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# **Lectures in Literary Texts' Studies**

## **Semester II**

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## **Statement of Purpose**

This work is the sum of twenty years experience in literature teaching. I intend it to be the most adequate handout to thematic literature. By thematic literature, I name the approach to literary texts through the selection of fiction that revolve around a specific topic.

Despite the changing nature of EFL syllabi, literature has had a compelling role in the training of learners in English. First, in the ‘classical licence’, the literature course was present in the second, third and fourth year. The curriculum was designed in a way so that the learners would have the most optimal exposition to English and American literature separately. The advent of the LMD system has reshaped the notion of literature teaching. In fact, the literary component depended exclusively on the specialized ‘licence’: full exposition in ‘civilization/literature’ training, and minimal in the ‘language sciences’ / ‘didactics’ options. Since 2013, unified ‘licence’ training is offered throughout all the Algerian universities. Literature is taught in the first year (LL – Literature of the Language); in the second year (LT – Literary Texts) and in the third year (Study of Literary Texts). In the third year, the course’s value is substantially augmented: the duration of lectures increases from one and a half hour (per week) to three hours. Hence, the course’s coefficient is 03, which makes it equal to civilization and linguistics.

In my first literature guide (Explicit: Notes on 20 Modern Classics), I attempted to draw my students’ attention to comparative literature and narratology: book vs. film in modern and post modern cultural contexts. Meant to the students of the classical licence, and mainly theoretical, I intended to design a course that makes a balance between theory and actual textual analysis.

Thus, the suggested course comprises theory and in-class reading. The theoretical foundations are established, text-related debates take place – with reference to the various topics:

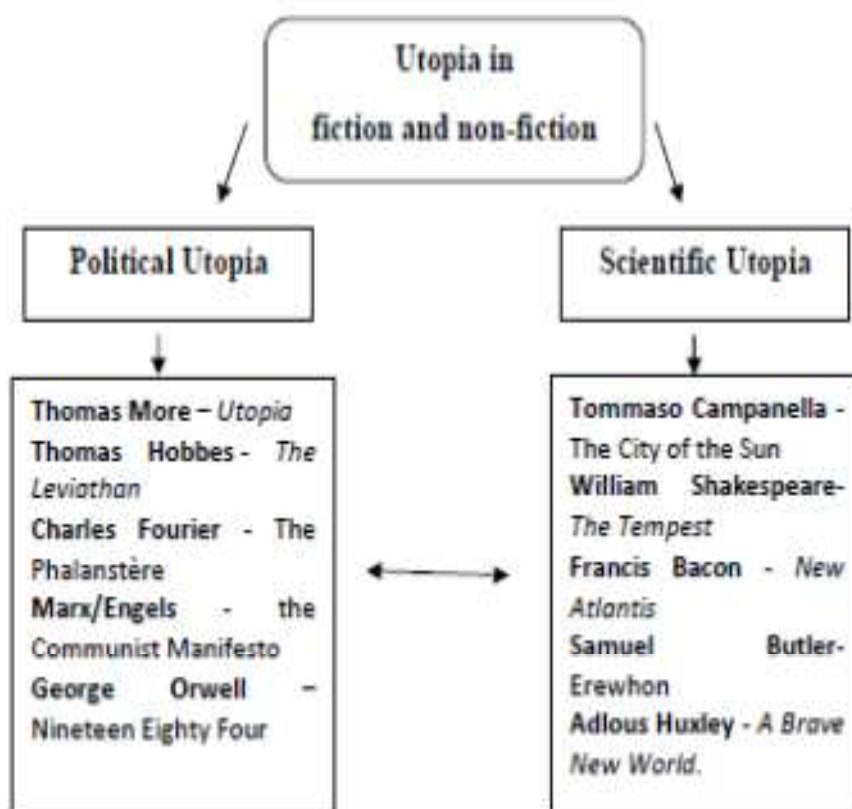
Politics
Sociology
Economics
Philosophy
Cinema

I conceived this course a course in general literature (inclined towards comparative literature) as an exploration of the theme of Utopia in fiction and non-fiction across various literary texts from different eras and across different genres. The aim is to bring learners to assimilate of reading about a specific topic and channel their interest in establishing reading lists.

I alternated famous / notorious writers (Shakespeare, Orwell, and Huxley) with less familiar ones. The purpose is chiefly to demonstrate of the richness and variety of literature when it deals with a specific theme. Furthermore, Utopia appeals to all individual and collective aspirations that young learners aim at: idealism, togetherness, and self-projection. It was crucial to chose a theme to which the learners would relate.

I drafted the course following two directions: the political versus the scientific utopias. The point is to make further links between the texts (as historical records) and their prophetic modern condition. Beyond classroom debates and written assignments, the learners are constantly challenged to dramatize some novels (rewriting them into a play and act it) and engage in comparative literature (more precisely film studies and narratology).

## Course Taxonomy



## **The Political Utopia**

## A Literary Anthology

Beyond conceptual variations, it is worth noting as that every Utopian project (literary or political) contains the germs of its own obliteration<sup>1</sup>. Therefore, utopia is by definition, a tragic concept. History tends to validate this assumption: a look at Stalinist Russia, Nazi Germany, the cliffhangers in the novels of Orwell, Huxley and Ballard, to name just a few, would confirm the inextricable motion towards tragedy. In this inevitable destiny, utopia is bound with History; both seem inexorably meant for the creation of grandiose progressive projects ending in an either grandiose disaster.

There is a great deal of questions on politics and its inaptitude to transform its ideals into concrete applications. When speaking about politics, it is worth noting that it is based on mystification. The latter cannot be fulfilled unless there is a galvanization of the people around one palpable idea; a gate to an ideal in social construction.

The aim of the political ideal is the establishment of justice, conformism, and a certain brotherhood<sup>2</sup>. Along the march of history idealism (and utopianism) embodied realism: the one dealing with men as imperfect beings in need of perpetual perfection. The first standpoint would be the distinction between realism and utopianism. What need would be in crafting Plato's Republic when one knows that it is chimerical. Even the most optimist humanist would acknowledge that injustice, despotism, and violence would persist. Every moment of history tends to confirm that men are incapable of the above-listed virtues.

Shouldn't idealist politics, then, seek less ambitious projects? More realistic? Aren't we over-expecting human nature? Indeed, every political utopia is dream-oriented. But the notion of dream involves more achievement than renouncement. The higher the objectives are, the higher progress would be. In return, the less we expect, the less we get. This approximation fuels the core of utopian projects. An irresistible instinct to

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<sup>1</sup> See Edward Rothstein's *Emblems of Mind*

<sup>2</sup> See Plato's *Republic*.

covet perfection. For instance, the idea of a perfect synthesis between a fair state, and a state of maximal liberties did not exist in historical records. However, it is there; in this “nowhere”, that interest ushered. It seems that the quest for perfection is more important than perfection itself. This would be a turning point in the consideration of realism. Relativism operates, here, as follows: the most realist political project is not always the one we think.

Politics run on desire. This march is unconsciously sexual, seductive and idealistic. The Freudian explication is plausible. Utopia tends to arrange devices and projects for euphoria. There is, in the sexual unconscious, an analogue function – found in utopian project: a blend of transgression, taboos, spiritual quest, and physical achievement. The notion of desire is constantly present altogether with the fear of failure. In Utopian politics, the question of desire is central to the establishment of the myth, and its realization.

The relation between politics and psychoanalysis in one side, and utopia and desire on the other side has been squeezed by Marx in infinite scheme of possibilities. The Freudian theories can be used to infer the mechanisms of the Utopian experience. There is a risk in making these sorts of parallels, but there is, also, guilt. The guilt of not finding out the object of desire; what makes politicians covet and market Edenism. The logical inclination of the theory is when and how Utopia turns to possession, Puritanism, and totalitarianism.

Utopia shares many other features with the theory of sexuality. The most relevant to this dissertation is the notion of perversion. There is occasionally a turning point in which the two items cease to be “healthy”, and accomplish a transition toward the “unhealthy”, sleazy and perverse. Within these pages, there is no other option for Utopia than becoming perverse, dystopian, and noxious.

An objective inventory of the 20<sup>th</sup> Century (and even earlier) comes to confirm the magnitude of the massacres perpetrated in the name of more or less Utopian projects. The written records tremble in front of the tons of blood shed in the name of idealism.



This abstract idealism is used to justify incommensurable horrors.

In this logic, I intend to review the development the political Utopia on the basis of the various texts that contributed to the edification of the genre, its mythology and the maturation of the genre. The choice covers Marx, Hobbs, More, Orwell and other intellectual contributions, in a critical review of the political Utopia and its early implementations as a historical tool of progress.

## 1. Thomas More: Utopia

Thomas More is not properly the inventor of the utopia as a concept, but the one who verbalized the concept into a commonly used word. More established Utopia as a standard form of idealism. After a global exposé of the historical, social and political contexts, More (precursor of the genre) introduces an avatar, in the persona of Hythloday. This fictional character is nourished by the prevailing injustice and inequality in England.

In 1509, Thomas More drafted an acerbic criticism of the English society of the 16<sup>th</sup> century. In doing this – under the form of fiction –, More invented the utopian genre. What he did, was elaborating theoretical answers (based on desire) to actual dissatisfactions. The release of the book in 1516 announced the future development of utopia, as a genre, and a great deal of sociological indices towards the realization of equality and justice.

More's *Utopia* focuses on social critique by emphasizing paradox. More blended real inspiration elements with the elements of fiction, with visible distance from reality. These are found here and there along the novel: the name of the island (Nowhere), the name of the narrator (which suggests absence of temporality) and the river (Anhydra, without water). In parallel to these allegorical terms, More objects the use of supernatural elements, and concentrations on the rational ideal. Even if what is suggested is not real, it remains plausible and accessible.

Utopia belongs to a pre-enlightenment Humanist tendency, where literature and science started to question religious truths. Thomas More (1478-1535) set his accounts during the reign of Henry VIII: an era of reforms and religious wars due to the huge dissensions of the Anglican Church. More signifies that idealism does not embrace religious precepts. In his long narrative text, the author does not address the reader thoroughly. He paints a somber and realistic portrait of the then-England.

The coldness of the accounts contrasts with the second part of the book. This part is more argumentative and describes the imaginary escapade of Raphael to the island of Utopia. More shifts into a more polemical and didactic register. Although the lieu is fictitious and imaginary, one cannot help but thinking about the discovery of the New World. More built a fable in which there is a deal of moral treatment and codified messages on religion, history and the challenge of men in front of the future:

*" ... the world would not willingly suit their lives to the rules that Christ has given, have fitted his doctrine as if it had been a leaden rule, to their lives, that so some way or other they might agree with one another. But I see no other effect of this compliance except it be that men become more secure in their wickedness by it. And this is all the success that I can have in a court, for I must always differ from the rest, and then I shall signify nothing; or if I agree with them, I shall then only help forward their madness."pp 46-47*

Seeds of enlightenment are found in these words. As if More anticipated the upcoming failure of religions to federate the European populations around the mystical utopian projects. The absence of religious freedom in the then-England complicated the theological arguments for utopia as an exclusive religious project. We note a fierce attack against proselytism and bigotry.

Thomas More pleads for a wider consciousness of the possible ideals. He believes that absolutism in religion should not exist, and that the idea of a Supreme Being appears in several religions. Thus the diversity of religions could be God's will. Furthermore, he believes that if one religion has to rule, it will impose itself naturally. More seems to be fascinated by religious tolerance and confessional freedom:

*"....He therefore left men wholly to their liberty, that they might be free to believe as they should*

*see cause; only he made a solemn and severe law against such as should so far degenerate from the dignity of human nature .....”p. 140*

More considers atheism as a force susceptible of degrading the core of human nature. In that, he differs with Marx, the other pioneer of collectivism. While Marx finds atheism purifying and liberating, More believes that it deprives man from a transcending spiritual experience. These differences apart, Marx and More adhere to socialist regimes. Both have been inspired by Plato and his money-abolition theory as well as the abolition of private property.

More’s *Utopia* was the first post-Renaissance oeuvre to hail political utopias. The historical experience confirms the transition from monarchies and feudalism to socialism and embryos of democracy. Nevertheless, *Utopia* does not interpret democracy in terms of participation, but rather in terms of liberties. For its time, it remains a revolutionary pamphlet tainted with humor and entertainment. The latter is a common device in utopian fiction: opposing the sinister reality of the geopolitical existence to the absolute void.

According to Claude Mazauric (Who prefaced the 2007 French edition) *Utopia* endorses a triple function. The first one consists in inaugurating the idea of political transformation – against any form of natural and social determinism. The second function deals with political criticism. In fact, the work of ideal description permits cruel criticism of the existing societies. Furthermore, it brings people to question the degree of perfectibility of their own reality. Ultimately, the most important function tends toward incitation; urging thought of an alternative to an established order.

*Utopia* sounds as a hope reservoir in a period of complete despair. The Age of Henry VIII was a time in which several dreams have collapsed. More’s contribution was paradoxically inspirational and positive. The posterity of the Thomas More is

specifically due to the fragile equilibrium he built between the prevailing sinister and the never-ending popular belief in a better world.

### **Approaching the Text**

The text is studied from a historical perspective with a focus on the rise of Protestantism:

- The scope of More's fight for the freedom of expression.
- The socio-historical context.
- The place of religion in utopian aspirations

### **Tutorials**

The production of a short essay on religious persecution

## 2. Thomas Hobbs: The Leviathan

Etymologically speaking, the Leviathan is a Biblical monster; a blend of dragon, serpent and crocodile. In Hobbs eponym book, it refers to the state as a cold-blooded monster which seeks its proper benefit above personal and individual considerations. Published in 1651, the book counter-balances the global chaos caused by the English Civil War.

*The Leviathan* is the hideous face of the state according to Hobbes- the state being a despotic monster: brutal and authoritarian. Hobbes maintains subtly and vividly the necessity of despotism. He sees in individual liberties a threat for the unity of the commonwealth. Too much freedom would urge each to dominate the other. This is the natural law of jungle, and this is what Hobbes defended: the perception of a greater force (the state) would maintain the people under feelings of dread and conformity. The essence of this domination is not fear of fear's sake. The domination Hobbes sustains is one meant to preserve peace and order.

In comparison with More, Hobbes received harsh criticism for his latent atheism. Elements are found within the *Leviathan* but they do not fully indicate his position toward theism or atheism. Hobbes blurred the tones by rejecting traditional precepts of the seventeenth century: the Christ iconography, the ecclesiastical heritage, and all the prevailing Christian dogma of the post-Renaissance. Nevertheless, a closer look at the *Leviathan* reveals a rejection of a certain conception of god based on obscurantism and mystification, and a due respect to the idea of divine creation and a ran-by- god universe. This is what he labels the Prime Mover.

There is, in this work, a certain apology for the unity of men under one unique being. This being is to be the Representer, the Prime Mover, and logically god.

*"A Multitude of men, are made One Person,  
when they are by one man, or one Person,*

*Represented; . . . For it is the Unity of the  
 Representer, not the Unity of the Represented,  
 that maketh the Person One." P.116.*

The unity is a precondition for the achievement of the commonwealth. All egos and sensitivities have to be cleared into a common persona. The one that is able to federate and represent the masses. Such a fusion of egos has to be completed through the instauration of fear. This notion is inspired from the natural rules that enabled humans to preserve their species. Humans acquired the conservation instinct by mere aversion to death, injury, and pain. When they are inside civilization (the Leviathan), men are supposed to keep similar patterns for the sake of preservation.

Hobbes does not seem to be embarrassed by the fascist contours of his theories. Instead he feels comfortable with the ideal that peace should be placed over all consideration. Consequently, instating a state of latent fear could maintain the people in state of entropy and utopianism. When he speaks about the "Kingdom of Darkness", Hobbes refers to an enlightened dictatorship which guides (in absolute sovereignty) the people into a rightful future.

Hobbes marked his epoch by a regression in individual liberties as a counter part of peace obsession, which is of equal value. *The Leviathan* is a temperamental vision of the illusive ideas surrounding the common ideal.

### **Approaching the Text**

The text is to be studied in reference to Biblical ideals

### **Tutorial**

Compare and contrast More's *Utopia* with Hobbes' *Leviathan*.

### 3. Charles Fourier : The Phalanstère

The name of Charles Fourier is associated with the early forms of utopian socialism. He is said to have inspired Marx and Engels and the ideas of scientific communism. On the onset, Fourier is like Marx, a son of the bourgeoisie. His life is a succession of success and reversal of fortune. This rich heritage is widely present in his vision of utopia.

His bibliography contains central obsessions on community, collectivism and commonwealth. In the Phalanstères or grand hotel, he depicts an architectural ensemble which can contain 400 families (approximately 2000 individual). This inhabitation is surrounded by green spaces, flowers, fruits.... A comfortable and idyllic cocoon: warm, safe and pleasant. Fourier paid attention to the omnipresence of cuisine, opera, stock market and all leisure.

Metaphorically, Fourier engineered a concrete form of abstract ideals. His views contrast with the ideas of incarceration - inherent to the systematic gathering of people in confined spaces. The works of Fourier are tainted by a rooted optimism that some cynical would consider as primitive naivety. Those accusation have been confirmed by the numerous attempts of the French and the Americans to reproduce the phalanstères in the 19<sup>th</sup> Century; all of them have failed.

Fourier's quest is universal and appealing to the passions of mankind to unite around a harmonious osmosis with the universe. In this reasoning, Fourier elaborates a criticism of the early industrialization of living modes. In this context, the notion of labor is salutary but pervert, as it poses the question of equality of chances, and wealth redistribution. Labor, according to him, is a means to establish social hierarchy. His phalanstère, however, is a cast system based on distinction according to tasks, necessity, utility and agreement. Fourier focuses on the product of labor and the passion of creating the product. Wealth distribution is achieved via collective interest.



Greed and generosity are abruptly exploited to maintain a balance between desire, possession, and altruism. Fourier devised complex algorithms to manage annual dividends according to age, and familial composition. Each family is provided a minimal salary as counter part of community-provided services. This is an early form of the welfare state.

The utopian vision of Fourier concerned women, which are usually accessorial in other forms of utopian writings. He advocated one early idea to emancipate women. This idea consisted in creating the first kindergartens. That would extract the females from the patriarchal order and urge them towards self-affirmation beyond masculine standards (Four Movements Theory).

Fourier has deeply influenced Marx and Engels in the elaboration of utopian communism. His theories have been reprised and elaborated into the most “serious” utopian project; the sole one that had been adopted in a large political a social organizations.

### **Approaching The Text**

The students are provided with manuscript in French (Théorie des quatre mouvements et des destinées générales ; suivi de Le nouveau monde amoureux).

The text is studied in parralel to scholars’ critiques - found in Jones and Patterson (2006) annotated edition.

### **Tutorial**

Convert Fourier’s Plan ( below) into a 1000 words essay.

