arising from the consequence that parents know how to give themselves, and from the petty glory of children, who have a certain share of pride (a branch of ambition), but who do not make it their dominant.

In following the series of ages, we must then it seems begin our analysis of the four groups with Friendship. That of Friendship is a gathering where ranks are confounded, without being passed over as in Love. If a friendly re-union is regularly formed, you forget precedence in it, and no man exerts there any authority over inferiors.

The group of Friendship can scarcely be formed in civi-

* The term *dominant* is adopted by Fourier from the analogy that he traces between musical and human accords. Dominant means in thorough bass, the fifth note from the tonic or key note.—See the Seventh Chapter of the Second Sub-section in this Part: "*The dominant is the passion which governs in the individual; the tonic the passion which holds supremacy in an assembly.*"—*Tr.*

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lization of persons of the two sexes and divers ages; its properties are only developed with us when there is monality of sex and proximity of age. The name of friendship is profaned amongst us by its application to bi-sexual assemblies, which are called good society; these are meetings plastered over with hypocrisy and friendly mummeries in order to disguise their real motives, which are Love with the young folks, and Ambition amongst persons of a ripe age. It is quite possible that a little leaven of Friendship may be mixed up with it, but this is by no means the collective dominant of the group. If closely analyzed, you will only find there, Love and Ambition, in collective dominance, especially in societies in high life.

You can cite as an instance of collective friendship, a jovial and unceremonious dinner party, composed of well assorted people, like a pic nic of a dozen men, from twenty-five to thirty years old. No one pretends any superiority over another; no one gives way to another; it is here that prevails the chimera of the philosophers' sacred equality; it is the essential attribute of the group of friendship. Likewise in a set dinner party, the master of the house is careful not to assume any superiority; he is of all the most devoted to satisfy the whims of his guests, even of his inferior guests; the members most distinguished for their rank, fortune, or science, forget their superiority, and adopt the tone of equality and of marked attention with their subalterns; hence it is that the group of friendship, considered in relation to its dominant character, ought to be called the group of confusion or levelling. I have not introduced this word levelling as its specific appellation, because it recalls demagogic ideas; but if the word were not in disgrace, it would be much better adapted to define the dominant tone of a very frank and properly balanced group of friendship.

It will be seen farther on that the balanced group is that which collects and confronts three sorts of sectaries distributed into three graduated species. In a group of balanced friendship, it is desirable to collect as far as possible amongst a dozen assembled friends :—

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The active kind, that of influential and accredited persons	5	12
The neuter kind, that of middling unpretending persons	4	
The passive kind, that of weak or soft persons, butts ..	3	

The opulent class has much trouble to form the group of friendship; its assemblies, cramped by etiquette, and by intrigue, are commonly dull and icy. Notwithstanding the most costly preparations to introduce gaiety amongst them, it is not possible to dissimulate the inequality of ranks and fortunes there. Without this oblivion of ranks, a group seeks in vain to adopt the tone of Friendship; it is nothing but a group of Ambition, and has only the properties of Ambition, as would be the case with an assembly of courtiers who can only procure a footstool in the drawing room of the sovereign, towards whom they bear in this assembly the relation of subjects, and not of friends. Such are most of the civilizee coteries, which, under the mask of friendship, are assemblies of ambition in an accord of the first degree, which is very different from a first degree of friendship; a meeting as fiery and immoderate as an ambitious assembly of the first degree is measured in its character.

You will see the proof of this remark in the following chapters. We have here only to do with Friendship, the dominant tone of which is the confusion of ranks, playful gaiety. Young people, whether rich or poor, know well the secret of giving to their friendly meetings this frank gaiety which is an essential attribute of the group of friendship, and which is even over done in their parties. It is amongst the people that it is well developed in a public dinner of the lower classes (I mean a dinner of rejoicing); you may there see a gaiety generated that partakes of phrensy, because the people are animated by the pleasure of stuffing,—a pleasure unknown to the rich, who are always sated. Gaiety shews itself in a coarse light in a dinner party of vulgar people; but what matter forms, provided they are to the taste of the members of the meeting? The group, though unpolished, does not the less draw from them its properties of enthusiasm and general benevolence. Wealthy people have not this advantage in their assemblies nor in their for-

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mal dinner parties, where you hardly see anything besides flattery and intrigue, instead of cordiality.

The group of Friendship has pre-eminently the contrary property to flattery. It enjoys the privilege of criticism through the medium of irony; it exerts its influence, in this group, facetiously from the mass to the individual, and without offending the party against whom it is directed. Irony is one of the wants of this group; we see also, that in a periodical meeting of friendship, some victim is always required, whom you habitually quiz, and who is not the less dear on that account to the company.

This effect is seen at the tables of boarding-houses, which are frequently lively; they have almost invariably some butt on whose head the witticisms of the company rain down. His arrival spreads gaiety. If they chance to lose him, they become dismal, like a domestic dinner party *(table de menage)*. A company at a boarding-house often lose their butts, because they exhaust their patience, which would not happen if they were three in number, as regularity requires that they should be. In this case, each of the three sufferers thinks the two others more laughable than himself, and consoles himself about the jokes cracked at his expence, by noticing those launched against his fellow butts. I dined for some months at a boarding-house, balanced after this fashion, provided with three butts; all three well satisfied, notwithstanding storms of puns. The group, in this case, can give free vent to its property of irony, which is neither over done on the part of the quizzes, who divide and diversify their puns; nor offensive to the victims, who find a redress in the sorrows of an unlucky comrade, and in the general friendship of the company. This effect is named harmonic irony, answering at once for a tie to the meetings, and a lesson to the butts.

The analysis of this property of the group of Friendship, shews us how contrary the mechanism of civilization is to the views of nature. She intended to let criticism and reprimand be carried on by groups of Friendship. This is a thing that is quite wanting with us, both for the child and

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the adult; such being the case, it follows of necessity, that criticism must be exerted by means that are distressing and revolting to the individual. The child is scolded by its father and tutor; instead of profiting by its lessons, it is irritated against them, and has an aversion for rebukes and those who convey them. All the systems of civilized education are faulty through this single cause: they are wanting in a fundamental spring which is regular criticism exerted by the parties assigned to it by nature; that is, by a group of disinterested friends.

In harmony, the child, from early infancy upwards, is criticized by a score of groups of his equals, in whose labors and intrigues he partakes, and who hardly give him quarter for any defect. The flattering and spoiling of fathers and mothers cannot in any case tell upon the mind of the child, nor blind him to faults pointed out by twenty groups of his peers. He is obliged to acknowledge and amend the errors of his ways. If he shewed temper, he would give a greater activity to the raillery, which, as to that matter, has nothing that is offensive in the balanced groups, to which I shall allude in the following chapter. Those of Friendship have as their dominant character, that species of frankness which is called bluntness *(rondeur)*, and not softness and tenderness, as maintain our moralists; who, not having condescended to any analysis of the groups, have confounded all the properties of the four groups, and wish to make *one* of them carry on functions that belong to another.

Let us give an example of this, taken from criticism or reprimand. Let us grant, for the sake of argument, that it ought to be exerted by groups of sincere friends. Philosophy will tell us, after Socrates, that it does not know where to find these bodies of sincere friends, nor how to encompass any man, prince or peasant with them. It will be right, for philosophy never speaks the truth, save when it confesses its ignorance; but, for want of friendly and persuasive criticism, what springs will it set about interposing? Moralists, who do not agree about any method, and only seek to crunch the sinner by causing him to buy their numerous works, the con-

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tradictions of which he is unable to clear up. Fagged out by these moral ambushes, a man isolates himself from the pretended reformers. If he is a prince, he gives ear to courtiers only; if a citizen, he listens only to his tender spouse, who in order to bring him to give her money, and to close his eyes upon certain scandals, flatters him in his defects, persuades him that he is a true friend of trade and the charter, that he is the most virtuous of desperate republicans. A woman is obliged to soft-sawder her husband by this humbug in order to render him tractable. It is in this way that, instead of judicious criticism, a rich man meets on all hands nothing but adulation, and a poor man, extravagant jeering; for there are no true friends to be found in civilization either for rich or poor. And since *judicious* and *persuasive criticism* is inherent in the balanced groups of Friendship, we ought to pay so much the more attention to the study of these groups, inasmuch as they are the principal lever of harmonian education.

This education cannot be carried on without the continual aid of criticism. Now criticism is not to be met with either in the parent, who is inclined to spoil his children, to inoculate them with his own vices; or in the schoolmaster, who is moulded by systems, and who, even when counselling good, has no influence on the child; or in the present colleagues of childhood, who are headstrong and mischief-makers, and not critics; because the amusements of civilizee children have no useful object, and only tend to mischief and quarrelling. Yet criticism is a pressing necessity for children. This office is confided in harmony to the group of Friendship, which from that time becomes as important for all ages, and especially childhood, as it is insignificant with us. It is on the groups of Friendship that moral lessons and traction to productive labor depend in harmony.

To attract to labor, ambition has less influence than friendship amongst the harmonians. The group of friendship, so despised amongst us, with whom it only draws to vice, becomes then in harmony one of the most precious levers of the social mechanism, and, in this point of view, the analysis

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of it deserves that we should enter into details of genera and species, the regular gamut of which I am about to describe. It is so much the more necessary for our studies, because we shall not be able to give any gamuts relating to the minor groups, or those of love and familism, their tables containing the higher accords not being compatible with our manners, and their applications in scales being useless in simple or mutilated harmony, which excludes these two groups. We must consequently confine ourselves to a regular study of the group of Friendship and Ambition, of which the high accords, far from being vetoed by our moralists, are the objects of their philanthropic dreams.

One thing embarrasses me in the analysis of the accords of Friendship. I have observed that the material tie of these accords, the affinity of industrial tastes, is almost, if not entirely, unknown to the civilizees. They know not, nor can they understand, what industrial attraction is, though one of the most potent springs in the friendship of the harmonians. A civilizee can quite conceive how a genteel company may have a passion for the culture of flowers, fruits, agreeable plants and exotics; but he is quite unable to comprehend how a man of the class called respectable, *comme il faut*, can take particular pleasure in manufacturing wooden shoes *(sabots)* or squirts, in stooping over a plough or scattering dung. Every one admits that you may by necessity put up with such sort of work; but to carry it on through passion, special taste, and without the motive of gain, this seems very incomprehensible to the civilizees.

Such is, however, the precious effect which springs from the societary system, and from the mechanism of the series; to have a passion for work, through the love of work itself, and without the receipt of pecuniary pay. This paradox *(bizarrerie)*, which will seem very natural after having read the treatise on harmony,* is one of the two essential springs of general friendship in that new industrial order.

In order to understand how the practice of work can be-

* It appears that Fourier originally intended to name his Treatise on Universal Unity, a "Treatise on Harmony and Universal Unity."—*Translator.*

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come a supreme pleasure, a spring of friendly affinity amongst the harmonians, you must bear in mind an example already cited respecting the pranks of children, who in their romping parties, undertake very laborious and dangerous works, from the mischievous pleasure of destroying, especially when they have to do with what annoys their schoolmaster and ushers. Each of us has in his childhood taken part in these glorious expeditions, where the actors, without fearing cold or heat, mud or dust, labor for two or three hours together to demolish and smash; dabbling in the business with incredible ardor and enthusiasm, and effecting at the age of eight or ten more work in a given time than strong workmen who were paid for the same job, but whose minds are not given to it. What is their motive? It is the delight of doing mischief,—hatred, vengeance. Can any one believe that God has not given an equal force to affection as to hatred, and that the puerile and adult laborers in harmony will not be able to do as much, prompted by friendship, emulation, and rivalry, as they do in civilization through ill will? Friendly phrensy is, to say the least of it, quite equivalent to hating phrensy. I have mentioned as an example the labors accomplished in four days by the miners of Liege,* who working for pay, would have taken a fortnight to do them.

Affinities in friendship are then, it appears, of two kinds; there is affinity of character, and affinity of industry or action. Let us choose the word *action*, which is better suited to our prejudices, because our readers cannot conceive what is meant by an affinity in industry, nor how the pleasure of making clogs can give birth amongst a collection of men to a fiery friendship and a devotion without bounds. They will be able to form an idea of affinity of action, if we apply it to the case of a meal; this action makes men cheerful: but industrial action is much more jovial in harmony than a cheerful meal is with us. Numerous intrigues prevail in the most trifling labor of the harmonians; hence it comes that the affinity of action is to them as strong a friendly tie as the

* See Chap. I., p. 262.—*Translator.*

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affinity of character. You will see the proof of this in the mechanism of the passional series, and you must admit provisionally this motive of the affinity of action, since we perceive even in the present day accidental proofs of it in certain kinds of work, where enthusiasm presides without any interested motive.

It seems, then, that Friendship, so extolled by our philosophers, is a passion very little known to them. They consider in Friendship only one of two springs,—the spiritual, or the affinity of characters; and they regard even this only in its simple working, in the form of identity or accord of tastes. They forget that affinity of character is founded just as much upon contrast; a tie as strong as that of identity. An individual frequently delights us by his complete contrast to our own character. If he is dull and silent, he makes a diversion to the boisterous pastimes of a jovial man; if he is gay and witty, he derides the misanthrope. Whence it follows, that Friendship, even if we only consider one of its springs, is still of compound essence; for the single spring of the affinity of character presents two diametrically opposite ties, which are:—

$$\text{Affinity} \begin{cases} \text{Spiritual, by identity.} \\ \text{Spiritual, by contrast.} \end{cases}$$

Characters that present the greatest contrasts become sympathetic when they reach a certain degree of opposition; you will see the cause of this in my formulary of sympathies and antipathies, and every one may judge provisionally by his own experience of the truth of the principle. Contrast is as different from antipathy as diversity is from discord. Diversity is often a germ of esteem and friendship between two writers; it establishes between them a homogeneous diversity or emulative competition, which is in fact very opposite to what is called discord, quarrelling, antipathy, heterogeneity. Two barristers, who had pleaded cleverly against each other in a striking cause, will mutually esteem each other after the struggle. The celebrated friendship of Theseus and Pirithous arose from a furious combat, in which

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they long fought together, and appreciated each other's bravery.*

The existing friendship has not, therefore, philosophical insipidities as its only source. If we may believe our distillers of fine sentiments, it appears that two men cannot be friends except they agree in sobbing out tenderness for the good of trade and the constitution. We see, on the contrary, that friendships are formed between the most contrasted as well as between identical characters.

Let us remark on this head, that contrast is not contrariety, just as diversity† is not discord. Thus in Love, as in Friendship, contrast and diversity are germs of sympathy to us, whereas contrariety and discord are germs of antipathy.

The affinity of characters is then a compound and not a simple spring in Friendship, since it operates through the two extremes, through contrast or counter-accord as well as through identity or accord. This spring is therefore made up of two elements, which are identity and contrast.

If it can be proved (and I pledge myself to do it) that the other spring of Friendship, or affinity of industrial tastes, is in like manner composed of two elements, which form ties through contrast and identity, it will result from it, that Friendship, strictly analyzed, is composed of four elements, two of which are furnished by the spiritual spring in identity and contrast, and two furnished by the material spring in identity and contrast.

Friendship is not, therefore, a passion of a compound essence, but of an essence bi-compounded of four elements; and the same thing is the case with the three other groups. Each of them is of a bi-compound essence, and this view is necessary to explain the scale of accords, which you can form out of each group; and the art of employing, of creating, methodically and alternately these diverse accords.

* Some accounts state, that when just on the point of attacking each other, these heroes thought discretion the better part of valor, and gave each other an *accolade fraternel.—Translator.*

† The word *discord* (the term used here by Fourier) implies a harmonic or beneficial opposition: *discorde* a subversive and mischievous opposition.—*Translator.*

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This dissection of friendship affords us by analogy a criticism upon the timidity of the naturalists, who have come even to doubt if light is a compound body. They hardly venture to think in the affirmative. Let them take courage, they will have only got half way in admitting that light is a compound body; for it is a bi-compound body, formed of four radical fluids analogous to the four groups, conformably to the following table :—

Majors.	Minors.
The luminous fluid, Friendship.	The colouring fluid, Familism.
Electricity, Ambition.	The magnetic fluid, Love.

⋈ Unitary, Fire or Caloric, subdivisible.*

Thus the natural philosophers think themselves rash when they are only timid. The same reproach has been made to the chemists; and when Sir Humphrey Davy gave an analysis of sea-salt, in which he discovers three elementary principles, he was reproached with mystifying science by subtleties and barbarous nomenclature. But science is infinite, like God; analyses have no end. Another Humphrey Davy will decompose into trinity and quatrinity the three elementary principles, which that chemist found in sea-salt. The atoms are of an incomprehensible tenuity; witness the thousands of insects contained in a drop of water; insects which, though invisible to the microscope,† have yet, like us, bones, muscles, viscera, veins, fluids, &c.

The same remark applies to the passions. Their analysis has no limits,‡ and another analysis will be able to improve upon this decomposition of Friendship. I confine it to four radical elements; a more subtle analyst will find three or four integrant parts in each of these elements of Friendship; and in like manner in the other groups. Still there is a

* (Marginal note of Fourier.)—Electricity and magnetism themselves, are perhaps quite a different fluid in light.

† "Probably these microscopic animals are in their turn inhabited by others." —Alex. von Humboldt, *Ansichten der Natur*, vol. ii., p. 74.—*Translator.*

‡ Compare the posterior chapter of the paper on the Measured Series, in the *Phalange*, 1846, Premier Semestre; p. 18. "What a virgin science, and what a new world is this study of the passions!"—*Translator.*

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middle term or resting-place, to which science ought to point as to the pole of its studies, in an increasing and decreasing process; and this term is that which all nature points out to us in its principal and progressive harmonies, according to the potential scale above given, in which you find everywhere the four divisions, duodecimal, septenary, simple trinary, quaternary, compound septenary, duodecimal. Thus :—

0. Unity.
1. Trinity, quaternity.
2. Dozen, according to the potential scale above given.*

Let us admit this rule in the study of the passions. I put off its explanation to the chapter on the harmony of sacred numbers; for I should fear to overload this chapter on the prefatory analysis on Friendship. The reader will judge farther on as to whether I have really got hold of the secret of nature in these analyses of the passions. Meanwhile, it is quite clear that I know more about them than my predecessors, and that they may take the lamp I hold out to them without fear of going astray.

Nature, all whose works are hieroglyphics† answering to the play of our passions, presents us in the vine with a very faithful picture of the harmonic effects of the counter-accord or useful diversity, which is a germ of emulation.

The vine is, in the vegetable kingdom, the chief emblem of friendship; it has, in common with the groups of Friendship, the property of confused immoderate development. It is also that, amongst all the plants, which has the greatest need of being trimmed, and the unlimited growth of which is as inconvenient as it is unproductive; it only yields good fruit at the points where the pruning hook, by clipping it, has regulated its development. This is the very image of the effects of friendship, which, in the case of irony or *judicious* remonstrance, acts upon the developments of the mind like

* See p. 185, and Part I., p. 5.—*Translator.*

† See Chap. V. of the Appendix, Vol. II., and Swedenborg's *Arcana*, vol. ii., p. 105. "Insomuch that there is scarce any object but what is capable of being a representative."—*Translator.*

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the shears on the vine. A sound criticism becomes the tutelary angel of men, and their best guide to conduct them to good. It can only be met with in groups, and not in individuals, who, in most cases, have no aptitude for criticism. Some of them indeed only counsel what is bad, when thinking that they are making sage remonstrances. Nobody can be less enlightened than civilizee friends; and even when they are enlightened, nothing can be more inconsiderate than their criticism and irony: we see also that it is fruitless.

It is in the machinery of the passional series that we shall see a regular working, and a sure and methodical use of irony; without its being able to become a germ of discord. This result will prove the truth of the assertion made above respecting the writings of the philosophers, who, I repeat it, know in friendship only the spiritual spring, the mode called accord, and know nothing of the mode called diversity, or counter-accord.

POTENTIAL SCALE OR GAMUT OF FRIENDSHIP.

It requires an immense variety of passions to procure every day at least thirteen sessions *(séances)** attractive, through passional accords, to the poorest of men, women, and children. It is necessary to vary these accords in all degrees, in order that a session of friendship that shall take up one hour of the evening, may not be of the same kind as another committee of friendship that may have delighted us in the morning. Since each of the radical passions can furnish a quantity of species and varieties, a founder of the first phalanx must know all these shades of difference, in order to arrange an extreme variety of pleasures for the members, to make the suitable degrees succeed in season, and keep all the individuals, including even the poorest, in a perpetual state of enthusiasm.

Not at all; you must make them work and earn their bread, some moralist will say. But we are only engaged here with pleasures that are devoted to industry. No others

* The word *séance* means literally a sitting, but it is employed to denote in general every occupation, seated or standing.—*Translator.*

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are admitted in harmony. Every pleasure that did not contribute to encourage productive labour would be a monstrosity, since it would turn us aside from the first focus of attraction, which is riches. But when pleasure is united to labor, it electrifies and transports the workmen, who under these circumstances perform prodigies of address, quickness, and devotedness.

The founder of the first associated district ought, therefore, to be well acquainted with the gradations of accords that each passion may furnish, in order to know how to give birth to them, and to vary them artistically and keep the workmen in a perpetual enthusiasm. Without this knowledge he would fail in his attempt, and his experimental phalanx would neither attain to the triple produce, nor to the general balance of the passions.

Let us then carefully study the scales or gamuts of the passions; they are the arsenals where we shall procure the rigging for the vessel of harmony. I have already defined the scale or gamut of accords belonging to one of the sensitive passions, which is vision. Let us repeat a similar analysis in the case of one of the affectives, Friendship.

I shall be able this time to cut short the details, seeing that the reader, who is already experienced on the subject by the table of the degrees of harmonic vision,* will not need such extended explanations on the analysis of Friendship.

It has been seen in the article on vision what are its degrees; it is seasonable to recall them by means of a table adapted to the elements of friendship, and to the different combinations of which it is susceptible.

There exist two elementary springs of friendship.

1. Internal affinity, or the tie of character, pleasure.
   Accord in identity or resemblance.
   Counter-accord in contrast or opposition.
2. External affinity or the tie of action.
   Accord in identity or parity of industrial tastes.
   Counter-accord in contrast or opposition of industrial tastes.

* See table, Part I., p. 18.—*Translator.*

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These two contrasts are germs of accord difficult to be conceived by us. How can two men accord on the culture of tulips, when one is passionately fond of tulips, and the other despises and laughs at them? And in domestic relations, how can two men get on, one of whom is quiet and taciturn and the other boisterous? This alliance is connected with the counter-accords, which are a property of the series of balanced groups.* The civilizee order, which has no notion of this mechanism, and which speculates only on accords and not on counter-accords, can only come to an entire discord: for the passions were not made for a simple but a compound concert, which is made up of accords and counter-accords, a result which can only take place in the passional series.†

Let us reproduce the table of the accords on which a series ought to speculate. I omit the mixed, or sharp and flat accords, that I may not make my theory complicated.

POTENTIAL GAMUT OF FRIENDSHIP.

	Degree.	Species. (Title.)	Nomenclature.	
Low Accords.	0.	Brute germ.	Heterophily.	
	1.	Accord of the 1st deg.	Monophily.	Simple.
	2.	Accord of the 2nd do.	Hemiphily.	Bastard.
Mid. Accords.	3.	Accord of the 3rd do.	Androphily.	
	4.	Accord of the 4th do.	Hermaphily.	Cardinals.
	5.	Accord of the 5th do.	Multiphily.	
	6.	Accord of the 6th do.	Phanerophily.	
High Accords.	7.	Accord of the 7th do.	Ultraphily.	Transitive.
	Y	Accord of the 8th do.	Direct Omniphily.	Pivotals.
	Ʌ	Accord of the 8th do.	Inverse Omniphily.	
		False Accords ..	Extraphily. Soliphily.	

* See the Anterior Chapter of the Third Section.—*Translator.*

† In the margin of this paragraph is written: "This is nothing."

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CHAPTER III.

OF THE LOW ACCORDS OF FRIENDSHIP,— HETEROPHILY, MONOPHILY, HEMIPHILY, AND THEIR MIXTS.

This is a chapter on the thorns of friendship. This passion has nothing brilliant about it till it rises to the accord of the third degree, or androphily; but it is important for us to study the accords of the low species, first and second, both to obtain a high idea of harmony, which avoids these mediocre enjoyments, and to know exactly the weak sides of civilization, which is commonly limited to the low accords of all kinds, and hardly rises to the third, fourth, or fifth, and never to the beautiful accords of unity, $\bowtie_{\Lambda}$Y.

(BRUTE) GAMUT OR HETEROPHILY.*

A simple spring in a single individual without accord with others.

This is not an accord. There is no accord where a spring of character or action works alone. A friendship that is not shared, though without hatred on the part of the indifferent person, is not an accord of character, but only a germ that will be able to produce it; it is a heterophilous inclination, since it is not rewarded with a return, and establishes no affinity or reciprocity.

Thus heterophily, or an unshared inclination, is of no interest; the accords only begin with the first degree, where they already yield a valuable concert. We shall proceed to examine them, reminding the reader that it is a matter of indifference whether we study the ties in a simple order,

* From ετερος, another, and φιλια, friendship.—*Translator.*

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from individual to individual, or in the compound order of groups. The process is the same, the play of the springs is the same, in both cases.

ACCORD OF THE FIRST DEGREE, OR MONOPHILY*—SIMPLE MODE.

Concert between several individuals, or several masses, all set in motion by one single spring of friendship, and none of them by the two springs.

You may take, as an example, a friendly conversation, animated, and sufficient to interest the whole party. This effect, very common amongst children and the crowd, is very rare in good company; consequently the latter takes good care in its *soirées* to put cards into the hands of the assembly, in order to supply the want of accord in characters by an accord in action. Next comes the supper, which is another accord of action, but not of characters.

It is in this manner that the majority of our parties, called genteel society, carry on intercourse in monophilous accords of action, which are levers of factitious friendship. They are employed for want of affinity of character; they are very feeble accords; you cannot imagine any that are weaker, except by falling into heterophily, which is no accord at all.

Harmony admits few, if any, of these monophilic accords of action, which are the recreation of civilizee good company. There are, doubtless, in our present assemblies, some affinities of characters which are coupled with affinity of action, founded upon cards or meals; but this affinity must certainly be very weak, since cards are everywhere resorted to, to give animation to the scene, which would have very little want of this stimulus if the members had a full affinity in character.

Let us pass on to the classification of the first degrees of friendship.

A meeting of artists, discussing, warmly and amicably, about their art, form an accord of the first degree, through

* From *Μονοσ*, one (a single spring), and *φιλια*, friendship.—*Translator.*

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affinity of action; if these same artists are friends, and join the affinity of character to the affinity of action, the accord becomes compound, since it brings on the scene the two springs, character and action. In this case it is a momentary accord of the third and not of the first degree, for the third degree is the introduction of the two springs in a single group, with reciprocity on the part of the members. You must, therefore, be careful not to confound the third degree, which works upon two springs, with the first degree, which only brings one of the two into play.

I have observed that the accords in all degrees may be formed between individuals and also between groups. A meeting of plebeians is a material collective first degree. That cordial affection which is manifested at a dinner of the common people, is not affinity of characters, but affinity of action, because the guests hardly know each other, and frequently are perfect strangers; nevertheless they arrive at a very ardent collective accord, which proceeds only from a material spring, from the pleasure of eating good things to repletion; a very precious pleasure for the people, who have never enough even of bad dishes.

Certain circumstances, such as the table, offer two different first degrees, since the guests may be in accord as to action through the satisfaction of eating, without there being an accord of character. In this case the first degree is material. They may, in like manner, be in an accord of character, though dissatisfied with the viands; and here their accord of the first degree will be spiritual. But in both cases they will be in the accord of the first degree, founded upon one single affinity and not upon the two. This accord will become a friendly third if the guests are sincere and warm friends, and, moreover, delighted by the excellence of the dishes: they will experience affinity of character and affinity of action, the combined play of the two elements of friendship, which yields the third and not the first degree.

These same distinctions are necessary to define the first degree, which it is important to know well, for brilliant results are obtained from its mixed workings, of which we shall speak

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elsewhere. As to the simple workings of the first degree, they have nothing brilliant about them; and I have also observed that harmony does not speculate upon such feeble means; it only admits the simple order as a relief from the composite:* and, moreover, the feeble accords, such as the first degree of friendship, are only admissible in harmony in the shape of repose after the sessions, where the excess of enthusiasm and delight have, so to speak, exhausted the soul, which then finds after them a species of slumber in a slight accord like the first degree.

ACCORD OF THE SECOND DEGREE, OR HEMIPHILY.

Two springs on one side, one only on the other.

This accord is amongst the most mediocre; it is insipid, like the second musical chord; it collects heterogeneous principles; still it is occasionally more useful than the first degree.

Let two associates be joined in carrying on an art or labor, for which they both feel a passion, say the cultivation of an orchard. This identity of industrial taste is an accord of the first degree in affinity of action and not of character; one of the two associates has much friendship for the other, who feels none in return, and only cares in this association for the tending of the fruit-trees. The first, consequently, is in affinity of action and of character, the second in affinity of action alone. The tie of these associates is reciprocal in action; it is not so in character: it is a hemiphily or accord of the second degree, since it presents only an affinity in relation to the spring of action, and the spring of character does not succeed in forming a tie, from want of reciprocity. The affinity of character, confined in this case to a single individual, has nevertheless its use; it strengthens the activity of one of the coöperators; his friendly disposition, though it is not shared, is an additional impetus and a useful inclination in his work; for the theory of the passional ties has no other object than that of exciting men to work and produce riches, which are the first focus of attraction.

* See Chap. I. of the Third Section of this Part.—*Translator.*

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Hemiphily* can be considered in an opposite light, as in the case where two coöperators are great friends, but where one of the two has no taste for this kind of culture, and follows it only out of complacency to serve his friend. Hemiphily is then formed by a binary coöperation in one spring, and single or monary in the other spring.

If two individuals, who enthusiastically followed the same pursuit, despised and hated each other, there would be no longer hemiphily in this case, because the tie would be composed of one accord and one discord. This tie is frequently found amongst us, especially between partners in trade, who more commonly hate than they love each other. A tie of this nature is a subversive monophily; it is the marriage of two opposite notes, one of them forming accord and the other forming discord.

Harmonic monophily requires a full concert in one of the springs, without discord or concert in the other; thus it appears, that the tie of which we are here speaking would be only a monophily out of tune and diverging, and occupying the degree No. 1 in the gamut of subversive friendships, so numerous in civilization.

We might pass from individuals to groups, and analyze those hemiphilies in which two or three groups took part; others which would spring from the coöperation of a group with an individual, or of several groups with several individuals. I repeat that this difference of collective, or individual uses, does not create any change in the mechanism of the springs, though the relations are more active between groups than between individuals.

Three groups, A, B, C, cultivate three sorts of fruit in the same orchard; A apricots, B peaches, C plums. The group C is protestant and tolerant; the groups A, B, are catholic, and inclined to intolerance. They are in a state of defiance and diversity (I do not say discord) with the group C, which is not of the same faith, and which helps them liberally without considering differences of creed. Notwithstanding this slight difference in spiritual concerns, their

* From ἡμι, half, and φιλια, friendship.—*Translator.*

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agreement is complete as far as regards the material action or agricultural taste; but since the tie is composed of affinity or reciprocal inclination in the material department, diversity or non-reciprocal inclination in the spiritual department, you cannot discover between these two groups a compound tie, double affinity, the tie of material taste and of spiritual taste, which would give an accord of the third degree, or androphily. You find here nothing beyond an accord of the second or hemiphily, which would be the third in case the three groups were freely united by the tie of action, the material tie; affinity of agricultural taste through the tie of action; by the tie of character, the spiritual tie: affinity of religious opinions.

I have only defined these accords of the first and second degrees, to make men see that they are not free accords, and that harmony ought to avoid them, and speculate upon the accords 3, 4, 5, 6, 7, 8 X, 8 Y: a precept very different from that of the moralists, who advise us to speculate upon an accord of the first subversive degree; for they tell us that the champion of morality ought to be at war with his senses, in order to be in harmony with virtue. This is an accord of the subversive first, for it supposes accord in the spiritual and discord in the material department.

Men would not have dared to raise into principles such absurdities as these, if they had known regularly the gamuts of passional accords. Far from admitting any subversive accord or conflict of the material with the spiritual as the source of a tie, they would have voted to prune even the accords of the first and second harmonic degrees, because they are not free compounds, and do not bring into combined play the two springs, material and spiritual. They are quite poor and small accords, and my only reason for carefully defining them, has been to point them out as wretched poor things, unworthy of harmony, and yet coveted by civilized philosophy, which builds speculations upon a much lower accord,—on the subversive first, or the contest of the spiritual passions with the material passions.

The weakness of the accords in the first and second de-

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grees would be nearly of a similar nature in the three other groups, of which I shall not treat in detail; or at all events they would only be strong in certain developments that are useless and impracticable in civilization, such as the spiritual first degree of love, or the accord of celadony without fruition, which is supremely ridiculous according to existing customs, and which is of high utility in harmony.

As to the accord of the second degree in love, or hemigamy: concert of a man and woman in the material tie, diversity of one of the two in the sentimental tie; or on the other hand, concert of a man and woman in the sentimental tie, diversity of one of the parties in the material tie:—this again is one of the most niggard accords, and the first degree, or the accord of one single spring without the introduction of the other, seems preferable. The accord of the second, or hemigrade, is then a very poor affair; but it must be known, if it were only that we may learn to avoid it, or confine it to its useful applications in a numerous phalanx. What teeth on edge, what cacophony, would result from an attempt at harmony with 1,500 persons of all fortunes, or even with 500 peasants (simple harmony),* if the founder were not well acquainted with the notes and scales of harmony, and if he were obliged to use constraint, which, in less than a week, would relax and dissolve all the ties of the series, and would reduce his enterprize in the social system to the founding of a village, distributed in communal factories of the sixth period. No founder will be tempted by such a prospect as this.

It is by an attentive study of the elementary notions that you will succeed in operating securely, and that the establishment of universal unity will be nothing but child's play to each of the 20,000 candidates,† whom fortune or rank will call to play the sublime part of founder of universal unity.

* See Chap. IV. of the Treatise on Transitions, in the Second Volume, and the Treatise on *Universal Unity*, vol. iii., p. 426.—*Translator.*

† See the Treatise on *Universal Unity*; Advertisement to Capitalists, p. 19, vol. i.; and the *Fausse Industrie*, vol. i., Seventh Notice, p. 210; the Candidates and the Detractors.—*Translator.*

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MIXED ACCORDS OF FRIENDSHIP IN THE FIRST AND SECOND DEGREE.

Let us not despise the insipid and flat accords, like those of the first and second degree; they must be well known, that we may be enabled to appreciate those of a more elevated rank, and to prevent confusion. Now if we wish to know the low accords thoroughly, such as the first and second, we must examine them in mixt, or alliance with other degrees, the combination of which will yield us very sublime effects.

The accord of the first degree in friendship becomes mixed, when it is united with that of the first degree in ambition. The impression that the Trojans experienced on issuing out of their city, after ten years of siege, was of this nature.* That crowd which inundated the camp abandoned by the Greeks, experienced the intoxication of an unforeseen triumph; and this generated a fiery friendship between men who were almost or entirely strangers to each other. It was an affinity between compatriots, who visit the enemy's camp. This action is simple as far as regards friendship, but an affinity of ambition, a league of pride and glory, is blended with it. These two first degrees, when united, raise enthusiasm and phrensy to the highest pitch; nevertheless the accord is only a mixed result of two primes, namely:—

Material concert of friendship,
Spiritual concert of ambition.

There is only one spring of either passion in this result; it is consequently a mixt of two accords of the first degree: and in this case, the accord swells to a magnanimous fire, to a collective good will towards all those strangers who are met upon ground abandoned by the enemy. Even this accord, which is one of the lowest, since it is only composed

* "Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu;
Panduntur portæ: juvat ire et Dorica castra,
Desertosque videre locos, littusque relictum."
Æneis, lib. ii., 26th line.—*Translator.*

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of two primes, realizes already all the properties dreamt of by philosophy; for the Trojans, in their sally, regard each other all as brothers and friends, congratulate each other without distinction of ranks; whence it follows, that if men knew how to keep up only the lowest of all the accords (the first mixed accord of friendship), they would thus early realize all the benefits that philosophy can only dream of. What would happen, then, if they knew how to establish the superior accords, and to generalize those of the 3rd, 4th, 5th, 6th, 7th, 8th, of which we have not yet spoken?

Before we treat of them, let us accurately define the first and second, that we may avoid confusing them with the higher degrees; and let us especially observe the mixed effects which are the most likely to lead to this mistake.

I have just pointed out, whilst speaking of the Trojans, a mixed effect of friendship and ambition in collective play between groups, and not between individuals.

I have pointed out an individual mixt of these two passions (see p. 264) between two individuals by means of a seventh of friendship and a third degree of ambition. We have not yet defined these accords of the third and seventh degrees; but the few instances we have adduced suffice to shew that the mixed ties raise enthusiasm to a very high pitch; and that instead of founding these ties on contemptible springs, like black broth and boiled turnips, they must be founded on noble and satisfying passions, as in the two examples that I have just cited, which it will be perhaps desirable to support by a double example in individual and in collective.

Two captives escaped from the prison of Algiers, after long tortures, meet each other in a free land. They scarcely knew each other in prison, but once arrived in a hospitable country, they will be friends from the first instant through mutual compassion (accord of the seventh in friendship), and through the want of giving each other a helping hand (accord of the third in ambition).

A collection of young men at a friendly banquet is commonly impetuous; gaiety, far from being soft, tender, and

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philosophical, becomes with them by degrees so wild and boisterous, that they begin by bawling obscene songs, after which they break the bottles, and then turn out to kick up a row in the streets during the night. There is in this impetuosity a leaven of revolt against the civilizee monotonies, against the check of authority and custom, and the party is here in a state of ideal triumph or accord of ambition in prime. The company is, in this case, moreover, in a state of frank intimacy, or accord of friendship in the prime. Hence arises this turbulent impetuosity, which, bating the injury of broken bottles and honest cits roused from sleep, is really a magnanimous impetuosity through the cordiality and union of the guests. How sublime their wild-fire would become if, instead of causing ruin and scandal, it only produced industrial enthusiasm, a phrensied ardor for agricultural and manufacturing labor! Such will be in harmony the effect of this impetuosity, truly detestable in the present day from the fact of its only leading to mischief.

These definitions of the accord of the prime or monophily prove, that if it is insipid in its simple development, it is very sublime in the mixed, or in the alliance of one prime with another of a different passion, as in the case of the first degrees of friendship and ambition that I have just defined. In these first degrees, ambition swells to a vehement fire, almost equal to that of the accords of the eighth degree, which are unknown to us. Let men judge respecting the effects of a social system where this fire would be continually kept alive and applied to productive labor.

I have remarked that the hemiphily, or accord of the second, is insipid. Its mixed effects present nothing interesting, unless it is combined with another group dovetailed with it in its springs. I shall not stop for this analysis, which would be more erudite than interesting. Let us confine ourselves, in the theory of the groups, to the effects that are sublime and intelligible to everybody. When I shall give a more comprehensive treatise, we shall be able to descend to analytical details. I wish for the present to avoid them as

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much as possible.* It is enough that we have been obliged to entertain the reader with such poor accords in this chapter. We are about to proceed to those that are more interesting.

* In mixed hemiphily, two associates cultivating fruits, have between them only the tie of action or of industrial tastes; they join to them two heterogeneous ties, on one side the friendship of A for B, on the other the ambition of B, or his desire of glory or fortune, which is not felt by A. In this case, the hemiphily is of ascending order, since there is only one homogeneous and two heterogeneous ties, both of them in major affections; next to these would come the compound hemiphilies, or coöperation of two groups of this kind, which would be in contrast to the homogeneous spring. The compound tie is that of the first with the eighth degree.—*Note of Fourier.*

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CHAPTER IV.

OF THE CARDINAL ACCORDS OF FRIENDSHIP.

We are come to the brilliant developments of friendship. Hitherto it must have appeared a passion of small value in the accords of the first and second degrees; nevertheless it produces the noblest of the four groups, inasmuch as it is the most disinterested of all, and the most exempt from material affection and egoism.

The groups of ambition, love, and familism may be superior in influence, but that of full friendship is more honorable, because it only exists where there is complete disinterestedness, and affinity of character and action; effects that can very seldom be met with amongst the civilizees.

There is no material recompense in friendship; everything in it is for the soul, for the noble part of the human species; whereas the three other groups have interests of material pleasure in love, of material tie in familism, and of personal interest in ambition. The group of friendship is therefore that one which is most free from the calculations of personal interest.

This group is consequently the one to which God has confided the most important of our relations, that of agricultural and manufacturing labor, which is at present our punishment. It will become the happiness of kings themselves when men shall know the art of allying the practice of labor with the high accords of friendship, and especially with the four cardinal accords that I am going to define.

To smooth the way for the student, I shall first examine

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these four accords in love, where their scale is much more convenient to define.

Daphnis and Chloe, Tityrus and Galatea, are two couples of perfect lovers, who love each other in an accord of the *third*, in simple fidelity, for each of them is faithful to their partner.

Their love is an *androgamous* tie, since it brings into play on both hands the two springs of the table (p. 266),—

Material affinity by copulation, or the tie of the senses;

Spiritual affinity by celadony, or the tie of the heart.

As long as the two shepherdesses are both of them faithful to their shepherds, and the latter reciprocally to the former, the accord is a third degree of love, a *trimodal* tie. (Part I., p. 18).

Now the fidelity of lovers being subject to vary, especially amongst these couples of a square, it happens very speedily that Chloe commits an infidelity to her Daphnis, in favor of Tityrus. Not a word of this is said either to Daphnis or to Galatea; but the accord is changed. It is no longer a third degree, where all is reciprocal; there is a simple infidelity, since the cheating is confined to a single couple. These two defrauders are in a tie of the *fourth*, by the double use of love in one couple, and simple use in the other; a cryptogamous and *tetramodal* accord.

Shortly after, Daphnis and Galatea, who had remained faithful some days longer, think proper also to commit a breach of the contract, and to love each other in secret, without breathing a syllable of it to Tityrus and Chloe, who commit the same peccadillo. Here then the two couples of turtle-doves are already become perjurers; their love has reached the *fifth* or delphigamous and *pentamodal* accord, compound infidelity, where the double working of love is reciprocal.

And since everything is found out in time, our couples of defrauders are not long in finding fault with each other. Each party comes to an understanding to make up the account of wrongs, seeing that they are all on the same footing of cheating, and have nothing to reproach each other. Everything is settled through the medium of some spouting

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about perfidy, and they enter on the accord of the *sixth*, where everybody knows the respective infidelities, the twofold uses of love. Thereupon a new tie is formed, that tacitly admits this phanerogamous accord, this equilibrium of smuggling love, where every one has had his share.

All the quadrilles of turtle-doves end thus, as well as those assemblies of fashionable society where it happens that, on a close analysis, each of the men has had all the women, and each woman has had all the men.

Such are the four phases of cardinal ties in love.*

These four accords, called cardinal, reign in each of the affective passions. We shall proceed to examine them more in detail in the case of friendship.

ANDROPHILY;† ACCORD OF THE THIRD DEGREE OF FRIENDSHIP.

Affinity of character and action in two individuals or groups.

This tie, celebrated by poets and prosers, becomes every day more rare in proportion as the progress of falsehood and of the spirit of trade absorbs all the affections in egoism.

Formerly were seen distinguished couples of friends, like Theseus and Pirithous, Orestes and Pylades. These indissoluble ties are no longer seen amongst our youth; it has nothing but friendships that are mixed, equivocal, variable, founded upon the intrigues and cabals of love, or on some egoistical speculation, and it may be said without exaggeration that the existing friendships of young people are caricatures of friendly feeling in passional paupers.

Two young folks appear to us to be great friends; that is, because one of them is courting the sister of the other without intending to marry her. Two neighbors seem to be excellent friends; that is, because one of them wants to get his neighbor's daughter, who is an heiress, for his son. Doubtless these interested views existed amongst the Greeks as well

* Daphnis, (Treatise on Universal Unity, vol. i., p. 400, old edition; and vol. iii., p. 362, new edition.)

† From *ανδρος*, of a man; and *φιλια*, friendship.—*Translator.*

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as in the present day; but friendship had with them a development that partook of the sublime, and of which a few gleams appeared in the times of chivalry.

Theseus and Pirithous were two friends united in an accord of the third, in affinity of character and of action; they agreed in character, or a taste in common for heroic deeds and brigandage, which had then a redeeming point of sublimity about it; they agreed in action, for both sought for dangers and deeds of prowess.

It is in vain that people will say that these exploits are become crimes in the sight of modern philosophy, which no longer admits any virtue except the love of trade and of the constitution. This opinion will be condemned by all impartial men, who shall fairly weigh the follies of the ancients against those of the moderns, and shall contrast with the noble vices of Greece our mercantile villanies, our stock-jobbing plots and other infamies, no less odious in their own nature than through the base adulation of literary men, all agreed to preach up the virtues of the gamblers *(tripotiers)*, of the exchange and the markers *(croupiers)* of stock. How sadly do these existing piracies and this general spirit of jobbing lower our age, compared with the heroic and chivalric times!

I am far from approving of the nuisance of the barons of the tenth century, who robbed and levied customs on the highway. But in the teeth of these oppressions, there existed noble developments of friendship, which are no longer possible in the existing state, and yet the memory of which is sufficient to electrify novel readers and to create visionary pates *(des têtes romanesques)*. Witness a Livonian lady, Krudener, who in 1818 preached the Gospel and the Bible in Switzerland, and extolled the gallants of the tenth century, when it was usual for men to invade the monasteries *(moutiers)*, sword in hand, in order to ravish and carry away the nuns. "But then," she added, "people became converted after these high deeds."

It is very difficult to find in the present day androphilies, or ties of friendship formed of two springs, through accord

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of character and of action. It is not easy to see where this double tie is to be found, except it be a momentary thing, as in the case of the gastronomic mouthful: in this you may meet with the affinity of character coupled with affinity of taste, and in this case there is a material and spiritual affinity, or *androphily*, which requires the reciprocity and the oneness of the two springs.

This tie is easily established at meals, where good cheer calls forth in the first place a material affinity adapted to give birth to the spiritual affinity, if there exists no obstacle in the shape of a quarrel. Consequently meals are a very efficacious means of forming, in civilization, some very friendly meetings, when ceremony is banished from them, and when the excellence of the dishes unites with the suitableness of the guests in kindling enthusiasm.

In short, civilization is very cramped in ties of the friendly third degree, which require the double affinity of character and action. Much more chances are found at table for the tie of the fourth degree, which admits of banter, and, in this respect, is more easily allied to the usages of civilization, all moulded in malignity. Thus it (civilization) shines very little in friendship of the third degree, but pretty fairly in that of the fourth, of which we are about to speak, and which is inferior to the beautiful tie of the third, or agreement of friends bound together by affinity of character and affinity of attractive functions, without its having need of accessories, such as bantering or others, to sustain this tie truly sublime when it is well cemented.

(Not knowing very well where to find it in civilization, nor where to find its germs, I have introduced the table, because it offers directly a great facility for establishing the affinity of action, which leads the way to affinity of character).

The majority of the civilizee friendships are nothing but mixts or complications, reposing upon some intrigues of love or of ambition, varnished over with friendship. Certain old men think that they are true friends when they are nothing more than confederates in ambition, meeting together to plot and gloze over the falsehoods of a world in which they can

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no longer figure actively; their pretended friendship is therefore a negative league of ambition, a tie of resistance to the criticism of the world.

These mixed ties are very numerous in relations of friendship, and it suffices, in order to well discriminate them, to require in androphily the two conditions previously expressed, namely: the tie of character and the tie of action *cumulated*;* it is not a difficult union, since each of the two ties may exist in identity and in contrast, and you may be as good friends through contrast as through identity.

Notwithstanding this double chance open to the ties of character and of action, they are just as rare as the androgamies or couples of true love, founded on a reciprocal adaptation, both in material affinity and in spiritual affinity, and upon a perfect fidelity.

The group of the third degree, or androphily, is a very beautiful accord in friendship, but it is very hard in civilization to find it in all its purity in individual friendship, and still harder to meet it in groups than in individuals. The androphilies of civilized groups are in general only mixts. Two groups of amateurs perform comedies in neighboring towns; they know each other by public reputation, and wish to come together to make an onset or concert with their talents; soon after one of the groups makes the journey, and one of the two towns enjoys the combination. It is not exactly Friendship that has united them, for they are not individually acquainted with each other. It is a kind of emulation, a desire of shining together; it is therefore, in the first place, a tie of ambition, from which spring presently after the ties of love, the ordinary result of the relations of the green-room. Afterwards will come the ties of friendship; for the two groups are already in affinity of functions and of love, they will very soon be in friendly affinity; their friendship will not have been the germ of the connection, which will be a mixed or ambiguous product of love and of ambition; it will not be the less agreeable on that account, but,

* This term implies in French to pile up or superadd one object or property on another.—*Translator.*

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to characterize it strictly, it will not be a pure androphily, an accord of the friendly third degree.

The mixed ties are very rich in resources; on all occasions it is important to distinguish them from the ties of a fixed scale. For the rest, I shall not delay long over the mixed effects, that I may not complicate the theory which would extend *ad infinitum* if we tried to enter into all the details presented by the analysis of the passions.

HERMAPHILY*—TETRAMODAL† TIE—ACCORD OF THE FOURTH DEGREE.

Double affinity of character and of action between two individuals; contrast of character or action only in one third part.

Hermaphily is one of the gayest accords; it is quite adapted to turn the civilizees into ridicule. I have depicted this tie when describing a boarding-house society, balanced with three friendly functions, formed by an assortment of about three sub-groups, *A*, *B*, *C*.

A. 5. Influential members giving the tone.

B. 4. Indermediate *(louvoyeurs)*.

C. 3. Butts, or bantered members.

I appropriate this accord to the table of a boarding-house, because it cannot be met with,—

1st. Either at domestic boards, where all is icy;

2nd. Or at ordinaries, where suspicion prevails and where men are on their guard;

3rd. Or at regular and formal dinner parties, without cordiality;

4th. Or at accidental friendly dinners, where the gradations of pleasantry are not established.

You can only meet this trinary balance at a table of familiar and perfectly free fellow-boarders. There is a great difference between the cordiality of a pic-nic met together

* Hermaphily, from ἑρμα, the fulcrum of a balance (whence ἑρματιζω, to poise), and φιλια, friendship.—*Translator.*

† *Tetramodal,* a term borrowed from analogy with music, and signifying a harmony resulting from four springs.—*Translator.*

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for one day only, and the same party that has lived at a public table during three consecutive months. This party, the first day of meeting, was all benevolence; nobody was bantered: in a word, they were in an accord of the third degree; but if you see the party again after three months of formed habitudes, it will seem to you quite different in its tone.