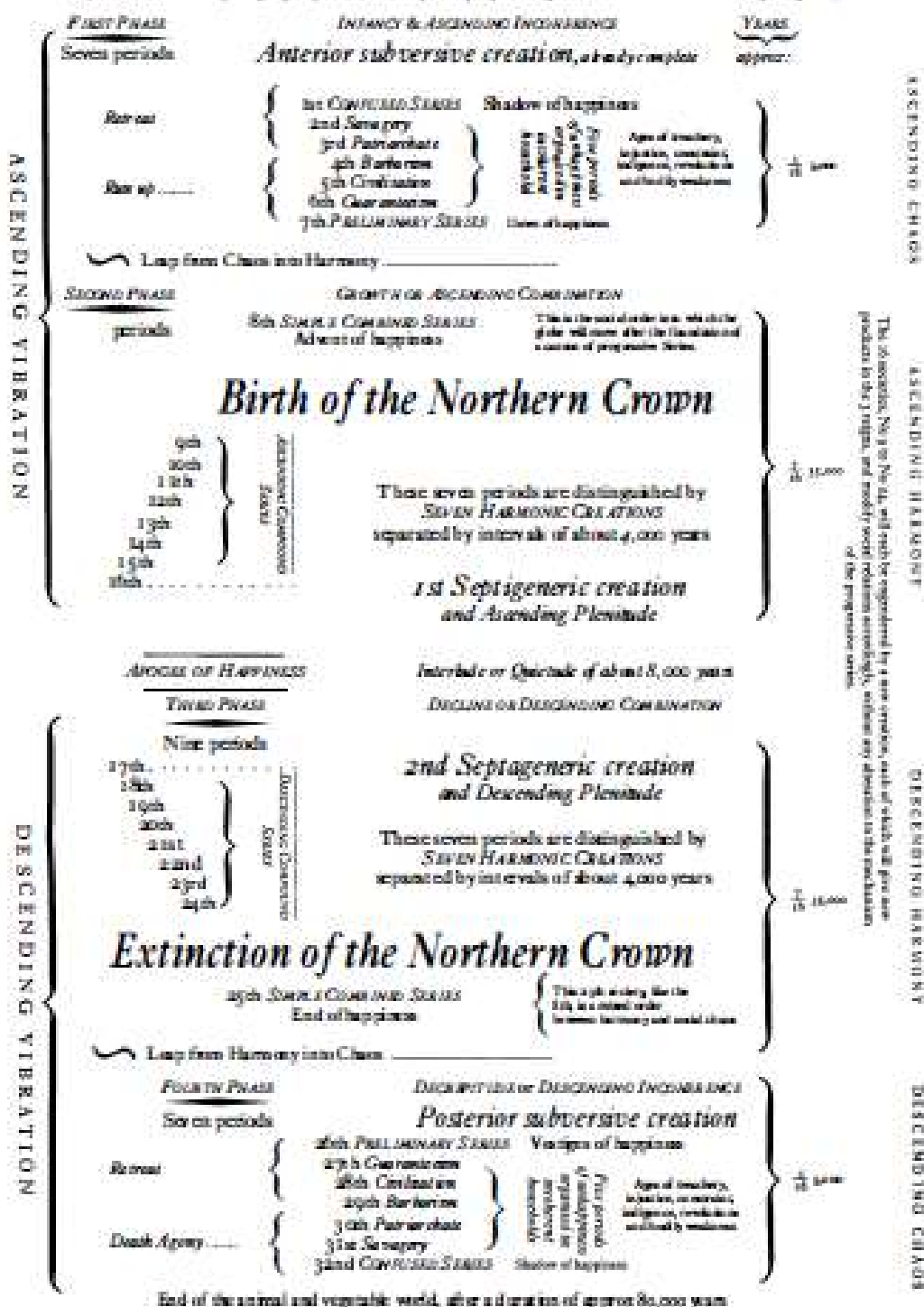


# TABLE OF THE PROGRESS OF SOCIAL MOVEMENT

SUCCESSION and RELATIONS of its 4 PHASES and 32 PERIODS

## Order of the Future Creations

(This table can only be properly understood by studying the explanation of it in the following chapters)



Source: Jones and Patterson (2006, p.2)

#### 4. Marx and Engels: The Communist Manifesto

Karl Marx and Friedrich Engels have emerged in a moment where Europe and the rest of the world have indulged in the whirlpool of the Industrial Revolution. Their first observation would concern the sinister reality of the so-called technical progress. Marx and Engels noted the unconscious drifts of the industrialization towards a modern enslavement of men, and their submission to obscure invocations of common welfare.

The radical standing point of Engels and Marx consisted in condemning liberalism which, according to their views, is mistaken for liberty. An end had to be put to that great lie. This is to be achieved by unveiling the perversion of the ideology and the building of a credible alternative, exonerated from myths and injustice.

Utopia for Marx and Engels is a dialectic opposing myths and anti-myths. The myths are the ideologies marketed for the masses as absolute truths: religious dogma, social abnegation...etc. These myths constitute subliminal messages that condition people inside ideas of constant submission. The anti-myth combats the established truths and is likely to be the embryo of the answer to the ambient lethargy caused by myths.

Words would probably fail to describe communism. The concept itself is not relatively original, for it has been elaborated in former eras. However, the contribution of Marx and Engels is to have put a scientific scope to theoretical economic theories. The 1917 Bolshevik Revolution inaugurated the first Utopia meant for concrete political application. This experience was to spread to large portions of the world, culminating during the Cold War. The growth and expansion of Communism deviated towards Stalinism<sup>3</sup> has contributed in the misunderstanding of Communism. Historians, however, consent on the fact that all world philosophies endeavored to interpret the world, however communism tried to change it.

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<sup>3</sup> While Communism (with its varieties : Trotskyism and Marxism-Leninism) is mere ideology, Stalinism is a concrete form of government

Marx was the builder of the first utopia for the modern world; the post-industrial world. Nourished by the works of Fourier, Marx does not criticize social utopianism, but rather attacks utopian socialism. Marx and Engels refute dogma and anticipations that do not serve the interests of the working classes. Hence, they envisage socialism and communism from a utopia-critique angle: a synthesis in their belief in the dialectic of myth and anti-myth; the thesis and anti-thesis, all in the Hegelian dialectic of truth.

Marx and Engels proposed a scientific approach to communism in order to attain the zones of frailty that characterize utopian socialism. Marx acknowledges that utopia possesses large portions of illusions; self-consciousness in history, clarity of social motivations, and social devotion. Thus, Marx proposed to surround communism with an in-built scientific tool: auto-critique, or the possibility of questioning and re-questioning the foundations of that science

The *Communist Manifesto* 1848 is the prototype of the utopian political pamphlet; the genesis of the communist ideology, as well as a manual for utopian construction. The book is divided into three compact sections and a prologue. The preamble makes a remarkable reference to notions of specter. Communism is referred to as an overwhelming specter that is preparing to invade Europe:

*“A spectre is haunting Europe—the spectre of Communism. All the Powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police-spies.*

*Where is the opposition party that has not been decried as Communist by its opponents in power? Where is the opposition party that has not hurled back the branding reproach of Communism, against the more advanced opposition parties, as well as against its reactionary adversaries?”p. 14*

Notions of specter and exorcism do not relate to the Marxist approach of realism and myth-destruction. Nevertheless, Engels and Marx employ this metaphor in order to set the tone: a time in which Europe had to confront ghosts of change and exorcise

demons of feudalism and exploitation. Marx seems to associate utopia with struggle and revolution, while previous conceptions sought pacification and status quo.

The struggle takes the form of clash. A perpetual antagonism - that completes the achievement of a temporary synthesis. This reference is Marx' rendition of Hegelian philosophy into the Marxist dialectics. In fact, Marx uses the opposition between the thesis (Bourgeois ideology) and the anti-thesis (The Proletariat) as the unique way to approach truth(s). The synthesis is automatically to be a new thesis, and the beginning of a new struggle.

The Leninism-Trotskyism (which is a revolutionary version of Marxism) moves further, and suggests the overthrowing of bourgeoisie. The latter is judged as irrelevant to the realization of utopia, and that the essence of the struggle would be constant and revolution-based. Trotskyism does not tolerate compromise. It shapes a utopia based on heroism and abnegation.

In practice, Stalinism and Maoism were political and governmental experiences that put some of the Marxist thoughts inside an operational field. History recorded bitter instances of totalitarian regimes bruising entire populations, in the name of Marxism. The main reason (beyond terror) that convinced mass populations of China and the USSR to adhere to communism, was a clear and sincere belief in the virtues of wealth redistribution, and the nobility of fighting bourgeoisie.

Utopian Marxism seems to have been misunderstood and poorly incarnated. The absence of a regulation device, inside Marxism, does not prevent power hold-up, and further, enhances despotic powers to take hold of the state apparatus; pervert the people's readiness to abnegate, and abuse the masses for the one reason that is serving the interests of the ruling class. Thus these attempts to incarnate communism have not only failed, but, unfortunately, disavowed the revolutionary theories of Marx.

No author has probably ever translated the drifts of communism into totalitarianism that the British socialist-minded George Orwell. *Animal Farm* and *Nineteen Eighty-Four* possess the highest rate of despise vis-à-vis totalitarian communism.

### **Approaching the Text**

The text is used to explain the consequences of the Industrial Revolution.

Further issues are to be raised:

- The rise of the working class
- Immigration
- Colonialism
- Class / Cast System

### **Tutorial**

Compare and contrast *The Communist Manifesto* with George Orwell's *Animal Farm*.

Are the communist principles found in Orwell's story?

## 5. George Orwell: *Nineteen Eighty-Four*

It is impossible to review the anthology of political literature without a glance to the monumental work of George Orwell. Though endorsing the aspect of a narrative non-fiction, the novel is an absolute testimony of historical events (Stalinism and Nazism), as well as a wit extrapolation of a certain vision of the future.

The story is set in 1984 post nuclear London. The World has fallen under the hegemony of three blocks: Eurasia, Oceania and Eastasia. All powers are under the control of horrible totalitarian dictatorships. These are inspired by Angsoc (A variation of English Socialism). This figure is clearly designed according to the Soviet model: cult to the supreme leader, confusion of powers, excessive militarism, and concentration camps.

The novel is a love story drowned in the tragedy of despotism. It is, also, the outlook of Orwell (and his unquestionable leftist commitment) on a changing world: the wave of decolonization and the rise of communism. Orwell has always believed on the virtues of socialism. He portrayed the misery of the Yorkshire workers and the Middleborough. Furthermore, he was an activist among the Independent English Socialist Party. In return, Orwell was ravaged by the anxiety of seeing socialism metamorphosing into totalitarianism.

Orwell's ambivalence in *Nineteen Eighty-four* is one indicator about his delicate condition. He seems to be clearly sharp about his rejection of despotism, but unconsciously follows the glamorous depiction of dictatorial regimes. Emmanuel "the traitor" Goldstein seems to translate Orwell's thesis on power as a tool of enslavement. History is rendered in purposeful deceitful manner, in order to shape collective and individual minds. Brainwashing, propaganda, and systematic eradication are integrated in the dystopian process that Orwell depicts. In that, the party of Emmanuel Goldstein, is what Orwell's former political party could have become.



Orwell remains attached the notion of utopia / dystopia's fabrication by the only manipulation of the past (History). Doublethink is a mind game invented by the Party to orient the world toward existence through human thought. Double think makes the masses see the world of the novel as an absolute utopia, while Winston sees it as a terrible dystopia. What difference would there be in considering the depression of one individual, in comparison with the consent of the rest of the world?

Orwell is truly obsessed by the idea of a political whole which would bruise minorities and divergent thinking. This legitimate anguish is reinforced by tele-surveillance (Big Brother) and the indoctrination of youth, on the same model of the Hitlerian Youth. Everyone can be scapegoated and subjected to exemplary punishment. In real life, Orwell combated totalitarianism. He wrote correspondences, in which he attacked the complaisance of the Fabian Society (George Bernard Shaw and H. G. Wells) towards Stalin and his abusive methods. Traces of this are found in the concept of Ingsoc ( a variation of Progressive Socialism which was introduced by Huxley to Orwell).

Several elements from history come to corroborate Orwell's reality. London's sinister reality serves as a background. Privation, misery and decrepitude are daily scenes of the Londoners. Actual elements inspired Orwell in drafting the dreadful universe of his novel. Thus, the Ministry of Truth is a copy of The Ministry of Information, Located in The Bloomsbury Senate House. Orwell enabled his prose with solid historical arguments as well as insightful projections into the future.

### **Approaching the Text**

The narrative is projected on nowadays society where surveillance is prevailing.

The story raises important questions:

- Privacy
- Freedom of conscience
- Thinking inconsistencies
- Alienation of modern men

## **Tutorial**

Turn the initial situation to a reversed narrative of emancipation.

*On a cold day in April of 1984, a man named Winston Smith returns to his home, a dilapidated apartment building called Victory Mansions. He is thin and frail; he is thirty-nine years old and it is painful for him to trudge up the stairs. Winston is a low-ranking member of the ruling Party in London, in the nation of Oceania. Everywhere Winston goes, even his own home, the Party watches him.*

## **The Scientific Utopia**

## **A Literary Anthology**

The essence of utopia is progress, and progress is fatally bound with science. When politics constitute the germs of the utopian projects, it is science which contributes in implementing them. The architecture of science is derived from philosophy. The latter served as a laboratory meant for exploring the physical and the metaphysical world. Above all, its main concern was (and still is) the quest of tangible truths. Science is a radical exploration of truth and a systematic building of progress. The scientific goal is based on the production of a set of universal knowledge with values of rigor and objectivity.

Francis Bacon is the father of empirics and modern science. He established a notorious classification of the then-existing science. His works include *l'Instauratio magna* (1620) and *Novum Organum* ; Both books aim at guiding the human spirit and advance toward progress.

Since Bacon, many attempted to build their own visions of progress in the form. These outlooks are as old as the early forms of writing. Oral forms of storytelling incorporated elements of science in the design of imaginary worlds of science and common welfare.

In the anthology of scientific utopias, it is often unfair to select names and works and dismiss others. However, there are unquestionable references that need to be mentioned when speaking about scientific utopia. There is an equal need to specify that the scientific utopia covers several disciplines ranging from biology, to psychology, passing by robotics, geography and astronomy.

Finding a starting point for a chronological study of the scientific utopia is subjected to ambiguity and arbitrariness. A global view of the issue would situate the birth of scientific utopias to the discovery of the New World, other in the Renaissance, and the

rest before and during the Industrial Revolution. Another specificity of the scientific utopia is its affiliation to fiction and non fiction with equal zest.

For the sake of covering fiction & non fiction and the different chronological corners, I selected five works which subjectively reflect irony, faith, and dread. These works include Tommaso Campanella's *The city of the Sun*, Shakespeare's *The Tempest*, Francis Bacon's *New Atlantis*, Samuel Butler's *Erwhon* , and Aldous Huxley's *A Brave New World*.

These works do not totally define the essence of scientific utopias, yet they contribute in understanding the hope that science incarnates in shaping the ideal world.

## 1. Tommaso Campanella: The City of the Sun

*La Città Del Sole / Civita Solis* are respectively the Italian and Latin titles of Campanella's pioneering work: *The City of the Sun*. Many philosophers refer to Campanella's work as the bible of anarchism and utopianism. The author had been ostracized and imprisoned<sup>4</sup> for heretic thinking and sedition after its publication in 1602.

Down the years, the book's notoriety grew bigger. It is said to have influenced Francis Bacon when he wrote *New Atlantis*. *The City of the Sun* has recently influenced the Australian filmmaker Alex Proyas. His 1997 *Dark City*<sup>5</sup> accounts for a geographical and architectural setting which is inspired by the contours of Campanella's book.

The City of the Sun is "*A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest*". The dialogue scheme is similar to Plato's *Republic*, and More's *Utopia*. In words, it is the articulate dissection of a theocratic commonwealth ruled by the equal partition of wealth, goods, women and children. The dominant phalocratic ideology provides the male component with absolute powers.

The City of the Sun maintains the purist Catholic principles. For instance, the case of sodomy: Campanella pleads for the public humiliation of homosexuals, in order to force them to redeem. Ironically, Campanella goes against the Catholic dogma by advocating the need for eugenics:

*"...men and women are so joined together, that they bring forth the best offspring. Indeed, they laugh at us who exhibit a studious care for our breed of horses and dogs, but neglect the breeding of human beings. Thus the education of the children is under his rule. So also is the medicine that is sold, the sowing and*

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<sup>4</sup> The first line of the book's prolog.

<sup>5</sup> Indices are found the shape of the city: circular; the groove leitmotiv; the iron gate...etc.

*collecting of fruits of the earth and of trees, agriculture, pasturage, the preparations for the months, the cooking arrangements, and whatever has any reference to food, clothing, and the intercourse of the sexes<sup>6</sup>”p.7*

Campanella is not embarrassed by the idea of pre-birth selection for the sake of preserving characteristics of beauty and resistance. He dares the comparison with the animal realm, in which only the best survives. This evolutionist discourse shows great concern with biology and the incredible overtures sciences can bring to men.

Astrology is one important recurrent theme in *The City of the Sun*. Although the author affirms his monotheism, he suggests that understanding the cosmos and the way it runs would be the shortest way to eternity:

*“the likeness and difference of things; necessity, fate, and the harmonies of the universe; power, wisdom, and the love of things and of God; the stages of life and its symbols; everything relating to the heavens, the earth, and the sea; and the ideas of God, as much as mortal man can know of him. He must also be well read in the prophets and in astrology<sup>7</sup>.” P.11*

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<sup>6</sup> Tommaso Campanella. *The City of the Sun*. Release Date: January 4, 2009 [EBook #2816]. re-use i Project Gutenberg License included. EBook – online pagination . [www.gutenberg.org](http://www.gutenberg.org). PP 05.

<sup>7</sup> Ibid PP 08.

Campanella expresses his fascination for the cosmic ballet. The contingency of the universe is to be understood through science. The mother science would be astrology.

On social, economic and political organization of the city, Campanella thought of an urban space which would structure the lives of its inhabitants accordingly. The Key concept would be the management of a circular architectural scheme to maintain cyclical behaviors and evacuate boredom. The author identifies the misdeeds of excessive working hours and suggests another lifestyle:

*“ In the City of the Sun, while duty and work are distributed among all, it only falls to each one to work for about four hours every day. The remaining hours are spent in learning joyously, in debating, in reading, in reciting, in writing, in walking, in exercising the mind and body, and with play.”*<sup>8</sup> p.18

References to the Spanish Kings and the Pope suggest Campanella's interest in the New World and the infinite paradise engineering possibilities that could be established there. Shortly published after *The City of the Sun*, his Book *The Monarchy in Spain* exposes another theocratic utopia of a global world ruled under peace, science and Catholicism.

Campanella, later followed by Bacon, set the basis of an ideologically-oriented science. Science at the service of utopian ideals: political, religious, social, economic...etc. Campanella initiated the idea of paradise engineering and prophesized the arrival of concrete astronomy and space conquest.

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<sup>8</sup> Ibid PP 11



**Approaching the text**

The City of the Sun anticipated the living of men in metropolitan cities. The text will be exploited to understand the importance of modern-day concepts: gentrification, homophily and white flight.

**Tutorial**

Students are asked to find film renditions of the *City of the Sun* and compare them to the original text:

Fritz Lang's *Metropolis* (1927)

Terry Gilliam's *Brazil* (1985)

Alex Proyas' *Dark City* (1998)

## 2. William Shakespeare: *The Tempest*

Shakespeare is mostly notorious for his tragic and pessimistic vision of human nature. His works are, in some way, utopian visions of the human pathos: what love, hate, jealousy, and revenge could be in a different light.

*O, Wonder!*

*How many goodly creatures are there here!*

*How beauteous mankind is! O brave New World*

*That has such people in't!*

Act V, Scene 1

*The Tempest* is a remarkable ellipse on the discovery of the New World; the premises of a brighter future for the inhabitants of the old continent. The narrative of this tragic comedy is about the forced exile of Prospero (Duke of Milan), and his daughter Miranda on a desert Island. There, with the help of his books of witchcraft, he learned how to tame the spirits and natural elements.

A stranded ship - involving the king of Naples (Alonso), his son Ferdinand, and Prospero's brother Antonio – opens the play. The three men are, then, subjected to severe damnations as a form of punishment to their betrayal. After epic struggles, Prospero decides to grant his clemency and relieve the three protagonists from his torture, reconcile with his fellow and re-integrate mundane life.

Shakespeare paints a universe that is close to *A Midsummer's Dream* and *As you Like it*; a world of breathtaking beauty and enchantment. Imagination drove Shakespeare somewhere and nowhere; a mythical place similar to Thomas More's Utopia. *The Tempest's* Island imitates and sublimates the real world into fairy and surreal settings.

Indexes of More's *Utopia* and Plato's *New Atlantis* are found in the ambiguity of the geographical context. Although the narration is situated in the Mediterranean Sea, references to a real shipwreck (that took place in early 1609) in the Bermudas seem to

evoke an American context. Newness and exoticism reveal the author's fascination for virgin Eden-like islands of the Western Hemisphere. Miranda (Prospero's daughter) refers the "*New World (...) Tis new to thee*" (line 186).

Inside the Island, the reader discovers an autocratic regime. The patriarch Prospero is an Artist-King who molds the island and its inhabitants into his own vision of utopia. The king puts his subjects under permanent tests, in order to evaluate their reactions in front of moral and physical hardships.

Shakespeare drafted Prospero as a god-like figure. Yet this god gets his powers from extensive readings of bewitchery books. That is the author's allusion to the pioneering force of knowledge and pseudo- science in creating an artificial world (Utopia). *The Tempest* questions the myth of rebirth and transfiguration<sup>9</sup>. Numerous are the references to death and resurrection, notably by water:

*"Those are pearls that were his eyes  
Nothing of him that doth fate  
But doth suffer a sea change  
Into something rich and strange"*  
(Act1.2. 402. 5)

In these near-death experiences which involve self-introspection, the protagonists are subjected to martyr. The king seeks deeper knowledge of his subjects' genuine nature – as confronted to adversity. All of them end their end up living a metaphysical rebirth. There is no doubt on Montaigne's influence on Shakespeare. The latter articulates Montaigne's ideas on men natural goodness. The only exception in *The Tempest* is the fate of Gonzalo. Ideologically, the island of Prospero plays with the illusion that the outer (civilized) world is corrupt and dangerous, while life on the isle is idyllic, natural and in perfect symbiosis with the cosmos.

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<sup>9</sup> The theme of transfiguration is covered by French filmmaker Pascal Laugier in his 2008 movie *Martyrs*.

Shakespeare employs the Caliban's character to represent a man in pure natural state: uncorrupted and uncivilized. In doing so, Shakespeare provides an alternative model to the ambient Italian political scene. At that time Italy was ruled by a political science based on Machiavellianism, treachery, and deceit. These political devices are utilized, in the play, in a satirical way to ridicule the dialectic civilization versus savagery.