You will be able to find in it the divisions above indicated, which you would not have seen during the first days of meeting. About two or three months are necessary to establish this gradation of laughers and butts; and when the classification is established, the assembly adopts a very different tone from what it had in setting out. It passes from the third degree, or concordant friendship, to the fourth, which is a different accord, founded on a tie of contrast between two leagues, and with a third party. This tie implies the introduction of a class that is amicably bantered, and which is not the less dear to the members because it is the object of certain railleries. But this sort of accord is an entirely different mechanism from that of the third degree, where there reigns an identical affection of character and action between the members, or else an affection through identity and contrast, but without the interference of irony. This introduction of a squad of butts spreads much satisfaction in friendly parties, which would get flat if they were always confined to the accords of identity. It is well that a third party should enter into it through contrast of character or of action; in this case, the accord is raised to the tie of the fourth degree, which is much more gay than that of the third.

The dramatists are quite conscious of the accord of the fourth in friendly connections. Consequently, in their plays they take care to introduce characters in *friendly contrast*, who are bantered, though beloved by those who banter them.

These are analytical subtleties in the matter of friendship. That I may obtain the reader's forgiveness for them, I promise him that I shall only dissect the two first, the fourth and fifth, amongst the four cardinal degrees of friendship. I shall glide over the fifth and sixth, which are seldom met

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with in our manners. But since you still find amongst us the third and fourth, it is proper to undertake their analysis, and to discuss this parallel, in order to make men foresee the numerous variations that may be generated by the tie of friendship, and the speculations concerning harmony which may be founded on these variations. Let us examine that of the fourth degree between individuals and between groups. These are very chilly kinds of analyses; but I have already remarked, that morality interdicts us from analyzing the scale of love, which would be much more interesting. Let us plant ourselves, therefore, at that of friendship, which philosophy kindly permits to us.

Let us first attend to the tie of hermaphily, or of the fourth degree of friendship between three individuals. Cicero and Atticus are two friends identical in character and action; both of them cunning personages, and very clever at getting rich, one by chicane, and the other by stock-jobbing. They have for their friend Lœlius,* the son-in-law of one of them, and the object of their witticisms. No doubt they support each other in all matters of interest, but they joke with each other. You find the proof of this in a *bon mot* of Cicero, who seeing little Lœlius go by embarrassed with a long sword, said, laughing, "Who ever buckled on my son-in-law to that sword?" Lœlius is probably good-humored enough to put up with these banterings, and doubtless he finds it answer to do so, for the inheritance of Cicero will atone for the taunts of Cicero; and the result of it is, that the presence of Lœlius enlivens Cicero, Atticus, and Lœlius himself. All three of them agree together by means of the following springs: C and A, the two first, by identity of character and action; L, by the contrast of character with the two first, though he is identical with them in affairs of action or interest.

This kind of tie, which is very gay, and scatters salt in

* Fourier appears to have confounded Lœlius with Lentulus or Piso, the two husbands of Cicero's only daughter, Tullia. Cicero's Treatise, *De Amicitia*, represents C. Lœlius, the friend of Scipio Africanus, as explaining the real nature of friendship, which may possibly have been in our author's mind; if indeed he has not used the names of Cicero, Atticus, and Lœlius, as mere counters.—*Tran.*

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the relations of friendship, is an accord of the fourth, in which you see:—

The two springs of character and action in identical play in two subjects.

One of the springs in contrasted play in a third subject.

A similar effect takes place in a friendly group when it is well balanced in three sorts of parts, as is shewn (at p. 304) at the letters A, B, C, which designate the three sub-divisions of a group.

You perceive that in this assembly the two springs, character and action, are identical in the case of the groups A, B; but that the group C, which is made up of butts, is in contrast of character, since it is a mark for the pleasantry of the two others, while there is identity of action between all three in the pleasure of the table and of habitual companionship.

I think that I have sufficiently discriminated in friendship the accord of the third, which only depends upon two sorts of actors, and the accord of the fourth degree, which requires three. These are two very brilliant developments of friendship, one of them through feeling, the other through humor. There remain two other much more brilliant cardinal accords to analyze, which are the fifth and sixth degrees; but it will be puzzling, or I should rather say, impossible, to make an analysis of them, because there are no examples of them in civilization, or those that do exist are so weak that it would be more tedious than useful to describe them. I would willingly skip over these two accords, and it is only for the sake of regularity that I have resolved to give a very imperfect and cold definition of them, since it will not be backed by examples, which I should not know where to draw from civilization; whereas they abound at every step in harmony, in which innumerable groups can bring into play identities and contrasts, either in character or in industry. These levers are entirely unknown in civilization; no development remains in it for the friendships of the fifth and sixth degrees, of which I am about to treat succinctly; after which I shall make some observations on friendship that will explain the

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cause of its flatness in civilization, and will give symptoms of the vehemence to which it must rise in harmony, and of the beautiful properties that it unfolds in its high accords.

MULTIPHILY—ACCORD OF THE FIFTH DEGREE IN FRIENDSHIP.

Affinities of character and action in two individuals or groups; disparity of character and action with other individuals or groups.

A very fearful title for an analysis of that friendship which the moralists call sweet and tender, honest and pure. But I have proved that though it may be sweet and tender in an accord of the third degree, it is no longer so in the fourth, where it becomes very humorous and boisterous. What would become of the harmonians, obliged to vary the sittings of the groups at least thirteen times per day,* if in these meetings the tone of friendship were always the same, always blubbering with tenderness, always of a soft and pure tint like tender morality? These meetings, monotonous and always uniform in colour, would soon appear as insipid as the turnips of Cincinnatus and of Phocion: nutmeg itself, if we may believe Boileau, becomes insipid when you lavish it on all your dishes.

Convinced of this truth, the harmonians will set to work to arrange for themselves, in connection with each of the twelve passions, all possible varieties in degrees of scale and mixed effects. They will only effect this by an exact acquaintance with the tables of accords.

The fifth friendly degree has no uses or models in civilization. The reader has just seen that it is very difficult to find there even friendships of the free third degree, still more of the balanced fourth, so that I was forced to go and seek for them at the table of a mono-sexual boarding house, decried by morality, which condemns as bad citizens, bad republicans, all those who love gaiety, and who desert the dull family

* See the description of a day in harmony, Section III., Chap. IV.; and p. 537 of the fourth volume of the *Traité de l'Unité.—Translator.*

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board to go and laugh with each other at a table of friends, in those jovial parties where are frequently formed friendly accords of the third and balanced fourth degrees.

I give up the attempt to define these two accords of the fifth or multiphily and of the sixth or phanerophily; it would be assassinating the reader with definitions of friendly ties that we do not find in our customs. I have already found it a difficult matter to make three friendly functions enter into a full accord, as you often see happen at a well-arranged boarding-house table. If we had to do with Ambition, it would be easy to find five and six groups in active coöperation. You see them in a political meeting, where it is easy to distinguish three, five, seven parties,* and moreover subdivisions of parties into coteries, which may yield a score of groups in graduated contrast; but Friendship does not lend itself to these developments in the civilizee system. Harmony, on the contrary, admits a crowd of variations in friendly exercise, in which the groups may take part through twenty shades of differences, which all back each other by contrast or identity. We know nothing about these two ties in civilization, where the general falsehood agrees very well with the developments of ambition, but in no wise with those of friendship.

I will not speak, then, either of the friendships of the fifth, or of those of the sixth or phanerophily, employing two springs in identity, and two springs in homogeneous contrast.

It would be requisite in order to describe all these varieties in friendly relations, to make men acquainted with the industrial accords that do not exist amongst us. Our industrious classes are in a state of broil and hostile competition, but not in an accord of contrast, where the antagonists back each other, and love one another with a frank friendship all the time that they are exciting to emulation by graceful rivalries; it happens with us, on the contrary, that our industrious classes quarrel together in the same branch of labor; witness fellow-workmen, who, under the name of bruisers and bullies, wage an inveterate war against each other. That

* See Chap. II. of the Third Section.—*Translator.*

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of the masters is still worse; they do not fight rounds like the workmen, but each of them seeks to ruin his neighbor, his rival; and it is philosophy itself, which, under the pretext of competition, balance, guarantee, counterpoise, equilibrium, excites odious rivalries, so remote from productive emulation, in which the rivals ought to lend each other assistance at the very time that they are straining to surpass their competitor.

If you wish to dissect the four phases of cardinal accord, you will find in them the four variations or mutations of relation; as in an arithmetical proportion:—

2.	4.	6.	8.	Permutations which present all of them perfect accord, entire agreement; the sum of the extremes equal to the sum of the means.
4.	2.	8.	6.	
2.	6.	4.	8.	
8.	4.	6.	2.	

The cardinal tie is subject to these permutations in each of the four groups; and it would be easy to prove that four friends, or four groups of friends, can furnish four sorts of cardinal accords, without including the mixts,* by means of identities and contrasts.

A long analysis of these details would become insipid to the reader; every one, I presume, is anxious to arrive without delay at the theory of the passional series, on which the harmony of the passions depends. It is therefore in conformity with the reader's own wish that I leave some blanks in the exposition of the cardinal accords of Friendship; men may therefore refer to me for further information about this conjuring book of harmony, and they ought to be obliged to me for suppressing these latter developments, from fear that too complete a picture of them would weary the attention, and disgust the student impatient to reach the end. When the harmonian doctrine shall be more widely spread, it will be time enough to launch out into details, and to give them with a minute exactness. Till then I reckon that it is proper to confine oneself to what is strictly necessary, and hence I stop short at very succinct notions.

* See note, Section III., Chap. V., p. 181, in the First Part.—*Translator.*

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I have passed over the description of the friendships of the fifth and sixth, multiphily and phanerophily. Here is an example of them, taken from imaginary actions between four friends; it may be applied to four groups.

I have instanced, as an accord of the third degree, Theseus* and Pirithous,† identical in action through their exploits, and united by adaptation of character. They are consequently allied by the two springs, and bound together in a perfect friendship of the third degree.

The tie changes into a fourth degree, if you introduce in it a friend of Theseus, a man quite indifferent to Pirithous, but whom the latter will protect out of friendship for Theseus, out of regard for his recommendation, and who becomes agreeable to Pirithous, though opposed to him in character, owing to his inclination for a quiet life.

Let us look at an accord of the fifth. Another proprietor, whom Pirithous has delivered from some robber, gives them shelter in their expeditions; yet he is a very peaceful man himself, and presents a contrast of character to them, since he only has a taste like the above individual for a peaceful life.

Here the two heroes are allied to two men who were reciprocally indifferent to one of them. But each of the heroes makes in this case an exchange of protection and friendly services with the other. The fifth degree implies heterogeneous reciprocity.

Lastly, the two *protégés* become acquainted; they end in mutually loving each other too, either through the common attention for which they are indebted to the two heroes, or through their admiration of prowess which they dare not perform. Here the tie becomes an accord of the sixth degree, for it depends on two identities and two contrasts. There are two identities; one of bravery between the two heroes, the

* Theseus, a hero of mythical antiquity, whom tradition reports to have reigned at Athens, B.C. 1235.—*Translator.*

† Pirithous, King of the Lapithæ (a legendary race), was represented as the bosom friend of Theseus. The mutual attachment of these heroes became proverbial, like that of Orestes and Pylades.—*Translator.*

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other of timidity between the two *protégés*. There are also two contrasts, both between the two couples, and between the individuals.

You might repeat the example with four groups, by joining to the boarding-house society, pointed out farther back,* a fourth group D, of very clever persons, who would side with the butts C, and would discover in them some misunderstood merit (this alliance would give an accord of the sixth); or who would banter the groups C and B in accord with A (this would be a fifth degree). Let us recapitulate these four developments and their principles.

In the third degree, two ties of character and of action; in the fourth, a third common tie between two first subjects, but forming a contrast of inclination between them; in the fifth degree, a fourth tie common to the two first subjects, but forming between them two contrasts; in the sixth degree, the third and fourth ties allied together, and forming a couple of affinities in contrast with the couple of two first subjects.

This affiliation of the four cardinal ties is susceptible of a number of mixts that we have agreed not to mention. Only observe that it goes on by degrees to quadruple the tie, as would happen with the accords.

Ut	Mi		
Ut	Mi	Sol	
Ut	Mi		Ut
Ut	Mi	Sol	Ut.

* See Chap. II., p. 274.—*Translator.*

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CHAPTER V.

OF THE TRANSCENDENT ACCORDS OF FRIENDSHIP. SEVENTH ULTRAPHILY, ⋈ EIGHTH, OMNIPHILY, DIRECT Y, AND INVERSE ⅄.

Let us open the ball with the accords of ⋈ eighth Y and ⅄. It behoves us to place the seventh accord after these. It is an accord that departs from the plan, and is so to speak complementary, serving as a transition for the entire gamut. We shall place it therefore after the two pivotal accords Y ⅄.

⋈. Omniphily direct through sympathetic hospitality.

⋈Y. *The two springs applied to the whole of humanity in accord of the first degree allied to progression.*

⋈⅄. *The two springs applied to the whole of humanity in an accord of the seventh, allied to the first degree or identity.*

Tendency to consider all men as brothers: I shall henceforth name this universal philanthropy, unityism.

This is an agreeable subject to treat, and one quite within the range of civilizee readers. They will not understand how such a kind of tie can exist, but they will grant that it would be the most delightful of friendly ties.

It consists in placing in sudden sympathy (I mean the sympathy of friendship and not of love) beings who have never seen each other, and who do not know each other either by name or reputation: an advantage that civilization is not able to procure for kings, while harmony assures its enjoyment to the poorest. Let us define this accord by an example taken from the relations of harmony, and from

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their parallel with a similar kind of relation in the civilized social order.

A regiment arrives in a town in our order of society. What sympathy can it meet there? It will only remain one day in the place, it will not have the time to contract ties of friendship there; and what is more, the soldier has nothing to eat, and employs his time in going to wait for a morsel of bread, half of which the commissary has stolen: the next day he leaves, without knowing any more about a town than its muddy streets and the houses of the citizens who have refused to lodge and help him.

A troop, or a caravan, receives in harmony a very different welcome in the halting places. Such a caravan, or such a legion, will arrive to-night at the phalanx of Tibur and stop there. Ever since the morning, messengers from Tibur have started to meet the caravan, to take note of the characters of those who compose it. The various characters in the world only amount to 810,* and every man knows his own character in harmony. It is consequently very easy to give a list of the characters of the travellers; to which you join the table of their momentaneous sympathies. This account is drawn up by the female and male fays† of the caravan, who are charged with the duty of attending to the occasional affinities.

At the moment that the caravan arrives at the phalanx for halting, it finds there a set of characters in friendly sympathy with each of those that it contains, and the connections are formed the instant that you alight. The troop, before its arrival, has been distributed in the carriages, by shades of character, each of which bears an emblematic flag. Such a carriage contains eight hunters and huntresses, and bears the standard of a particular species of chace; this other one contains eight florimaniacs‡ of the carnation, and

* See the Treatise on the Scale of Characters, in the Second Volume.—*Translator.*

† These form the corporation devoted to the department of sympathies of all kinds. See the Treatise on Unity, vol. iii., p. 373.—*Translator.*

‡ Groups or individuals that have a mania for flowers.—*Translator.*

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bears the carnation standard. On their arrival, these two carriages are surrounded by two groups, one of hunters and huntresses of the district, and the other consisting of carnationists of the two sexes, and the travellers are placed directly in material affinity with those who are charged to receive them. Each of the carriages is in like manner decorated with a character, and its occupants find on alighting, a group in full affinity with it.

After having thus provided for the collective affinities, they proceed in a few moments to satisfy the individual affinities; this is a labor that is confided to the sympathizers, a class of functionaries quite unknown in civilization. Each of the new comers, man or woman, has found, as soon as they touched the ground, a group of *collective* passional suitableness; this is sufficient to occupy the first moments and let them look about them. An hour afterwards, each individual will find his individual affinities, which sympathizing confessors will have determined; and each of the travellers, *man* or *woman* (for there is always at least a third part consisting of women in the legions or caravans), will be, at the end of one hour's residence, better suited in passional ties than a king is in his palace in the present day.

I am here only speaking of friendship, and of the ties which it feels the want of forming. Let us examine the resources that civilization offers to it. A traveller arrives amongst us,—what delight is offered him in sensitive and affective passions? And in the first place, as to the sensitive, if he has no money, he will not even get anything for dinner. It is in vain that he will style himself the friend of trade and of the charter, the friend of metaphysical abstractions and of the perfectioning of perfection. If he has not half a crown to pay his bill, the landlord will forbid him his table. But let us suppose that he is a rich man, and that people want to pay court to him,—how will they set about doing it? They will think that they are giving him a grand banquet, and he will meet with the same accident as happened to me one day at Montélimar; they will prepare him

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a breakfast cooked in hot oil* of which he will not be able to touch one single dish: it will be the repast of the fox and the stork.

The mistake of the civilizees is to suppose that a stranger must be charmed with their customs. If they are the friends of trade and of the constitution, they begin to praise up to this stranger the pleasure of loving stock-jobbing and the charter; but it is possible their guest may not like these two objects, he may perhaps not even have read the charter, like myself, who never read any constitution, and who despise and hate them cordially, because they can all only serve to protect cheating and civilization.

To entertain a stranger, it is necessary to satisfy his tastes, and first to know them. Now how can you discover those of a civilizee who does not know them himself? For no body knows in the passional sphere, the scale of the eight hundred and ten characters, and in the material sphere, the scale of the eight hundred and ten temperaments.†

Thus two strangers who accost one another, are two passional *waifs*. Neither of them knows how to explain what he wants himself, nor to find out what the other wants. Besides in the house of your host, it is customary in civilization to find everything good out of politeness, even the cold water ragouts of the wife of Phocion, and the oily ragouts of the Provençal people.

You reason very differently in harmony about the reception of the travellers. A legion passes through; you suit it in friendship according to the two springs of *character and of action.* Such a man is, in character, an auditive mono-title‡ (*mono-titre auditif*), having the love of music as

* The lady, who was very engaging, seeing my perplexity, got up to make me an omelette. It was made with hot oil, and I should have been very happy not to have been obliged to eat of it; but through politeness I was obliged to eat and stomach these eggs prepared in hot oil, which may heaven confound, as well as all the *ragouts* of the South, always full of hot garlic, of saffron, of hot oil, and other villanies.—*Note of Fourier.*

† See note, p. 107, vol. iv., of the Treatise on Unity.—*Translator.*

‡ This term is identical with Monogyne, and is explained in Chap. III., of

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his dominant passion; he is instantly in relation with the musicians of the class that he prefers. Another loves the culture of carnations and apricots; he is instantly put in communication with those who excel in those cultures, and he can take part in their occupation. If a caravan is composed of a hundred carriages, it finds, on its arrival at the evening sitting, the hostess phalanx, divided into a hundred divisions analogous to the hundred characters of which the caravan has given note. It is thus that guests are amicably received in harmony, and it is an advantage for the two parties who find alike their affinities in it.

This well-being extends in harmony to the whole human race, and it is not necessary for a man to be rich in order to have access to it. He is a man; he is a member of the human race: that is enough to entitle him to a participation in the benefit of direct omniphily, or of that friendly affection which has for its object to place the whole human race in a sudden connection *(liaison)* of friendship, and to arrange progressively the cares of hospitality in such a way, that every man, in all points of the globe, may suddenly find the societies that are friendly to, and defenders of, his tastes. It is, therefore, an accord of the general first degree, supported by the progression or methodical classification of the passional varieties, which are suited in the first place in affinity of action or character; that is to say, you join to a hundred groups of industrial offices a hundred other groups of a similar title. If the caravan makes a stay of two days, it will be suited the next day also by contrast resting on the two springs (action and character), and the new comers will very soon be placed in accord with the whole body of their hosts. Such is sympathizing hospitality; a charming and universal tie in harmony, where it is secured to the least of men, whereas it is now refused to the most mighty sovereigns.

the Third Section, and in the Treatise on the Scale of Characters, in the Second Volume. An *auditive monotitle* means a man in whom the passion for music is the absorbing principle and propensity of his soul.—*Translator.*

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⋈ Λ—INVERSE OMNIPHILY, OR MIMIMATED PHILANTHROPY.*

Here is the *coup de graçe* for our virtuous philosophers; for their philanthropic visions. Even if we admit that it was not in their power to reason upon these refinements of direct omniphily which I have just pointed out,—upon this art of procuring twenty affinities of character and action for a stranger; they ought at least to have speculated upon the execution of their own precepts, which require that all men should help each other like a family of brothers, and should lend a hand to the traveller. What amount of assistance is due to them? Let us judge of it by comparison with the precepts of fraternity. Amongst brothers, if a father favors the eldest or some other son, the law requires that he shall secure a *subsistence*, a *minimum*, to the children whom he does not favor. The law has well foreseen that the father, infatuated with his own vices, would disinherit the child who did not ape his own vices; it requires that, in a family, the children in disgrace shall have at least one finger in the pie: and it is juster than the philosophers who, making of the human race a family of brothers, give everything to 20,000,000 of brothers, and leave 880,000,000 in want, or little short of it.

They think to excuse themselves by saying, that this stripping of the little is an evil inseparable from civilization. No doubt it is; but if you recommend universal philanthropy, perceive also that you must depart from the plan of civilizee politics. In order to find channels for carrying into effect, and means of securing, a *minimum*, you must rise to a social mechanism that is very productive, and that at the same time that it yields great riches, does not consume in waste more than would be required for the nourishment of the poor. You must especially come to see that politics are in contradiction with philanthropy as long as they have not discovered *industrial attraction*, since without this attraction *legitimated*

* (Marginal note of Fourier.)—This is a seventh degree; there must be in omniphily

Y, from the mass to the individual.

Λ, from the individual to the collective.

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charity, or the assurance of the *minimum*, would be a fatal favor to the poor man himself, whom it would disincline to work.

Now as long as the philosophers remain ignorant of this science of industrial attraction, we must strike out of their vocabulary of virtue, general philanthropy, or the accord of friendship in the degree ⋈ Λ, inverse omniphily; and we must, moreover, strike out all the other degrees of friendship, the carrying out of which, even in low accords, is next to impossible in civilization.

Harmony grants necessaries to a man; wherever he goes, he enjoys the privilege of access to the tables of the third class; if he does not shew who he is by satisfactory proofs, it is inferred that he is a criminal, who travels in banishment; and they have the same consideration for him that we have for a murderer, whom you lead to punishment, and to whom the law itself grants all that he asks for at the last moment. If a man is not banished in harmony, he will scarcely think proper to travel alone; he will club with the caravans of transport, with the hordes,* the bands of adventurers, who are entertained festively at every station, as the reader has seen in the preceding article, but into which banished men are not to flock. A harmonian is quite at liberty to travel alone in his own country, or to places where he is charged to go on a public commission; in this case he is fêted in every phalanx. But when far from his country he will not travel alone, or if he does, he will be regarded as guilty; and in this case, he will find the succors of philanthropy, a table of the third class, equal to that of our best French inns, diligences,† equal to our berlins; in short, supplies of necessary clothing, on his giving the name of his phalanx, which will have to pay for him. For in harmony every phalanx is responsible for

* See the *Organisation des Petites Hordes*, vol. iv., p. 140, of the Treatise on Unity,—*Translator*.

† Railroads were not in use when this was written. The reasoning, however, is equally applicable to them, and implies that the most distressed harmonians would be accommodated as well as *respectable* people are now, *i. e.*, in first-class carriages. Gentlemen would be better off.—*Translator*.

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the necessaries of one of its members; and the hosts who receive him, far from thinking him lucky, as a civilizee would be thought to be, who should go and live well gratis in *cafés* and inns, regard him as very unfortunate in being deprived of true happiness, deprived of the passional balance, which can only be found in the phalanxes of attractive labor, or in the armies* and hordes everywhere festively received in direct omniphily.

A strange reverie is that of the philosophers, who wish to make a family of brothers of men before they have trained them up to riches and to industrial attraction, two inseparable effects. I have just described to them, in the two accords of omniphily, the fraternity of which they dreamt, and in the place of which they have set up the reign of money; an order of things in which each man turns away and dooms to die of hunger the being who has not half-a-crown in his pocket.

You cannot know, in the civilizee and barbarian states of society, if there exists in the human breast a more or less ardent tendency to charity and philanthropy. These virtues are stifled in their birth by the immense crowd of wretched beings that abuse them; and therefore those very corporations that have practised hospitality, like the Cistercians *(Chartreux)*, only did so with great restrictions; and on admitting a stranger at the great Chartreuse, they were obliged to make him understand that at the end of three days his cover would no longer be placed at their table. But for this limitation, they would have seen legions of parasites settle down for the year in that solitude. It is only when the human race will have very few occasions for practising charity and philanthropy, that you will see these virtues have a brilliant development, and the offices of charity sought after by the most distinguished class, which moreover, will employ a delicacy in it, and a refinement of which no idea is formed in civilization.

Then a traveller, however unfortunate he may be, will find over the whole earth a family of brothers, and will have

* See a description of the industrial armies in the Treatise on Unity, vol. iii., p. 557.—*Translator.*

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everywhere dinner, carriage, plays, balls, and, what is more, industrial amusements, through the capacity of taking part in the labors of the different groups, to whose cultivation and pursuits he is attached. Then it will be justifiable to boast of philanthropy, which, now far from being able to be carried into effect, is not even an intelligible thing, in consequence of the general egoism that reigns and must reign in civilization, where a man is looked down upon if he does not know how to deceive, in order to make his fortune.