Through magic and pseudo science, Prospero invites consideration of many unsettling questions on such diverse topics as: sexual repression, colonialism, the margin vs. the center, the self vs. the other...etc. In a way, Shakespeare inaugurated the early bases of postcolonial studies. Slavery and imperialism are suggested via the conflict between the civilized and the "savage".

Prospero teaches his subjects the imperatives of possession and control. This colonial posture is counterbalanced by the polyphonic discourse of Shakespeare: an idea of an innocent savage (Caliban) cannibalized by an unstoppable flux of modernity (incarnated by Stephano and Trinculo). In not siding Prospero's actions, Shakespeare uses polyphony to suggest an opposite option personified by Caliban. Thus, *The Tempest* leads its readers to project into actual utopian conflicts: The New World, and Ireland.

On the utopian level, there is an ambivalent discourse of class and political justice. Prospero enslaves Stephano and Trinculo, who – in their turn – enslave Caliban. This multi-layer cast system obeys to the evolutionist rule of power and strength. All slaves and sub-slaves account for the leader's orders, and are in a way or another (satirically) punished for their absence of obedience.

Shakespeare is a firm believer in the relativity of Utopia. As quoted by Rothstein "*one man's utopia is another man's dystopia*<sup>10</sup>". The certainty, in the play, is that Prospero enjoys the world he created, while the rest nurture fears mixed with attraction toward

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<sup>10</sup> Source : Visions of Utopia. E. Rothstein, H.Muschamp, M.C. Marty. PP 04. Oxford University Press. New York; 2003.

the utopian model. Prospero applies another famous utopian maxim:” Unhappiness could really be an occasional occurrence<sup>11</sup>”. What readers may understand is that as long as the illusion works it is utopia, regardless of the collateral suffering at the margin.

The play’s end is open and unjudgmental. On one hand there is the linear discourse of Prospero who glorifies colonialism and servitude. On the other hand stands Shakespeare’s reputation of humanism and compassion: the author injects perceptible doses of melancholy and regrets towards the loss of innocence, and the rape of these virgin paradises. Perhaps Shakespeare aimed at creating a junction between scientific progress and ecological utopia. Yet, so many questions remain unanswered: Is utopia a place or a state of mind which castigates morals? Where is utopia located? Midway between science and myth?

Infinite interpretative possibilities are to be envisaged to answer the above. One constant variable is Shakespeare’s revolutionary inclination toward evolution. More than two centuries before Darwin’s contribution<sup>12</sup>, the English playwright sets the basis of Social Darwinism and the colonial enterprise. At least, *The Tempest* had the merit to transcend romance and epic to reach fundamental issues related to humanity searching for a better world.

### **Approaching the Text**

Shakespeare’s play is approached through neo-colonialist optics.

Old scientific theories on race are debated to explain the advent of colonialism

### **Tutorial**

Students are asked to set a play with modern variation and act on stage.

Students are asked to use costumes, make up, and sound/visual effects.

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<sup>11</sup> Ibid PP 06.

<sup>12</sup> See D. Bevington *The Complete Works of Shakespeare (Fifth Edition)* Pearson/Longman. New York. 2004. PP 1570-1603.

### 3. Francis Bacon: *New Atlantis*

Francis Bacon never hid his claiming: science is the future of all human projects. As mentioned earlier, the contributions of Bacon to science are monumental. In *New Atlantis*, he exposes a series of obsessions. The first is the institution of epistemology and providing it with autonomy in method and verification. What he proposes is transforming the scientific method into a structured knowledge.

For him, any science has to be progressive, cumulative and applicable. These qualities are to be used for the sole objective of achieving progress.

*New Atlantis* (*Nova Atlantis*) was published in 1624 is utopian fiction hailing the virtues of science in the ideal world. Set on the Island of Bensalem, the novel portrays what life could be if values of kindness, knowledge, and mutual respect come to rule. The imaginary Salomon's House is Bacon's work is the idealized form of university, and symbolizes the content of the novel.

*“...Salomon's House; the noblest foundation (as we think) that ever was upon the earth; and the lanthorn of this kingdom. It is dedicated to the study of the works and creatures of God...<sup>13</sup>”*

No coincidence is to be fetched as to the name of the college. Indeed King Salomon is a striking religious reference that connotes wisdom and power.

Bensalem is a mysterious island lost in the middle of the Pacific Ocean. It is accidentally discovered after a shipwreck<sup>14</sup>. The novel is almost a “plotless” account of

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<sup>13</sup> Frances Bacon. *The New Atlantis*. Posting Date: October 23, 2008 [EBook #2434] Release Date: December 2000. Project Gutenberg License. [www.gutenberg.net](http://www.gutenberg.net). PP 11.

<sup>14</sup> It is worth to notice the recurrent motive of the desert island in utopian fiction. The phantasms aroused by the discovery of the New World nurtured the imagination of Utopian writers. The concept of Island itself signifies isolation and rupture. Imprecise geographical information are provided, but all converge toward the last frontier of the then-world: The New World.

the passengers' discovery of the isle's inhabitants, their customs<sup>15</sup>, and their lifestyles. The center of attention of the prospectors was Salomon House. At their arrival the passengers of the ship were told to quit the island. They were quarantined in "The House of Strangers", but soon were granted the right to visit some locations.

The early discussions with the inhabitants of Bensalem reveal their Christian conversion, but nothing is said on the way Christianity reached such a remote area. The Salomon House is a possible explanation. This state-funded college regulates the citizens' manners and daily life matters. The University access is through a rigorous selection of the ideal and most civic citizens. Once admitted, the elite are enrolled in scientific program designed on the Baconian Method (Empirics).

*"Modern scientific inquiry  
can fail to be struck by the  
numerous approximations  
made by Bacon's  
imagination to the actual  
achievements of modern  
times."<sup>16</sup>*

The objective of these protocols is to understand and tame the natural phenomena for religious and meta-religious aspirations.

New Atlantis is an authentic skeleton of a scientocracy. The letter is a theoretical political practice which privileges the building of public policies on scientific backgrounds. In other words, it appeals to the use of science to dominate nature and employ its powers for the enhancement of citizen's living conditions. In *New Atlantis*, there is a quest for the perfect balance between the city and the universe. The same idea is developed by Campanella in *The City of the Sun*. The divergence between the

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<sup>15</sup> It seems that all utopias (of the post-Renaissance period especially) are interested in alterity and alternation. Philosophers were, then, convinced that there could be better choices in terms of social and political rules.

<sup>16</sup> Ibid PP 02.

two lies in *New Atlantis*' conception of science: Though it is guided by political goals, science does not have a political finality. While in *The City of the Sun*, Science serves the theocratic regime.

For Stephen A. McKnight, "*Bacon ... [endeavored for the] secularization of politics and glorification of the power of science to serve the interests of the secular state*<sup>17</sup>." Bacon crafted a complex interweaving political model: secular and religious. Science could serve as an adjustment variable. Bacon (and so does Campanella) underscores the belief that science is the way to salvation. Levels of meaning of salvation include: social welfare, paradise access, human progress and so on. In other words, science is likely to serve the physical and the metaphysical aspirations.

Bacon held a strong belief in the universal nature of his discourse. Proof is to be found in the fact that he wrote his book, firstly, in English (1624) then in Latin (1662). Bacon aimed at addressing wider audiences, and breaking from the Greek and Latin patriarchic philosophy.

### **Approaching the Text**

The text is approached through the theory of eco-criticism.

Adjacent issues are debated:

- Modern primitivism
- Science without conscience
- Anti-enlightenment

### **Tutorial**

Students are asked to debate the conflict between technological progress and human nature.

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<sup>17</sup> Stephen A. McKnight, "Francis Bacon's God," *The New Atlantis*, Number 10, Fall 2005, pp. 73-100.



#### 4. Samuel Butler: Erewhon

The satirical novel *Erewhon* is Samuel Butler's most significant work. The book was written during his stay in colonized New Zealand. There, Butler had the opportunity to observe in practice what he had read in his fetish book: *The Origin of Species* by Charles Darwin.

As a critical witness of the Victorian Age, Butler attempted to unveil the hypocrisies of Britain's Golden Age. Samuel Butler witnessed the rise of Darwinism and virulent attacks of the dominant Christian Church. Butler ranked among the anti-creationists and defended the Evolution Theory. The British author kept a vigilant eye on the Kingdom's colonial activities, and rendered his own view of ethnocentrism and geographical expansion.

Erewhon is a genuine techno-utopia. The largest part of the book (A chapter entitled the Book of the Machines) is made of three chapters. In these, Butler elaborated a passionate demonstration of the birth of Artificial Intelligence.

*"A mollusc has not much consciousness. Reflect upon the extraordinary advance which machines have made during the last few hundred years, and note how slowly the animal and vegetable kingdoms are advancing (...) see what strides machines have made in the last thousand! May not the world last twenty million years longer? If so, what will they not in the end become? Is it not safer to nip the mischief in the bud and to forbid them further progress<sup>18</sup>"*

Butler's reasoning is predicated on his firm belief in Darwin's theories of natural selection and evolution. The Authors make the comparison of evolution between basic living organisms (mollusks) and the machines. He noted that the process of evolution

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<sup>18</sup> In "Darwin among the Machines" — (To the Editor of the Press, Christchurch, New Zealand, 13 June, 1863.). The Article was published under the name of Cellarius. Then it was included in Samuel Butler. *Erewhon*. Chapter 23: The Book of the Machines. PP 279.

was quicker for the machines. Despite the absence of consciousness for both, he believes that at the speed machines progress, they are likely to supplant humans, and take control of mankind:

*“The machines were ultimately destined to supplant the race of man, and to become instinct with a vitality as different from, and superior to, that of animals, as animal to vegetable life<sup>19</sup>”*

At that time, reactions to this discourse ranged from mockery to accusation of technophobia. With the appearance of the 20<sup>th</sup> century dystopias, Butler’s text started to be envisioned differently. The evolution of science fiction in literature and cinema update the reviews of *Erewhon*. Movies like *The Matrix*<sup>20</sup> and *Ghost in the Shell*<sup>21</sup> injected Butler vision in the present day culture.

The other chapters of *Erewhon* involve unusual themes of genetic determinism. Butler insists on the fatal destiny of those born with genetic deficiencies. Children, who are endowed with the optimal genetic cocktail, would have greater chances to survive and sublimate their own destiny:

*“... Those who had been born with feeble and diseased bodies and had passed their lives in ailing, would be tortured eternally hereafter; but that those who had been born strong and*

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<sup>19</sup> Ibid. PP 110.

<sup>20</sup> Directed by Andy & Larry Washovski. 1999. Warner Bros.

<sup>21</sup> Directed By Mamuro Oshii. 1995. T & T.

*healthy and handsome would be rewarded for ever and ever<sup>22</sup>.”*

Butler sustains eugenics and birth-aided selection. Although he affirms his faith in human capacity to transcend handicaps, he believes that genetic foundations play a greater role in facilitating the life of healthy and attractive<sup>23</sup> individuals.

*Erewhon* contains other secular themes. The essential ones are those which attack the Christian Church. Thus, some chapters (Including the Musical Bank) contain one of the most extreme positions of Butler toward religion:

*“Indeed it had been no error to say that this building [Both Church and Banks] was one that appealed to the imagination; it did more—it carried both imagination and judgment by storm. It was an epic in stone and marble...<sup>24</sup> »*

The banks and the churches are assimilated to impressive architectural and aesthetic buildings that aim at selling and purchasing the human bodies and souls. Under the cover of (spiritual and material) well-being, both mesmerize the masses and capture them inside a torrent of fakeness. Butler’s virulence is justified by his great attachment to the evolution theory. The latter unveiled a greater conflict between pro-science and pro-creation. Butler used the banks to anticipate the Capitalist vampirism in the colonial projects.

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<sup>22</sup> S Butler .*Erewhon*. Chapter 17: Ydgrun And The Ydgrunites. PP 214

<sup>23</sup> Seduction and physical attraction (according to Darwin’s explanations) are what enable creatures to copulate and reproduce. Whist weak and “ugly” species are systematically ignored.

<sup>24</sup> Samuel Butler. *Erewhon*. Chapter 15: The Musical Banks. PP 179

Difficult it is to summarize the complexity of *Erewhon*. This novel contains some of the most dense narrative substance, groundbreaking ideas, and large spaces of interpretations. However, if there is one thing to be retained, it is the novel's total faith in science and its role in enlightening the lost people.

### **Approaching the Text**

The text is studied according to the theory of Social Darwinism.

### **Tutorial**

Review the films *Terminator 2* (James Cameron, 1992) and *Matrix* (Wachowski Brothers, 1999) and compare them to Bacon's discourse.

### **5. Aldous Huxley: *A Brave New World*.**

Huxley has marked the history of utopia, by writing the scariest work on the drifts and misfits of science. *A Brave New World* is a brilliant Post-religious Scientific Utopia. Before that book, scientific utopians (and utopian scientists) were (un)consciously dragged into binary the opposition between science and religion. With Huxley's novel, the author detached himself from religious guilt, and painted his anticipation of the future with ease, grace, and vitriol. The religious issues are almost imperceptible.

Huxley's work is a self-assumed dystopia. It is a turning point in the history of utopian fiction. The so-called subconscious of the ideal community was brutally torn, and transformed into a hideous representation of progress. The novel is, also, the first (in our listing) to belong to the realm of futurology, as it is set in 2540 AD.

The novel starts in London in the year 632 of our Ford. In this world, the overall majority of people were unified in a World State. There was no social competition since everybody has his place (status) within the society and is happy to be so. Sex has become leisure and no longer a means of reproduction. People are encouraged to have sex from childhood. The natural reproduction, though biologically possible, does no longer exist because it is proscribed. Then, women used contraceptive methods. Humans are from now on created in laboratories and develop in machines, then in flasks until the fetus reaches maturity. This process leads to the abolition of sexual competition (one of this world government's mottos is that everybody belongs to all other people) and love affairs we know them today. Marriage does no longer exist and is considered as an old societies' fault.

The society was strictly divided into five casts: Alpha, Beta, Gamma, Delta, and Epsilon<sup>25</sup>. Each of them was divided into sub-casts: Plus and Minus. Each society member is conditioned to be a good consumer so as to keep the economy healthy, and oblige him to participate in social life. To spend one's time alone was forbidden, even

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<sup>25</sup> The Technique of naming characters as numbers and letters is found in Kafka's works.

if this need was abolished by conditioning. Everybody in the World State used soma. It is a substance apparently safe and which, in high dose, makes the one who takes it fall into a deep sleep. Soma has no of the drugs' drawbacks as we know them today. It comes as solid, liquid, or gas.

The cast system excludes any professional competition, and rivalry between the different casts. People are put in their categories (casts) before their birth. The State World discovered how to make till sixty-nine children out of one embryo: it is the *Bokanovskification*<sup>26</sup>.

*“One egg, one embryo, one adult--normality. But a bokanovskified egg will bud, will proliferate, will divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. Making ninety-six human beings grow where only one grew before. Progress” p.17*

That is, the embryo is subdued to abnormal conditions, which makes it bud. This method is applied to the inferior casts (Gamma, Delta, and Epsilon). Then the embryo is subdued to other treatments. The task of each cast depends on its importance: the Alphas are important people while the Epsilons deal with very simple manual tasks and are very happy to do so. This is the result of children conditioning, notably through hypnopædia<sup>27</sup>. People who do not lead this life in society are put in reserves for savages, enclosed in the World State and delimited by high and electrified fences. Those savages breed normally and lead a primitive life.

*A Brave New World* is, also, the tumultuous love story of Bernard Marx and Lenina Crowne. The protagonists are shattered by the cast system, the rules and codes of the

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<sup>26</sup> See Brave New World. P 17.

<sup>27</sup> It is a suggestion and conditioning technique based on drills, subliminal and repetitive messages meant to manipulated people.

World State... etc. Bernard and Lenina escape to a reserve for the savages. He offered this journey to Lenina as a romantic rendezvous. Once there, they were introduced to the Malpais<sup>28</sup> society which was greatly forgotten by the World State. The inhabitants of the Reserve breed naturally and live in a non-sterile world what horrified Lenina and fascinated Bernard.

The couple met Linda, a woman who once lived in the World State and gave birth to a child: John, later on called The Savage. The greater part of the inhabitants of the reserve is illiterate and does not receive any form of education. John, however, is educated by his mother while he was living among the savages who have a religion. Furthermore, as he was brought up in the World State, he could have access to a censored literature like Shakespeare. John was fascinated by Bernard and Lenina wished to see the world of which his mother came from: Bernard accepted to take Linda and John with him.

Culture shock was enormous when The Savage was shot off the society of Brave New World as he called it at the start. During this time in history, the Director of Incubation and Conditioning Centre denounced verbally and in front of all the upper class workers of the centre the life Bernard is leaving; however, just after the Director had finished his tirade, Bernard defended himself by presenting his son John in front of all the centre members. The Director felt totally mortified. This extraordinary announcement forced the Director to resign immediately because ashamed of the fact of having a child. It is a disgrace to him.

John was terrified by the World State and Lenina's environment. In spite of that, John met Helmboltz and they became friends. They often meet and talk about literature, especially about Shakespeare with whom Watson is little familiar.

John mourned his mother's death what embarrassed those who were present because they are conditioned when they are too young to be accustomed to death. After he had

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<sup>28</sup> The actual equivalent could be the Indian cast of the untouchables in India.

seen their unemotional reaction to his misfortune, John became angry and violent. He tried to dissuade some Deltas from taking soma by throwing samples through the window but the Deltas responded by attacking him though they do not know how to fight. The police intervened and used soma gas to calm down everybody, and then they asked John, Helmboltz, and Bernard to follow them. Helmboltz and Bernard were taken because they were present the moment when the fight happened.

Bernard, Helmboltz, and John found themselves in front of Mustapha Mond, the World Administrator residing in Western Europe. A discussion between Mustapha and John led to a decision: John will not be freed and sent home. He considered John as an object of experience. Bernard and Helmboltz were respectively sent, much to Bernard's regret, to Island and Falkland Islands to live there. They were only two of the numerous islands reserved to the World State's exiled citizens, and a place where Bernard would live in peace. Mond revealed that exile to remote islands is often used as a way to avert heretical thoughts. Those who were sent there saw their exile as a reward rather than a punishment.

In the final chapter, John tried to isolate himself from society by taking refuge in the outskirts of London in a light house; however, he found it impossible to live there without lusting for Lenina, and he systematically, physically, and mentally punished himself for this. Flagellation made the media and gawpers attracted to him. He is veritably worn out by many visitors that were intrigued by his unusual behavior. At the end of the novel, John attacked a young woman (who might be Lenina) while the latter joined the gawpers. In the morning, frightened of what he had done and sick of himself, he hung himself from one of the lighthouse's arches.

A Brave New World is a cruel fairy tale on the misfits of science. Huxley imagined a society which uses genetics and cloning to condition and control people. The latter are classified according to their cognitive capacities. The book features an apparent democracy which is - indeed - a full dictatorship. What was installed in the World State is an enslavement apparatus. This system teaches its citizens the love of



abnegation. The counter part is an environment of entrainment and consumerism. People would love their own servitude and compensate the privations with illusions of happiness.

### **Approaching the Text**

Huxley's narrative is approached from the angle of moral philosophy – with a set of pertinent issues:

- The notion of eugenics
- The effects of competitive capitalism
- The place of the weak and handicapped in society

### **Tutorial**

Compare the novel (fiction) with its sequel (non-fiction). Students are asked to read *A Brave New World, Revisited* and establish the logical continuum in Huxley's oeuvre.

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## **Appendices**

## Thomas More – *Utopia*

### Source:

[http://moglen.law.columbia.edu/twiki/pub/AmLegalHist/AndersPauleyWikiProject/Excerpt\\_from\\_Utopia\\_\(1516\).pdf](http://moglen.law.columbia.edu/twiki/pub/AmLegalHist/AndersPauleyWikiProject/Excerpt_from_Utopia_(1516).pdf)

Excerpt from Sir Thomas More, *Utopia* (1516)

[Editor's Note: In the midst of a conversation about the ills then affecting Europe, More and several of his real-life correspondents, rendered here in a somewhat allegorical form, take up the issue of theft and its punishment. More's suggestions about penal servitude presaged the extensive use of this device in both England its colonies in North America. The conversation also reveals the connection that contemporary commentators and lawmakers drew between the idleness of a realm's "vagabonds" and criminality.]

But, Raphael,' said he to me, 'I would gladly know upon what reason it is that you think theft ought not to be punished by death? Would you give way to it? Or do you propose any other punishment that will be more useful to the public? For since death does not restrain theft, if men thought their lives would be safe, what fear or force could restrain ill men? On the contrary, they would look on the mitigation of the punishment as an invitation to commit more crimes.'

"I answered: 'It seems to me a very unjust thing to take away a man's life for a little money; for nothing in the world can be of equal value with a man's life: and if it is said that it is not for the money that one suffers, but for his breaking the law, I must say extreme justice is an extreme injury; for we ought not to approve of these terrible laws that make the smallest offences capital, nor of that opinion of the Stoics that makes all crimes equal, as if there were no difference to be made between the killing a man and the taking his purse, between which, if we examine things impartially, there is no likeness nor proportion. God has commanded us not to kill, and shall we kill so easily for a little money? But if one shall say, that by that law we are only forbid to kill any, except when the laws of the land allow of it; upon the same grounds, laws may be made in some cases to allow of adultery and perjury: for God having taken from us the right of disposing, either of our own or of other people's lives, if it is pretended that the mutual consent of man in making laws can authorize manslaughter in cases in which God has given us no example, that it frees people from the obligation of the divine law, and so makes murder a lawful action; what is this, but to give a preference to human laws before the divine?'

""And if this is once admitted, by the same rule men may in all other things put what restrictions they please upon the laws of God. If by the Mosaical law, though it was rough and severe, as being a yoke laid on an obstinate and servile nation, men were only fined and not put to death for theft, we cannot imagine that in this new law of mercy, in which God treats us with the tenderness of a father, he has given us a greater license to cruelty than he did to the Jews. Upon these reasons it is that I think putting thieves to death is not lawful; and it is plain and obvious that it is absurd, and of ill-consequence to the commonwealth, that a thief and a murderer should be equally punished; for if a robber sees that his danger is the same, if he is convicted of theft as if he were guilty of murder, this will naturally incite him to kill the person whom otherwise he would only have robbed, since if the punishment is the same, there is more security, and less danger of discovery, when he that can best make it is put out of the way; so that terrifying thieves too much, provokes them to cruelty.

"But as to the question, What more convenient way of punishment can be found? I think it is much more easier to find out that than to invent anything that is worse; why should we doubt but the way that was so long in use among the old Romans, who understood so well the arts of

government, was very proper for their punishment? They condemned such as they found guilty of great crimes, to work their whole lives in quarries, or to dig in mines with chains about them. But the method that I liked best, was that which I observed in my travels in Persia, among the Polylerits, who are a considerable and well-governed people. They pay a yearly tribute to the King of Persia; but in all other respects they are a free nation, and governed by their own laws. They lie far from the sea, and are environed with hills; and being contented with the productions of their own country, which is very fruitful, they have little commerce with any other nation; and as they, according to the genius of their country, have no inclination to enlarge their borders; so their mountains, and the pension they pay to the Persians, secure them from all invasions.

""Thus they have no wars among them; they live rather conveniently than with splendor, and may be rather called a happy nation, than either eminent or famous; for I do not think that they are known so much as by name to any but their next neighbors. Those that are found guilty of theft among them are bound to make restitution to the owner, and not as it is in other places, to the prince, for they reckon that the prince has no more right to the stolen goods than the thief; but if that which was stolen is no more in being, then the goods of the thieves are estimated, and restitution being made out of them, the remainder is given to their wives and children: and they themselves are condemned to serve in the public works, but are neither imprisoned, nor chained, unless there happened to be some extraordinary circumstances in their crimes. They go about loose and free, working for the public. If they are idle or backward to work, they are whipped; but if they work hard, they are well used and treated without any mark of reproach, only the lists of them are called always at night, and then they are shut up. They suffer no other uneasiness, but this of constant labor; for as they work for the public, so they are well entertained out of the public stock, which is done differently in different places. In some places, whatever is bestowed on them, is raised by a charitable contribution; and though this way may seem uncertain, yet so merciful are the inclinations of that people, that they are plentifully supplied by it; but in other places, public revenues are set aside for them; or there is a constant tax of a poll-money raised for their maintenance. In some places they are set to no public work, but every private man that has occasion to hire workmen goes to the market-places and hires them of the public, a little lower than he would do a freeman: if they go lazily about their task, he may quicken them with the whip.

""By this means there is always some piece of work or other to be done by them; and beside their livelihood, they earn somewhat still to the public. They all wear a peculiar habit, of one certain color, and their hair is cropped a little above their ears, and a piece of one of their ears is cut off. Their friends are allowed to give them either meat, drink, or clothes so they are of their proper color, but it is death, both to the giver and taker, if they give them money; nor is it less penal for any freeman to take money from them, upon any account whatsoever: and it is also death for any of these slaves (so they are called) to handle arms. Those of every division of the country are distinguished by a peculiar mark; which it is capital for them to lay aside, to go out of their bounds, or to talk with a slave of another jurisdiction; and the very attempt of an escape is no less penal than an escape itself; it is death for any other slave to be accessory to it; and if a freeman engages in it he is condemned to slavery. Those that discover it are rewarded — if freemen, in money; and if slaves, with liberty, together with a pardon for being accessory to it; that so they might find their account, rather in repenting of their engaging in such a design, than in persisting in it.

""These are their laws and rules in relation to robbery, and it is obvious that they are as advantageous as they are mild and gentle; since vice is not only destroyed, and men preserved, but they treated in such a manner as to make them see the necessity of being honest, and of employing the rest of their lives in repairing the injuries they have formerly done to society. Nor is there any hazard of their falling back to their old customs: and so little do travellers apprehend mischief from them, that they

generally make use of them for guides, from one jurisdiction to another; for there is nothing left them by which they can rob, or be the better for it, since, as they are disarmed, so the very having of money is a sufficient conviction: and as they are certainly punished if discovered, so they cannot hope to escape; for their habit being in all the parts of it different from what is commonly worn, they cannot fly away, unless they would go naked, and even then their cropped ear would betray them. The only danger to be feared from them is their conspiring against the government: but those of one division and neighborhood can do nothing to any purpose, unless a general conspiracy were laid among all the slaves of the several jurisdictions, which cannot be done, since they cannot meet or talk together; nor will any venture on a design where the concealment would be so dangerous and the discovery so profitable. None are quite hopeless of recovering their freedom, since by their obedience and patience, and by giving good grounds to believe that they will change their manner of life for the future, they may expect at last to obtain their liberty: and some are every year restored to it, upon the good character that is given of them.'

"When I had related all this, I added that I did not see why such a method might not be followed with more advantage than could ever be expected from that severe justice which the counsellor magnified so much. To this he answered that it could never take place in England without endangering the whole nation. As he said this he shook his head, made some grimaces, and held his peace, while all the company seemed of his opinion, except the cardinal, who said that it was not easy to form a judgment of its success, since it was a method that never yet had been tried. "'But if,' said he, 'when the sentence of death was passed upon a thief, the prince would reprieve him for a while, and make the experiment upon him, denying him the privilege of a sanctuary; and then if it had a good effect upon him, it might take place; and if it did not succeed, the worst would be, to execute the sentence on the condemned persons at last. And I do not see,' added he, 'why it would be either unjust, inconvenient, or at all dangerous, to admit of such a delay: in my opinion, the vagabonds ought to be treated in the same manner; against whom, though we have made many laws, yet we have not been able to gain our end.' When the cardinal had done, they all commended the motion, though they had despised it when it came from me; but more particularly commended what related to the vagabonds, because it was his own observation.

"I do not know whether it be worth while to tell what followed, for it was very ridiculous; but I shall venture at it, for as it is not foreign to this matter, so some good use may be made of it. There was a jester standing by, that counterfeited the fool so naturally that he seemed to be really one. The jests which he offered were so cold and dull that we laughed more at him than at them; yet sometimes he said, as it were by chance, things that were not unpleasant; so as to justify the old proverb, 'That he who throws the dice often, will sometimes have a lucky hit.' When one of the company had said that I had taken care of the thieves, and the cardinal had taken care of the vagabonds, so that there remained nothing but that some public provision might be made for the poor, whom sickness or old age had disabled from labor, 'Leave that to me,' said the fool, 'and I

shall take care of them; for there is no sort of people whose sight I abhor more, having been so often vexed with them, and with their sad complaints; but as dolefully soever as they have told their tale, they could never prevail so far as to draw one penny from me: for either I had no mind to give them anything, or when I had a mind to do it I had nothing to give them: and they now know me so well that they will not lose their labor, but let me pass without giving me any trouble, because they hope for nothing, no more in faith than if I were a priest: but I would have a law made, for sending all these beggars to monasteries, the men to the Benedictines to be made lay-brothers, and the women to be nuns



## **Thomas Hobbes - The Leviathan**

### **Source:**

<https://history.hanover.edu/courses/excerpts/165hobbes.html>

**Thomas Hobbes (1588-1679)**

**Leviathan**

**(1651)**

**Excerpts from the Original Electronic Text at the web site of the Eris Project at Virginia Tech.**

In the ten years before the publication of *Leviathan*, Thomas Hobbes witnessed his native England endure a bloody civil war and revolution that resulted in the abolition of the Anglican church government, in the abolition of the House of Lords and ultimately the monarchy, in the trial and execution of a king, in the proliferation of radical religious and political groups (including democrats and communists) and, not least, in a victorious Puritan Republic which, in the eyes of many, lacked legitimacy, its authority ultimately resting on the coercive power of Oliver Cromwell's New Model Army. Hobbes blamed the war and anarchy on Puritan clerical and political leaders who presumptuously believed that their judgment was superior to others, who brought down a legitimate government on the pretense of following their own private consciences, and who misled people into thinking that they were creating a godly commonwealth.

Although he did not directly address the political conditions of England in *Leviathan*, Hobbes clearly thought that its message was essential to restore peace and order in his country. But Hobbes also had other ambitions in writing *Leviathan*. As his preface suggests, Hobbes was attracted to the new mechanical natural philosophy (science). Rational and deductive in his approach, Hobbes sought to place the study of government on the kind of firm scientific foundation that he believed Galileo had done for the study of matter in motion. -fl

### **Introduction**

{1} NATURE (the art whereby God hath made and governs the world) is by the art of man, as in many other things, so in this also imitated, that it can make an artificial animal. For seeing life is but a motion of limbs, the beginning whereof is in some principal part within, why may we not say that all automata (engines that move themselves by springs and wheels as doth a watch) have an artificial life? For what is the heart, but a spring; and the nerves, but so many strings; and the joints, but so many wheels, giving motion to the whole body, such as was intended by the Artificer? Art goes yet further, imitating that rational and most excellent work of Nature, man. For by art is created that great LEVIATHAN called a COMMONWEALTH, or STATE (in Latin, CIVITAS), which is but an artificial man, though of greater stature and strength than the natural, for whose protection and defence it was intended; and in which the sovereignty is an artificial soul, as giving life and motion to the whole body; the magistrates and other officers of judicature and execution, artificial joints; reward and punishment (by which fastened to the seat of the sovereignty, every joint and member is moved to perform his duty) are the nerves, that do the same in the body natural; the wealth and riches of all the particular members are the strength; *salus populi* (the people's safety) its business; counsellors, by whom all things needful for it to know are suggested unto it, are the memory; equity and laws, an artificial reason and will; concord, health; sedition, sickness; and civil war, death. Lastly, the pacts and covenants, by which the parts of this body politic were at first made, set together, and united, resemble that fiat, or the Let us make man, pronounced by God in the Creation.

### **Chapter 11: Of the Difference of Manners**

{2} BY MANNERS, I mean not here decency of behaviour; as how one man should salute another, or how a man should wash his mouth, or pick his teeth before company, and such other points of the small morals; but those qualities of mankind that concern their living together in peace and unity. To which end we are to consider that the felicity of this life consisteth not in the repose of a mind satisfied. . . . Felicity is a continual progress of the desire from one object to another, the attaining of the former being still but the way to the latter. The cause whereof is that the object of man's desire is not to enjoy once only, and for one instant of time, but to assure forever the way of his future desire. And therefore the voluntary actions and inclinations of all men tend not only to the procuring, but also to the assuring of a contented life. . . .

So that in the first place, I put for a general inclination of all mankind a perpetual and restless desire of power after power, that ceaseth only in death. And the cause of this is not always that a man hopes for a more intensive delight than he has already attained to, or that he cannot be content with a moderate power, but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more. And from hence it is that kings, whose power is greatest, turn their endeavours to the assuring it at home by laws, or abroad by wars: and when that is done, there succeedeth a new desire; in some, of fame from new conquest; in others, of ease and sensual pleasure; in others, of admiration, or being flattered for excellence in some art or other ability of the mind.

#### Chapter 13: Of the Natural Condition of Mankind as Concerning Their Felicity and Misery

{3} NATURE hath made men so equal in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another, yet when all is reckoned together the difference between man and man is not so considerable as that one man can thereupon claim to himself any benefit to which another may not pretend as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination or by confederacy with others that are in the same danger with himself.

{4} And as to the faculties of the mind, setting aside the arts grounded upon words, and especially that skill of proceeding upon general and infallible rules, called science, which very few have and but in few things, as being not a native faculty born with us, nor attained, as prudence, while we look after somewhat else, I find yet a greater equality amongst men than that of strength. For prudence is but experience, which equal time equally bestows on all men in those things they equally apply themselves unto. That which may perhaps make such equality incredible is but a vain conceit of one's own wisdom, which almost all men think they have in a greater degree than the vulgar; that is, than all men but themselves, and a few others, whom by fame, or for concurring with themselves, they approve. For such is the nature of men that howsoever they may acknowledge many others to be more witty, or more eloquent or more learned, yet they will hardly believe there be many so wise as themselves; for they see their own wit at hand, and other men's at a distance. But this proveth rather that men are in that point equal, than unequal. For there is not ordinarily a greater sign of the equal distribution of anything than that every man is contented with his share.

{5} From this equality of ability ariseth equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conservation, and sometimes their delectation only) endeavour to destroy or subdue one another. And from hence it comes to pass that where an invader hath no more to fear than another man's single power, if one plant, sow, build, or possess a convenient seat, others may probably be expected to come prepared with forces united to dispossess and deprive him, not only of the fruit of his labour, but also of his life or liberty. And the invader again is in the like danger of another.

{6} And from this diffidence of one another, there is no way for any man to secure himself so reasonable as anticipation; that is, by force, or wiles, to master the persons of all men he can so long till he see no other power great enough to endanger him: and this is no more than his own conservation requireth, and is generally allowed. Also, because there be some that, taking pleasure in contemplating their own power in the acts of conquest, which they pursue farther than their

security requires, if others, that otherwise would be glad to be at ease within modest bounds, should not by invasion increase their power, they would not be able, long time, by standing only on their defence, to subsist. And by consequence, such augmentation of dominion over men being necessary to a man's conservation, it ought to be allowed him.

{7} Again, men have no pleasure (but on the contrary a great deal of grief) in keeping company where there is no power able to overawe them all. For every man looketh that his companion should value him at the same rate he sets upon himself, and upon all signs of contempt or undervaluing naturally endeavours, as far as he dares (which amongst them that have no common power to keep them in quiet is far enough to make them destroy each other), to extort a greater value from his contemners, by damage; and from others, by the example.

{8} So that in the nature of man, we find three principal causes of quarrel. First, competition; secondly, diffidence; thirdly, glory.

{9} The first maketh men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children, and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name.

{10} Hereby it is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. For war consisteth not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is sufficiently known: and therefore the notion of time is to be considered in the nature of war, as it is in the nature of weather. For as the nature of foul weather lieth not in a shower or two of rain, but in an inclination thereto of many days together: so the nature of war consisteth not in actual fighting, but in the known disposition thereto during all the time there is no assurance to the contrary. All other time is peace.

{11} Whatsoever therefore is consequent to a time of war, where every man is enemy to every man, the same consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

{12} It may seem strange to some man that has not well weighed these things that Nature should thus dissociate and render men apt to invade and destroy one another: and he may therefore, not trusting to this inference, made from the passions, desire perhaps to have the same confirmed by experience. Let him therefore consider with himself: when taking a journey, he arms himself and seeks to go well accompanied; when going to sleep, he locks his doors; when even in his house he locks his chests; and this when he knows there be laws and public officers, armed, to revenge all injuries shall be done him; what opinion he has of his fellow subjects, when he rides armed; of his fellow citizens, when he locks his doors; and of his children, and servants, when he locks his chests. Does he not there as much accuse mankind by his actions as I do by my words? But neither of us accuse man's nature in it. The desires, and other passions of man, are in themselves no sin. No more are the actions that proceed from those passions till they know a law that forbids them; which till laws be made they cannot know, nor can any law be made till they have agreed upon the person that shall make it.

{13} It may peradventure be thought there was never such a time nor condition of war as this; and I believe it was never generally so, over all the world: but there are many places where they live so now. For the savage people in many places of America, except the government of small families, the concord whereof dependeth on natural lust, have no government at all, and live at this day in that brutish manner, as I said before. Howsoever, it may be perceived what manner of life there would

be, where there were no common power to fear, by the manner of life which men that have formerly lived under a peaceful government use to degenerate into a civil war.

{14} But though there had never been any time wherein particular men were in a condition of war one against another, yet in all times kings and persons of sovereign authority, because of their independency, are in continual jealousies, and in the state and posture of gladiators, having their weapons pointing, and their eyes fixed on one another; that is, their forts, garrisons, and guns upon the frontiers of their kingdoms, and continual spies upon their neighbours, which is a posture of war. But because they uphold thereby the industry of their subjects, there does not follow from it that misery which accompanies the liberty of particular men.

{15} To this war of every man against every man, this also is consequent; that nothing can be unjust. The notions of right and wrong, justice and injustice, have there no place. Where there is no common power, there is no law; where no law, no injustice. Force and fraud are in war the two cardinal virtues. Justice and injustice are none of the faculties neither of the body nor mind. If they were, they might be in a man that were alone in the world, as well as his senses and passions. They are qualities that relate to men in society, not in solitude. It is consequent also to the same condition that there be no propriety, no dominion, no mine and thine distinct; but only that to be every man's that he can get, and for so long as he can keep it. And thus much for the ill condition which man by mere nature is actually placed in; though with a possibility to come out of it, consisting partly in the passions, partly in his reason.

{16} The passions that incline men to peace are: fear of death; desire of such things as are necessary to commodious living; and a hope by their industry to obtain them. And reason suggesteth convenient articles of peace upon which men may be drawn to agreement. These articles are they which otherwise are called the laws of nature, whereof I shall speak more particularly in the two following chapters.

#### **Chapter 14: Of the First and Second Natural Laws, and Of Contracts**

{17} THE right of nature, which writers commonly call *jus naturale*, is the liberty each man hath to use his own power as he will himself for the preservation of his own nature; that is to say, of his own life; and consequently, of doing anything which, in his own judgement and reason, he shall conceive to be the aptest means thereunto.

{18} By liberty is understood, according to the proper signification of the word, the absence of external impediments; which impediments may oft take away part of a man's power to do what he would, but cannot hinder him from using the power left him according as his judgement and reason shall dictate to him.

{19} A law of nature, *lex naturalis*, is a precept, or general rule, found out by reason, by which a man is forbidden to do that which is destructive of his life, or taketh away the means of preserving the same, and to omit that by which he thinketh it may be best preserved. For though they that speak of this subject use to confound *jus* and *lex*, right and law, yet they ought to be distinguished, because right consisteth in liberty to do, or to forbear; whereas law determineth and bindeth to one of them: so that law and right differ as much as obligation and liberty, which in one and the same matter are inconsistent.

{20} And because the condition of man (as hath been declared in the precedent chapter) is a condition of war of every one against every one, in which case every one is governed by his own reason, and there is nothing he can make use of that may not be a help unto him in preserving his life against his enemies; it followeth that in such a condition every man has a right to every thing, even to one another's body. And therefore, as long as this natural right of every man to every thing endureth, there can be no security to any man, how strong or wise soever he be, of living out the time which nature ordinarily alloweth men to live. And consequently it is a precept, or general rule of reason: that every man ought to endeavour peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use all helps and advantages of war. The first branch of which rule containeth the first and fundamental law of nature, which is: to seek peace and follow it. The second, the sum of the right of nature, which is: by all means we can to defend ourselves.

{21} From this fundamental law of nature, by which men are commanded to endeavour peace, is derived this second law: that a man be willing, when others are so too, as far forth as for peace and defence of himself he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men as he would allow other men against himself. For as long as every man holdeth this right, of doing anything he liketh; so long are all men in the condition of war. But if other men will not lay down their right, as well as he, then there is no reason for anyone to divest himself of his: for that were to expose himself to prey, which no man is bound to, rather than to dispose himself to peace. This is that law of the gospel: Whatsoever you require that others should do to you, that do ye to them. And that law of all men, *quod tibi fieri non vis, alteri ne feceris* (do not do unto others what you do not want done to yourself).