ULTRAPHILY.—ACCORD OF THE SEVENTH DEGREE.

The two springs linked in with another passion.

In every passional gamut, an accord of the seventh degree is always a sort of deviation, an encroachment on the attributes of another passion.

The seventh degree of Friendship, or Ultraphily, is composed of the ties of charity, philanthropic devotion. In this kind of accords, you can distinguish amongst others the *Fathers of redemption,* who travel for the recapture of slaves whom Christianity abandons in the dungeons of Algiers and Morocco; also the monks of Mount St. Bernard, who devote themselves to save travellers lost in the snow; the sisters of mercy, devoted to the care of the sick, &c.

It will be objected that this charity, far from denaturalizing the use of the springs of Friendship, is, on the contrary, the noblest use to which it can be turned. Undoubtedly nothing is more noble than general charity, but it is no less on that account a heterogeneous use of the springs; for in this devotedness to beings whom you do not know, there is neither affinity of action nor affinity of character.

It is, therefore, a function which denaturalizes the use of the two elementary springs of Friendship, and which forms a transition to another passion, which will be seen to be Unityism; a passion that has not been yet defined, and which may be named by periphrasis a general familism.

The pious or hospitable charity which is practised by

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several sects that I have mentioned, is a transition from Friendship to Unityism; it leads us to bestow attentions of fraternity and not of friendship upon the unknown, the care that a brother would entertain for brothers. It is a very magnanimous effect; but it is no less a deviation from the uses of friendship, for in all the other gradations it only operates by affinity of action and affinity of character.

The accord of the seventh degree is therefore that one which binds the four groups in one, and makes them interlace in attributes, either between each other, or with the passion of general philanthropy (Unityism), which comprises the four affectives. It is the same in the fixed passional scale as with our mixed fruits, such as the nectarine, which is a link between the plum and peach. It is, for this reason, an accord of high transition, and I designate it by the name of *Ultraphily*, because it is the effect of a passion which departs from its outline, and encroaches on the functions of another.

It is, in addition to this, a very beautiful accord, from which in harmony the most precious effects are obtained for the success of industry: this accord produces the corporations that are most useful to general harmony. You will see the proof of this in the articles that treat of the Little Hordes, Fakirship,* &c., which are other accords of free or ambiguous ultraphily.

The accords that have been previously explained relating to somnambulic vision, have sufficiently proved that ultramody, or the system of the accords of the seventh, always reposes upon a deviation from the methods and uses of springs, since this kind of sight is an act by which we see without the aid of the sense of sight, and we incroach upon the scale of the visual properties of the planet. It is an incontestable deviation, which is an essential feature of all the accords of the seventh degree in high transition.

I have displayed the scale of the accords of Friendship: I have not spoken of the mixts; the reader knows the reason of this. I will not give too great an extension to these ele

* The Fakirship is a corporation regulating the passion of love.

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mentary notions. In Friendship, as in other passions, I prune away all that respects the mixed genus, and I shall act as teachers are apt to do with beginners in music, whom you teach at first to play only in the natural key before making them acquainted with the other keys. I shall proceed to treat succinctly of the three other groups, which have yet to be described, and confine myself, according to my original statement, to a short chapter on each of the three.

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SECTION II.

OF THE THREE GROUPS OF AMBITION, LOVE, AND FAMILISM.

CHAPTER I.

OF THE HYPERMAJOR GROUP, OR AMBITION.

If it were necessary to estimate each passion according to the diatribes of philosophy, we ought to place Ambition in the lowest rank. It appears that God judges quite differently, for he assigns to Ambition the first rank amongst the four affective passions. Let us regularly explain its primacy.

The major order has the advantage of the minor, for the same reason that the male is superior to the female; and since amongst the two major groups, Ambition is of greater importance than Friendship, it is the group of Ambition, a corporative link, which is the first of the four in spite of the sophists, who would wish to locate Ambition in the last rank, and teach us to despise treacherous riches and power, which yet they are far from despising themselves.

"We are not so ridiculous," they will reply; "we would endeavor on the contrary to excite noble ambitions, which lead a true citizen like Decius to sacrifice his life for the good of the constitution." But if it is the wish of morality that citizens should have the noble ambition of immolating themselves for the good of all, it wishes, consequently, to have

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the accord of the seventh degree in Ambition; for such is the position which the devotion of such men as Decius and Leonidas occupy in the gamut. It would be easy to prove to morality on other points that it favors also the accords of 8 Y and 8 ⅄, 6th, 5th, 4th, 3rd, 2nd, 1st degrees; in a word, that it wants the whole gamut of harmonic ambition. After this, what signify its diatribes against ambition? They prove that philosophy is in perpetual contradiction with itself; saying on the one hand, that you must be your own enemy, repress your ambition; and on the other hand, that you ought to love the ambitions of the eight noble degrees. Would it not have been more according to rule to classify ambitions into harmonic and noble, and into subversive or ignoble, in order to be able to say: "Here is the scale of the good to follow; there the scale of the evil to shun." Men have not been willing to proceed to this classification of the passional degrees. They would have speedily recognized that the whole scale of evil is constantly engendered by our civilized customs and relations; and that in order to arrive at the scale of good, it is necessary to organize a society differing from perfectibilized civilization, which engenders nothing but the eight accords of the mischievous or subversive ambition.

The philosophers, instead of proceeding in this manner, confound the two scales, and want to make us love them both indiscriminately; for they say to us: "Love civilization and barbarism," which engender nothing besides the entire scale of vicious ambitions and vicious friendships; next they tell us: "Love the noble ambitions and the noble friendships which are impracticable in the civilized and barbarian states." Such is the theme of philosophy, always preaching the *pro* and the *con* in the same breath,* ever implicated in an ocean

* "I do not know why I should not as willingly embrace either the ideas of Plato, or the atoms of Epicurus, or the *plenum* and *vacuum* of Leucippus and Democritus, or the water of Thales, or the infinity of nature of Anaximander, or the air of Diogenes, or the members and symmetry of Pythagoras, or the infinity of Parmenides, or the one of Musœus, or the water and fire of Apollodorus, or the similar parts of Anaxagoras, or the discord and friendship of Empedocles,

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of moral inconsistencies, which in the last analysis, want man to be at once white and black, and to serve both Jesus and Belial; to love the august truth, and to love commerce also, where you must tell lies whenever you open your lips, for fear of being ruined. How many absurdities philosophy would have been saved from uttering, if she had, according to her own advice, proceeded to the analysis of nature; distinguished the social movement into harmonic and subversive, such as we behold the movement in the universe, in the case of planets and comets; and distinguished in like manner the passions into a harmonic scale and a subversive scale, of which the simple parallel would have led to the conclusion, that if the civilized and barbarian societies engender in passionals only the subversive scales, they are evidently societies of subversive movement out of which we must seek the exit.

Let us come to the special object of this chapter—to the group of ambition. It is, perhaps, that amongst the four groups respecting which the greatest number of prejudices are entertained. They originate for the most part in the circumstance, that science confounds the noble ambitions or germs of harmony with the subversive ambitions or germs of discord and cupidity which reign sovereign in the civilizee mechanism. We shall consider ambition only in reference to its harmonic impulsions at present; we shall give in another place, a chapter on the subversive impulsions of ambition and of the three other groups.

Let us try, in the first place, to come to an agreement with the grammarians and the synonymists. Five words offer themselves to express the tie or bond of ambition or the hypermajor group. Must we call it the group of Ambition, group of Honor, group of Sectism, group of Ascendency, or group of Corporation; I know not which of these to choose.

or the fire of Heraclitus, or any other opinion (of that infinite confusion of opinions and determinations which this fine human reason does produce by its certitude and clear-sightedness in every thing it meddles withal), as I should the opinion of Aristotle." . . . *Montaigne's Essays*, book i., chap. xii., p. 341.—*Translator.*

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The French language is so given to equivoques and ambiguities, that it would be impossible to give an exact name to the hypermajor group if we were to limit ourselves to one only of the above cited five words. The word Honor, group of Honor, appears to me the best adapted to designate the ambitions of harmony which always accord with Honor. I shall often employ this word, without on that account denying myself the use of the four others, which in various instances are more characteristic.

Honor ought to be the favorite passion of the philosophers, since it is what leads a man to die and lose his body to illustrate the soul, as did Decius and Regulus, Leonidas, Codrus, &c. If the philosophers value this noble affection through which men sacrifice their body to render their soul illustrious, they ought most cordially to hate civilization, which concedes honors to those only who have riches, and is nothing else than one system of general persecution against every man faithful to the laws of true honor. A few very rare exceptions confirm the rule. You see a few men of honor and probity recompensed, but you may always discover twenty and thirty intriguers for one honorable man on the high road to fortune.

Ambition is that passion of which the spring of action is the most immense in the civilizee state, and is that alone which even at present embraces the whole globe in its plans. An officer only wants at first to rise to the rank of captain, next to that of colonel and general; by degrees he comes to want a principality, a kingdom, an empire, at length the whole earth. If this passion is insatiable in individuals, it is much more so in corporations, of which the spirit is hereditarily transmitted, whilst individual ambitions become usually extinct with the individual.

This spirit of universal influence will be common to all the passions and corporations of Harmony. This mania of universalism is blamed amongst us; it would have been much wiser to have studied the means of satisfying it; for the happiest event which could have occurred on the globe, would have been the invasion of the entire round machine by one

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sovereign or one corporation; from this a very happy progress would have resulted in the social scale, and also the arrival of the human race to the sixth* period, however vicious the individual or corporation might have been who would have usurped the sceptre of the globe.

It has never been possible to reason on the results of such a conquest, because no conqueror has ever possessed even the quarter of the globe as respects population; but it is certain that immediately upon any authority attaining the dominion over the entire globe, it could have no other interest than that of the maintenance of universal peace and free circulation, of lightening the pressure of taxes in order to prevent insurrections, and of being able to diminish the expense of standing armies, which involve nations in debt, without enriching sovereigns. This speculation would have changed *in toto* the whole of civilizee politics, and the most oppressive cabinet would have become the most liberal by excess of ambition.

It is well to start with this remark in order to signalize the ignorance of our age on all matters touching ambition. If men had drawn up the gamut of the accords of this passion, they would have discovered that the two accords of the eighth degree can only be established in the case of the possession of the entire globe; a rallying of all its empires under one and the same sceptre. How then do those philosophers who wish that the whole human race should become a family of brothers, dare to defame those who wish to effect the operation preliminary to this fraternity, by uniting the whole family under a unitary government? I maintain that people have defamed the unityists,† and, in proof of this, they have cast far too great ridicule on the *Abbé de Saint Pierre,* who indulged in political dreams on the subject of unity and perpetual peace. If they had only joked him as to his illusory methods, they were perfectly entitled to do so; for his plan was, as far as regards the means of executing it,

* *i. e.,* Guaranteeism.

† *Unityism* is the focal passion of the soul with Fourier, and is elsewhere defined as a universal familism; hence the *unityists* are the believers in and

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the height of absurdity; but they ought to have approved of the principle and the aim, and they ought to have adjured the human intellect to invent methods more suitable to attain to this unity.

I admit that conquest is an odious means, but it is nevertheless better than a pretended philanthropy; which, establishing no unitary link, leaves the nations in a state of periodical war, where partial pacifications are nothing better than truces. If we compare wars does it not appear wiser to utilize the scourge than to perpetuate it *without uses?* Now which was the way to render war profitable to the human race? It was this, to employ it to establish universal unity; a war of this nature would have been the last; and in this respect it would have become the means of general social salvation, like the moment of suffering by which a surgeon cures us from an inveterate malady.

The violent or simple conquest was not the sole means of attaining this end; there exist in the actual state of civilization two gentle means, composite monopoly and composite conquest, which would have rapidly led to the administrative unity of the globe, and to the numberless advantages which this would have produced. You would arrive much more speedily at this unity by association, because any private individual who succeeds in collecting and associating eighty villager families, will found at the end of one year, the unity

promoters of the universal brotherhood of man. We here present a synoptical view of the soul analyzed in the second power for the convenience of the student. In the human being there are Twelve Passions.

5. Sensitives in connection with the external world. Luxury, (Industry.)

7. Animic.

4. Affectives. Tie with humanity. — Collectism. (Major mode.) / Individualism. (Minor mode). — Friendship. / Ambition. / Love. / Familism. — Groups.

3. Distributives. Societary tie. — Emulation. / Alternating. / Composite. — Series.

✕ Unityism.—Universal Harmony, Universal Association.—Hierarchy of the Globe. (Religion.)—*Translator.*

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of the globe; but setting this method aside, we speculate only on those means which are already known in civilization, such as conquest and monopoly. It is certain that we might have turned them to account if our philosophers, less cramped in their views, had been able to discern the bright side of those pretended vices; the developments of which monopoly and conquest are susceptible when they are elevated from the simple to the composite mode.

Instead of devoting themselves to this study, they have launched out into declamations and common places of morality against these two levers of unity; they have rivalled each other in slandering monopoly and conquest. Some have thundered against the insatiable and devouring cupidity of "perfidious Albion." These are fools who ought to have perceived that Albion sinned through a defeat of cupidity, and knew not how to frame a plan of usurping the sceptre of the world by composite monopoly. Others have criticized Buonaparte, because he manifested the intention of invading the whole world. That was the only sensible thing in his views; but he possessed nothing of the springs to be brought into play, and was ignorant of the employment of the composite conquest, which neither himself nor his philosophers knew how to invent.

Let us then acknowledge at once that no passion is less known than this ambition, against which men have raised such a vociferation. It is not my intention to give in this place a detailed scale of it; I shall confine myself to general notions.

We have seen (Chap. II., p. 266), that the springs or radical principles of Ambition and of its groups are—

1. Spiritual affinity, or league and enterprizes for glory.

2. Material affinity, or league and enterprizes for power.

Each of these two springs can be subdivided into two levers, according to the observation (p. 280). Thus glory may have as its vehicles, either the internal lever or that of self-love, of personal distinction; or the external lever, which is that of philanthropy and devotedness.

The league of power acts in like manner through two

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impulsions, the tendency to authority and the tendency to riches; for whosoever enjoys authority covets riches, and whosoever possesses riches covets honors, authority. These two levers, riches and authority, which cannot be separated, form the second spring or radical principle of ambition. The tables which have been previously given, on the subjects of vision and friendship, must have accustomed the reader to draw up a table of passional accords; he may now practise on that of the accords of ambition, if he observes the rules indicated for the scale of friendship. (See Part II., Sec. I.) To put him in the way, I shall determine in the following chapter the accords of harmonic ambition and of subversive ambition. I will display them in two gamuts, in order the better to smooth the road for amateurs, who may wish to exercise themselves on these problems.*

If we wish to examine ambition in relation to its subversive development, the springs will be changed: the first, instead of being a league for obtaining glory, will become a league of jugglery and obscurantism; the second, instead of being a league for advancement by honorable means, will become a cabal for the promotion of pillage and despotism; but I have already observed, and I repeat, that we examine the groups in this place in their harmonic and not in their subversive development. But this will not prevent my saying a few words on the subversive side, the parallel of which is frequently necessary for definitions.

* An uncertain passage. The following paragraphs occurred at the fourth page of the manuscript, after the words seen above, "We have seen," (p. 330 in the text,) but Fourier, having carried on this phrase to p. 7, of the manuscript, and having caused it to be followed by the paragraphs which end with these words, "on these problems," the paragraphs that ensue above remained without any purpose or indication of the place which they were intended to occupy. We insert them here as uncertain, with the observation that after having first pointed out the devotion of Decius and Regulus as an accord of the first, Fourier qualifies them as accords of the seventh, yet without effacing the words of the first *(de prime)* in the following lines, except in the last phrase; which circumstance, coupled with the want of indication as to the employment of this passage, appears to shew that he had put aside this portion of his work, which we nevertheless restore, giving in relation to this uncertain passage, the original and the actual text. At p. 20, he places the devotion of Decius at the accord of the seventh.—*Translator.*

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The two scales which have been given respecting vision and friendship, must have taught the reader the method he ought to follow in order to draw up a scale of passional accords; he can now practise on that of ambition. I am about to put him in the way by determining the accord of—

(Original Text): Prime, into individual and collective, which is founded on the play of one single spring: and in the first place, into individual through love of glory.

(Actual Text): Seventh, into individual and into collective. This accord may be simple by means of the play of a single spring. We shall proceed to determine it in the simple phase. The reader has already seen that the accord of the seventh degree is a deviation of the springs, a dovetailing with other passions. Let us in the first place display this effect. Seventh degree of spiritual ambition through the love of glory:

We shall have the examples of Decius and Regulus cited; their devotion had not as motive an ambition of power, since they wished for death. The spring of glory was therefore their only motive, and we have the first degree, where there exists only the play of a single spring forming an accord with the mass. Now if we confine an operation to the spiritual spring or motive of glory, it is impossible to conceive of a more noble accord between the individual and the mass than that of Decius or Regulus with the nation for which they sacrificed their lives. A mayor of Calais has renewed in modern times this trait of patriotic devotion, by offering himself as victim to the English.

The accords of the individual first degree, relating to the spring of power, are those in the case of which an individual makes a sacrifice of the authority that he might usurp, and deprives himself of it in order to preserve the independence or the prerogatives of his fellow citizens. This distinction has been granted to people who have often made a virtue of necessity, and have only renounced absolute authority through fear of not being able to keep it. I cannot discover any one who can be cited amongst the great characters of antiquity. Lycurgus, we are told, banished himself, immolated himself in some sort to the honor of causing the laws and liberties

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to reign sovereign; but these pretended liberties were a charter of his own fashioning, which permitted a few privileged men to massacre the Helots, and commit other enormities. Lycurgus, in banishing himself, did nothing more than sacrifice a few advantages to the pleasure of ruling indirectly, and to that of founding the dominion of his plans and intentions. Let us not scrutinize too narrowly the virtues of the civilizees in the material first degree of ambition; it is a chapter of the most equivocal things, and is scarcely better than the contraband of virtue. The reader will see in another place how real this virtue becomes in harmony.

The accord of the spiritual collective first degree, occurs amongst masses of men, who sacrifice their lives for the sake of glory, as in the case of the Spartans who fell at Thermopylæ; or the French soldiers, who swore that they would die in defence of the redoubt of Montelesimo,* where they were surrounded by a whole army, and where they afforded time by their desperate resistance for the battle of Montenotte to be won.

The accord of the material collective first degree is found in the case of corporations, which make a sacrifice of their power for the benefit of the mass; to speak plainly, I know not where to find corporations of this nature in the annals of civilization. Nothing will be more common in harmony,

* This event, which occurred in the Campaign of Italy, in 1796, is thus related by the historian: In the year 4, when Buonaparte took the command of the army of Italy, on the 21st of Germinal, (April,) the Austrian general, Beaulieu, after having attacked in person and mastered all the positions on which the centre of the army was supported, came up to storm the redoubt of Montelesimo, which was the last retrenchment of the French. Attacked by the whole of the enemy's forces, and seeing the redoubt on the point of being carried, the brave Rampon, *(chef de brigade,)* who commanded there, caused his soldiers, in the height of the fire, to swear that they would resist unto death. Thrice the enemy, commanded by Beaulieu and others, attacked this redoubt, and thrice was he driven back with the greatest firmness. He was forced to retreat with the loss of four hundred killed and wounded; among the latter were two generals. Painting and history vied in celebrating this generous oath, and the Directory addressed a letter of felicitation to Rampon on the occasion.—*Galerie Militaire ou Notices Historiques des Generaux, &c.*, par F. Babie et L. Beaumont, tome vi., Article *Rampon*, p. 257.—*Translator.*

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where the state of things will excite each corporative society to uphold constantly the immunities of the entire mass.

Such are the accords of the (first) seventh harmonic degree of ambition; the reader can now exercise himself in determining others, according to the method which we followed in the scale of friendship.*

The actual ambitions being all subversive, the leagues which they create, whether public or secret, are almost always leagues encroaching upon the mass of producers. Witness the feudal, sacerdotal, financial, mercantile, military, and other corporations, which all of them aspire after nothing less than a boundless encroachment. The societary link of ambition has not been able to be introduced in agriculture, whilst it is developed in colossal proportions in a whole host of unproductive and even destructive companies, such as the Jacobins and the stock-jobbers.

The corporative tie has also thrown out ample branches in matters of administration, by means of the federal leagues of the Tartars, of the German princes, of the American states, and other confederations, which are accords of the third harmonic degree, inasmuch as they have for their object the defence of the country against foreign enemies, but which become accords of the third in subversive ambition, if the league has for its object encroachment on the lower classes.

There is a tendency more or less in the four groups to the graduated observance of ranks and titles. That of friendship makes the least calls in this respect; and it is consequently named the group of confusion or levelling. That of ambition is on the other hand the most severe of all four on the distinction of ranks and precedence; it is even so intractable on this point, that it has not been an unusual event to see a highly frivolous debate respecting a precedence of ambassadors, put the sword into the hands of two empires; (the same absurdity is seen in duels, the real motive of which is often quite irrespective of honor.)

* End of the uncertain passage.—*Translator.*

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It appears, therefore, that the mania for progressive classing, or the gradation of ranks, is very strong in the group of ambition; it is that one amongst the four in which it especially predominates. This group being composed of sectaries, leagued for the purpose of conferring distinction on a common phantasy or enterprize, there must necessarily exist amongst its sectaries a gradation of importance and of ranks, in proportion to the industrial, or scientific, or pecuniary means, which each individual amongst them furnishes to the league; from the first the affections are located in it in an ascending order, that is to say, in a gradation of fortunes and means of usefulness to the society.

In a group of ambition, the inferiors are more devoted to their superiors than the latter are to their inferiors. The same thing does not occur in the other groups, especially in that of familism, where the superiors are the most devoted to the inferiors. This hierarchical contrast between the groups will be the theme of a special chapter: it will be seen there that in the two minor groups (love and familism) there reigns a kind of hierarchical antithesis,* in accordance with which the superiors yield to the inferiors. The contrary occurs in the two major groups. That of ambition distinguishes very strictly between ranks, and that of friendship, though appearing to confound them for the sake of good breeding and benevolence, requires nevertheless that there should reign some deference towards those who are elevated above the crowd through fortune, dignity, and science.

It follows from what we have said, that the groups of ambition attach more importance than others to distinctions conferred upon them by external symbols and decorations, of which they are proud and jealous. Their tone is serious, because the object of the gathering must naturally cause solicitude, since a league has always difficulties to surmount in order to triumph over its rivals. Supposing even it were only

* This term is employed by Fourier to express an inversion in the natural order of superiority in age, strength, &c., as, for instance, in the case of the prostrate lover, when he stoops to conquer the weaker vessel.—*Translator.*

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a troop of children concocting some plot against the schoolmaster, or some expedition for the purpose of doing mischief, it is sure always to introduce gravity into its deliberations, and inequalities in the distribution of tasks. It is especially in the group of ambition that the necessity of inequality and gradation is imperiously felt. And we find consequently that high assemblies of ambition, such as senates and legislative bodies, cannot sit for a single day without there appearing from the first, gradations of parties and coteries, as well as gradations of personal influence.

In consequence of its tendency to graduated inequality, the group of ambition seeks for the progressive advancement of the members. And the more the rules of promotion are observed with regard to the two considerations of talent and seniority, the greater is the attachment of the members to the federal bond.

This necessity of gradation or progression is a principle greatly overlooked by the modern philosophers, who endeavor, under the pretence of economy, to suppress or reduce the intermediate, and to preserve only the extreme functions. We have seen a proof of this observation in the National Assemblies of France, which attempted to convert all the large towns into insignificance, in order to concentrate everything at Paris. Such towns as Bordeaux, Rouen, Toulouse, which had once been the capitals of an extensive region, were reduced to be the capitals only of a petty territory, and dropped down to the level of Quimpercorentin, Guéret, Digne, Privas. Lyons possessed at that period nothing more than a petty administration; Marseilles had none whatever. Marseilles and Nantes are still without a high court of judicature; and no such institution is found at Strasbourg or Lille, whilst it is granted to such places as Riom and Colmar. Several large towns of the second class, such as Rheims (32,000 inhabitants), Dunkirk, La Rochelle, Havre, Saint Etienne (24,000 inhabitants), were a short time since, or are still, without any prefecture. Some towns containing 19,000 inhabitants, amongst others Valenciennes, do not even possess a district court. It would be no difficult matter to fill

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several pages with these grievances of a host of towns on the subject of this ridiculous distribution of the Constituent Assembly, where no better purpose appeared amongst the representatives, than a general mania of concentrating all things at Paris, reducing the large towns, and changing into a desert towns of moderate size, such as Lorient, which were not favoured, and even small places, like Salins and Pezenas, which were entitled for so many reasons to enjoy the privilege of district courts.

Such was the justice of those celebrated friends of equality and fraternity, who fancying themselves safely installed in Paris in the character of perpetual sovereigns, wanted to plunder all the provinces in order to enrich Paris, for the honor of equality. It was their duty, on the contrary, to observe progressive inequality; to increase the number of provincial capitals; to graduate their splendour, by endowing them with administrative, judiciary, scientific and literary institutions, rivalling in excellence those of a small court residence. They ought to have endowed them with museums, public libraries, theatres, and conservatories, little inferior to those of the metropolis. Such is the progress of true liberty, which I shall describe in treating of Guaranteeism; and such is the wish of the general ambition, which seeks to establish graduated scales in all directions, whether in the case of towns, corporations, or individuals.