### **Chapter 17: Of the Causes, Generation, and Definition of a Commonwealth**

{22} THE final cause, end, or design of men (who naturally love liberty, and dominion over others) in the introduction of that restraint upon themselves, in which we see them live in Commonwealths, is the foresight of their own preservation, and of a more contented life thereby; that is to say, of getting themselves out from that miserable condition of war which is necessarily consequent, as hath been shown, to the natural passions of men when there is no visible power to keep them in awe, and tie them by fear of punishment to the performance of their covenants, and observation of those laws of nature set down in the fourteenth and fifteenth chapters.

{23} For the laws of nature, as justice, equity, modesty, mercy, and, in sum, doing to others as we would be done to, of themselves, without the terror of some power to cause them to be observed, are contrary to our natural passions, that carry us to partiality, pride, revenge, and the like. And covenants, without the sword, are but words and of no strength to secure a man at all. Therefore, notwithstanding the laws of nature (which every one hath then kept, when he has the will to keep them, when he can do it safely), if there be no power erected, or not great enough for our security, every man will and may lawfully rely on his own strength and art for caution against all other men. . .

{24} It is true that certain living creatures, as bees and ants, live sociably one with another (which are therefore by Aristotle numbered amongst political creatures), and yet have no other direction than their particular judgements and appetites; nor speech, whereby one of them can signify to another what he thinks expedient for the common benefit: and therefore some man may perhaps desire to know why mankind cannot do the same. To which I answer,

{25} First, that men are continually in competition for honour and dignity, which these creatures are not; and consequently amongst men there ariseth on that ground, envy, and hatred, and finally war; but amongst these not so.

{26} Secondly, that amongst these creatures the common good differeth not from the private; and being by nature inclined to their private, they procure thereby the common benefit. But man, whose joy consisteth in comparing himself with other men, can relish nothing but what is eminent. . . .

{27} Lastly, the agreement of these creatures is natural; that of men is by covenant only, which is artificial: and therefore it is no wonder if there be somewhat else required, besides covenant, to make their agreement constant and lasting; which is a common power to keep them in awe and to direct their actions to the common benefit.

{28} The only way to erect such a common power, as may be able to defend them from the invasion of foreigners, and the injuries of one another, and thereby to secure them in such sort as that by their own industry and by the fruits of the earth they may nourish themselves and live contentedly, is to confer all their power and strength upon one man, or upon one assembly of men, that may reduce all their wills, by plurality of voices, unto one will: which is as much as to say, to appoint one man, or assembly of men, to bear their person; and every one to own and acknowledge himself to be author of whatsoever he that so beareth their person shall act, or cause to be acted, in those things which concern the common peace and safety; and therein to submit their wills, every one to his will, and their judgements to his judgement. This is more than consent, or concord; it is a real unity of them all in one and the same person, made by covenant of every man with every man, in such manner as if

every man should say to every man: I authorise and give up my right of governing myself to this man, or to this assembly of men, on this condition; that thou give up, thy right to him, and authorise all his actions in like manner. This done, the multitude so united in one person is called a COMMONWEALTH; in Latin, CIVITAS. This is the generation of that great LEVIATHAN, or rather, to speak more reverently, of that mortal god to which we owe, under the immortal God, our peace and defence. For by this authority, given him by every particular man in the Commonwealth, he hath the use of so much power and strength conferred on him that, by terror thereof, he is enabled to form the wills of them all, to peace at home, and mutual aid against their enemies abroad. And in him consisteth the essence of the Commonwealth; which, to define it, is: one person, of whose acts a great multitude, by mutual covenants one with another, have made themselves every one the author, to the end he may use the strength and means of them all as he shall think expedient for their peace and common defence.

{29} And he that carryeth this person is called sovereign, and said to have sovereign power; and every one besides, his subject. . . .

### **Chapter 18: Of the Rights of Sovereigns by Institution**

{30} A COMMONWEALTH is said to be instituted when a multitude of men do agree, and covenant, every one with every one, that to whatsoever man, or assembly of men, shall be given by the major part the right to present the person of them all, that is to say, to be their representative; every one, as well he that voted for it as he that voted against it, shall authorize all the actions and judgements of that man, or assembly of men, in the same manner as if they were his own, to the end to live peaceably amongst themselves, and be protected against other men.

{31} From this institution of a Commonwealth are derived all the rights and faculties of him, or them, on whom the sovereign power is conferred by the consent of the people assembled.

{32} First, because they covenant, it is to be understood they are not obliged by former covenant to anything repugnant hereunto. And consequently they that have already instituted a Commonwealth, being thereby bound by covenant to own the actions and judgements of one, cannot lawfully make a new covenant amongst themselves to be obedient to any other, in anything whatsoever, without his permission. . . .

{33} Secondly, because the right of bearing the person of them all is given to him they make sovereign, by covenant only of one to another, and not of him to any of them, there can happen no breach of covenant on the part of the sovereign; and consequently none of his subjects, by any pretence of forfeiture, can be freed from his subjection. . . . Besides, if any one or more of them pretend a breach of the covenant made by the sovereign at his institution, and others or one other of his subjects, or himself alone, pretend there was no such breach, there is in this case no judge to decide the controversy: it returns therefore to the sword again; and every man recovereth the right of protecting himself by his own strength, contrary to the design they had in the institution. It is therefore in vain to grant sovereignty by way of precedent covenant. The opinion that any monarch receiveth his power by covenant, that is to say, on condition, proceedeth from want of understanding this easy truth: that covenants being but words, and breath, have no force to oblige, contain, constrain, or protect any man, but what it has from the public sword. . . .

{34} Thirdly, because the major part hath by consenting voices declared a sovereign, he that dissented must now consent with the rest; that is, be contented to avow all the actions he shall do, or else justly be destroyed by the rest. . . .

{35} Fourthly, because every subject is by this institution author of all the actions and judgements of the sovereign instituted, it follows that whatsoever he doth, can be no injury to any of his subjects; nor ought he to be by any of them accused of injustice. . . .

{36} Fifthly, and consequently to that which was said last, no man that hath sovereign power can justly be put to death, or otherwise in any manner by his subjects punished. For seeing every subject is author of the actions of his sovereign, he punisheth another for the actions committed by himself.

{37} And because the end of this institution is the peace and defence of them all, and whosoever has right to the end has right to the means, it belongeth of right to whatsoever man or assembly that hath

the sovereignty to be judge both of the means of peace and defence, and also of the hindrances and disturbances of the same; and to do whatsoever he shall think necessary to be done, both beforehand, for the preserving of peace and security, by prevention of discord at home, and hostility from abroad; and when peace and security are lost, for the recovery of the same. And therefore,

{38} Sixthly, it is annexed to the sovereignty to be judge of what opinions and doctrines are averse, and what conducing to peace; and consequently, on what occasions, how far, and what men are to be trusted withal in speaking to multitudes of people; and who shall examine the doctrines of all books before they be published. For the actions of men proceed from their opinions, and in the well governing of opinions consisteth the well governing of men's actions in order to their peace and concord. And though in matter of doctrine nothing to be regarded but the truth, yet this is not repugnant to regulating of the same by peace. For doctrine repugnant to peace can no more be true, than peace and concord can be against the law of nature. It is true that in a Commonwealth, where by the negligence or unskillfulness of governors and teachers false doctrines are by time generally received, the contrary truths may be generally offensive: yet the most sudden and rough bustling in of a new truth that can be does never break the peace, but only sometimes awake the war. For those men that are so remissly governed that they dare take up arms to defend or introduce an opinion are still in war; and their condition, not peace, but only a cessation of arms for fear of one another; and they live, as it were, in the precincts of battle continually. It belonged therefore to him that hath the sovereign power to be judge, or constitute all judges of opinions and doctrines, as a thing necessary to peace; thereby to prevent discord and civil war. . . .

{39} Eleventhly, to the sovereign is committed the power of rewarding with riches or honour; and of punishing with corporal or pecuniary punishment, or with ignominy, every subject according to the law he hath formerly made; or if there be no law made, according as he shall judge most to conduce to the encouraging of men to serve the Commonwealth, or deterring of them from doing disservice to the same. . . . To the sovereign therefore it belonged also to give titles of honour, and to appoint what order of place and dignity each man shall hold, and what signs of respect in public or private meetings they shall give to one another.

{40} These are the rights which make the essence of sovereignty, and which are the marks whereby a man may discern in what man, or assembly of men, the sovereign power is placed and resideth. For these are incommunicable and inseparable.

**Charles Fourier - *The Phalanstère* pp. 100.105**

**Source:**

<https://libcom.org/files/Fourier%20-%20The%20Theory%20of%20the%20Four%20Movements.pdf>

Cambridge Texts in the History of Political Thought – Fourier, *The Theory of the Four Movements*

Editors : Gareth Stedman Jones and Ian Patterson – Cambridge University Press, 1996-2006.

**Epilogue: On the proximity of the social metamorphosis**

What suspicions are likely to be aroused in people's minds as they reflect on this outline of past and future revolutions! At first they will be torn between curiosity and distrust, attracted by the idea of penetrating the mysteries of nature but afraid of being taken in by a clever fiction. Reason will tell them to doubt, while passion urges them to believe. Amazed to see a mere mortal unrolling the map of divine decrees before their eyes, providing a survey of eternity past and future, they will succumb to curiosity, they will tremble at the idea that a man has finally been able to

Dérober au destin ses augustes secrets;<sup>4</sup>

and before the announcement of the experiment, even before the publication of my theory, I may well have more disciples to calm down than sceptics to convince.

The idea of the General Destinies I have just sketched in is too superficial not to provoke hundreds of objections, all of which I can foresee because they have frequently been raised in lectures where I have been able to provide much fuller answers than I am able to do in this treatise. So it would be quite pointless for me to try to allay these doubts until after I have explained the mechanism of progressive Series, which will clarify whatever is obscure and settle all conceivable objections.

Until then I shall do no more than remind you that the first two treatises will not be concerned with the theory of Social Movement.

'Unlock the majestic secrets of destiny.'

Their only purpose will be to gratify people's impatience by providing a few glimpses of what people want to know (as I have done in the introduction), outlining the impending consequences of the combined order, and satisfying those enthusiasts who want to anticipate the publication of the treatise by receiving some indications that the theory of the destinies really has been discovered.

We are always prepared to believe in what we desire, and many readers will have complete trust in the discovery without expecting any fuller explanation; and it is because I want to sustain their hopes and strengthen the hope of those who are still hesitant that I have laid so much stress on the ease with which humankind can move immediately to the combined order. It is so easy in fact that this year - 1808 - could see the beginning of the organisation of the globe; if a prince were to employ one of the armies now inactive as result of the peace in a prototype canton, setting twenty thousand men to the preparatory work needed, they could, by transplanting the trees with their roots still in their native soil (as they do in Paris), and by only building in brick, they could speed the process up so much that the first phalanx of progressive Series would be in operation by the end of spring 1808. Then the chaos of savagery, barbarism and Civilisation would vanish instantly from the earth, taking with them the unanimous curses of mankind.

This shows how entirely right we are to shake off the lethargy, the apathetic resignation to misfortune and the discouragement spread by the philosophic dogmas that argue that providence has no influence over the social mechanism and that the human spirit has no power to determine our future destination.



For if the calculus of future events is beyond the grasp of man, whence comes the obsessive desire, common to all peoples, to probe the destinies, at the name of which even the most glacially detached individuals feel a trembling of impatience? This shows how impossible it is to eradicate the passion to know the future from the human heart. Why should God, who never does anything without a purpose, give us this burning desire, if he had not provided the means for satisfying it one day? Now at last that day has come, and mortals will share with God a foreknowledge of future events; and I have offered you this slender glimpse of them so that you will conclude that, as this wonderful and much-desired knowledge has to do with the theory of agricultural association and passionate attraction,

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### **First part: The general destinies**

nothing is more worthy of stimulating your curiosity than the theory of association and attraction which is about to be communicated to you in the following treatises, and which will open for you the great book of the eternal decrees.

According to the philosophers, 'Nature is concealed under a brazen veil, that the united efforts of men and ages can never lift up the extremity of this covering.'<sup>5</sup> A very useful sophism for ignorance and vanity, trying to persuade people, as it does, that what has not been done can never be done. If nature is veiled, it is not with brass but with gauze; Newton's discovery of the fourth branch of her mysteries is an indication that we were not meant to be denied knowledge of the other three branches. When a beauty grants her lover one favour he would be very foolish to think she will not grant him any more. Why then have the philosophers given up on nature when she aroused them by letting them lift up a corner of her veil?

They boast about shedding streams of light everywhere, but where is this enlightenment's source? It cannot be in nature because nature, they say, is 'impenetrable to them and covered in a veil of brass'. It is in radiant paradoxes like this that the philosophers communicate their own discouragement and persuade humankind that where their science has been unable to discover anything there is nothing to be discovered.

Yet for all the incompetence of guides such as these, the social order still makes some progress, as in the abolition of slavery; but how slowly it recognises the good and puts it into practice! Twenty centuries of scientific knowledge elapsed before the slightest amelioration in the lot of slaves was proposed. Thus it takes thousands of years for them to open our eyes to a truth, and suggest an act of justice! Our sciences, which pride themselves on love for the people, are utterly bankrupt when it comes to protecting them; modern attempts to emancipate the negroes have achieved nothing but bloodshed and exacerbation of the misery of those it was designed to help, and people are still unaware of the methods of emancipation, although modern customs have shown it to be a possibility.

<sup>5</sup> Travels of Anacharsis the Younger in Greece during the middle of the fourth century before the Christian Era, Abbe Barthelemy. Translated from the French. Second edition (7 vols.), London, 1794, Vol. III, p. 149.

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I repeat, we owe what little social progress we have made to chance, not to moral and political science. But chance only allows these discoveries at the cost of centuries of tumultuous failed attempts. The progress of our societies is rather like that of the sloth, whose every step is marked by a groan; like the sloth, Civilisation moves forward with unimaginable slowness, from one political torment to the next. It tries new systems in each generation but, like thorn-bushes, all they do is stain the people who grasp them with blood.

Wretched nations, you are very close to the great metamorphosis which seemed to be announced by a universal upheaval. Today the present is indeed pregnant with the future, and excessive suffering must be leading towards the moment of salvation. From the continual sequence of vast political tremors it looks as if nature is straining to shake off an oppressive burden. Wars and revolutions are constantly flaring up in every corner of the globe; no sooner is one disturbance warded off than another rises from its ashes, like the Hydra's heads multiplying beneath Hercules' sword. Peace is no more than a glimmer, a momentary dream. Industry has become a torturer of whole peoples, with an island of buccaneers impeding communications, demoralising the cultivation of both continents and transforming their workshops into breeding-grounds for beggars. Colonial ambitions have created a new, smouldering volcano; the implacable fury of the negroes will soon turn America into a huge graveyard, avenging the annihilated native races by torturing their conquerors. The mercantile spirit has opened new opportunities for crime; with every war its ravages extend over both hemispheres and take the scandal of Civilisation's greed into the heart of the savage regions. Our ships circumnavigate the globe for no other reason than to make barbarians and savages party to our vices and our furies. Civilisation does indeed become more hateful as it approaches its fall. All the Earth offers today is hideous political chaos which demands the strength of a new Hercules to purge it of the social monstrosities which disfigure it.

This new Hercules is here. His great labours have already caused his name to resound from pole to pole, and humanity, accustomed by him to the sight of marvellous deeds, awaits a miracle which will alter the fate of the world. Peoples, your presentiments will soon be realised. The most glorious mission is reserved for the

### **First part: The general destinies**

greatest of heroes. He it is who shall raise universal harmony on the ruins of barbarism and Civilisation. Breathe again, forget your former sorrows. Rejoice, for a happy discovery at last brings you the Social Compass which you might have discovered on a thousand occasions if you had not all been so moulded by godlessness, so culpably distrustful of providence. Learn (and I cannot repeat this often enough) that it had above all to deal with the organisation of the social mechanism because that is the noblest branch of the universal movement whose direction belongs entirely and alone to God.

Instead of acknowledging the truth of this, instead of devoting yourselves to discovering what God's designs for the social order are and how he can reveal them to us, you have rejected every argument which might have admitted God's intervention in human affairs. You have vilified and defamed the passionate attraction, the eternal interpreter of his decrees, and entrusted yourselves to the guidance of the philosophers who tried to relegate the divinity to a level below their own, arrogating his highest function to themselves by setting themselves up as regulators of Social Movement. To cover them in shame, God allowed humanity to bathe in blood, under their auspices, for twenty-three scientific centuries, and to run the full gamut of misery, ineptitude and crime. And as a final disgrace God has decided that these modern Titans should be brought down by a discoverer from outside the realm of the sciences, and that it should fall to the lot of a near-illiterate to reveal the theory of universal movement. It is a shop-sergeant who is going to confound all the voluminous writings of the politicians and moralists, the shameful products of ancient and modern quackery. And this is not the first time that God has made use of the humble to put down the proud and mighty, nor the first time that he has chosen the man to bring the most important message to the world.

End of the first part

m The Social Compass. This name is extremely appropriate for the progressive series because this simple operation resolves all conceivable problems of social happiness, and is enough on its own to guide human politics through the labyrinth of the passions, just as a compass needle is enough on its own to guide ships through the darkness of storms and the vastness of the seas.

## Marx and Engels - *The Communist Manifesto*

### Source:

<https://www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf>

### III. Socialist and Communist Literature

#### 1. Reactionary Socialism

##### A. Feudal Socialism

Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French Revolution of July 1830, and in the English reform agitation<sup>4</sup>, these aristocracies again succumbed to the hateful upstart. Thenceforth, a serious political struggle was altogether out of the question. A literary battle alone remained possible. But even in the domain of literature the old cries of the restoration period had become impossible.\*

In order to arouse sympathy, the aristocracy was obliged to lose sight, apparently, of its own interests, and to formulate their indictment against the bourgeoisie in the interest of the exploited working class alone. Thus, the aristocracy took their revenge by singing lampoons on their new masters and whispering in his ears sinister prophecies of coming catastrophe.

In this way arose feudal Socialism: half lamentation, half lampoon; half an echo of the past, half menace of the future; at times, by its bitter, witty and incisive criticism, striking the bourgeoisie to the very heart's core; but always ludicrous in its effect, through total incapacity to comprehend the march of modern history.

The aristocracy, in order to rally the people to them, waved the proletarian alms-bag in front for a banner. But the people, so often as it joined them, saw on their hindquarters the old feudal coats of arms, and deserted with loud and irreverent laughter.

One section of the French Legitimists and "Young England" exhibited this spectacle.

In pointing out that their mode of exploitation was different to that of the bourgeoisie, the feudalists forget that they exploited under circumstances and conditions that were quite different and that are now antiquated. In showing that, under their rule, the modern proletariat never existed, they forget that the modern bourgeoisie is the necessary offspring of their own form of society.

For the rest, so little do they conceal the reactionary character of their criticism that their chief accusation against the bourgeois amounts to this, that under the bourgeois régime a class is being developed which is destined to cut up root and branch the old order of society.

What they upbraid the bourgeoisie with is not so much that it creates a proletariat as that it creates a revolutionary proletariat.

In political practice, therefore, they join in all coercive measures against the working class; and in ordinary life, despite their high-falutin phrases, they stoop to pick up the golden apples dropped from the tree of industry, and to barter truth, love, and honour, for traffic in wool, beetroot-sugar, and potato spirits.†

As the parson has ever gone hand in hand with the landlord, so has Clerical Socialism with Feudal Socialism.

\* Not the English Restoration (1660-1689), but the French Restoration (1814-1830). [Note by Engels to the English edition of 1888.]

† This applies chiefly to Germany, where the landed aristocracy and squirearchy have large portions of their estates cultivated for their own account by stewards, and are, moreover, extensive beetroot-sugar manufacturers and distillers of potato spirits. The wealthier British aristocracy are, as yet, rather above that; but they, too, know how to make up for declining rents by lending their names to floaters or more or less shady joint-stock companies. [Note by Engels to the English edition of 1888.]

Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriage, against the State? Has it not preached in the place of these, charity and poverty, celibacy and mortification of the flesh, monastic life and Mother Church? Christian Socialism is but the holy water with which the priest consecrates the heart-burnings of the aristocrat.

#### B. Petty-Bourgeois Socialism

The feudal aristocracy was not the only class that was ruined by the bourgeoisie, not the only class whose conditions of existence pined and perished in the atmosphere of modern bourgeois society. The medieval burgesses and the small peasant proprietors were the precursors of the modern bourgeoisie. In those countries which are but little developed, industrially and commercially, these two classes still vegetate side by side with the rising bourgeoisie.

In countries where modern civilisation has become fully developed, a new class of petty bourgeois has been formed, fluctuating between proletariat and bourgeoisie, and ever renewing itself as a supplementary part of bourgeois society. The individual members of this class, however, are being constantly hurled down into the proletariat by the action of competition, and, as modern industry develops, they even see the moment approaching when they will completely disappear as an independent section of modern society, to be replaced in manufactures, agriculture and commerce, by overlookers, bailiffs and shopmen.