By destroying gradations, and establishing the barbarous fashion, where you see scarcely a dozen masters or pachas despoiling whole nests of slaves, the middle class is dissatisfied, and you deprive ambition, which is a very incompressible passion, of its nourishment. Such is the false calculation of civilizee philosophy. We have seen a proof of it in its mania for concentrating all things in one capital. And it appears, moreover, that the more it strains its sinews to moderate ambition, the more it developes its germs,—the spirit of monopoly, of stock-jobbing, of revenue, of concentration, and other sources of disorder. It must be confessed that the poor philosophers have their hand withered in all that they

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undertake: witness their dreams of republicanism, which had as their apparent object to moderate ambition, and lead back all the true friends of commerce to the union of hearts and the contempt of perfidious riches. We have seen what has been the success of these levers of moderation.

Amongst the characters of the group of ambition, we find the guarantee of protection and assistance proportioned to the societaries, the graduated minimum. That which is effected in the other groups through the agency of spontaneous benevolence and charity, is done in this group by means of fixed statutes and guarantees. We find a germ of this in affiliated corporations, which sustain the most vicious of their members even in their misdeeds.

The Jesuits supported Father Girard at the time that he applied the stigmata to Mademoiselle Eradice de la Cadière. The tribunals have supported the attorneys against a writer called Selves, who in a work entitled *Death to Law-suits*, revealed a considerable number of the tricks employed for the purpose of fleecing a client. The work has been declared libellous, although he did not denounce a quarter of the wiles of the profession. The tribunals do not share the opinion of Bacon, who wished that special treatises should be drawn up, in which the cheating and plundering practised in each profession should be unveiled.

If M. Selves had only exposed the trickeries of millers, of bakers, of farmers, of wine-merchants, of publicans, the courts would have pronounced him to be a very honest man, a *focus of light*, because every member of the court or of the bar is robbed by his miller, his baker, his farmer, and his wine-merchant.

But M. Selves forgot that when you denounce thieves you must apply to those who —— ! ! ! Or rather, that you must not apply to those who —— ! ! ! Well, to whom must you apply? I shall not say. A word to the wise.

If the leagues of ambition accord in harmony to sustain probity, it is natural that in civilization they accord to sustain rapine and lies. However great might be the vice of

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this property, it was to this point that men ought to have directed their speculations, in order to put an end to poverty and to establish the proportional social minimum.

Ever since politics have existed, men have admitted that its great stumbling-block is the eradication of poverty. Now if the corporative bond or group of ambition possesses the faculty of protecting its members in two ways,—of supporting them politically in order to acquit them when they are guilty, and of sustaining them materially against the reverses of fortune; if it provides beforehand for their wants, by means of savings, and other measures; it was upon this group that they ought to have speculated in preference to others, and they ought to have organized the whole class of the industrious, and even of the unproductive, into corporations supported by statutes, in order to secure a proportional minimum to the poorest members.

Let us observe carefully in this place, that this precaution did not dispense men from the duty of having recourse to the three other groups in the capital question of the eradication of poverty. It will be seen, in my Treatise on Guaranteeism, that the four groups ought to take part to intervene combinedly, in order to attain this object; but it was especially on the groups of ambition or corporative bonds that the enterprise ought to have reposed. An imperfect idea of this truth has been entertained in our assurance companies, which are a material and not a passional federation.

Instead of following this course, philosophy has stubbornly persisted in confiding the office of charity to that one amongst the four groups which is the least susceptible of it; I mean to the group of familism. And in order to atone for the insufficiency or ill-will of families, they do nothing more than apply to the government, although they have learnt by experience that families will not assist their poor members, and that the government cannot lend its ear to the numerous indigent men who would require it to bestow upon them more than the amount of its revenues.

The eradication of poverty could only be effected by the combinations of the affective leagues. A particular group,

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which has very few properties when isolated, acquires many by the mixed state, or alliance with others. Hence it follows that one or two groups, uniting in order to eradicate poverty, will obtain no success, whilst the combined action of the four groups will cause it to disappear. It is true that this combined action can only be effected by means of steps which would lead to guaranteeism or the sixth period; but this transition would be imperceptible for civilizees, because guaranteeism* admits of the institution of incoherent or non-associated families, such as we behold them in civilization. Let us insist on the influence of groups, or of the cumulated operations of the springs of different groups.

Whence does it arise that much more charity is often found amongst the less fortunate than there exists among the opulent classes? Actors in general are not rich, and yet there reigns among their assemblies a scrupulous observance of friendly charity and filial piety. They may be seen forming frequent collections for their unfortunate colleagues. An actor never suffers his parent to want, whilst in the wealthy class you may discover many of those scandalous beings who allow a parent to be destitute of the necessaries of life, and who would have the impudence to consign actors to the flames of hell. Charity seems to have sought refuge amongst those corporations which are the weakest in resources: witness the soldiers who are very poor, but who never refuse to give a large contribution, and sometimes even a day's pay on the occurrence of a fire.

Whence springs this noble effect of virtue amongst the the less fortunate classes? It proceeds from impulsions of a mixed character, uniting the springs of several affective passions, as those of the group of Friendship, which have a powerful influence upon men of an adventurous nature, such as actors and military men; and those of the group of Ambition or Honor, which stimulate the self-love of these

* For farther particulars in relation to the system of guaranteeism, the reader is referred to Fourier's *Treatise on Unity*, vol. iii., p. 269 to 313.—*Translator.*

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corporations, and lead them to give a lesson in generosity to the wealthy class which looks down upon them.

It results from this cumulation of springs that certain corporations which are branded as immoral, are in many respects more charitable than the classes which preach up morality.* It was necessary, consequently, to extend to the collective social body this influence of mixed groups; it was requisite to take pains to bring into play the combined impulsions of the four groups and of their eight springs; in which case men would have soon hit upon the establishment of the minimum and the eradication of poverty.

You find these germs of charity very numerous in groups and sects of ambition, in particular amongst the Free Masons. It was upon these *esprits-de-corps* that a theory of social minimum combined with a guarantee of labor ought to have operated. By collecting upon every distressed head, the assistance of twenty, thirty, or forty corporations, which would have been easily formed, you would have organized this proportional minimum, the absence of which is the disgrace of our societies; but our clever fellows see all the germs of good without knowing how to employ one of them. They rant against ambition, and yet it is in its branches, in the *esprits-de-corps*, that must be sought the solution of the problem which has set them at logger-heads for the last three thousand years,—the eradication of poverty. The only way of preventing it was by a combination of the impulsions of the four groups, which in that case would have rivalled each other in procedures in favor of the necessary charities. Now charity, which is so illusory when confined to individual assistance, would more than suffice when each individual could claim it from thirty corporations united to him by ties of Ambition, Friendship and Familism.

Men judge according to their interest, and amongst the two elements of ambition, interest or the material principle takes the lead of glory or the spiritual principle, which has no great weight in civilized ambition.

* We have a corroboration of this remark in the character of British seamen. —*Translator.*

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But what dreamers could have conceived of preaching a moderate ambition, whether as respects the spring of interest or the spring of glory? It reveals a crass ignorance in matters relating to the passions to try to introduce moderation on the stage, especially when you have to do with ambition. Alexander shewed more sense than our philosophers on this point; he was not deceived by the affected moderation of Diogenes, but said to him: "I see thy pride peeping through the holes in thy garments." Ye literary buffoons, who preach moderation, the contempt of treacherous greatness and riches; and you worthy people, who give ear to this academic twaddle, before you read the treatise on Attraction, sound yourselves carefully concerning this moderation. If you really love it, which I find it difficult to believe, shut this book, for you will find in it nothing but baits for the immensity of ambition. You blame in the present day a man who covets an empire, and you will presently see that in harmony, a man, woman or child would not be honorable people if they did not covet the throne of the world. On the subject of this assertion, wait till you arrive at the chapter which treats of the ten couples on the universal thrones of harmony.* Out of these ten couple, two are inalienably hereditary, those whose title comes of familism in the direct and in the mixed; but there are eight couples which are elective, some of them annually. Each person may attain to them, according to the description of his merit; and a man or a woman, who out of eight sorts of merit, should think that they were not gifted with one, would be assuredly people of little estimation, in whose case indifference to the throne of the world would be nothing more than a mask of insignificance, a silly pride tending to varnish over their incapacity.

In the present day, according to philosophy, our youth should be brought up to love only turnips and black broth, honorary appointments and portionless wives; and shortly

* Some interesting matter relating to Fourier's Thrones of Harmony, will be found in Jules Lechevalier's *Etudes sur la Science Sociale*, p. 314, which contains an original paper on the subject, imparted by Fourier to the author.—*Translator.*

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it will be necessary to inspire youth, women as well as men, with boundless ambition, and make them aim at the thrones of the world. What a disappointment for the dreams of philosophy! Need we be surprized that it kicks so hard against the theory of Attraction, of which the chiefs are in reality the most its slaves; for there does not exist a class more devoured by ambition than these very philosophers, who when they can taste the sweets of government, dispute its possession amongst themselves with such fury, that they send each other to the scaffold in regular batches, as was seen in 1794.

Strange result of the inconsistency of a class which, if we believe what they tell us, love only moderation, turnips and black broth. Surely men ought to have been led by these juggleries, which have gulled them for 3,000 years, to feel the necessity of a certain doctrine of the passions, and of the ulterior destination to which God has ordained them. People are so crude on this subject, so ignorant respecting the properties of the groups, and in particular respecting that of ambition, that our philosophers are neither able to moderate it in those in whom it is overflowing, as in the civilizees; nor to create it in the case of those in whom it appears insufficient, as in the savages, who might become rich landed proprietors in the space of three years, if men only knew how to instil into them a minute dose of that cupidity which devours our population; and how to elevate the ambition of the savage to a fourth part of that of our peasants. Even the Jesuits, people possessing a good share of ambition, and who ought to have known its springs, did not know how to bring it into play in the case of the savages of Paraguay, in order to lead them to a steady cultivation of the earth.

Yet is it so difficult a matter to excite ambition and *esprit-de-corps?* A soldier does not reap any great advantage from his service, into which he has often been dragged chained by the neck; and yet he is sufficiently imbued with *esprit-de-corps* to sacrifice his life for the honor of the regiment: was it not then possible to excite the *esprit de corps* in like manner

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in favor of more pressing motives, such as charity and the social minimum; but it would have been requisite to create social corporations, and to bring into play competent springs, and to that end to become acquainted with the theory of the groups, which our savants have never condescended to study.

Will it be pretended that I have exaggerated in this picture the vexations employed at table and elsewhere with regard to civilized children? I speak about these matters from experience, '*et quarum pars magna fui.*' How many 'hidings' have I endured because I refused to swallow turnips, cabbage, barley, vermicelli, and moral drugs, which occasioned my vomiting, not to mention disgust.*

One day when I was dining with the schoolmaster, I snatched up a large piece of dressed turnip, which he had helped on my plate, for he hated me and wished to thrust turnips down my throat; I concealed this turnip cleverly amongst my clothes, and when he rose from table, I got up among the last, I suffered the crowd to go out, and seized the favorable moment to throw the turnip out of the window, which was left open; for it was summer; but owing to my fright and precipitation I managed the business clumsily, and the turnip fell upon a wooden staircase, where some person was passing at the time, and drew attention to the turnip. The master came up; I was caught in the very act, forced to go in search of the turnip coated with dust, and to eat it for the honor of outraged morality. I was beaten with the ruler till I was sore on the tips of my fingers, a punishment which often gave me whitlows and made my nails fall off with excruciating pain, for the sake of sweet and pure morality.

People tell us that morality is less atrocious in the present day. No statement can be more false; it is quite as tormenting, but better varnished over with anodyne verbiage; it only differs in form from what it was.

* We find in the third copy-book, 10th side, 72nd page of the manuscript, a note of Fourier, which the phrase introduced a little further back, "youth should be brought up to love only turnips," causes us to cite in this place.—*Note of the French Editors.*

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CHAPTER II.

OF THE TWO SCALES OF AMBITION.

There occurs in this part of the manuscript a hiatus consisting of eight blank pages.

CHAPTER III.

OF THE HYPERMINOR GROUP, OR LOVE.

A CHAPTER on love! Well, what can we have new on this subject, after so many novelists and wits have extracted its quintessence?

It is no difficult matter to say something quite new after thousands of scribblers, who all echo each other, and who have scarcely any science except that of depicting a good which they cannot give. We do not want them to give us *pictures* of love; there are plenty of them in a hundred thousand novels. The rich man would wish to have realities; he knows that he can easily procure *(odalisques)* for so much money, but not beloved objects nor sympathetic unions, and even at that time of life when he is still of a suitable age to seek them, we hear him at a very early date complain of satiety, and the failure of illusions. The novelists will indemnify him for this loss in their fictions, but not in reality; they would be sorely embarrassed if an ugly Urgele, a dow-

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ager of eighty years of age, were to ask them the secret of inspiring in young men an ardent attachment, a sentimental illusion without interested motives; the novelists would say to the good lady of eighty years, "Return to the age of twenty, and we will easily find some young striplings who will be smitten with your bright eyes, or else learn, like Ninon de l'Enclos,* to be lovely and loveable till the age of eighty.

In good sooth, this same science of amorous artificial sympathies is a very new one. Our coiners of wit know not how to establish them even between young people; they are ignorant of the method of determining the causes of the sympathies which do exist. How then should they know the way of creating them when there exists a disproportion between the ages of the parties?

We have not—such will be their reply—any ambition of doing this; on the contrary, we are of opinion, that old age ought to renounce love, since it can only procure a shadow of illusion, a spectre of love, by paying for it, and by ignoble means. Old age ought, therefore, to wean itself from those youthful pastimes, and betake itself usefully to establish the equilibrium of commerce and the charter.

But what can we say to a dowager, who, enjoying an income of 100,000 francs, will neither apply herself to commerce nor the charter, and would prefer the pastime of a reciprocal love? Well! let her be, say our *savans:* do you think that if she has 100,000 francs per annum, she will ever be deserted by flatterers and fortune-hunters *(chevaliers de misericorde),* who will make her forget the injuries of time?

This will be the answer of our civilizees, who are merely material people, and see only in love one single principle, materialism or rut. They publish voluminous novels on the subject of sentimental love for the good of their trade; but if we ask them the art of procuring this love for him who seeks for it, they will reply with twenty impertinces.

Yet these men call themselves the protectors of the weaker

* This lady was a noted beauty who flourished in the reign of Louis XIV.—*—Translator.*

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sex. Ah, hah! have these men forgotten that women preserve in an advanced age a great *penchant* to love concerns? They have not, like men, distractions either of study or business; they are not at liberty to entertain openly a chambermaid or a mistress; they are entirely deprived of that amorous recreation of which they feel the want, and which is little experienced by the male sex. The law prohibits their enjoying, in an advanced age, that love which man however keeps to himself, although an old man scarcely requires the amusement of any love affairs when he is diverted by business, study, &c.

Upon this, people will begin to enquire, if I intend to declare myself the advocate of dowagers, and of their inclinations for gallantry; I am the advocate of the twelve passions, and I maintain that, if these exist, social order ought to secure their enjoyment to the classes of all ages who may seek for it. But can you manage matters so cleverly as to make old age amiable over again, and to cause it to inspire amorous *penchants* in youth? The miracle would be too strong! What matters it? I will work this miracle, and many others equally incomprehensible. The proof of this will be seen in the treatise which relates to the passional rallying of the four groups. But in order to understand these effects, let us begin by a regular study of the groups and of their accords, both essential and mixed; afterwards we shall learn to operate upon these accords, and create them in places where they do not exist.

The two springs or principles have been pointed out (see p. 250).

Spiritual . . . . Spiritual affinity through celadony.

Material . . . . Material affinity through copulation.

If each of the two principles acts in isolation, there will result from it two groups as different from each other as would be two groups of ambition, of which one would propose glory and the other plunder as its object. Nothing can be more trivial in love affairs than a union of men and women, who, having no mutual attachment of heart, only come together

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for the sake of the material tie, or the sensual accord of the first degree (monogamy). The latter enjoyment can be experienced by two persons who despise each other; it has therefore nothing in common with sentimental love, which implies a mutual esteem.

It is no less certain, however, that the group of Love may be formed in two ways: by the method of material monogamy, and by that of spiritual monogamy. It is only noble where the two springs, the material and the spiritual tie, are united. From this union the accord of the third degree (androgamy) is produced, in which the two parties who are conjoined are animated by a double inclination. It is hemigamy when one of the two parties has only one of the above-named inclinations, as frequently occurs in marriages, where an elderly husband, smitten with a sentimental and material love for his youthful better-half, finds in her a return limited to the material side.

There is not a positive discord in such a case, neither is there, however, a full accord, as would be the case if each of the two spouses modulated* from the two elements, or from the material and the spiritual. This reciprocity would yield the accord of the third degree; whereas in the case which I have just described, there is only an accord of the second degree, and an insipid consonance, an incomplete love.

It is very rare for hemigamy to exist in the spiritual element only, in the case of one of the parties. When Madame de Maintenon† married Scarron out of friendship and gratitude, she had certainly no material *penchant* for him, nor had she, moreover, the celadonic or sentimental *penchant;* it was on her part a marriage of friendship, a mixed tie. Let us be careful on all occasions to distinguish the mixed degrees from the special degrees, in the same manner that, in the scale of the gamut, it is requisite to distinguish the

* An expression taken from the analogy of music, where it means change from one key to another; see *Hamilton's Dictionary of Musical Terms,* by John Bishop, article *Modulation.—Translator.*

† The celebrated mistress, some say secret wife, of Louis XIV.—*Translator.*

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seven essential or diatonic* from the five ambiguous notes or sharps.

I have observed in the preceding chapter, that we have no cognizance in civilization of spiritual monogamy, or the group of celadony. This *penchant* is only manifested on one side, and never, or scarcely ever, in two persons simultaneously. It exposes the very few individuals who are inclined to it to ridicule and deceptions, and it is of necessity ridiculed amongst us, because it can only be serviceable in the case of an alliance with the accord $\bowtie \lambda$, inverse omnigamy; which is so impracticable in civilization, that I do not think it right even to give the definition of it, although it produces the noblest and the most sentimental effect that is found in the whole gamut of love.

Let us add, or rather let us repeat, for the observation has been already made, that the tie of pure celadony amongst the harmonians, implies that the two parties thus attached, should each have elsewhere a compound tie, or a tie of the third degree, through the medium of material and spiritual affinity; that is to say, that Daphnis and Chloe, united by a material and sentimental tie, may both of them have a celadonic or sentimental tie also; thus, "Daphnis with Galatea, then Chloe with Tircis." There is a great boasting in civilization of some ties of this kind, but nothing is more false; nothing is found anywhere except the compound tie of love, or the spiritual and material lust united; there may also exist occasionally, the tie of simple friendship or affinity of character between Daphnis and Galatea, and between Chloe and Tircis, but there exists no such thing as the celadonic tie. I have satisfied myself by a host of evidences, that this tie does not exist in civilization. If some individuals are disposed to it, the inclination is never shared by the other party. It was very essential to clear up this matter, because I shall be forced to prove in compound harmony that the celadonic tie, a tie excessively rare, will produce in harmony

* Diatonic (Greek), *διάτονικον*, naturally; that is, according to the degrees of the major or minor scale, or by tones and semi-tones only.—*Hamilton, Op. Cit.—Translator.*

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results as precious to general industry as the diamond is amongst our jewels; but since these results cannot take place in civilization, it is not surprizing that the celadonic love, perfectly useless in this period, is despised in the same manner that a fine pearl would be by rude savages, who, being ignorant of its value, would willingly give twenty pearls for a bottle of brandy.

I have shewn comparatively (Sec. I., Chap. IV., p. 299) the four cardinal accords of love. It would be out of place to speak here of the transcendent accords, seventh and eighth Y χ, which will have no function in simple or mutilated harmony. We are occupied exclusively at present in discussing the nature of common love, or the accords of the third degree, where we find men and women united by a material and sentimental tie. It is in their application to this accord alone that we intend at present to study the general properties of the hyperminor group.

The essential property of this group is the hierarchical antithesis* *(contre-sens)*; in other words, the concession of authority to the weaker sex. The true lover is the man who blindly obeys his mistress, a result that is almost impossible in civilization, where a thousand motives deter men from yielding themselves up to this submission, and from bowing to the yoke of woman. Woman never fails to exact marriage beforehand for herself, supposing her respectability; now this risk of marrying concurs with other interested motives, in habituating the civilized man to preserve his empire over his mistress, and parents never fail to inspire their children on this head with a distrust which hinders more or less the inclination to devotion in love.

On the other hand, education forms, and must of necessity form, woman to entertain servile sentiments out of respect for conjugal slavery, which is her destiny. It is proper that she should be prepared beforehand to serve the caprices of a master whom she does not yet know. Thus woman being very early imbued with prejudices on the score of her infe-

* See Note, p. 335.

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riority, inclines to submission, which is necessary in the civilized order.

Harmonian education will inspire the two sexes with diametrically opposite sentiments. Woman, before falling in love, will expect the most absolute submission on the part of her lover. She will in early youth be taught to believe that though men may be superior in strength, women ought to be superior in influence in all relations of love. The customs and the proprieties that will then obtain credit, will confirm this opinion; from that date women will no longer cherish the servile dispositions which are inculcated into them at present; as to men, as soon as an absolute devotion to your mistress shall no longer have a dangerous tendency to them, people will cease from cautioning them to guard against female arts. Both sexes will then follow the course pointed out by nature, which is the submission of the strong to the weak, or the hierarchical antithesis.

The words antithesis *(contre-sens)* may appear improper, for *contre-sens* is only applicable by a comparison with the group of ambition, which founds the hierarchy on the subordination of the inferior to the superior. But what would be the element of harmony between the four groups if they did not present general contrasts, whether of tones or of hierarchy? These contrasts will be analyzed in a special chapter.

Certain countries, amongst others France, affect to recognize this hierarchy in love, this superiority of the weaker sex. A foreigner, who was not acquainted with France, and would suffer himself to be caught by appearances, by the chivalesque tone of coteries, by stale opera couplets, by the universal grimaces of courtesy, would be disposed to believe that women were queens in France. They are nothing of the kind; they are only deceivers and deceived there. On the one hand they are the dupes of the young men, who being almost all of them sharpers in love-affairs, make it a point of honor to debauch the women; the latter in revenge make reprisals upon the class of confiding men and husbands; so that France is, as respects love, nothing

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better than a universal debauchery, or a chaos of reciprocal wiles. Not one half of these deceits is to be found in Germany, and I might have said not a fourth, were I speaking of the year '89', a period when the French had not as yet resided in all the towns of Germany. Their long residence in that country must have had the effect of falsifying and Frenchifying the character of the women, as well as the tone of the relations of love.

It may be laid down as a general rule, that civilized woman, forced to practise a perpetual dissimulation, is a degraded disguised being, whose nature can scarcely by any possibility be developed; she is in a very similar condition to the domesticated beaver, when he becomes the most insignificant of animals, although the most intelligent in the state of perfect freedom. There exist a few women whose character appears well developed, because they have shaken off the yoke of prejudices and acquired the habits of amorous intrigues *(roueries)*, of conjugal wiles, and the jargon of morality. But developments of this nature are a depravation, a subversive issue, and not a praiseworthy and useful progress, such as would happen by the invention of some of the usages of harmony. Women have this property. I shall prove in the treatise on guaranteeism, that 80 or 100 years of amorous guaranteeism would have sufficed to lead them to the discovery of the passional series or preliminary arrangements. It would have been a grand triumph for female wit, which has a greater aptitude for this sort of invention than the masculine; for woman has more finesse and tact in matters relating to the perfecting of the passional relations. Now since civilized women have made no discovery of this nature, we may take the liberty of saying, notwithstanding their refinement in useless wiles, that they are only beings which like domesticated beavers know not how to make use of their powers.*

To appreciate the degradation of civilized women, we must compare those occupying a central station with those superior and inferior to them. Let us establish in this fashion

* See pp. 360-61.

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of Sweden and Mary Stuart, yet this very thing happened a progression of three women only:—the odalisque of the seraglio, the civilized woman of the middle class, and the court lady.

The odalisque* is a description of animal which considers itself honored in serving as a pastime to the man who buys it, believing itself to be without a soul and banished from the celestial regions. Our female peasants of the moral school partake somewhat of this embruted nature, and remain respectfully standing whilst their lord and master sits at table. We find a great contrast from this even in our women of the middle class; they have a character, good sense, and do not view themselves in the light of machines fashioned exclusively for the pleasure of man. Yet notwithstanding their aptitude for intrigue, they are still very servile in matters of ambition, because they are dependant on the class of men who are intractable on the subject of money, and who are always sparing in their expenditure, because they do not enjoy a profusion of money, and incur much trouble in its acquisition. If we next pass to the court ladies, or to the courtezan of high life, such as Ninon and Lais, in a word, to that class which is not cramped and worried by household cares and lack of means, we discover an immense superiority over the women of the moral school, the good housekeepers *(menagerès)*. It is amongst women of high station and enjoying perfect liberty, that we have a glimpse of the developments of which the female mind is susceptible; true it is that their present issue only tends to evil ways, but they would display the same intelligence in a state of things which would carry them forward to good. This effect can only be accomplished in a society superior to civilization.

A provisional proof of this extension of the female faculties, is presented by the fact, that nine out of ten women who have reigned as sovereigns, without husband or master, have attained celebrity. Could we say as much of kings? Allowing that some queens have wavered about, such as Christina

* The odalisque is the concubine of the eastern harem.—*Translator.*

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out of deference to prejudices; for those who ventured boldly to trample them under foot, like Elizabeth and Catherine, became so much the more renowned, inasmuch as they dragged the male sex in the mud, and proved that the latter can of its own free choice and without the stimulus of education, humble itself before woman. Did ever the mistresses of any king so disgrace themselves as the favorites of Catherine? Now if we suppose love to be perfectly free, as it would be in compound harmony (which is not that of which I am here treating), and the wiles of interest banished from the commerce of love, it is beyond dispute that woman would reach a high degree of perfection, the germs of which are already discernible in court ladies and well-bred women of the middle class, but of which the issue is still abortive through the want of money, and through the grimaces and masquerading which prejudices require such women to practise.

This digression was called for, in order to shew the property of the hierarchical *contre-sens* and female predominance which I have assigned to the group of love. This property will be only practicable in an order of things exempted from the snares which very reasonably excite the distrust of civilized men, and occasion their agreement in keeping woman in a state of dependence which is really necessary for her. For in the civilized state of society women have generally the vice of unruly horses, which rear and plunge when they fall into the hands of a clumsy groom, but which gladly obey a good horseman who knows the secret of mastering them. I say it without meaning any offence. The above is the picture of civilizee women; they require an experienced master who treats them as being himself superior; they laugh at a man who places himself in the situation of a true lover, and becomes the slave of his mistress.

It would be necessary, in order to analyze exactly the loves of civilization, to examine them in the accord of the sixth degree, or the federal phanerogamous orgy, composed of two or several *genteel* and well-bred coteries, in which the men have had all the women, and the women all the men.

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I speak not of the class of small tradesmen *(petits bourgeois)*, who are considerably addicted to the custom of holding women in common. I am now engaged in treating of the more stylish assemblies, the orgies of which become a federal league exercising an influence on the country at large. These orgies have the vicious effect of leading their members to think that they may permit themselves any liberty, of considering honor like a breath, and the world a flock of ninnies, whom you may deceive without scruple. Societies of this nature are dangerous for the uninitiated; the coterie does not fail to compromise them for its own advantage. The attendants on these orgies, both men and women, soon become capable of all sorts of infamy, and this kind of tie proves that love, more than any other group, becomes dangerous in civilization in proportion as it is raised in degree. We find, in support of this remark, that the accord of the third degree is almost free from danger in our society, and only dangerous for the ill-assorted, whilst the accords of the fourth, fifth, and sixth degree form at present a *crescendo* of depravity. The matter is still worse in the accords of the seventh degree; we shall consequently be limited to study the higher accords of love in their employment in compound harmony, of which subject I am not treating in the present work.

The accord of the sixth degree has been legally established in the barbarian order, in which the custom of seraglios prevails; but it is a mutilated sixth, since the seraglios are an orgy for the man and not for the woman. Now the bastard or mutilated accords are not the proper places to study the properties of the groups; they will be more accurately discerned in the secret orgies of the civilizees, for these orgies or accords of the sixth degree belong to the full accords which operate in a compound and not in a single form. But the civilized orgies are vicious, inasmuch as they do not agree with the prevailing notions of propriety. They withdraw from the influence of legislation, and are enveloped in mystery; they affect great zeal in supporting legislation and morality, which proscribe them. Women of the burgher class likewise, who indulge in secret orgies, commit specula-

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tively outrageous sacrileges and pruderies; confessing to the priest and engaging in the communion with much display, thundering forth the praises of religion and good morals, and posting up a titled lover and a romantic passion as a blind to their debaucheries.

Thus it appears that the civilized orgy, or the accord of the sixth degree, and similarly the accords of the fourth, fifth, and seventh, produce only a chaos of hypocrisy, in which it is by no means possible to study the properties of the high accords of love. Besides, the grossness and perfidy of civilized relations render these sorts of relations so vicious, that one naturally dislikes to analyze them.

Nevertheless it is useful to examine them as *countermarches of movement.* I call effects of countermarch, the results presented by the twelve passions in limbic periods, where they always produce falsehood instead of truth, discord instead of harmony; and the calculation of the diffraction and countermarch of the passions is sufficiently amusing. It is a parallel similar to that of the caterpillar and the butterfly, which are the two developments produced by the same.

It is nevertheless useful to examine them as effects of passional diffraction.

What is passional diffraction? will be the inquiry of more than one reader. And if he is answered *ad hoc,* if we set about defining diffraction for him in a simple and compound form, he will be frightened at our analytical jargon.

The name of *diffraction, or contact of extremes,* is applied to an effect of movement reproduced in an inverse sense, such as the mirror, which, being inverted, reflects an individual upside down, but which, notwithstanding this *contresens,* represents the true image. We shall proceed to judge of this case by making some applications of it, such as: Prompt justice, pachas; seraglio, general orgy.*

It is in like manner useless to treat of the pivotal accord, or omnigamous eighth degree *(octavien);* this is a relation that is inconceivable in our obscene customs, which refer everything to the material element. Omnigamous love brings

* These applications are wanting in the original.—*Translator.*

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into intercourse masses composed of many thousand individuals who have frequently never seen each other, and who nevertheless are known to sympathize from the first day of meeting, at the end of one or two hours, in a compound order, in a spiritual as well as material tie. It is not in my power to give any idea of it before I have explained the theory and mechanism of the harmonian sympathies.

The gamuts of love and familism, or the minor affective gamuts, are those best adapted to demonstrate the inconsequence of our pretended friends of nature, and to place their science in contradiction with itself. For they admire in the two major groups all the high accords which they condemn in the two minor groups; and, moreover, they are unable to generate in the major affections, in the ties of friendship and love, a single shadow of those high accords which they recommend; for instance, universal benevolence. What then is the good of their philosophy of nature, if it rejects two out of the four gamuts of animic accords, and if in the case of the two it retains, it is unable to make use of the omnimodal notes *(touches omnimodes)* or those of the eighth degree, from whence would spring social harmony?

Another inconsequence; you see that in secret there prevail all the accords forbidden by the law, those of the fourth, sixth, and seventh degrees; and that one amongst all the accords, which it strives to establish exclusively, that of the third degree, androgamy, is never, or scarcely ever, established by means of the legal processes which govern love. There are not wanting in civilization those loves of the third degree, in which the material and spiritual tie exists on both sides; but these attachments only spring up in the case of couples who do not love each other in a parliamentary fashion, by virtue of an act published and registered at the magistrate's office. All these loves are violations of the law, and yet in the opinion of the fashionable world, which rejects the amorous system of philosophy, they are the only interesting kind of attachments. Philosophy, with all its legal apparatus, only succeeds in raising loves to hemigamy, or the accord of the second degree. The conditions of marriage, and the pe-

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cuniary traffic which it imposes on love, scarcely leave any access to the sentimental tie, reduce the household *(ménage)* to a cold and mercantile union, the two principals of which soon become tired of each other, and from which there can only result a conflict of universal falsehood, neither of the parties being willing to adhere sincerely to the permanent fidelity required by this tie, which is so foreign to the wishes of nature.

And if the philosophers have any respect for this wish, what do they make of the impetus which it gives to five hundred millions of barbarians, amongst whom the habitual and unanimous development is the sixth mutilated,* or the simple accord of the sixth degree, which we call polygamy? What will philosophers make of that worthy civilized company, called respectable people *(gens comme il faut)*, burgesses, grisettes, &c., who from the very day that faculty exists, addict themselves secretly to fornication or the accord of the sixth degree, and convert their moral coteries into so many veiled orgies? Thus it happens, that by attempting to reduce the groups to any particular accord, you commonly fail in obtaining the right one altogether, and generally fall into vicious and subversive accords, as all those loves are which, being contrary to an established order, unavoidably produce nothing but general falsehood; consequently we find that the latter reigns paramount in the whole system of love in civilization.

We should have to describe, according to the table already given (Part I., p. 18), four false accords, two in extragamy and two in soligamy; their influence is only too real in civilization, and concurs in proving the vice of the system which presides over loves. Let us briefly define these four discords.

Soligamy.—The direct negative discord, *ut re*, occurs in the case of masturbation or material soligamy, a practice enforced upon religious orders and captives. Tissot has shown, in a work entitled *Onanism*, the numerous mischiefs and ravages resulting from it.

* See Chap. VII., the Seraglio.

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The inverse negative discord, *ut ut*, or spiritual soligamy, occurs in the case of solitary contemplation, romantic sighs, a practice sufficiently fashionable among the Northern nations, and which is a waste of time and thoughts highly prejudicial to the individual.

Extragamy.—The direct positive discord, *ut ut* sharp *(dieze)*, extragamy, hangs upon a very obscene custom of antiquity, I mean the abuse of children; this infamy was permitted to the republicans of Athens by the laws of Solon, which prohibited it only in the case of slaves, and authorized it amongst free men. If we may draw an inference from this law, they were greatly addicted to this depraved practice, which is praised by Plutarch. In spite of the philosopher Plutarch, this result is reckoned as a discord in the gamut of love, in consideration of its evidently fatal effects upon the class of children which are its objects.

The inverse positive discord, *ut si*, B flat, bestigamy, is furnished in the instance of bestiality, which is reported to be much in vogue amongst the tender shepherds of the Pyrenees. If it is true that all kinds of taste exist in nature, this specific one does not certainly spring from lovely nature, and the above four false consonances are not admissible in harmony.

I have marked at the commencement of this chapter the error of those who think that there is nothing new to be said on the score of love. All will appear new when we shall bring into play the materials of this gamut, of which I have not disclosed the three most brilliant notes, the ⋈ Y, the ⋈ Λ, and the X ⋋, or the omnimodal, namely:

Those of octave to the amount of three,

The eighth direct, ⋈ Y,

The eighth inverse, ⋈ Λ,

The eighth mixed, X ⋋.*

I confine myself in this place to the definition of the spring of the eighth mixed degree; this is the pivotal love, or

* I commonly do not make mention of an eighth mixed note in the gamut; nevertheless it exists there, but I pass over it in order not to render the explanations complicated.—*Note of Fourier.*

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the tie of compound permanence. Those individuals are named permanent or pivotal in harmony for whom you entertain a compound constancy; that is to say, the love that you feel for them may be coupled with others, and yet you return to them with pleasure, notwithstanding the colleagues whom you annex to them. There are but few civilizees who are somewhat diffuse in their attachments, who have not amongst the parties beloved by them, one, and frequently several, pivotals. The ties of this nature, combined with the loves of uncertain duration, furnish in harmony certain transcendent sympathies, of which it is impossible to give any idea.

Meanwhile, the negligence of the civilizees, who have never dreamt of distinguishing the pivotal loves in their analyses, proves that there still remain, even in civilization, many new things to be said on love. What will it become when it shall be examined in harmony, in all the combinations of which its gamut will be susceptible?

[We here introduce a passage on women, taken from Fourier's manuscripts in another place.]

In the societary *régime* the function of officer (in the series) extends to the three sexes.* Every passional series elects its chiefs proportionally to the sex composing it; and since there are some series which are composed of a numerical majority, and sometimes even entirely, of women and children, each sex being free in the societary *régime*, and admissible to all the functions, neither of the three sexes, no collection of one single sex will go and seek its officers amongst another sex, except for the mythological retinue† *(cortège)*. Twenty women who cultivate a field of carnations for the purposes of perfumery, will not go and fetch a masculine pedant to preside over them in their labors, their councils, or their parades; they will choose women as officers, and if the series

* Fourier gives three sexes to humanity, viz., men, women, and children, the latter forming the neuter gender.—*Translator.*

† Perhaps the following extract from Fourier's paper on the *Thrones of Harmony*, in *Jules Lechevalier's Etudes*, p. 317, may throw some light on the term. "We already raise women to the superior rank of abbess, &c.: they will be raised in the future order to the same rank as men, as was the practice in many of the ancient religions."—*Translator.*

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is composed of two or three sexes, it will mix these proportionally in its staff and corps of officers.

As to that matter, they will lose sight of this *amour propre* when any individual of a different sex is distinguished and coveted as chief on account of his talent; because the strongest passion in a group and in a series is always to shine in industry, and to annex to themselves those fellows whose acquirements may be rendered serviceable in an emulative competition. Thus it will be optional in an industrial series composed almost entirely of men to elect a woman as the ruler, if this woman is furnished with the necessary acquirements.

This method may probably be unpalatable to the philosophers, who want to persuade women that they are only fit to boil the pot and darn the breeches of a citizen husband—a doctrine which differs but little from that of the Turks, who persuade their women that they have no souls.

These duties of that intellectual slavery which morality imposes on women, will not be admissible in association. As regards the present day, I confess that the false character of civilized women appears to justify this opinion; but then their actual character is a disguise of nature. It will be perfectly changed, not fundamentally, but in the direction that it takes, in the societary *régime;* and people will soon be convinced there that nature assigns them an eminent rank, has created them to form a competition with the masculine sex in the greater number of functions, and especially in those actions in relation with which women will soon learn to recover the rank which has devolved upon them in industry, the arts and sciences, good morals and honor.

But as long as the theories of good morals shall consist in depriving women of liberty in love, in making them slaves to the stronger sex which enjoys all the freedom that is refused to women,—while this endures, the female character will be and must be what it is in the present day,—obligatory hypocrisy.

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CHAPTER IV.

OF THE HYPOMINOR GROUP, FAMILISM OR PARENTAGE, CONSANGUINITY, DESCENT.

I HAVE already observed in the prolegomena that a host of prejudices prevail on the subject of the family tie and its properties; I am about to insist on this subject.

The family group, or the tie of consanguinity, is the only one of the four which is immoveable. Its relations in the civilized order are confined to the minimum, owing to the exclusive marriage. A bastard and its mother are excluded from it, although the family admits members which are on the father's side evidently heterogeneous, and whose physiognomy alone would suffice to occasion their exclusion, which is often provoked by the indiscreet avowals of the mother's lovers.

You may discriminate in this group seven sufficiently distinct ties.

Stem.—The conjugal. *Branches.*—The paternal, the filial, the fraternal, the collateral, the ancestral, the natural and the equivocal or transition, which is the state of uncertainty respecting the real paternity or sonship. A father may doubt if such a one is his son, and a son may doubt if so-and-so is his father. If this son is a mulatto, born of a white woman, he may well doubt, in spite of the law *is pater est quem*, &c., if his legal father, who is white, is his real father. Here then we have on the material side seven ties which may become the object of divers calculations on the subject of the affections, and which have nevertheless no connection with the gamut of familism or scale of passional degrees, of which we shall treat elsewhere.

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I shall not stop to analyse these different ties of familism. I simply conclude from them that you must accustom yourself to admit degrees in the analysis of the groups, and in the intensity of the tie. You may be sure that you are never following the course of nature when you lose sight of progression, the essence of the focal passion ⋈ Y, called unityism.

The moralists who are so delighted with the family tie, have never dreamt of classing it according to a scale of degrees, and of remarking its weak points, especially in the stem or conjugal tie, the sweetness of which is so celebrated, whilst in reality many married couples pass their whole life in quarrelling, disputing for the authority, and only begin to enjoy existence at the death of one of the parties, which permits to the other the free exercise of his will.

One precious quality of the parental tie is the circumstance that it is the most durable of all. None of the four loves is so stable as the maternal; this property has thrown the philosophers into a host of errors. They have inferred from it that the family tie (which is not reciprocal, since the child does not render to its parent an equal share of affection), ought to take the helm in domestic relations, in which it ought however only to enter in the ratio of one quarter, more particularly as this love of parents for their children is very blind and very venal. It leads only to two vicious extremes, to spoil them whilst they are children, and sacrifice them when they are grown up. If fathers had the power of selling their children, as in Georgia,* you would see three-tenths of them sell their daughters, who are indeed indirectly sold in certain marriages in which the father only consults his ambition.

No passion drags men farther into baseness than paternal love. A father submits to every humiliation, swallows every kind of affront, in order to negociate a good connexion for his son or daughter. I have heard some of them say after

* "The principal species of their (the Georgians) traffic is that from which uncorrupted human nature recoils; they consider their children as transferable property in common with the beasts of the field," &c.—*Geography on a Popular Plan*, by the Rev. T. Goldsmith. 1820. p. 328.—*Translator.*

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the failure of their matrimonial schemes, "I am ashamed of what I have done in order to bring about this match." They acknowledge their degradation when their measures have failed, and to-morrow they will do the very same thing for another child.

If then philosophy makes any account of honor, it ought not to constitute familism the presiding passion over social relations; since the mean-spiritedness which this passion engenders proves that it requires a counterpoise, and that it is highly irrational to wish to make it a predominant lever in social mechanism.

Each party which prevails in civilization is passionately devoted to one of the four groups, and tries to exaggerate its influence, to subject everything to the group which it prefers. If the prevailing spirit of a certain government is democracy, the group of ambition and of sectism, as was the case in 1793-94, you will see this government trample the three other groups under foot, and teach men that it is a virtue to betray your father and send him to the scaffold. Such was the doctrine of the moralists Robespierre and Marat, Hebert and Chaumette. The same opinions prevailed amongst the true republicans and usurers of Rome. They extolled the total oblivion of familism—Brutus who killed his father, and Brutus who immolated his two sons. A similar spirit is presented again in the sacerdotal governments, which are also under the influence of ambition. They will laud Agamemnon who consents to deliver up his daughter to the executioners, Abraham who is willing to kill his son Isaac, and Jephtha who cuts his daughter's throat.

Thus when men are ignorant of the art of establishing the balance between the four groups, each of them in turn oppresses the three others. There is no kind of atrocity which the barbarians do not commit in favor of polygamical love, which is legal in barbarism. A sultan, when he takes his wives into the country, causes them to be preceded by executioners, who are ordered to butcher all the men whom they may chance to meet, for fear of their being seen by the women, lest the barbarian code of morality should be

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hurt. The savage hordes, which all rest on the pivot of friendship, trample under foot the filial tie, and knock papas and grandpapas on the head when they grow old. To be brief, each of the four groups will readily immolate the three others to its own advantage, as long as men shall be ignorant of the art of establishing the harmony and equilibrium of the four groups, which cannot be effected in the four limbic periods, entitled savageism, patriarchism, barbarism, and civilization.

In the same degree that the groups are unjust, oppressive, and false in isolated action, are they equitable and true in collective action. We must, therefore, search for a method which will cause them all four to unite in a combined operation in social mechanism, and which does not resign all the influence to one or two to the exclusion of the others. In order to attain this end, it is requisite first to become well acquainted with all four of them, as also with their scales of development, which I have named passional gamuts.

It is as good as useless for me to give the gamut of familism; for its high accords, which are impracticable in civilization, are useless in mutilated harmony, of which we are about to treat. For instance, of what use would it be for us to study an accord of the sixth degree, which takes place between two individuals who acknowledge spontaneously and reciprocally the children of several fathers or mothers? An accord of this nature is entirely criminal amongst the civilizees, whose laws do not acknowledge the natural children of either the father or mother. This accord is half criminal amongst the barbarians, with whom a sultan may acknowledge the children of six wives and a hundred concubines, whilst a sultana would be handed over to the mutes if she confessed a pregnancy by any one besides the sultan. Thus the sixth of familism is castrated amongst the barbarians, as well as the sixth of love.

The accords of the simple seventh degree are impossible in civilization. The law would not acknowledge two fathers, who were to dispute about a child, and who wished both of them to claim its paternity, and insure to it the rights of in-

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heritance. This is what two favorites of Ninon who I believe disputed about one of her children, would have done. This equivocal tie, or transitional accord, is of great utility in compound harmony, in which a bastard is invariably claimed by several families, and annexed to several also. Ties of this nature are inconceivable in the present day, and can only take place in the eighth period, when the human race is sufficiently rich for the most insignificant not to lack anything, and for them to be claimed by a crowd of wealthy persons who wish to adopt them on account of industrial affinity, or to attribute to themselves their paternity in consideration of their mother.

The accords of the eighth degree, although they are not practicable in civilization, are a very beautiful harmony, which tends to unite all the families of the globe by the tie of consanguinity; and the plan representing it will be highly relished by the moralists, the philosophers, by religious men, and, above all, by princes, who will see in it the firmest guarantee for the titular guarantees. This is not the proper occasion for giving the explanation of these accords. I shall speak of them when I come to treat of the direct successibility in guaranteed princely lines and hereditary sceptres.*

The group of familism, which is already so straightened in civilization by conjugal morality, is still more confined by the brevity of human life. Man can scarcely see his third generation, his great-grandson; and a civilizee, when he becomes a great-grandfather, thinks himself a veteran in paternity, whilst a harmonian great-grandfather will be a young buck, the mainstay of the ball room, a champion in sympathies and adventures of gallantry. A man and a woman will easily see their seventh generation in harmony, where the longevity is so great that one at least out of twelve individuals born on the same day will attain to the age of 144 years.

The affection in this group runs from the oldest to the

* See *Etudes sur la Science Sociale*, by Jules Lechevalier, p. 314, the Sceptres and Thrones of Harmony.—*Translator.*

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youngest. The father loves his son much more than the son loves his father. The same thing occurs on the part of the grandfather in relation to his grandson. The reason of this inequality is (I have stated it in the Prolegomena), that the grandfather is much more indebted to the grandson than the latter to the grandfather. The most obliged party of the two is that one to whom the group of parentage procures the liveliest enjoyment. Now which, let me ask, is the liveliest pleasure, to see the posterity that you have begotten, or to know that from which you have sprung? Experience proves that on this head the pleasure of the father and grandfather is at least triple that of his descendant, and the proof of it is seen in this fact, that a grandfather, especially in a titled family, rejoices exceedingly on seeing an infant of three or four years of age that is destined to perpetuate his line. This child can by no means know to what extent he may be indebted to his grandfather, and loves him only because a grandpapa is careful to entice the child by all kinds of sugar-plums and coaxing. The child has no other pleasure in this connection than that which is afforded by the sweets and favors which it receives, but it does not derive the slightest enjoyment relatively to the family tie; and in proof of this, if the grandfather, instead of flattering it, only entertained it with homilies about morals and our glorious constitution, without sugaring them over with sweetmeats, you would see the child fly the very sight of the old man. There is then no filial affection of children for their parents till the age of puberty. There is only friendly and corporative affection, which becomes filial after the period of puberty, but even then is only one-third of that of the parents.

I have observed (prolegomena) that the civilizees, poor in enjoyment, and eager to create for themselves illusions, will not give ear to these truths, which have, nevertheless, nothing painful for them, for they only tend to teach them a family system in which the parent shall in reality receive a return of affection from his child, and shall be satisfied with the tribute; but it is necessary, in order to establish firmly this

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theory, so consolatory to parents, to undeceive them on the subject of the present illusions, and prove to them that they know not the true methods of calling out filial love.

They rely on the title of paternity; but paternity considered in relation to the original act which constitutes it, is by no means a title to the affection of the offspring or to public esteem. And to prove this, suppose that one of those melodramatic scenes which we see represented on the stage, were to occur in a private family circle. Let us imagine that a stranger arrives unexpectedly, and says to one of the children, "I am thy father, and here are my proofs; thy mother's letters attest our love at a certain date; besides, thou art an octroon, the child of a quadroon* and white; both thy parents cannot be white. It is I, a quadroon, who am thy father. Thy face is the very image of my own; all thy filial tenderness is due to me alone." What would be the decision of the family circle respecting the pretensions of this stranger, who would appeal to the likeness of the child, to public opinion, to the mother's correspondence, and to a thousand details as scandalous as true? All present would agree in the propriety of kicking him out, and of declaring him a disturber of the peace of the family, &c. All would exhort the child to keep his affection for his legal father, and all, by expelling the real father, would prove that opinion does not regard the original act of paternity as entitling a man to the gratitude and devotion of his offspring, or to public esteem. The vilest wretch may at any moment acquire the title of father, and will not become more respectable by the fact. If Robespierre comes and tells us that he is a father, he will be no less a monster deserving every punishment.

On what pleas then can a civilized or barbarian father rely? Shall we say on the nine months during which he has laid the foundation of the child? No, since eight out of these nine months are a useless exercise, in which the father has engaged for his own pleasure, and not for the good of his

* The terms octroon and quadroon are in use in the West Indies to express the degrees of shade in people of color.—*Translator.*

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offspring, which would have come into the world just as well without this prolongation of conjugal service. Up to this point, it is not the child which is indebted, but the father and mother who are indebted to the child for the pleasure to which its birth has given birth; more particularly as the father and mother frequently seek by artifice to prevent this birth, although they are well aware that by thus defrauding nature and the state they sin grievously, according to Sanchez, Azor, Suares, and all the casuists.

Add to this, that the birth of a scion is commonly a great joy to them. Here they are, then, recompensed by three other pleasures for one sensual pleasure of nine months: 1st, that of having posterity and an heir; 2nd, that of having a child that will be a recreation for them, and make their leisure hours delightful; 3rd, that of finding in a scion a support of their old age and of their ambitious views. By means of these three pleasures, joined to that of a copulation of nine months, the father is paid in advance four times for his pretended trouble, and indebted fourfold to his child, even before the latter knows what paternity is. Must we, then, refer the filial debt of gratitude to the care bestowed on the child's education? The question has been decided by the mother, in the judgment of Solomon. This bringing up of children must be a great delight both to father and mother, since not even the poor would wish to get rid of their children notwithstanding the trouble that their education costs them. The latter gives a greater balance in favor of pleasure than pain, particularly with the opulent, who have means sufficient to hand over all the troublesome part of the paternal charge to menials.