In countries like France, where the peasants constitute far more than half of the population, it was natural that writers who sided with the proletariat against the bourgeoisie should use, in their criticism of the bourgeois régime, the standard of the peasant and petty bourgeois, and from the standpoint of these intermediate classes, should take up the cudgels for the working class. Thus arose petty-bourgeois Socialism. Sismondi was the head of this school, not only in France but also in England.

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labour; the concentration of capital and land in a few hands; overproduction and crises; it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations, the dissolution of old moral bonds, of the old family relations, of the old nationalities.

In its positive aims, however, this form of Socialism aspires either to restoring the old means of production and of exchange, and with them the old property relations, and the old society, or to cramping the modern means of production and of exchange within the framework of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both reactionary and Utopian.

Its last words are: corporate guilds for manufacture; patriarchal relations in agriculture.

Ultimately, when stubborn historical facts had dispersed all intoxicating effects of self-deception, this form of Socialism ended in a miserable fit of the blues.

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### 3. Critical-Utopian Socialism and Communism

We do not here refer to that literature which, in every great modern revolution, has always given voice to the demands of the proletariat, such as the writings of Babeuf and others.

The first direct attempts of the proletariat to attain its own ends, made in times of universal excitement, when feudal society was being overthrown, necessarily failed, owing to the then undeveloped state of the proletariat, as well as to the absence of the economic conditions for its emancipation, conditions that had yet to be produced, and could be produced by the impending bourgeois epoch alone. The revolutionary literature that accompanied these first movements of the

proletariat had necessarily a reactionary character. It inculcated universal asceticism and social levelling in its crudest form.

The Socialist and Communist systems, properly so called, those of Saint-Simon, Fourier, Owen, and others, spring into existence in the early undeveloped period, described above, of the struggle between proletariat and bourgeoisie (see Section I. Bourgeois and Proletarians).

The founders of these systems see, indeed, the class antagonisms, as well as the action of the decomposing elements in the prevailing form of society. But the proletariat, as yet in its infancy, offers to them the spectacle of a class without any historical initiative or any independent political movement.

Since the development of class antagonism keeps even pace with the development of industry, the economic situation, as they find it, does not as yet offer to them the material conditions for the emancipation of the proletariat. They therefore search after a new social science, after new social laws, that are to create these conditions.

Historical action is to yield to their personal inventive action; historically created conditions of emancipation to fantastic ones; and the gradual, spontaneous class organisation of the proletariat to an organisation of society especially contrived by these inventors. Future history resolves itself, in their eyes, into the propaganda and the practical carrying out of their social plans.

In the formation of their plans, they are conscious of caring chiefly for the interests of the working class, as being the most suffering class. Only from the point of view of being the most suffering class does the proletariat exist for them.

The undeveloped state of the class struggle, as well as their own surroundings, causes Socialists of this kind to consider themselves far superior to all class antagonisms. They want to improve the condition of every member of society, even that of the most favoured. Hence, they habitually appeal to society at large, without the distinction of class; nay, by preference, to the ruling class. For how can people, when once they understand their system, fail to see in it the best possible plan of the best possible state of society?

Hence, they reject all political, and especially all revolutionary action; they wish to attain their ends by peaceful means, necessarily doomed to failure, and by the force of example, to pave the way for the new social Gospel.

Such fantastic pictures of future society, painted at a time when the proletariat is still in a very undeveloped state and has but a fantastic conception of its own position, correspond with the first instinctive yearnings of that class for a general reconstruction of society.

But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence, they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them – such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and of the wage system, the proclamation of social harmony, the conversion of the function of the state into a more superintendence of production – all these proposals point solely to the disappearance of class antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognised in their earliest indistinct and undefined forms only. These proposals, therefore, are of a purely Utopian character.

The significance of Critical-Utopian Socialism and Communism bears an inverse relation to historical development. In proportion as the modern class struggle develops and takes definite shape, this fantastic standing apart from the contest, these fantastic attacks on it, lose all practical value and all theoretical justification. Therefore, although the originators of these systems were, in many respects, revolutionary, their disciples have, in every case, formed mere reactionary sects. They hold fast by the original views of their masters, in opposition to the progressive historical development of the proletariat. They, therefore, endeavour, and that consistently, to deaden the class struggle and to reconcile the class antagonisms. They still dream of experimental realisation of their social Utopias,

of founding isolated “phalansteres”, of establishing “Home Colonies”, or setting up a “Little Icaria”\* – duodecimo editions of the New Jerusalem – and to realise all these castles in the air, they are compelled to appeal to the feelings and purses of the bourgeois. By degrees, they sink into the category of the reactionary [or] conservative Socialists depicted above, differing from these only by more systematic pedantry, and by their fanatical and superstitious belief in the miraculous effects of their social science.

They, therefore, violently oppose all political action on the part of the working class; such action, according to them, can only result from blind unbelief in the new Gospel.

The Owenites in England, and the Fourierists in France, respectively, oppose the Chartists and the Réformistes.

\* Phalanstères were Socialist colonies on the plan of Charles Fourier; Icaria was the name given by Cabet to his Utopia and, later on, to his American Communist colony. [Note by Engels to the English edition of 1888.]

“Home Colonies” were what Owen called his Communist model societies. Phalanstères was the name of the public palaces planned by Fourier. Icaria was the name given to the Utopian land of fancy, whose Communist institutions Cabet portrayed. [Note by Engels to the German edition of 1890.]

**George Orwell - *Nineteen Eighty-Four*  
Sources:**

Excerpt plus Questions

<https://arkalexandra.org/sites/default/files/Nineteen%20Eighty%20Four.pdf>

Full Excerpt

<https://www.george-orwell.org/1984/0.html>

1984

Part 1, Chapter 1

Part One

1

It was a bright cold day in April, and the clocks were striking thirteen. Winston Smith, his chin nuzzled into his breast in an effort to escape the vile wind, slipped quickly through the glass doors of Victory Mansions, though not quickly enough to prevent a swirl of gritty dust from entering along with him.

The hallway smelt of boiled cabbage and old rag mats. At one end of it a coloured poster, too large for indoor display, had been tacked to the wall. It depicted simply an enormous face, more than a metre wide: the face of a man of about forty-five, with a heavy black moustache and ruggedly handsome features. Winston made for the stairs. It was no use trying the lift. Even at the best of times it was seldom working, and at present the electric current was cut off during daylight hours. It was part of the economy drive in preparation for Hate Week. The flat was seven flights up, and Winston, who was thirty-nine and had a varicose ulcer above his right ankle, went slowly, resting several times on the way. On each landing, opposite the lift-shaft, the poster with the enormous face gazed from the wall. It was one of those pictures which are so contrived that the eyes follow you about when you move. BIG BROTHER IS WATCHING YOU, the caption beneath it ran.

Inside the flat a fruity voice was reading out a list of figures which had something to do with the production of pig-iron. The voice came from an oblong metal plaque like a dulled mirror which formed part of the surface of the right-hand wall. Winston turned a switch and the voice sank somewhat, though the words were still distinguishable. The instrument (the telescreen, it was called) could be dimmed, but there was no way of shutting it off completely. He moved over to the window: a smallish, frail figure, the meagreness of his body merely emphasized by the blue overalls which were the uniform of the party. His hair was very fair, his face naturally sanguine, his skin roughened by coarse soap and blunt razor blades and the cold of the winter that had just ended.

Outside, even through the shut window-pane, the world looked cold. Down in the street little eddies of wind were whirling dust and torn paper into spirals, and though the sun was shining and the sky a harsh blue, there seemed to be no colour in anything, except the posters that were plastered everywhere. The blackmoustachio'd face gazed down from every commanding corner. There was one on the house-front immediately opposite. BIG BROTHER IS WATCHING YOU, the caption said, while the dark eyes looked deep into Winston's own. Down at streetlevel another poster, torn at one corner, flapped fitfully in the wind, alternately covering and uncovering the single word INGSOC. In the far distance a helicopter skimmed down between the roofs, hovered for an instant like a bluebottle, and darted away again with a curving flight. It was the police patrol, snooping into people's windows. The patrols did not matter, however. Only the Thought Police mattered.



Behind Winston's back the voice from the telescreen was still babbling away about pig-iron and the overfulfilment of the Ninth Three-Year Plan. The telescreen received and transmitted simultaneously. Any sound that Winston made, above the level of a very low whisper, would be picked up by it, moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard. There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time. But at any rate they could plug in your wire whenever they wanted to. You had to live -- did live, from habit that became instinct -- in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized.

Winston kept his back turned to the telescreen. It was safer, though, as he well knew, even a back can be revealing. A kilometre away the Ministry of Truth, his place of work, towered vast and white above the grimy landscape. This, he thought with a sort of vague distaste -- this was London, chief city of Airstrip One, itself the third most populous of the provinces of Oceania. He tried to squeeze out some childhood memory that should tell him whether London had always been quite like this. Were there always these vistas of rotting nineteenth-century houses, their sides shored up with baulks of timber, their windows patched with cardboard and their roofs with corrugated iron, their crazy garden walls sagging in all directions? And the bombed sites where the plaster dust swirled in the air and the willow-herb straggled over the heaps of rubble; and the places where the bombs had cleared a larger patch and there had sprung up sordid colonies of wooden dwellings like chicken-houses? But it was no use, he could not remember: nothing remained of his childhood except a series of bright-lit tableaux occurring against no background and mostly unintelligible.

The Ministry of Truth -- Minitrue, in Newspeak -- was startlingly different from any other object in sight. It was an enormous pyramidal structure of glittering white concrete, soaring up, terrace after terrace, 300 metres into the air. From where Winston stood it was just possible to read, picked out on its white face in elegant lettering, the three slogans of the Party:

WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH

The Ministry of Truth contained, it was said, three thousand rooms above ground level, and corresponding ramifications below. Scattered about London there were just three other buildings of similar appearance and size. So completely did they dwarf the surrounding architecture that from the roof of Victory Mansions you could see all four of them simultaneously. They were the homes of the four Ministries between which the entire apparatus of government was divided. The Ministry of Truth, which concerned itself with news, entertainment, education, and the fine arts. The Ministry of Peace, which concerned itself with war. The Ministry of Love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs. Their names, in Newspeak: Minitrue, Minipax, Miniluv, and Miniplenty.

The Ministry of Love was the really frightening one. There were no windows in it at all. Winston had never been inside the Ministry of Love, nor within half a kilometre of it. It was a place impossible to enter except on official business, and then only by penetrating through a maze of barbed-wire entanglements, steel doors, and hidden machine-gun nests. Even the streets leading up to its outer barriers were roamed by gorilla-faced guards in black uniforms, armed with jointed truncheons.

Winston turned round abruptly. He had set his features into the expression of quiet optimism which it was advisable to wear when facing the telescreen. He crossed the room into the tiny kitchen. By leaving the Ministry at this time of day he had sacrificed his lunch in the canteen, and he was aware that there was no food in the kitchen except a hunk of dark-coloured bread which had got to be saved for tomorrow's breakfast. He took down from the shelf a bottle of colourless liquid with a plain white label marked VICTORY GIN. It gave off a sickly, oily smell, as of Chinese ricespirit. Winston poured out nearly a teacupful, nerved himself for a shock, and gulped it down like a dose of medicine.

Instantly his face turned scarlet and the water ran out of his eyes. The stuff was like nitric acid, and moreover, in swallowing it one had the sensation of being hit on the back of the head with a rubber club. The next moment, however, the burning in his belly died down and the world began to look more cheerful. He took a cigarette from a crumpled packet marked VICTORY CIGARETTES and incautiously held it upright, whereupon the tobacco fell out on to the floor. With the next he was more successful. He went back to the living-room and sat down at a small table that stood to the left of the telescreen. From the table drawer he took out a penholder, a bottle of ink, and a thick, quarto-sized blank book with a red back and a marbled cover.

For some reason the telescreen in the living-room was in an unusual position. Instead of being placed, as was normal, in the end wall, where it could command the whole room, it was in the longer wall, opposite the window. To one side of it there was a shallow alcove in which Winston was now sitting, and which, when the flats were built, had probably been intended to hold bookshelves. By sitting in the alcove, and keeping well back, Winston was able to remain outside the range of the telescreen, so far as sight went. He could be heard, of course, but so long as he stayed in his present position he could not be seen. It was partly the unusual geography of the room that had suggested to him the thing that he was now about to do.

But it had also been suggested by the book that he had just taken out of the drawer. It was a peculiarly beautiful book. Its smooth creamy paper, a little yellowed by age, was of a kind that had not been manufactured for at least forty years past. He could guess, however, that the book was much older than that. He had seen it lying in the window of a frowsy little junk-shop in a slummy quarter of the town (just what quarter he did not now remember) and had been stricken immediately by an overwhelming desire to possess it. Party members were supposed not to go into ordinary shops ('dealing on the free market', it was called), but the rule was not strictly kept, because there were various things, such as shoelaces and razor blades, which it was impossible to get hold of in any other way. He had given a quick glance up and down the street and then had slipped inside and bought the book for two dollars fifty. At the time he was not conscious of wanting it for any particular purpose. He had carried it guiltily home in his briefcase. Even with nothing written in it, it was a compromising possession.

The thing that he was about to do was to open a diary. This was not illegal (nothing was illegal, since there were no longer any laws), but if detected it was reasonably certain that it would be punished by death, or at least by twenty-five years in a forced-labour camp. Winston fitted a nib into the penholder and sucked it to get the grease off. The pen was an archaic instrument, seldom used even for signatures, and he had procured one, furtively and with some difficulty, simply because of a feeling that the beautiful creamy paper deserved to be written on with a real nib instead of being scratched with an ink-pencil. Actually he was not used to writing by hand. Apart from very short notes, it was usual to dictate everything into the speakwrite which was of course impossible for his present purpose. He dipped the pen into the ink and then faltered for just a second. A tremor had gone through his bowels. To mark the paper was the decisive act. In small clumsy letters he wrote:

## Tommaso Campanella - *The City of the Sun*

### Source:

<http://www.gutenberg.org/files/2816/2816-h/2816-h.htm>

### THE CITY OF THE SUN

By Tommaso Campanella

A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest.

G.M. Prithee, now, tell me what happened to you during that voyage?

Capt. I have already told you how I wandered over the whole earth. In the course of my journeying I came to Taprobane, and was compelled to go ashore at a place, where through fear of the inhabitants I remained in a wood. When I stepped out of this I found myself on a large plain immediately under the equator.

G.M. And what befell you here?

Capt. I came upon a large crowd of men and armed women, many of whom did not understand our language, and they conducted me forthwith to the City of the Sun.

G.M. Tell me after what plan this city is built and how it is governed.

Capt. The greater part of the city is built upon a high hill, which rises from an extensive plain, but several of its circles extend for some distance beyond the base of the hill, which is of such a size that the diameter of the city is upward of two miles, so that its circumference becomes about seven. On account of the humped shape of the mountain, however, the diameter of the city is really more than if it were built on a plain.

It is divided into seven rings or huge circles named from the seven planets, and the way from one to the other of these is by four streets and through four gates, that look toward the four points of the compass. Furthermore, it is so built that if the first circle were stormed, it would of necessity entail a double amount of energy to storm the second; still more to storm the third; and in each succeeding case the strength and energy would have to be doubled; so that he who wishes to capture that city must, as it were, storm it seven times. For my own part, however, I think that not even the first wall could be occupied, so thick are the earthworks and so well fortified is it with breastworks, towers, guns, and ditches.

When I had been taken through the northern gate (which is shut with an iron door so wrought that it can be raised and let down, and locked in easily and strongly, its projections running into the grooves of the thick posts by a marvellous device), I saw a level space seventy paces (1) wide between the first and second walls. From hence can be seen large palaces, all joined to the wall of the second circuit in such a manner as to appear all one palace. Arches run on a level with the middle height of the palaces, and are continued round the whole ring. There are galleries for promenading upon these

arches, which are supported from beneath by thick and well-shaped columns, enclosing arcades like peristyles, or cloisters of an abbey.

But the palaces have no entrances from below, except on the inner or concave partition, from which one enters directly to the lower parts of the building. The higher parts, however, are reached by flights of marble steps, which lead to galleries for promenading on the inside similar to those on the outside. From these one enters the higher rooms, which are very beautiful, and have windows on the concave and convex partitions. These rooms are divided from one another by richly decorated walls. The convex or outer wall of the ring is about eight spans thick; the concave, three; the intermediate walls are one, or perhaps one and a half. Leaving this circle one gets to the second plain, which is nearly three paces narrower than the first. Then the first wall of the second ring is seen adorned above and below with similar galleries for walking, and there is on the inside of it another interior wall enclosing palaces. It has also similar peristyles supported by columns in the lower part, but above are excellent pictures, round the ways into the upper houses. And so on afterward through similar spaces and double walls, enclosing palaces, and adorned with galleries for walking, extending along their outer side, and supported by columns, till the last circuit is reached, the way being still over a level plain.

But when the two gates, that is to say, those of the outmost and the inmost walls, have been passed, one mounts by means of steps so formed that an ascent is scarcely discernible, since it proceeds in a slanting direction, and the steps succeed one another at almost imperceptible heights. On the top of the hill is a rather spacious plain, and in the midst of this there rises a temple built with wondrous art.

G.M. Tell on, I pray you! Tell on! I am dying to hear more.

Capt. The temple is built in the form of a circle; it is not girt with walls, but stands upon thick columns, beautifully grouped. A very large dome, built with great care in the centre or pole, contains another small vault as it were rising out of it, and in this is a spiracle, which is right over the altar. There is but one altar in the middle of the temple, and this is hedged round by columns. The temple itself is on a space of more than 350 paces. Without it, arches measuring about eight paces extend from the heads of the columns outward, whence other columns rise about three paces from the thick, strong, and erect wall. Between these and the former columns there are galleries for walking, with beautiful pavements, and in the recess of the wall, which is adorned with numerous large doors, there are immovable seats, placed as it were between the inside columns, supporting the temple. Portable chairs are not wanting, many and well adorned. Nothing is seen over the altar but a large globe, upon which the heavenly bodies are painted, and another globe upon which there is a representation of the earth. Furthermore, in the vault of the dome there can be discerned representations of all the stars of heaven from the first to the sixth magnitude, with their proper names and power to influence terrestrial things marked in three little verses for each. There are the poles and greater and lesser circles according to the right latitude of the place, but these are not perfect because there is no wall below. They seem, too, to be made in their relation to the globes on the altar. The pavement of the temple is bright with precious stones. Its seven golden lamps hang always burning, and these bear the names of the seven planets.

At the top of the building several small and beautiful cells surround the small dome, and behind the level space above the bands or arches of the exterior and interior columns there are many cells, both small and large, where the priests and religious officers dwell to the number of forty-nine.

A revolving flag projects from the smaller dome, and this shows in what quarter the wind is. The flag is marked with figures up to thirty-six, and the priests know what sort of year the different kinds of

winds bring and what will be the changes of weather on land and sea. Furthermore, under the flag a book is always kept written with letters of gold.

G.M. I pray you, worthy hero, explain to me their whole system of government; for I am anxious to hear it.

Capt. The great ruler among them is a priest whom they call by the name Hoh, though we should call him Metaphysic. He is head over all, in temporal and spiritual matters, and all business and lawsuits are settled by him, as the supreme authority. Three princes of equal power—viz., Pon, Sin, and Mor—assist him, and these in our tongue we should call Power, Wisdom, and Love. To Power belongs the care of all matters relating to war and peace. He attends to the military arts, and, next to Hoh, he is ruler in every affair of a warlike nature. He governs the military magistrates and the soldiers, and has the management of the munitions, the fortifications, the storming of places, the implements of war, the armories, the smiths and workmen connected with matters of this sort.

But Wisdom is the ruler of the liberal arts, of mechanics, of all sciences with their magistrates and doctors, and of the discipline of the schools. As many doctors as there are, are under his control. There is one doctor who is called Astrologus; a second, Cosmographus; a third, Arithmeticus; a fourth, Geometra; a fifth, Historiographus; a sixth, Poeta; a seventh, Logicus; an eighth, Rhetor; a ninth, Grammaticus; a tenth, Medicus; an eleventh, Physiologus; a twelfth, Politicus; a thirteenth, Moralis. They have but one book, which they call Wisdom, and in it all the sciences are written with conciseness and marvellous fluency of expression. This they read to the people after the custom of the Pythagoreans. It is Wisdom who causes the exterior and interior, the higher and lower walls of the city to be adorned with the finest pictures, and to have all the sciences painted upon them in an admirable manner. On the walls of the temple and on the dome, which is let down when the priest gives an address, lest the sounds of his voice, being scattered, should fly away from his audience, there are pictures of stars in their different magnitudes, with the powers and motions of each, expressed separately in three little verses.