How great would be the distress of a rich married couple, whose only child had been carried off, on receiving a letter to the following effect: "Seek not for your child, and do not be anxious respecting him; he will be as well off as you are; he is with people still richer than you, but who, having no children, wished to procure one. Learn to see a double advantage in this abduction. You are saved, in the first place, the trouble of educating your child, and, moreover, you are

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exempted from the necessity of any outlay. It yields you economy in trouble and money. Rejoice and be glad!" Instead of rejoicing, the true parents would set the police to work to arrest the robber and bring him to trial.

The mother alone experiences real trials at delivery, and sometimes in the case of suckling. It is evident that she is repaid for this labor by nature and attraction. She attaches her happiness to these labors, and you see her dare all dangers to preserve the object of her care; she is also overwhelmed with despair when death snatches the infant from her embrace. In what then consists the merit of the father and mother in the procreation and education of a child? Their title to respect is the same in kind as that of a man who has cultivated a flower or bred an animal, and who is fully satisfied in seeing them increase and prosper. The plant owes him nothing, the horse which he has bred owes him no debt of gratitude, and yet he considers the simple fact of their growth as a sufficient compensation; although the tending of these two productions, far from affording him nine months of material pleasure, has given him many months and years of downright fatigue.

What I have just stated is in fact a repetition of unpalatable truths already presented in the Prolegomena; but if people wish to learn the art of really enjoying the pleasures of paternity, and of inspiring children with a sincere return of affection to their parents, it is necessary in the first place, by a strict analysis of the existing ties, to become convinced that they do not attain this end, and that everything is illusory in most cases in the civilizee affections, as well as in the merits on which it is attempted to found them.

Civilized man is so wanting in real merits, that he tries to create factitious ones, such as that of paternity, and to arrogate to himself a public consequence, and also a filial affection, which he is not able to obtain by natural means, in support of that so often uncertain title. And if it happens that every body respects the pretensions of fathers, it is owing to the principle, that no body can consistently dispute a privilege

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which he expects to enjoy himself to-morrow, by becoming in his turn a father.

The fathers will bitterly retort, "Would you have us believe then that we are in no way entitled to the affection of our children, that we must naturally be indifferent to them, and stifle the sweetest emotions?" Far from me be such a wish; I engage in this contest with fathers simply for the purpose of teaching them the secret of realizing their wishes, and of obtaining the *full and constant affection of their children.* It is certain, from the confession of all parents, that they are not sufficiently loved by their children; they have, therefore, all missed their mark, and it is proper to have recourse to better means, for it is evident that the fathers receive in return from their children only a third part of the affection which they bear the latter.

Every father would wish to know the secret of being loved almost as warmly as he loves. I say, *almost as warmly,* because he is fully conscious that the affection of the child can never equal that of its parents. But a greater reciprocity were desirable; and this is the result which harmony will secure for them. It is an order of things that will satisfy the fathers in two ways; for by exempting them from all the repugnant portion of education, from all material and spiritual nuisances, support and maintenance, reprimands, constraint, punishment, anxiety, &c., it will secure to them, on the part of their children, an affection but little inferior to that of the parents.

To this we may add, that parents will be amply satisfied by the tie of adoption, which is unknown at present. I have before remarked (Prolegomena), that if we estimate the affection of parents at three, and they obtain in return from their own children two, and from their adopted children two also, they will receive four in exchange for three, and will be in the last analysis more loved than loving.

Nature has so well adapted parents to this state of things, that they do not expect a return of affection on the part of their child equal to that which they bear him. They would

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be fully satisfied with a return in the proportion of two to three.

If harmony, at the same time that it yields them this return, secures them, moreover, an equally delightful affection in the industrial adoptives, will it not have paid back to parents twice the amount of debt to which they lay claim at present, and from which they are so often reduced to receive, instead of love, the hatred only of their children, sometimes reaching the length of parricide?

It is not surprizing that harmony runs counter to the civilizee prejudices, in support of such a brilliant perspective as the above, and that I labor to dissipate, on the subject of Familism as well as the three other groups, a host of prejudices which are represented as the voice of nature, and which are only philosophical illusions, since they lead us to distressing results, such as the indifference, or at best, the lukewarmness, of children to their parents.

And surely amongst these philosophical illusions, none could be found more fatal than that of having chosen the most unsocial of the four groups, that of Familism, as pivot of the social mechanism. It is stricken with unsociableness, because its tie is invariable, and confined amongst us to the feeblest material development. When two friends, two lovers, or two partners do not agree, they go and form other connections. The family group is the only one which is not at liberty to dissolve itself. Cain and Abel, notwithstanding their mutual hatred, cannot cease from being brothers. If this fixity of tie yields some desirable results, such as the duration of maternal tenderness, most odious vices spring at the same time from it. The family spirit destroys philanthropy, or the love of the mass; each father is habituated to prefer the interests of his family to that of society. He is actually at war with the social body. Philosophers feel this to be so true, that they are obliged to subordinate the social system to the purposes of the family system. This is virtually sacrificing three groups to a single one; it is the height of absurdity. It was their duty, on the contrary, to make

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it their first object to lead fathers to entertain that charitable benevolence; those truly liberal feelings which distinguish bachelors, especially in early youth, where you see them deeply interested in the mass of their fellows, inclined to donations and sacrifices for the good of various public bodies. This spirit is speedily quenched in him who becomes a family man; whence it is clear that the family group is the most unsocial of all the groups as regards external relations.

As to its internal relations, all these savor of injustice. Adam and Eve are passionately fond of Abel, who is a sluggard and a wheedler; and Cain, who works himself to death in order to support his family, receives as recompence nothing but unjust contempt. Ten sons of Jacob are treated as slaves, because they have not the honor of being born by Rachel, the latest of the favorites. Abraham sends away his son Ishmael to starve in the desert, because he no longer loves his mother. The Scriptures tell us, in order to excuse this scandalous transaction, that God sent an angel to minister to Hagar and Ishmael. Was their expulsion less unjust on that account? And if the laws did not combine on all sides to place a curb on the injustice of fathers, do you suppose that we should see nine-tenths of them scruple about expelling and selling their children if poor, oppressing them at home and selling them as wives if rich? It is good to remark these vices in the family group, which men have wished to make the pivot of sociality, and which can only become a sociable group in proportion as its influence, already much compressed by our laws, shall be entirely absorbed by the customs of harmony.

This group, though its analysis may appear uninteresting, will nevertheless present very brilliant effects in harmony; amongst others :—

That of interesting each individual in prolonging the life of him whose property he inherits.

That of interesting each one individually in preserving the crowns in the titular family, so that during 70,000 years of harmony, there may not be a single dethroned family.

That of interesting each family in claiming children of

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doubtful parentage, and annexing them to two families, of which they will in this way extend the guardianship, by participating in a half share of the family inheritance.

Such will be the true harmony of the family. That tie which at present engenders nothing but egoism, and to which the philosophers wish to commit the sceptre of relations, must, on the contrary, be absorbed in two ways. By the influence of the three other groups, it must undergo,

Numerical absorption by means of the variety of the ramifications.

Competing absorption by means of the mass of the adoptions.

This mechanism will be seen in the Treatise on Series, of which it is one of the most brilliant effects, especially on comparing it with the present state of families, which are nothing but arsenals of discord, in which married couples and brothers are in permanent quarrel; where nothing is seen on all hands but injustice, jealousy, spoliation, perfidy; where law is obliged to interfere to prevent the testamentary wickedness of the fathers, and much more of brothers, always ready to plunder each other in matters of interest; just as happened in the time of Abel, who extorted the favor as the reward of his indolence, and of Jacob, who duped Esau for a mess of pottage; and just as brothers would ever do in our philosophically organized families, confined to a minimum of ties, against the voice of nature, which calls for the greatest possible extension in all the affective bonds.

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CHAPTER V.

APPENDIX ON ERRORS RESPECTING THE PROPERTIES OF FAMILISM.

SINCE it is the group of familism which has the casting vote in our social system, it is very important to free ourselves from the prejudices that prevail on the subject of this group, and to this end I propose to examine it in a parallel with the three others.

Nature is strewed over with contrasts, particularly in the play of the four groups.

The two groups of the major order—

Friendship	}	Ambition
Confusion	}	Ascendence

contrast with the two of the minor pivot—

Love	}	Familism
Inversion	}	Descendence.

Let us begin the examination of the contrasts by the material side.

The two minors are internal materials, for the two ties of copulation and consanguinity are inherent in the body.

The two majors are external materials, for the two ties (see p. 266) formed by industrial affinity and oblique affinity, for the purpose of rising to fortune, are external, and not inherent in the body, like the two before mentioned.

Let us correct in this place the extravagant opinions that represent all the groups operating either through material or spiritual impulsions exclusively, while it is quite certain that both these principles have a share in each of the four groups.

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Let us take, as an instance, love. Some novelists will only grant an influence to the sentimental principle, and to romantic illusions in this passion. They try to lower the material tie to the level of a brutal and despicable sensation. Other exaggerators pretend that the material pleasure alone holds the reins of the passion, and that ninety-nine men out of a hundred of those most devotedly loved, will become objects of indifference to their mistresses, if these hundred lovers are made to undergo the operation that was performed on Abelard. I readily believe that a good number of mistresses would entirely forget the hundred unfortunates, and that in civilization, ninety-nine out of their number would be forgotten the week after the occurrence. But you would be greatly deceived if you judged of the passions by their civilizee development, where the material element predominates violently in the two groups of love and ambition, whilst it exerts scarcely any influence in that of friendship, and very little in the family group, in which a father is often seen to love children that are not his own better than those that belong to him by a certain and natural tie.

Here we have a very strange contrast between the four groups. Two amongst them—love and ambition—are very powerfully governed by the material tie; two others—friendship and familism—are almost indifferent on the subject of the material tie. Indeed to such an extent do they carry this indifference, that it is an infinitely rare thing to see affinities of industrial inclinations in friendship; and that you may very often see on the one hand parents indifferent about the admission of the offspring of conjugal free-trade; on the other, all (French) fathers refuse the rights of paternity to natural children whom they acknowledge to be their own.

The passional balance which will exist in harmony, must have the effect of re-establishing the equilibrium in the influence of these eight principles* or springs, (p. 266), and of procuring them, not philosophical equality, but a graduated influence. For instance, in love, whilst we admit that the

* There are only two principles, the material and the spiritual.—*Note of Fourier.*

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spiritual or sentimental flame must be quenched when deprived of the material, as in the case of a lover who is become a eunuch, it is no less certain that both these elements ought to enter combinedly into a regular love, and that even in civilization there are seen attachments in which the spiritual retains its hold. For example, when a woman preserves her love for an absent unmarried lover, and gives him, according to custom, one or more substitutes to comfort him, she proves that the material element is only one-half of the love-knot, since she remains attached to the absent lover by a purely spiritual tie, which is not destroyed by the material intercourse with those present with him.

There are, then, it appears, some cases in which the two springs may predominate in combination or in isolation in a tie, just as also there are cases in which the tie is founded on one of the springs alone. This latter method is a constant vice of civilization.

If it is evident that the two springs exist, and ought to enter into action in each of the four groups, it is also evident that the civilizee order of things is vicious, in that it commonly excludes one of the two springs, in order to give the whole or seven-eighths of the influence to the other. You may see the proof of this in the minor groups more than in any others. For instance, in the group of familism. The latter is liable more than any other to this want of balance. A peculiar treatment must be employed to obviate this excrescence of one of the springs, and it is as follows :—

For the minor groups, to absorb them out of themselves.

For the major groups, to absorb them in themselves.

By this I mean, that it is necessary to give so great a stretching to the minor groups, that their egoism will be absorbed in the numerous combinations with the major groups ; next you must give such an extension to the latter, that they may become philanthropic by speculations applied to the whole globe. Such will be the process employed by harmony to swamp family egoism, amorous jealousies, and other vices of the four actual groups, and to absorb them in a plan of unlimited developments.

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Let us apply this principle to the group of familism, at present reduced to the smallest development by the exclusive conjugal tie. This method will be in no way modified in the state of mutilated harmony or the seventh period; but in compound harmony, a phalanx composed of about 1,500 inhabitants, will be, at the end of a few generations, in a state of general relationship of different degrees, and you will be able to say respecting them, if they are not all brothers, that they are all cousins. When this family tie shall embrace the whole canton, the egoism which it generates at present will be changed into communal philanthropy, without its having at all changed its nature. This is one of the splendid operations of harmony, and is quite sufficient to warrant my frequent strictures on the egoism and vices of the present family tie.

Let us suppose that a phalanx* of 1,500 inhabitants should contain only fifteen wealthy individuals, and that each of these were related to a third part of the phalanx, and left to each member of this third part legacies of 1,000, 2,000, 3,000 francs; it would follow from this that each person, amongst the poorest, would have a right to expect legacies of at least five from several rich persons, since each of the latter is related to a third of the inhabitants. If, moreover, the phalanx contains forty-five families of moderate property, each poor man can look to receiving fifteen legacies of a moderate amount, say 100, 200, 300 crowns. These small legacies would not have place in civilization, but they exist in harmony, because of the eight ties of group which are extended to the mass of the population; and if we only take into consideration the family ties, those of consanguinity, and those of industrial adoption, these alone would suffice to suppress the inveterate hatred of the poor to the rich, even did there not exist in the means of the three other groups germs of general ties which will establish this friendship, very easy to cement when all the people shall have become polite, industrious, cultivated, provided with the minimum, and as deserving of affection as they are now of dislike.

* See the *New Industrial World.—Translator.*

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Each of the four groups supplies these germs of general charity. Let a Crœsus fall in love with a daughter of some artizan; he will in that case help the family of this artizan, but without assisting that of his neighbor. The extension of similar aids would consequently become a cure for indigence, if each of the fifteen opulent members of a phalanx extended his assistance to fifteen out of the two hundred poor families. The mechanism of harmony will effect this, by generating through the full development of the four groups four times as many preservatives as will be needful against poverty, in a state of things where industrial attraction and its immense produce will suffice of themselves to give the guarantee of an ample minimum.

It would have been necessary, in order to study methodically the properties of the groups, to observe them in their contrast, identity, and gradation, by opposing—

Either the two majors, Ambition, Friendship, to the two minors, Love, Familism.

Or the two rectors, Ambition, Love, to the two neuters, Friendship, Familism.

These oppositions would have helped to explain the greater part of the problems. For example, we see fathers very wrath and astounded to find that their children are of an absolutely opposite character to their own; yet it is quite right, since the group of familism, which is already fixed by the tie of blood, would become entirely incapable of dovetailing and social combinations if it were still more fixed, owing to the ties of character, by a regular handing down of inclinations. In that case it could no more amalgamate with the three other groups, and this hereditary transmission of character would be a splitting obstacle to association. It is true that this disparateness of the son to the father is injurious in civilization; but the same thing happens with the properties of the three other groups, and the more closely we analyse them, the greater becomes our conviction that God has created them for an order of things different from civilization; and it was for the purpose of saving themselves the trouble of seeking for this

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new society, that the philosophers have always taken great care to oppose all regular analyses of the four groups.

The two minors, Love and Familism, possess in common the property of hierarchical *contre-sens,* or the inversion of the natural order of authority. It would appear, to judge from the conventionalities of our societies, that the son ought to obey his father. After having read the theory of harmony, people will no longer wonder to hear that it is the father who ought to obey his child.

This assertion will appear ridiculous, not to say shocking. Of course it is so, according to the *convenances* of civilization, which being an overturning or countermarch of destiny, requires that the four groups should work in contradiction to their properties; that in domestic concerns, and even in *liaisons* of intrigue, the man should retain some superiority under the mask of courtesy; and that in family relations the child should be obedient to its father.

Does such a state as this give assurance of happiness? Let us question experience. Who is the happy father? It is Henry IV., when forgetful of his rank before an ambassador, he consented to crawl on all fours with his child riding on his back, and to make the circuit of the room as many times as the child chooses to order him. Who is the unhappy father? It is the moralist whom Diderot introduced on the stage, and who, after having long resisted the passion of his son, only tastes happiness from the time when he can yield to his son.

In vain people will object, that the proprieties of civilization present obstacles to our following, in the conjugal and paternal tie, this inclination for the hierarchichal *contre-sens;* it is no less true that happiness is only found by following this inclination. Now in the analysis of the groups you must not discuss *what ought to be,* but *analyse what is;* and it is clear that on the one hand the father and the lover are happier and more beloved when they obey, whilst on the other the wife and the child are more satisfied when they command the father, and that the order which constitutes

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the happiness of the individuals forming a group, is the true nature of the group.

We see also that fathers derive more pleasure from the baby than from the eldest son, because the baby of three or four years of age is not yet old enough to be a moralist, and you may let him have his way without any painful consequences. Men experience, in like manner, greater delight in the company of a mistress whose will they obey, than in that of a wife over whom they feel it necessary to preserve their authority. It will be seen that in harmony every father or lover is able to follow constantly this natural inclination, this hierarchical *contre-sens*, which is fatal in civilization to both fathers and lovers, but whose safeguard it will become when the passional equilibrium shall be established.

Unfortunately for the happiness of civilizee fathers, they are obliged to invert this order during the youth of a child or wife, in order to secure them against social snares. In harmony, where a woman cannot become the victim of any seducer; where a child that is abandoned to attraction betakes itself only to productive labor, and to studies with groups of a similar character to its own; the lover and father will not require to watch or interfere on their behalf with his paternal authority. A father, in such a situation, has no other task to perform than to admire and idolize. In that case the family affection is established according to the natural order, which is the empire of the descendant over the ascendant.

The absence of this order generates the indifference of children for their parents among the civilizees. A father, after having struggled against the vicious propensities of the son, his love of idleness at ten years of age and of extravagance at twenty, receives ingratitude as his reward for these real services, which have alienated and disgusted the child. Soon the want of property, *auri sacra fames*, pushes the child to wish for the death of the father, now an old man.

In this, as in every other circumstance, the civilizee mechanism is a methodical treason against nature, tending to mar the enjoyments of man, and to arm him at all points

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against himself by speculations on morality and prudence, which, to use the expressions of philosophy, enable the sage to war against himself and his own passions. There will be no occasion to know this war in harmony, where the direct development of the passions can only have the effect of drawing us into the paths of collective and individual happiness, and will maintain each group in the regular exercise of its functions and attributes, which, in the civilized order, are confounded in every direction, and transferred from one group to another; as in the case of reprimanding, which is properly the office of the group of Friendship, but which civilization hands over to the group of Familism. It will be proper, in order to clear up provisionally this confusion, to add an article upon the contrasts of properties in the different groups. I shall confine myself to a very small number, as the subject is but little comprehensible, whilst you are ignorant of the passional series, previously to the study of which it is necessary to become well acquainted with the twelve radical passions.

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CHAPTER VI.

CONTRASTED PROPERTIES OF THE GROUPS IN HARMONY.

It is important to remember, that I am not here treating of the actual groups, which are subversive, (as has been seen on the subject of Familism, which is not able, in civilization, to conform itself to the natural order, to the hierarchical *contre-sens,* or empire of the son over the father,) but I am here engaged upon the groups which are supposed to be conformable to the wish of nature and to the three following conditions:—

1st. Spontaneous association, without any contract of a permanent tie, and without any other temporary engagements than those of good-breeding.

2nd. Blind and violent passion for a function of industry or pleasure, common to all the sectaries.

3rd. Unbounded devotion to the interests of the group, and dispositions to make efforts and sacrifices for the support of this common passion.

This devotion must prevail even in the family group, although it cannot, owing to the fixity of the bond, fulfil the first condition of the spontaneous tie. It is at all events necessary that its tie, compulsory by blood, should be spontaneous in intention amongst those connected by consanguinity as well as those related by adoption.

Our actual groups are far removed from these conditions of harmony. Need we wonder at it, when we already see

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enormous differences existing between the groups of civilization and the groups of barbarism? In the barbarian period, the family group unites the children of six living women, all enjoying the title of wife; and moreover the children of concubines, which are acknowledged by the father and the law. The same period shews us, in matters of love, many women amalgamated under the domination of one single husband.

What a contrast is this to the order established in our family and legalized love-ties; a contrast so much the more remarkable, inasmuch as the barbarians amount to six hundred million souls, whilst we form only two hundred million civilizees! Our customs then can scarcely be called the impulsion of nature, since she neither prompts them in the case of the majority, nor to those who enjoy a full individual liberty, like the satraps of barbarian regions, much freer in this respect than the savage hordes, who only possess individual liberty in the relations of the two major groups, Ambition and Friendship; but who in the minor groups (Love and Familism) are grossly enslaved to customs and prejudices, and on that account do not conform to our conjugal and filial system. (Witness the Laplanders,* the Otaheitians, the Javanese, and many others.)

If so great a difference is seen to exist between the groups of two contiguous periods, fourth or barbarism and fifth or civilization, it is natural to expect still more striking contrasts amongst the groups of periods that are not contiguous, as fifth or civilization and eighth or compound harmony.

In the latter, the races by dovetailing in all directions will live in the most perfect accord together, whilst civilization, by restricting the family tie, and reducing it to the community of only one man with a single woman, cannot succeed in reconciling this little household, *menage*, either in domestic affairs or in matters of parentage.

* The Lapp bridegroom is obliged to serve his father-in-law four years after his marriage, and purchases the privilege of courtship by plying the old gentleman with brandy. See the very interesting account in Scheffer's *History of Lapland.—Translator.*

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Let us hence infer, that the groups formed according to the civilizee method are supremely vicious. I shall examine them farther on under the appellation of subversive groups.

Let us begin by forming some parallels that will help in distinguishing the four groups. I shall proceed to establish these parallels in relation with three effects, *traction (l'entrainement)*, *ton*, and *criticism*. We shall pass from them to the less familiar branches of analysis.

First, traction. In the case of an emergency requiring exposure to danger, in time of war, when assailed by bandits or during a fire, you would see the groups adopt the following course :—

Group of Friendship, or levelling.—All draw each other along confusedly.

Group of Ambition, or ascendance.—The superiors draw the inferiors.

Group of Love, or inversion.—The women draw the men.

Group of Familism, or descendance.—The inferiors or children draw the superiors.

These properties have place even in civilization, where the groups, although subversive, still preserve the properties of traction, because people forget all ranks and prejudices in the case of enthusiasm ; they only listen to the impulsion of nature (and a group that is thus stimulated enters into the plan of harmony) ; as happens in the case of fires, where a lord willingly obeys a head fireman or carpenter, who is the most useful man in resisting the fire. In cases of this nature, it is the real superior who draws the inferior after him ; and even a prince would willingly submit to the orders of a captain of the fire brigade, who is the natural superior when the object is to stop the progress of a fire.

It appears, then, that the civilizee groups occasionally obey the natural impulsions, and in that case they draw each other along according to the order above indicated. For instance, in the group of Friendship, a mass of people, in which nobody knows his neighbors, is borne along *confusedly*, and runs to encounter a danger without knowing why, without any other influence than that of the group of Friendship,

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which possesses the property of drawing confusedly, without distinction of persons, and without any knowledge of relative motives and impulsions, since the individuals composing it have little or no acquaintance with each other.

But if the individuals know each other, and are classed in a gradation of ranks, as in a regiment, they will draw each other progressively and through the influence of the ascendant over the descendant; that is to say, if the colonel cuts and runs, the regiment will run away also, while if the colonel goes forward the regiment will follow him: but it would not advance if all the officers were to run away, and there remained nobody but the corporals to rally the soldiers. Thus traction acts from the superior to the inferior in the groups of Ambition.

The contrary occurs in the two minor groups, Love and Familism, in which *the draw* operates in a contradictory way, and the weak has the property of drawing more than the strong; we see, consequently, that a mother is capable of heroism if she sees her child exposed to be burnt to death. Hundreds of times have mothers been seen to rush through the flames in order to save their infant; but you will not see the latter, even at the age of fifteen, make one quarter the amount of exertions to save its mother. It follows then, that the inferior draws the superior in the group of Familism; and a father is much more moved by the danger of his son, than the son at the danger of his father. The effect is still more marked in a mother, who runs to encounter four times as great a danger in order to save her son, as the latter would brave to save his mother.

In Love, it is the weaker sex that draws the stronger. If the woman is exposed to risk, the lover will dare all dangers in order to support her, whereas if the lover runs any risk, the woman will confine herself to cheering him with good wishes; it is true that she can do no more, but it is no less certain that in all dangerous emergencies, where both may exert the influence of traction (and even in an intrigue), the woman, when incurring risk, will have more power to draw the lover than the latter to draw the woman.

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Secondly, *tone,* (ton).* Each of the groups adopts a tone and a manner in its internal relations :—

Group of Friendship.—Cordiality and the blending of ranks.

Group of Ambition.—The deference of inferiors for superiors.

Group of Love.—The deference of the stronger for the weaker sex.

Family group.—The deference of superiors for inferiors.

We shall find this distinction useful at Chap. VII., where we shall treat of the tonic passion, or that which rules over a mass of men ; each individual composing which may have dominant passions widely differing from the general tonic that rules in the group.

The tonics indicated in the above table very rarely prevail in civilization. For instance, in our family groups, it is neither possible nor right to endeavor to establish the deference of the superiors for the inferiors; this state of things is never seen there, because the conventionalities of the existing system of training, oblige fathers to keep their children in a state of dependance, or to say the least, to make them respect them. The chances are very different in harmony, where the father, having neither the onus of educating nor of reproving his child, has no other task imposed on him than to admire and pet it, and can give himself up, without fear of consequences, to the natural *tone* of this group, which is the deference of superiors to inferiors.

It is out of the question to observe, in the groups of civilizee love, the natural *tone,* which is the deference of the stronger for the weaker : for if the woman is not married, she will call upon her rich lover to wed her; and if she happens to be a married woman, she will drag a rich lover into troubles suggested to her by her husband, and of which the lover will become the dupe. You are sure to see, in matters of interest, only one woman deceived by men, where four

* The best English rendering of *ton* is the shew passion placarded by a society. —*Translator.*

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men will be duped by women. It is quite clear that the female sex is the most clever at intrigue. It would, therefore, be decidedly dangerous for civilizee men to adopt the natural *tone* of love, which is the deference of the stronger to the weaker sex, or the *tone* of inversion, the hierarchical *contresens,* the essential attribute of the two minor groups.

The group of Ambition serves pretty faithfully the ton of deference on the part of inferiors towards superiors; but it is through the medium of flattery, through intrigue, and not through inclination nor devotion. In an assembly at court, you will see an extreme deference of the subaltern for the minister of state. But do they love each other? Nothing of the kind. These grimaces of affection are frequently nothing more than masks of hatred and secret plotting, in order to overthrow the very party to whom you are paying feigned court. Now the ton is nothing if affection is not joined to it, for the latter is the essential property of the groups, and they become subversive the moment that they have ton alone without affection.

The group of Friendship falls into the same vice; nothing is more common than the ton of true friendship,—cordiality, levelling of ranks, at least in appearance; but in reality, none of this ton exists in our intercourse, which is nothing better than grimaces of society, which are not justified by any effects of affection and devotion, but more commonly followed by perfidy. These are, therefore, subversive friendships, in which, however, the parties concerned are perfectly aware of the essential *tone* of friendship, since in their gatherings they mimic cordiality without feeling it.

Thus all is false in the ton of the civilizee groups. Their *tone,* even when it imitates nature, becomes a falsehood, since it is nothing better than a mask of impressions that are not felt, and which, moreover, would be very dangerous in each of the four groups.

And in truth, owing to the affluence of intriguers that you meet with in civilization, what would become of people's fortunes if every rich man, woman or child were, in his affectional connections, to adopt strictly the four tons which I

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have pointed out, and the devotedness which must flow from them?

A chapter, or at least an article, is called for on the dominant. The dominant has reference to the individual; the tonic to the mass or group. An assembly may have twenty dominants, but one single tonic.*

Thirdly, criticism. This is one of the most important relations in harmony. How could men arrive at emulation, at perfection, without the aid of criticism?—so precious an agent when it is well considered and impartial, and so injurious when it degenerates into slander, as with the French, with whom every snarler passes for a critic.

The following is the order in which harmonian criticism exerts itself:—

Major.
- Group of Friendship.—The mass criticizes the individual frankly and gaily.
- Group of Ambition.—The superior criticizes the inferior gravely and authoritatively.

Minor.
- Group of Love.—The individual blindly excuses the individual.
- Group of Familism.—The mass indulgently excuses the individual.

This natural distribution of criticism cannot take place amongst us, where nobody has the opportunity of frequenting regularly-organized groups, as there do not exist any.

This is the reason why certain personages, such as kings, are entirely bereft of the assistance afforded by sound criticism; while on the other hand, unprotected people are mauled by false criticism and detraction.

Criticism is never exerted amongst us by the competent groups, nor with the suitable managements. We find also, that it is more commonly offensive than useful, because it departs from the four modes of operation pointed out above.

For example, in the group of Friendship, a truth spoken collectively and gaily by the mass occasions no wrath in the person to whom it is applied. In the group of Ambition, if

* This subject is alluded to in Chap. VII.—*Translator*

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it is spoken gravely by a superior, eminent in attainments or influence, it will not prove offensive to the inferior; and when an individual shall have been reproved in this manner by two or several groups of major order, by assemblies of friends and partizans, it will not be necessary for him to receive this lecture in a family group, where it would be unpalatable.

As it was the intention of nature that criticism be exerted by the two major groups, she has given us a dislike to that which comes from the two minor groups. They were only made to love.

Yet people will tell us that a man is not offended by a criticism proceeding from his mistress, but in this case she performs the office of friend, and this kind of criticism is not at all the regular mode; for a woman may apply extravagant and unseasonable reproaches to a husband or lover, and in general, men being too ready to listen to the insinuations of a wife or mistress, fall frequently into cross purposes. Right criticism ought not then to spring from the ties of love.

Civilization, however, is obliged to employ incessantly one of the two minor groups, that of the family, in order to reprove the child. The result of this is a double opposition: on the one hand, the irritation and rebellion of the child, who follows the law of nature in laughing at the criticism of his father and tutor; and on the other hand, the constraint and disappointment of the parent, who, whilst he performs reluctantly his painful duty, receives as his only reward for doing so the indifference of the child. These troubles entirely disappear in harmony, where the child frequents thirty groups or so of friends and partizans, who discharge the father from the trouble of reproof by their frankness.

The four groups, when they are regularly formed, have the property of promptly eliminating every heterogeneous individual who would interfere with unity of action. Apart from the groups, the man who is known to be mischievous nevertheless keeps his place in the midst of the mass by dint of gaining over some perverse spirits or dupes, who help to shield him. For example, in civilization, a physician who is well known to be a quack continues to practise without

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hindrance; he could not maintain that situation for twenty-four hours in harmony: in the same way that, amongst us, an officer tainted by any disgraceful action cannot remain in the regiment. This unity prevails in all the relations of harmony, where the groups, like our military corporations, have the property of marching constantly to the end they have in view, notwithstanding some individual differences. The quarrel of two officers does not in any degree trouble the service. This is by no means the case in industry, where the dispute of a farmer and landlord may cause the ruin of the property, because agricultural industry, not being corporative in civilization, is subject there to the influence of individual discords.

The groups that are the most perfectly graduated and affiliated are the most unitary; and, moreover, any corporation is so much the more attached to itself, in proportion as the laws of progressive promotion are more correctly observed in it.

The philosophers have been fully convinced of the necessity of trying to absorb the influence of each passion in a plan of general interests; it was this that suggested to them those disastrous inventions of philanthropy and of fraternity, which only tend to embitter the evil and bring into notice a few ambitious men. In the same manner, bad physicians only know how to add a new evil to the one they pretend to cure. The problem is to lead the four groups to unity, or combined action. In this case, each of the social relations will concur to favor all the rest, since all have reference to one of the four groups. Such will be the result of the impassioned series,* or series of unitarized groups, that are formed by the intervention of the three distributive passions, which will occupy our attention in the following section.

It would be requisite, to complete the definition, to introduce here an entire section about the subversive groups, which are those of civilization and barbarism; but the reader is, I dare say, impatient to arrive at the theory of the series, and we must satisfy him without delay.

* *Series Passionèes.*—Series of groups working under the stimulus of various attractions, conducive to one common end.—*Translator.*

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I greatly regret that circumstances have not allowed me to work out a passional geometry of the four groups—a parallel of their contrasted properties with those of the four conic sections.* It is a trophy which I am loathe to resign to the geometricians; but I am not equal to everything.

Besides, a sufficient insight will have been attained, if the reader is led in the course of this work to understand that the study of the groups has been entirely neglected; that our philosophers, eager to thwart in every sense the development of the groups, have not even made the primordial studies on this subject, such as the analysis of the simple and compound, or the difference of the groups of couples from the groups of mass, and of their properties in couple or in mass.

When the neglect of the study of the four passions, which may be called the four wheels of the car, has been carried to such a length, need we wonder that science has only succeeded in capsizing the social car, after 3,000 years of efforts, into the quagmire of poverty, cheating, and civilization.

I have not treated of the passional dominant of the groups in this chapter; that was useless, because in harmony the dominant or individual passion is always in conformity with the tonic or passional character of the mass; but in civilization, where the tonic and dominant are always different, contradictory, you must distinguish these two effects, and this will be the subject of the following chapter.

* An outline of this parallel is presented at p. 254.—*Translator.*

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CHAPTER VII.

OF THE PASSIONAL DOMINANTS AND TONICS.

THERE cannot be a more important subject than this to the pretended apostles of truth; if they are really anxious to establish its supremacy, they have now the opportunity of learning, by a strict analysis, on what depends the introduction of truth, or unity of the tonic and the dominant. This is a distinction which is necessary in the analysis of the groups. We shall now pass on to it.

I feel some scruples about introducing this chapter, which rather bristles with thorny analyses, in this place; however it is short and exceedingly necessary. Those who are frightened by a little dryness can skip over it, provided they consent to read it at the end of the work, when they will be more familiar with the groups, and more at home in this study.

The dominant is the passion which governs in the individual; the tonic, the passion which holds supremacy in an assembly. The dominant and tonic are *one* in all the groups of harmony; that is to say, if amongst the harmonians, a group is a gathering of friendship carrying on friendly offices, each of its members will be animated by collective and individual friendship for all his colleagues (the exception of one eighth proves the rule); he will like at least fourteen out of sixteen of them.

The dominant and tonic are strongly opposed to each other in the civilizee or subversive groups. A certain assembly placards collective friendship: you would take it to

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be a meeting of true friends; it would, however, take some trouble to find two in twenty amongst them. Friendship is its tonic, under the form of an apparent passion and the current tone of the assembly, but the dominants vary in each individual. Some parties come there to pursue objects of ambition, others those of love, and others again for the pleasures of the table, or some other motive which they will not confess.

We find this multiplicity of dominants in all our assemblies of pretended friends: societies shapen of egoism and interested views, having only the mask of friendship, and for motive nothing beyond personal interests, which differ in each individual. Such are fashionable assemblies, in which people do not feel a shadow of the devotedness and enchantment which they affect. The groups of this description have a tonic or show passion, contradictory to the individual dominants, which vary in each subject. This contrariety of the tonic and of the dominant gives rise to the subversive groups, which are universally in vogue in civilizee mechanism, where all the numerous groups are nothing but masquerades daubed over collectively with honor, friendship, patriotism, royalism, philanthropy, whilst it is easy to see that each of their members has a dominant quite opposed to the tonic, and only looks after his personal interests.

No group is more remarkable on this head than that of the family, where you see the parents constantly opposed to the children in their taste for pleasures, for dress, for spending, and in their choice in love and marriage; so that all children habitually disguise their dominant in order to affect the tonic,—that filial deference, which is required by the father and the law,—a deference to which they are often obliged to sacrifice their lot.

Groups of this nature have not any of the properties of those of harmony. Let us take criticism as our instrument of comparison; it is never employed in the groups of genteel society; you hear nothing but flattery there; afterwards, when they have left the assembly, both men and women pull to pieces all those whom they flattered just before. Here

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then we have a group in a state of subversion of its natural properties. If it were essentially a group of friendship, criticism would be employed in it with frankness and cordiality by the mass. It would not cause ill-will in any individual, because it would be expressed collectively and with kindness. The members would disperse with a real affection, and would back and support each other on every occasion. The very opposite occurs now. This elegant company, each member of which appeared eager and devoted to all the rest, conceals nothing but coldness and malignity, the intention of plundering rather than assisting one another; and nine out of ten courtiers, who compliment the new minister and vaunt their attachment to his person, would wish to deprive him of his place that they might step into it. Their assembly is therefore a subversive group, of which the properties are opposed to those of a harmonic group of friendship.

It is important to become well acquainted with the four subversive groups, since they reign paramount in all the details of civilization, offering every where, like the one we have just described, properties opposed to those of harmony (displayed in the preceding chapter).

Let us distinguish in these groups, three species, the *simple, mixed,* and *compound.* We are only occupied here with the collective group or masses, and not with those of couples or the accords of the second and third degree, which give very little assistance in the calculations of general mechanism.

A harem is a group of love in a state of *simple* subversion; it opposes the tonic passion of a mass to the dominant passion of an individual. The mass of the women of the harem seems to agree with the pacha, but is not in accord with him. All these women are in the tonic of love; they are in a state of affected love, which they do not really experience for their lord and master; they are obliged to conceal their dominant, their impatience or ambition of liberty and free choice.

The pacha alone enjoys the liberty of shewing his dominant,—his love for this woman and his jealousy of all the others. If he happened to hate one of them he would cause

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her to be sold or put to death. He loves, therefore, those whom he keeps, and in his relations with them he acts through love; he does not dissimulate his dominant.

This is not the case with his women. A dozen young odalisques have no sort of love for an old Mussulman, who has bought them and shut them up. Nevertheless they are obliged to feign love for him, under the penalty of being ill-treated, butchered, buried alive, like the twelve wives of Djezzar Pacha.*

There is in this stupor of the females of the seraglio, an inversion of the group of Love and of its properties; for you see the tonic of love prevail in it, a general affectation of a love which they do not feel for an old tyrant. This ghost of love is in contradiction with the dominant or individual passion, which is the desire of liberty and free choice. The group which they form together with their tyrant, their apparent union with the pacha, is then a subversive group, since it places the individual dominants in contradiction with the tonic or collective impulsion.

Let us give a second example of this subversion, analyzed in another instance; I select a group of Ambition.

Lucullus† and Scaurus‡ have the handsomest property and the most sumptuous tables at Rome. They are besieged by a crowd of courtiers, who vow themselves their friends, and placard the *tonic of friendship*. It is tonic, because it

* Djezzar Pacha—an appellation explained by himself as signifying *the butcher*—was Pacha of Seide (Sidon) and Acre from about 1784 to 1801. His real name was Achmed; he was a native of Bosnia, and from a Mameluke slave at Cairo, he became the terror of the Porte. He was surrounded by mutilated persons, whom he used to call *marked* men. Djezzar was the Herod of his day. At one period, having reason to suspect the fidelity of his wives, he put seven of them to death with his own hands. See Dr. E. D. Clarke's *Travels in various Countries*, part ii., section ii., chap. iii.—*Translator.*

† Lucius Lucinius Lucullus, an eminent Roman, was born about 115 years B.C., and distinguished alike for his luxury, philosophy, and military genius.—*Translator.*

‡ M. Æmilius Scaurus, a Roman consul, distinguished at the bar by his eloquence, and in the field by his military successes, as well as by his wealth and avarice, according to Sallust. Lucullus and Scaurus are probably mere counters here.—*Translator.*

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is the general expression of all the parasites, each of whom pretends that he is a devoted friend of Scaurus and Lucullus; but in secret their dominant is ambition; they are the friends only of the patronage, reputation and table of their amphytrio. They have, therefore, *friendship for their tonic,* for a collectively displayed passion; they have *ambition* for their *dominant,* which governs them individually, without any of them letting it appear.

Scaurus and Lucullus easily see through the secret intentions of these sham friends, but both are in want of making them their creatures for the purpose of intriguing in politics, and managing electoral plots. They consequently feign friendship and esteem for this mob of flatterers, although they reckon them at what they are worth, namely, intriguers and political weathercocks. In this case, the masquerade is reciprocal, and on both sides they disguise the dominant, in order to affect a false tonic. There is here compound and reciprocal parody. The masquerade is only simple in the group of the seraglio, where the group of women conceals its dominant, which the pacha does not do.

To be brief, the pacha is then in the *tone* of harmony, the unity of the tonic and dominant; but his women fall into duplicity, affecting a tonic which is opposed to the dominant. This distinction is very necessary in the analysis of the civilizee and barbarian groups, all more or less stained with duplicity, and guilty of having individual dominants opposed to the tonic or collective passion.

It is especially in the relations of love that you meet with this compound falsehood,—this double disguise of two parties concealing their respective dominants in order to placard a conventional tonic.

For instance, in those assemblies called fashionable, good society, the women call themselves chaste, and the men call themselves faithful; yet both parties know full well that this is only an adopted jargon, of which nobody believes one syllable. To define them in a summary way, they are meetings of liars and wheedlers, who deceive each other to their utmost ability, and take in likewise whatever boobies believe

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in their grimaces. Both men and women sham decency, pure friendship, before the eyes of the spectator, and are in secret neither more nor less than libertines collected to negociate their love-intrigues.* Here the falsehood in love is compound, as it includes both men and women; it is only simple in the harem, where it is confined to the women, whom the pacha oppresses without deceiving them; for he does not conceal his fancies or his inconstancies from them.

We shall find this difference from the simple to the compound in all the details of the two comparative societies. Civilization always exercises in compound the falsehoods that barbarism exercises in simple. This must be so, since the civilizee system has for its pivotal one of the three composite or distributive passions (the cabalist), whereas barbarism has a simple animic passion, Ambition, for its pivotal, as will appear from the following table:—

PASSIONAL PIVOTS OF THE FIRST PHASE.	PIVOTS.	
1. Confused associations, Eden; primitive association,	Love	Simple Animic Pivots.
2. Savageism,	Friendship	
3. Patriarchism,	Familism	
4. Barbarism,	Ambition	
5. Civilization,	Cabalist	Composite Animic Pivots.
6. Guaranteeism,	Papillon	
7. Simple association,	Composite	
⋈ 8. Compound diverging association	Diverging unityism.	

Out of the twelve radical passions, the three distributives† alone are compound, since they require the intervention of several of the nine others.

The subversive play, or opposition of the tonic to the dominant, is found again in all the civilizee groups, especially in those of ambition. For example, in the relations of peoples with governments, everything resounds with the love of the people for the prince and the prince for the people;

* Here, as in many other passages, Fourier's criticisms apply chiefly to continental and especially to French manners.—*Translator.*

† See Section III. of this Part.

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a love which scarcely exists except with those who obtain good places: and yet more, this very love, if we may believe Louis XIV., is only a grimace. He himself did not place any trust in it, since he said: "When I grant a favor, I make one ingrate and a hundred malcontents." The people have on their part no more faith in the affection of the great, but rather in their thirst for gold, in their secret agreement to augment the taxes and wring these plebeians, whom they worship in the gazettes.

Here then, in ambition as well as love, society is split into two parties, each of which affects the passions that it does not feel, and conceals those that it experiences.

In technical terms, they are dominants contradictory to the tonics, and in our whole social machinery you see nothing but this subversive system. In one place, merchants who boast of their probity, yet whose every word is a lie, a cheat; in another, lawyers who style themselves pillars of justice, and all agree to rob the client, and realize the fable of the oyster; elsewhere, philosophers who call themselves the friends of truth, and who trumpet up as perfection this labyrinth of cheats which is called the civilized state; and farther, financiers who promise to build up the state, and who only replenish their purses at the cost of the state.

Thus amongst all the civilized corporations, nothing is seen but contradiction of the tonic or collectively displayed passion, with the dominant or individual passion. It is a state of passional subversion, because harmony dwells alone in the identity of the tonic and dominant, and this subversion, which is commonly simple in the state of barbarism, is compound in the civilized state, where both parties keep up a struggle with falsehood, whilst in barbarism falsehood is only on one side. A barbarian pacha does not make any secret that he must have money *per fas et nefas*, and that he will cut off the heads of those who will not give it. This pacha does not dissimulate his dominant, cupidity. A civilizee governor-general disguises it, and pretends that he only wishes for the equilibrium of commerce and of the charter, and that like a true philosopher he despises treacherous riches. Meanwhile

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he pockets as much as he can; and on their part, the subjects of his administration, who call themselves good and tremendous republicans, agree together to elude the taxes as much as they can. We have then, on both sides, equally an understanding to dissimulate with respect to the tonics or passions of the mass, and with respect to the dominants, or individual passions.

I have given almost wearisome details on this analysis; it seems a superfetation, and yet it is one of the principal mainstays of the theory. Every one complains of the universal falsehood, and no one knows either how to analyze the mechanism of the falsehood, or to establish the conditions of truth.

The problem, regularly put, is reduced to this: Wanted an order of things which shall establish, in each relation of the groups, the identity of the dominant or individual passion with the tonic, or passion of the group. The only way to obtain this result is by the passional series; you arrive at the opposite result in the family, or incoherent state. If, then our philosophers really seek august truth, they have no other source to discover it, and put it in practice, than this study of the passional series, where one constantly sees, in all the four head groups, the tonic one and identical with the dominant.

This is, I confess, a very abstract solution, but it will become concrete when I shall give the treatise on the series. One must first point out in an abstract form the condition which has to be fulfilled; and I prepare the way for this by these parallels, which shew that by rising from barbarism to civilization, we have done nothing more than pass from simple falsehood to compound falsehood; because in barbarism the tonic and the dominant are commonly avowed on one side, whilst in civilization the tonic and dominant are false on both sides. A funny result of our pretended perfections! True perfection requires that the apparent and the secret character of a group should be in full accord. There must be unity and truth in the relations of a group; unity in its collective and individual tastes; truth in the manifestation of the collective and individual tastes. How can any of these conditions be found in the civilizee groups, which have for their external character general discordance in classes, genera, orders, and species?

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POSTERIOR CHAPTER.

TO THE IMPATIENT.

READERS, are you tired of a volume of principles? Do you want courage to finish these analyses? Are you like the crews of Columbus, who, when they had reached within three days' sail of America, became discouraged and frightened, and accused the great navigator of leading them into an abyss?

Take heed, reader, of such smallness. You have swallowed 400,000 tons of philosophy, to learn the road that leads to beggary and cheating, and you take fright at a volume of theory, which is going to initiate you into this mechanism of the passional series, from which the whole human race will reap riches and happiness.

You desire nothing more or less than riches, but your grasping is so fierce that it does not allow you to make use of reflection. A discovery is announced to you; it holds out to you not only riches, but happiness as well, or that harmony which is not always found in riches; the author claims only the *hundred thousandth* part of the attention that you have bestowed on the deceptive systems of philosophy. Will you not attend, in order suddenly to become rich, to a study a hundred thousand times less painful than those which have led you to poverty and the reign of falsehood?

I have made the observation, that God, not being able to communicate the theory of societary harmony to planets that are new and lacking industry, has been obliged to

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attach its discovery to calculations which are difficult, though not unattainable—calculations which cannot be entered on by a globe before it has reached a sufficient pitch of scientific invention to organize the materials of harmony, and think out the passional mechanism.

It is right then, when this theory is discovered and imparted, to expect some studies, and not to be surprised at meeting some thorns by the way. A French student is quite ready to read three or four theoretical volumes on mathematics, physics, chemistry; he consents to pore over thirty or forty volumes on grammar, botany, &c.; and he is still a tyro, after having read thirty volumes on the seventy-three systems of botany, or on French grammar, of which the masters tell us that it would take a man's whole life to unravel the controversies of the grammarians. And when, after twenty years of studies, the way out of the tangle comes dimly in view, have you then reached the essential object of man, which is to arrive, above all things, at riches, since they are the first of the three *foci* of attraction?

We do not want, in order to arrive at this important result, to make any long study, one volume alone is all that is really required; and this volume moreover, consists, in a great measure, of digressions as interesting and more novel than those that people read every day in works that are preached up. The second volume* will contain the synthesis or formation of the series, which is a chart of pleasures. There is then really only this one volume of thorns.

We are close upon the end. The very man who complains of this slight trouble, would be ready to cross the ocean, and run to the end of the world, in order to make his fortune.† If he can find it at a jump in this study, would he not be absurd to take alarm at a volume of preparatory principles and analyses?

Let the reader remember a remark already made; that is,

* These manuscripts were probably intended to form part of a comprehensive treatise that was never completed.—*Translator.*

† Let the reader remember California, before pronouncing El Dorados to be idle dreams, or denouncing the herald of a golden age.—*Translator.*

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that it is necessary to satisfy the founder on whom the operation depends. A founder would not be willing to venture upon an undertaking resting on uncertain data. He will require, before making up his mind, that a full, consequent, and complete plan should be put into his hands. He would waver if the body of doctrine were incomplete, and if I neglected to give the regular analysis of the twelve passions to satisfy the impatient—I mean the French—there will still be only too many omissions, notwithstanding the details to which I descend; but since I treat only of mutilated or simple harmony in this first work, I can cut short about the principles, and leave out a load of chapters which would be required in a regular analysis.

In short, I try to reconcile the two plans; of suppressing a great deal in order to satisfy the impatient, and yet of giving the proper extent to the theories that will be called for by a founder who will wish to verify before undertaking. Consequently it is for the interest of the impatient themselves, that I am obliged to regulate the details; for what profit would they cull from my abbreviations if they only issued in throwing into doubt the candidates for founding the plan, and thus delaying the arrival at happiness?

Stuff! happiness! visions! chimeras! . . . there is only happiness in this world for a few rich people, and you will not make all the world rich. Decidedly not; because there must be a very great inequality of fortune in harmony, and because a phalanx, graduated from the millionaire to zero, will be better balanced, and happier than that which would only have a scale of fortunes from 0 up to 10,000 francs. But wait for the exposition of the theory, and you will exclaim, It is only too true; we had not before a clear insight into the views of the Creator of the passions, and all those good things about which we were dreaming, in the shape of chimeras, of Liberty, Truth, Unity, those visions of a balance of power counterpoise, guarantees and equilibriums, are the exclusive attribute of the passional series. When we have found out that God distributes all nature—all its kingdoms—into *series*

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of groups; how is it that we have not perceived that by the law of unity the passions ought to be subject to this same distribution, and that series of groups, contrasted into ascending and descending steps,* were the spring in which exclusively the secret of universal harmony ought to have been sought?

* See C. Dawson's Analysis of Musical Composition, chap. ii., pp. 8, 9.—*Translator.*

END OF VOL. I.

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