On the interior wall of the first circuit all the mathematical figures are conspicuously painted—figures more in number than Archimedes or Euclid discovered, marked symmetrically, and with the explanation of them neatly written and contained each in a little verse. There are definitions and propositions, etc. On the exterior convex wall is first an immense drawing of the whole earth, given at one view. Following upon this, there are tablets setting forth for every separate country the customs both public and private, the laws, the origins and the power of the inhabitants; and the alphabets the different people use can be seen above that of the City of the Sun.

On the inside of the second circuit, that is to say of the second ring of buildings, paintings of all kinds of precious and common stones, of minerals and metals, are seen; and a little piece of the metal itself is also there with an apposite explanation in two small verses for each metal or stone. On the outside are marked all the seas, rivers, lakes, and streams which are on the face of the earth; as are also the wines and the oils and the different liquids, with the sources from which the last are extracted, their qualities and strength. There are also vessels built into the wall above the arches, and these are full of liquids from one to 300 years old, which cure all diseases. Hail and snow, storms and thunder, and whatever else takes place in the air, are represented with suitable figures and little verses. The inhabitants even have the art of representing in stone all the phenomena of the air, such as the wind, rain, thunder, the rainbow, etc.

On the interior of the third circuit all the different families of trees and herbs are depicted, and there is a live specimen of each plant in earthenware vessels placed upon the outer partition of the arches. With the specimens there are explanations as to where they were first found, what are their powers and natures, and resemblances to celestial things and to metals, to parts of the human body and to

things in the sea, and also as to their uses in medicine, etc. On the exterior wall are all the races of fish found in rivers, lakes, and seas, and their habits and values, and ways of breeding, training, and living, the purposes for which they exist in the world, and their uses to man. Further, their resemblances to celestial and terrestrial things, produced both by nature and art, are so given that I was astonished when I saw a fish which was like a bishop, one like a chain, another like a garment, a fourth like a nail, a fifth like a star, and others like images of those things existing among us, the relation in each case being completely manifest. There are sea-urchins to be seen, and the purple shell-fish and mussels; and whatever the watery world possesses worthy of being known is there fully shown in marvellous characters of painting and drawing.

On the fourth interior wall all the different kinds of birds are painted, with their natures, sizes, customs, colors, manner of living, etc.; and the only real phoenix is possessed by the inhabitants of this city. On the exterior are shown all the races of creeping animals, serpents, dragons, and worms; the insects, the flies, gnats, beetles, etc., in their different states, strength, venoms, and uses, and a great deal more than you or I can think of.

On the fifth interior they have all the larger animals of the earth, as many in number as would astonish you. We indeed know not the thousandth part of them, for on the exterior wall also a great many of immense size are also portrayed. To be sure, of horses alone, how great a number of breeds there is and how beautiful are the forms there cleverly displayed!

## William Shakespeare - *The Tempest*

### Source:

<http://www.readwritethink.org/files/resources/TempestExcerpt.pdf>

### Excerpt from Shakespeare's *The Tempest*

Prospero

Of the king's ship

The mariners say how thou hast disposed And all the rest o' the fleet.

ARIEL

Safely in harbour

Is the king's ship; in the deep nook, where once Thou call'dst me up at midnight to fetch dew From the still-vex'd Bermoothes, there she's hid: The mariners all under hatches stow'd;

Who, with a charm join'd to their suffer'd labour, I have left asleep; and for the rest o' the fleet Which I dispersed, they all have met again

And are upon the Mediterranean flote, Bound sadly home for Naples,

Supposing that they saw the king's ship wreck'd And his great person perish.

PROSPERO

Ariel, thy charge

Exactly is perform'd: but there's more work. What is the time o' the day?

ARIEL

Past the mid season.

PROSPERO

At least two glasses. The time 'twixt six and now Must by us both be spent most precious.

ARIEL

Is there more toil? Since thou dost give me pains, Let me remember thee what thou hast promised, Which is not yet perform'd me.

PROSPERO

How now? moody?

What is't thou canst demand?

ARIEL

My liberty.

PROSPERO

Before the time be out? no more!

ARIEL

I prithee,

Remember I have done thee worthy service;

Told thee no lies, made thee no mistakings, served Without or grudge or grumblings: thou didst promise To bate me a full year.

Dost thou forget

From what a torment I did free thee?

ARIEL

No.

PROSPERO

Thou dost, and think'st it much to tread the ooze Of the salt deep,

To run upon the sharp wind of the north, To do me business in the veins o' the earth When it is baked with frost.

ARIEL

I do not, sir.

PROSPERO

Thou liest, malignant thing! Hast thou forgot The foul witch Sycorax, who with age and envy Was grown into a hoop? hast thou forgot her? ARIEL

No, sir.

PROSPERO

Thou hast. Where was she born? speak; tell me.

ARIEL

Sir, in Argier.

PROSPERO

O, was she so? I must

Once in a month recount what thou hast been, Which thou forget'st. This damn'd witch Sycorax, For mischiefs manifold and sorceries terrible

To enter human hearing, from Argier,

Thou know'st, was banish'd: for one thing she did They would not take her life. Is not this true?

ARIEL

Ay, sir.

PROSPERO

This blue-eyed hag was hither brought with child And here was left by the sailors. Thou, my slave, As thou report'st thyself, wast then her servant; And, for thou wast a spirit too delicate

To act her earthy and abhorr'd commands, Refusing her grand hests, she did confine thee, By help of her more potent ministers

And in her most unmitigable rage, Into a cloven pine; within which rift Imprison'd thou didst painfully remain

A dozen years; within which space she died

And left thee there; where thou didst vent thy groans As fast as mill-wheels strike. Then was this island-- Save for the son that she did litter here,

A freckled whelp hag-born--not honour'd with A human shape.

ARIEL

Yes, Caliban her son.

PROSPERO

Dull thing, I say so; he, that Caliban

Whom now I keep in service. Thou best know'st What torment I did find thee in; thy groans

Did make wolves howl and penetrate the breasts Of ever angry bears: it was a torment

To lay upon the damn'd, which Sycorax Could not again undo: it was mine art,

When I arrived and heard thee, that made gape The pine and let thee out.

ARIEL

I thank thee, master.

PROSPERO

If thou more murmur'st, I will rend an oak And peg thee in his knotty entrails till Thou hast howl'd away twelve winters.

ARIEL

Pardon, master;

I will be correspondent to command And do my spiriting gently.

PROSPERO

Do so, and after two days I will discharge thee.

ARIEL

That's my noble master!

What shall I do? say what; what shall I do?

PROSPERO

Go make thyself like a nymph o' the sea: be subject To no sight but thine and mine, invisible To every eyeball else. Go take this shape



And hither come in't: go, hence with diligence!

Exit ARIEL

Awake, dear heart, awake! thou hast slept well; Awake!

MIRANDA

The strangeness of your story put Heaviness in me.

PROSPERO

Shake it off. Come on;

We'll visit Caliban my slave, who never Yields us kind answer.

MIRANDA

'Tis a villain, sir,

I do not love to look on.

PROSPERO

But, as 'tis,

We cannot miss him: he does make our fire, Fetch in our wood and serves in offices That profit us. What, ho! slave! Caliban! Thou earth, thou! speak.

CALIBAN

[Within] There's wood enough within.

PROSPERO

Come forth, I say! there's other business for thee: Come, thou tortoise! when?

Re-enter ARIEL like a water-nymph

Fine apparition! My quaint Ariel, Hark in thine ear.

ARIEL

My lord it shall be done.

Exit

PROSPERO

Thou poisonous slave, got by the devil himself Upon thy wicked dam, come forth!

Enter CALIBAN

CALIBAN

As wicked dew as e'er my mother brush'd With raven's feather from unwholesome fen Drop on you both! a south-west blow on ye And blister you all o'er!

PROSPERO

For this, be sure, to-night thou shalt have cramps, Side-stitches that shall pen thy breath up; urchins Shall, for that vast of night that they may work, All exercise on thee; thou shalt be pinch'd As thick as honeycomb, each pinch more stinging Than bees that made 'em.

CALIBAN

I must eat my dinner.

This island's mine, by Sycorax my mother,

Which thou takest from me. When thou camest first,

Thou strokedst me and madest much of me, wouldst give me Water with berries in't, and teach me how

To name the bigger light, and how the less,  
 That burn by day and night: and then I loved thee And show'd thee all the qualities o' the isle,  
 The fresh springs, brine-pits, barren place and fertile: Cursed be I that did so! All the charms  
 Of Sycorax, toads, beetles, bats, light on you! For I am all the subjects that you have,  
 Which first was mine own king: and here you sty me In this hard rock, whiles you do keep from me  
 The rest o' the island.

PROSPERO

Thou most lying slave,  
 Whom stripes may move, not kindness! I have used thee, Filth as thou art, with human care, and  
 lodged thee  
 In mine own cell, till thou didst seek to violate The honour of my child.

CALIBAN

O ho, O ho! would't had been done!  
 Thou didst prevent me; I had peopled else This isle with Calibans.

PROSPERO

Abhorred slave,  
 Which any print of goodness wilt not take, Being capable of all ill! I pitied thee,  
 Took pains to make thee speak, taught thee each hour One thing or other: when thou didst not,  
 savage, Know thine own meaning, but wouldst gabble like  
 A thing most brutish, I endow'd thy purposes  
 With words that made them known. But thy vile race,  
 Though thou didst learn, had that in't which good natures

Could not abide to be with; therefore wast thou Deservedly confined into this rock,  
 Who hadst deserved more than a prison.

CALIBAN

You taught me language; and my profit on't  
 Is, I know how to curse. The red plague rid you For learning me your language!

PROSPERO

Hag-seed, hence!  
 Fetch us in fuel; and be quick, thou'rt best,  
 To answer other business. Shrug'st thou, malice? If thou neglect'st or dost unwillingly  
 What I command, I'll rack thee with old cramps, Fill all thy bones with aches, make thee roar That  
 beasts shall tremble at thy din.

CALIBAN

No, pray thee.

Aside

I must obey: his art is of such power,  
 It would control my dam's god, Setebos, and make a vassal of him.

PROSPERO

So, slave; hence!

Exit CALIBAN

## Francis Bacon - *New Atlantis*

### Source:

[thomasmorestudies.org/docs/Bacon.pdf](http://thomasmorestudies.org/docs/Bacon.pdf)

“As for the other parts of the world, it is most manifest that in the ages following (whether it were in respect of wars, or by a natural revolution of time), navigation did everywhere greatly decay, and specially far voyages (the rather by the use of galleys, and such vessels as could hardly brook the ocean) were altogether left and omitted. So 15

then, that part of intercourse which could be from other nations to sail to us, you see how it hath long since ceased; except it were by some rare accident, as this of yours. But now of the cessation of that other part of intercourse, which might be by our sailing to other nations, I must yield you some other cause. But I cannot say (if I shall 20 say truly), but our shipping, for number, strength, mariners, pilots, and all things that appertain to navigation, is as great as ever; and therefore why we should sit at home, I shall now give you an account by itself; and it will draw nearer, to give you satisfaction to your principal question. 25

“There reigned in this land, about 1,900 years ago, a King, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man; his name was Solamona, and we esteem him as the lawgiver of our nation. This King had a large heart,<sup>1</sup> inscrutable<sup>2</sup> for good; and was wholly bent to make his 30 kingdom and people happy. He, therefore, taking into consideration

King Solamona, lawgiver of New Atlantis

1. Compare 1 Kings 4:29.
2. Proverbs 25:3 – “cor regum inscrutabile”

### New laws

how sufficient and substantive this land was to maintain itself without any aid at all of the foreigner; being 5,600 miles in circuit, and of rare fertility of soil in the greatest part thereof; and finding also the shipping of this country might be plentifully set on work, both by fishing

5 and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this state; and recalling into his memory the happy and flourishing estate wherein this land then was, so as it might be a thousand ways altered to the worse, but scarce any one way to the better;

10 though nothing wanted to his noble and heroic intentions, but only (as far as human foresight might reach) to give perpetuity to that which was in his time so happily established. Therefore among his other fundamental laws of this kingdom, he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which

15 at that time (though it was after the calamity of America) was frequent; doubting novelties and commixture of manners. It is true, the like law against the admission of strangers without license is an ancient law in the kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful,

20 foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted.”

At which speech (as reason was) we all rose up and bowed our-

25 selves. He went on.

“That King also, still desiring to join humanity and policy together; and thinking it against humanity to detain strangers here against their wills, and against policy that they should return and discover their knowledge of this estate, he took this course: he did ordain that of  
30 the strangers that should be permitted to land, as many (at all times) might depart as many as would; but as many as would stay should

have very good conditions and means to live from the state. Wherein he saw so far, that now in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at several times, that chose to return in our bottoms.

What those few that returned may have reported abroad, I know 5 not. But you must think, whatsoever they have said, could be taken where they came but for a dream. Now for our travelling from hence into parts abroad, our Lawgiver thought fit altogether to restrain it.

So is it not in China. For the Chinese sail where they will or can; which showeth that their law of keeping out strangers is a law of pusilla- 10 nimity and fear. But this restraint of ours hath one only exception, which is admirable; preserving the good which cometh by commu- nicating with strangers, and avoiding the hurt; and I will now open it

to you. And here I shall seem a little to digress, but you will by and by find it pertinent. 15

“Ye shall understand, my dear friends, that among the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an order, or society, which we call Salomon’s House, the noblest foundation, as we think, that ever was upon the earth, and the lantern of this kingdom. It is dedicated to the study of 20

the works and creatures of God. Some think it beareth the founder’s name a little corrupted, as if it should be Solamona’s House. But the records write it as it is spoken. So as I take it to be denominate of the King of the Hebrews, which is famous with you, and no strangers to us. For we have some parts of his works which with you are lost; 25

namely, that natural history which he wrote of all plants, from the cedar of Libanus to the moss that groweth out of the wall; and of all things that have life and motion. This maketh me think that our king, finding himself to symbolize, in many things with that king of the Hebrews (which lived many years before him), honored him with the 30 title of this foundation. And I am the rather induced to be of this

Only thirteen returned

A digression?

Salomon’s House

Solomon’s lost writings on science are preserved here

Two voyages every twelve years

opinion, for that I find in ancient records this order or society is sometimes called Salomon’s House, and sometimes the College of the Six Days’ Works; whereby I am satisfied that our excellent king had learned from the Hebrews that God had created the world and all that therein is within six days; and therefore he instituted that House, for the finding out of the true nature of all things (whereby God might have the more glory in the workmanship of them, and men the more fruit in their use of them), did give it also that second name. “But now to come to our present purpose. When the king had forbidden to all his people navigation into any part that was not un- der his crown, he made nevertheless this ordinance: That every twelve years there should be set forth out of this kingdom two ships, ap- pointed to several voyages; That in either of these ships there should be a mission of three of the Fellows or Brethren of Salomon’s House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed, and especially of the sciences,

arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind; That the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission. These ships are not otherwise fraught than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things and rewarding of such persons as they should think fit. Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land, and how they must be put on shore for any time, color themselves under the names of other nations; and to what places these voyages have been designed; and what places of rendezvous are appointed for the new missions; and the like circumstances of the practice, I may not do it; neither is it much to your desire. But thus you see we maintain a trade, not for gold, silver, or jewels; nor for silks; nor for spices; nor any other commodity of matter; but only

for God's first creature, which was Light: to have light, I say, of the growth of all parts of the world." And when he had said this, he was silent; and so were we all. For indeed we were all astonished to hear so strange things so probably told. And he, perceiving that we were willing to say somewhat but 5 had it not ready, in great courtesy took us off, and descended to ask us questions of our voyage and fortunes, and in the end concluded that we might do well to think with ourselves what time of stay we would demand of the state, and bade us not to scant ourselves; for he would procure such time as we desired. Whereupon we all rose 10 up and presented ourselves to kiss the skirt of his tippet, but he would not suffer us, and so took his leave. But when it came once among our people that the state used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship, and to keep them from going presently to the governor to 15 crave conditions. But with much ado we restrained them, till we might agree what course to take. We took ourselves now for freemen, seeing there was no danger of our utter perdition, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent within our 20 tether; and obtaining acquaintance with many of the city, not of the meanest quality, at whose hands we found such humanity, and such a freedom and desire to take strangers, as it were, into their bosom, as was enough to make us forget all that was dear to us in our own countries; and continually we met with many things right worthy of 25 observation and relation; as indeed, if there be a mirror in the world, worthy to hold men's eyes, it is that country. One day there were two of our company bidden to a Feast of the Family, as they call it. A most natural, pious, and reverend custom it is, showing that nation to be compounded of all goodness. This is the 30 manner of it: It is granted to any man that shall live to see thirty

... for Light

The men are eager to stay

They explore the area

Feast of the Family

Why the

governor helps

Son of the Vine<sup>20</sup>

The Tirsan sits in state

persons descended of his body alive together, and all above three years old, to make this feast, which is done at the cost of the state. The father of the family, whom they call the Tirsan, two days

before the feast, taketh to him three of such friends as he liketh to choose, and is assisted also by the governor of the city or place where the feast is celebrated; and all the persons of the family, of both sexes, are summoned to attend him. These two days the Tirsan sitteth in consultation, concerning the good estate of the family. There, if there be any discord or suits between any of the family, they are compounded and appeased. There, if any of the family be distressed or decayed, order is taken for their relief, and competent means to live. There, if any be subject to vice, or take ill-courses, they are reprov'd and censured. So, likewise, direction is given touching marriages, and the courses of life which any of them should take, with divers other the like orders and advices. The governor assisteth, to the end to put in execution, by his public authority the decrees and orders of the Tirsan, if they should be disobey'd, though that seldom needeth, such reverence and obedience they give to the order of nature. The Tirsan doth also then ever choose one man from among his sons, to live in house with him, who is called ever after the Son of the Vine. The reason will hereafter appear.

On the feast day, the father or Tirsan cometh forth after divine service into a large room where the feast is celebrated; which room hath a half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chair placed for him, with a table and carpet before it. Over the chair is a state, made round or oval, and it is of ivy; an ivy somewhat whiter than ours, like the leaf of a silver-asp, but more shining; for it is green all winter. And the state is curiously wrought with silver and silk of divers colors, broiding or binding in the ivy; and is ever of the work of some of the daughters of the family, and veiled over at the top with a fine net of silk and silver. But the sub-

stance of it is true ivy; whereof after it is taken down, the friends of the family are desirous to have some leaf or sprig to keep.

The Tirsan cometh forth with all his generation or lineage, the males before him, and the females following him; and if there be a mother, from whose body the whole lineage is descended, there is a traverse <sup>5</sup> placed in a loft above on the right hand of the chair, with a privy door, and a carved window of glass, leaded with gold and blue; where she sitteth, but is not seen. When the Tirsan is come forth, he sitteth down in the chair; and all the lineage place themselves against the wall, both at his back and upon the return of the half-pace, in <sup>10</sup> order of their years without difference of sex, and stand upon their feet. When he is set, the room being always full of company, but well kept and without disorder, after some pause there cometh in from the lower end of the room a taratan (which is as much as a herald), and on either side of him two young lads, whereof one carrieth a <sup>15</sup> scroll of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalk. The herald and children are clothed with mantles of sea-water-green satin; but the herald's mantle is stream'd with gold, and hath a train.

## Samuel Butler - Erewhon

### Source:

<https://ocw.mit.edu/courses/literature/21l-448j-darwin-and-design-fall-2003/readings/lecture14.pdf>

(9) Samuel Butler, Erewhon; Darwin, excerpt from The Descent of Man.

a. Texts. Butler, Erewhon is to be read in the Signet edition. The excerpt from Darwin (public domain) is included here:

Descent of Man [ 1871 ] by Charles Darwin [ 1809 - 1882 ] Chapter XXI - General Summary and Conclusion

A BRIEF summary will be sufficient to recall to the reader's mind the more salient points in this work. Many of the views which have been advanced are highly speculative, and some no doubt will prove erroneous; but I have in every case given the reasons which have led me to one view rather than to another. It seemed worth while to try how far the principle of evolution would throw light on some of the more complex problems in the natural history of man. False facts are highly injurious to the progress of science, for they often endure long; but false views, if supported by some evidence, do little harm, for every one takes a salutary pleasure in proving their falseness: and when this is done, one path towards error is closed and the road to truth is often at the same time opened.

The main conclusion here arrived at, and now held by many naturalists who are well competent to form a sound judgment is that man is descended from some less highly organised form. The grounds upon which this conclusion rests will never be shaken, for the close similarity between man and the lower animals in embryonic development, as well as in innumerable points of structure and constitution, both of high and of the most trifling importance,- the rudiments which he retains, and the abnormal reversion to which he is occasionally liable,- are facts which cannot be disputed. They have long been known, but until recently they told us nothing with respect to the origin of man. Now when viewed by the light of our knowledge of the whole organic world, their meaning is unmistakable. The great principle of evolution stands up clear and firm, when these groups or facts are considered in connection with others, such as the mutual affinities of the members of the same group, their geographical distribution in past and present times, and their geological succession. It is incredible that all these facts should speak falsely. He who is not content to look, like a savage, at the phenomena of nature as disconnected, cannot any longer believe that man is the work of a separate act of creation. He will be forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog- the construction of his skull, limbs and whole frame on the same plan with that of other mammals, independently of the uses to which the parts may be put- the occasional re-appearance of various structures, for instance of several muscles, which man does not normally possess, but which are common to the Quadrumana- and a crowd of analogous facts- all point in the plainest manner to the conclusion that man is the co-descendant with other mammals of a common progenitor.

We have seen that man incessantly presents individual differences in all parts of his body and in his mental faculties. These differences or variations seem to be induced by the same general causes, and to obey the same laws as with the lower animals. In both cases similar laws of inheritance prevail. Man tends to increase at a greater rate than his means of subsistence; consequently he is occasionally subjected to a severe struggle for existence, and natural selection will have effected whatever lies within its scope. A succession of strongly-marked variations of a similar nature is by no

means requisite; slight fluctuating differences in the individual suffice for the work of natural selection; not that we have any reason to suppose that in the same species, all parts of the organisation tend to vary to the same degree. We may feel assured that the inherited effects of the long-continued use or disuse of parts will have done much in the same direction with natural selection. Modifications formerly of importance, though no longer of any special use, are long-inherited. When one part is modified, other parts change through the principle of correlation, of which we have instances in many curious cases of correlated monstrosities. Something may be attributed to the direct and definite action of the surrounding conditions of life, such as abundant food,

heat or moisture; and lastly, many characters of slight physiological importance, some indeed of considerable importance, have been gained through sexual selection.

No doubt man, as well as every other animal, presents structures, which seem to our limited knowledge, not to be now of any service to him, nor to have been so formerly, either for the general conditions of life, or in the relations of one sex to the other. Such structures cannot be accounted for by any form of selection, or by the inherited effects of the use and disuse of parts. We know, however, that many strange and strongly-marked peculiarities of structure occasionally appear in our domesticated productions, and if their unknown causes were to act more uniformly, they would probably become common to all the individuals of the species. We may hope hereafter to understand something about the causes of such occasional modifications, especially through the study of monstrosities: hence the labours of experimentalists such as those of M. Camille Dareste, are full of promise for the future. In general we can only say that the cause of each slight variation and of each monstrosity lies much more in the constitution of the organism, than in the nature of the surrounding conditions; though new and changed conditions certainly play an important part in exciting organic changes of many kinds.

Through the means just specified, aided perhaps by others as yet undiscovered, man has been raised to his present state. But since he attained to the rank of manhood, he has diverged into distinct races, or as they may be more fitly called, sub-species. Some of these, such as the Negro and European, are so distinct that, if specimens had been brought to a naturalist without any further information, they would undoubtedly have been considered by him as good and true species. Nevertheless all the races agree in so many unimportant details of structure and in so many mental peculiarities that these can be accounted for only by inheritance from a common progenitor; and a progenitor thus characterised would probably deserve to rank as man.

It must not be supposed that the divergence of each race from the other races, and of all from a common stock, can be traced back to any one pair of progenitors. On the contrary, at every stage in the process of modification, all the individuals which were in any way better fitted for their conditions of life, though in different degrees, would have survived in greater numbers than the less well-fitted. The process would have been like that followed by man, when he does not intentionally select particular individuals, but breeds from all the superior individuals, and neglects the inferior. He thus slowly but surely modifies his stock, and unconsciously forms a new strain. So with respect to modifications acquired independently of selection, and due to variations arising from the nature of the organism and the action of the surrounding conditions, or from changed habits of life, no single pair will have been modified much more than the other pairs inhabiting the same country, for all will have been continually blended through free intercrossing.

By considering the embryological structure of man,- the homologies which he presents with the lower animals,- the rudiments which he retains,- and the reversion to which he is liable, we can partly recall in imagination the former condition of our early progenitors; and can approximately place them in their proper place in the zoological series. We thus learn that man is descended from a



hairy, tailed quadruped, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed amongst the Quadrumana, as surely as the still more ancient progenitor of the Old and New World monkeys. The Quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long series of diversified forms, from some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the early progenitor of all the Vertebrata must have been an aquatic animal provided with branchiae, with the two sexes united in the same individual, and with the most important organs of the body (such as the brain and heart) imperfectly or not at all developed. This animal seems to have been more like the larvae of the existing marine ascidians than any other known form.

The high standard of our intellectual powers and moral disposition is the greatest difficulty which presents itself, after we have been driven to this conclusion on the origin of man. But every one who admits the principle of evolution, must see that the mental powers of the higher animals, which are the same in kind with those of man, though so different in degree, are capable of advancement. Thus the interval between the mental powers of one of the higher apes and of a fish, or between those of an ant and scale-insect, is immense; yet their development does not offer any special difficulty; for with our domesticated animals, the mental faculties are certainly variable, and the variations are inherited. No one doubts that they are of the utmost importance to animals in a state of nature. Therefore the conditions are favourable for their development through natural selection. The same conclusion may be extended to man; the intellect must have been all-important to him, even at a very remote period, as enabling him to invent and use language, to make weapons, tools, traps, &c., whereby with the aid of his social habits, he long ago became the most dominant of all living creatures.

A great stride in the development of the intellect will have followed, as soon as the half-art and half-instinct of language came into use; for the continued use of language will have reacted on the brain and produced an inherited effect; and this again will have reacted on the improvement of language. As Mr. Chauncey Wright ("On the Limits of Natural Selection," in the North American Review, Oct., 1870, p.

295.) has well remarked, the largeness of the brain in man relatively to his body, compared with the lower animals, may be attributed in chief part to the early use of some simple form of language,- that wonderful engine which affixes signs to all sorts of objects and qualities, and excites trains of thought which would never arise from the mere impression of the senses, or if they did arise could not be followed out. The higher intellectual powers of man, such as those of ratiocination, abstraction, self-consciousness, &c., probably follow from the continued improvement and exercise of the other mental faculties.

The development of the moral qualities is a more interesting problem. The foundation lies in the social instincts, including under this term the family ties. These instincts are highly complex, and in the case of the lower animals give special tendencies towards certain definite actions; but the more important elements are love, and the distinct emotion of sympathy. Animals endowed with the social instincts take pleasure in one another's company, warn one another of danger, defend and aid one another in many ways. These instincts do not extend to all the individuals of the species, but only to those of the same community. As they are highly beneficial to the species, they have in all probability been acquired through natural selection.

A moral being is one who is capable of reflecting on his past actions and their motives- of approving of some and disapproving of others; and the fact that man is the one being who certainly deserves this designation, is the greatest of all distinctions between him and the lower animals. But in the fourth chapter I have endeavoured to shew that the moral sense follows, firstly, from the enduring and ever-present nature of the social instincts; secondly, from man's appreciation of the approbation

and disapprobation of his fellows; and thirdly, from the high activity of his mental faculties, with past impressions extremely vivid; and in these latter respects he differs from the lower animals. Owing to this condition of mind, man cannot avoid looking both backwards and forwards, and comparing past impressions. Hence after some temporary desire or passion has mastered his social instincts, he reflects and compares the now weakened impression of such past impulses with the ever-present social instincts; and he then feels that sense of dissatisfaction which all unsatisfied instincts leave behind them, he therefore resolves to act differently for the future,- and this is conscience. Any instinct, permanently stronger or more enduring than another, gives rise to a feeling which we express by saying that it ought to be obeyed. A pointer dog, if able to reflect on his past conduct, would say to himself, I ought (as indeed we say of him) to have pointed at that hare and not have yielded to the passing temptation of hunting it.

Social animals are impelled partly by a wish to aid the members of their community in a general manner, but more commonly to perform certain definite actions. Man is impelled by the same general wish

to aid his fellows; but has few or no special instincts. He differs also from the lower animals in the power of expressing his desires by words, which thus become a guide to the aid required and bestowed. The motive to give aid is likewise much modified in man: it no longer consists solely of a blind instinctive impulse, but is much influenced by the praise or blame of his fellows. The appreciation and the bestowal of praise and blame both rest on sympathy; and this emotion, as we have seen, is one of the most important elements of the social instincts. Sympathy, though gained as an instinct, is also much strengthened by exercise or habit. As all men desire their own happiness, praise or blame is bestowed on actions and motives, according as they lead to this end; and as happiness is an essential part of the general good, the greatest-happiness principle indirectly serves as a nearly safe standard of right and wrong. As the reasoning powers advance and experience is gained, the remoter effects of certain lines of conduct on the character of the individual, and on the general good, are perceived; and then the self-regarding virtues come within the scope of public opinion, and receive praise, and their opposites blame. But with the less civilised nations reason often errs, and many bad customs and base superstitions come within the same scope, and are then esteemed as high virtues, and their breach as heavy crimes.

The moral faculties are generally and justly esteemed as of higher value than the intellectual powers. But we should bear in mind that the activity of the mind in vividly recalling past impressions is one of the fundamental though secondary bases of conscience. This affords the strongest argument for educating and stimulating in all possible ways the intellectual faculties of every human being. No doubt a man with a torpid mind, if his social affections and sympathies are well developed, will be led to good actions, and may have a fairly sensitive conscience. But whatever renders the imagination more vivid and strengthens the habit of recalling and comparing past impressions, will make the conscience more sensitive, and may even somewhat compensate for weak social affections and sympathies.

The moral nature of man has reached its present standard, partly through the advancement of his reasoning powers and consequently of a just public opinion, but especially from his sympathies having been rendered more tender and widely diffused through the effects of habit, example, instruction, and reflection. It is not improbable that after long practice virtuous tendencies may be inherited. With the more civilised races, the conviction of the existence of an all-seeing Deity has had a potent influence on the advance of morality. Ultimately man does not accept the praise or blame of his fellows as his sole guide, though few escape this influence, but his habitual convictions, controlled by reason, afford him the safest rule. His conscience then becomes the supreme judge and monitor. Nevertheless the first foundation or origin of the moral sense lies in the social instincts, including

sympathy; and these instincts no doubt were primarily gained, as in the case of the lower animals, through natural selection.

The belief in God has often been advanced as not only the greatest, but the most complete of all the distinctions between man and the lower animals. It is however impossible, as we have seen, to maintain that this belief is innate or instinctive in man. On the other hand a belief in all-pervading spiritual agencies seems to be universal; and apparently follows from a considerable advance in man's reason, and from a still greater advance in his faculties of imagination, curiosity and wonder. I am aware that the assumed instinctive belief in God has been used by many persons as an argument for His existence. But this is a rash argument, as we should thus be compelled to believe in the existence of many cruel and malignant spirits, only a little more powerful than man; for the belief in them is far more general than in a beneficent Deity. The idea of a universal and beneficent Creator does not seem to arise in the mind of man, until he has been elevated by long-continued culture.

He who believes in the advancement of man from some low organised form, will naturally ask how does this bear on the belief in the immortality of the soul. The barbarous races of man, as Sir J. Lubbock has shewn, possess no clear belief of this kind; but arguments derived from the primeval beliefs of savages are, as we have just seen, of little or no avail. Few persons feel any anxiety from the impossibility of determining at what precise period in the development of the individual, from the first

trace of a minute germinal vesicle, man becomes an immortal being; and there is no greater cause for anxiety because the period cannot possibly be determined in the gradually ascending organic scale.

I am aware that the conclusions arrived at in this work will be denounced by some as highly irreligious; but he who denounces them is bound to shew why it is more irreligious to explain the origin of man as a distinct species by descent from some lower form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction. The birth both of the species and of the individual are equally parts of that grand sequence of events, which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion, whether or not we are able to believe that every slight variation of structure,- the union of each pair in marriage, the dissemination of each seed,- and other such events, have all been ordained for some special purpose.

Sexual selection has been treated at great length in this work; for, as I have attempted to shew, it has played an important part in the history of the organic world. I am aware that much remains doubtful, but I have endeavoured to give a fair view of the whole case. In the lower divisions of the animal kingdom, sexual selection seems to have done nothing: such animals are often affixed for life to the same spot, or have the sexes combined in the same individual, or what is still more important, their perceptive and intellectual faculties are not sufficiently advanced to allow of the feelings of love and jealousy, or of the exertion of choice. When, however, we come to the Arthropoda and Vertebrata, even to the lowest classes in these two great sub-kingdoms, sexual selection has effected much.

In the several great classes of the animal kingdom,- in mammals, birds, reptiles, fishes, insects, and even crustaceans,- the differences between the sexes follow nearly the same rules. The males are almost always the wooers; and they alone are armed with special weapons for fighting with their rivals. They are generally stronger and larger than the females, and are endowed with the requisite qualities of courage and pugnacity. They are provided, either exclusively or in a much higher degree than the females, with organs for vocal or instrumental music, and with odoriferous glands. They are ornamental with infinitely diversified appendages, and with the most brilliant or conspicuous colours, often arranged in elegant patterns, whilst the females are unadorned. When the sexes differ in more

important structures, it is the male which is provided with special sense-organs for discovering the female, with locomotive organs for reaching her, and often with prehensile organs for holding her. These various structures for charming or securing the female are often developed in the male during only part of the year, namely the breeding-season. They have in many cases been more or less transferred to the females; and in the latter case they often appear in her as mere rudiments. They are lost or never gained by the males after emasculation. Generally they are not developed in the male during early youth, but appear a short time before the age for reproduction. Hence in most cases the young of both sexes resemble each other; and the female somewhat resembles her young offspring throughout life. In almost every great class a few anomalous cases occur, where there has been an almost complete transposition of the characters proper to the two sexes; the females assuming characters which properly belong to the males. This surprising uniformity in the laws regulating the differences between the sexes in so many and such widely separated classes, is intelligible if we admit the action of one common cause, namely sexual selection.

Sexual selection depends on the success of certain individuals over others of the same sex, in relation to the propagation of the species; whilst natural selection depends on the success of both sexes, at all ages, in relation to the general conditions of life. The sexual struggle is of two kinds; in the one it is between individuals of the same sex, generally the males, in order to drive away or kill their rivals, the females remaining passive; whilst in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females, which no longer remain passive, but select the more agreeable partners. This latter kind of selection is closely analogous to that which man unintentionally, yet effectually, brings to bear on his domesticated productions, when he

preserves during a long period the most pleasing or useful individuals, without any wish to modify the breed.

The laws of inheritance determine whether characters gained through sexual selection by either sex shall be transmitted to the same sex, or to both; as well as the age at which they shall be developed. It appears that variations arising late in life are commonly transmitted to one and the same sex. Variability is the necessary basis for the action of selection, and is wholly independent of it. It follows from this, that variations of the same general nature have often been taken advantage of and accumulated through sexual selection in relation to the propagation of the species, as well as through natural selection in relation to the general

purposes of life. Hence secondary sexual characters, when equally transmitted to both sexes can be distinguished from ordinary specific characters only by the light of analogy. The modifications acquired through sexual selection are often so strongly pronounced that the two sexes have frequently been ranked as distinct species, or even as distinct genera. Such strongly-marked differences must be in some manner highly important; and we know that they have been acquired in some instances at the cost not only of inconvenience, but of exposure to actual danger.

The belief in the power of sexual selection rests chiefly on the following considerations. Certain characters are confined to one sex; and this alone renders it probable that in most cases they are connected with the act of reproduction. In innumerable instances these characters are fully developed only at maturity, and often during only a part of the year, which is always the breeding-season. The males (passing over a few exceptional cases) are the more active in courtship; they are the better armed, and are rendered the more attractive in various ways. It is to be especially observed that the males display their attractions with elaborate care in the presence of the females; and that they rarely or never display them excepting during the season of love. It is incredible that all this should be purposeless. Lastly we have distinct evidence with some quadrupeds and birds, that

the individuals of one sex are capable of feeling a strong antipathy or preference for certain individuals of the other sex.

Bearing in mind these facts, and the marked results of man's unconscious selection, when applied to domesticated animals and cultivated plants, it seems to me almost certain that if the individuals of one sex were during a long series of generations to prefer pairing with certain individuals of the other sex, characterised in some peculiar manner, the offspring would slowly but surely become modified in this same manner. I have not attempted to conceal that, excepting when the males are more numerous than the females, or when polygamy prevails, it is doubtful how the more attractive males succeed in leaving a large number of offspring to inherit their superiority in ornaments or other charms than the less attractive males; but I have shewn that this would probably follow from the females,- especially the more vigorous ones, which would be the first to breed,- preferring not only the more attractive but at the same time the more vigorous and victorious males.

Although we have some positive evidence that birds appreciate bright and beautiful objects, as with the bower-birds of Australia, and although they certainly appreciate the power of song, yet I fully admit that it is astonishing that the females of many birds and some mammals should be endowed with sufficient taste to appreciate ornaments, which we have reason to attribute to sexual selection; and this is even more astonishing in the case of reptiles, fish, and insects. But we really know little about the minds of the lower animals. It cannot be supposed, for instance, that male birds of paradise or peacocks should take such pains in erecting, spreading, and vibrating their beautiful plumes before the females for no purpose.

We should remember the fact given on excellent authority in a former chapter, that several peahens, when debarred from an admired male, remained widows during a whole season rather than pair with another bird.

Nevertheless I know of no fact in natural history more wonderful than that the female Argus pheasant should appreciate the exquisite shading of the ball-and-socket ornaments and the elegant patterns on the wing-feather of the male. He who thinks that the male was created as he now exists must admit that the great plumes, which prevent the wings from being used for flight, and which are displayed during courtship and at no other time in a manner quite peculiar to this one species, were given to him as an ornament. If so, he must likewise admit that the female was created and endowed with the capacity of appreciating such ornaments. I differ only in the conviction that the male Argus pheasant acquired his beauty gradually, through the preference of the females during many generations for the more highly ornamented males; the aesthetic capacity of the females having been advanced through exercise or habit, just as our own taste is gradually improved. In the male through the fortunate chance of a few feathers being left unchanged, we can distinctly trace how simple spots with a little fulvous shading on one side may have been developed by small steps into the wonderful ball-and-socket ornaments; and it is probable that they were actually thus developed.

Everyone who admits the principle of evolution, and yet feels great difficulty in admitting that female mammals, birds, reptiles, and fish, could have acquired the high taste implied by the beauty of the males, and which generally coincides with our own standard, should reflect that the nerve-cells of the brain in the highest as well as in the lowest members of the vertebrate series, are derived from those of the common progenitor of this great kingdom. For we can thus see how it has come to pass that certain mental faculties, in various and widely distinct groups of animals, have been developed in nearly the same manner and to nearly the same degree.

The reader who has taken the trouble to go through the several chapters devoted to sexual selection, will be able to judge how far the conclusions at which I have arrived are supported by sufficient evidence. If he accepts these conclusions he may, I think, safely extend them to mankind; but it would be superfluous here to repeat what I have so lately said on the manner in which sexual

selection apparently has acted on man, both on the male and female side, causing the two sexes to differ in body and mind, and the several races to differ from each other in various characters, as well as from their ancient and lowly-organised progenitors.

He who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but has indirectly influenced the progressive development of various bodily structures and of certain mental qualities. Courage, pugnacity, perseverance, strength and size of body, weapons of all kinds, musical organs, both vocal and instrumental, bright colours and ornamental appendages, have all been indirectly gained by the one sex or the other, through the exertion of choice, the influence of love and jealousy, and the appreciation of the beautiful in sound, colour or form; and these powers of the mind manifestly depend on the development of the brain.

Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them that he highly values mental charms and virtues. On the other hand he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind; but such hopes are Utopian and will never be even partially realised until the laws of inheritance are thoroughly known. Everyone does good service, who aids towards this end. When the principles of breeding and inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to man.

The advancement of the welfare of mankind is a most intricate problem: all ought to refrain from marriage who cannot avoid abject poverty for their children; for poverty is not only a great evil, but tends to its own increase by leading to recklessness in marriage. On the other hand, as Mr. Galton has remarked, if the prudent avoid marriage, whilst the reckless marry, the inferior members tend to supplant the better members of society. Man, like every other animal, has no doubt advanced to his present high condition through a struggle for existence consequent on his rapid multiplication; and if he is to advance still higher, it is to be feared that he must remain subject to a severe struggle. Otherwise he would sink into indolence, and the more gifted men would not be more successful in the battle of life than the less gifted. Hence our natural rate of increase, though leading to many and obvious evils, must not be greatly diminished by any means. There should be open competition for all men; and the most able should not be prevented by laws or customs from succeeding best and rearing the largest number of offspring. Important as the struggle for existence has been and even still is, yet as far as the highest part of man's nature is concerned there are other agencies more important. For the moral qualities are advanced, either directly or indirectly, much more through the effects of habit, the reasoning powers, instruction, religion, &c., than through natural selection; though to this latter agency may be safely attributed the social instincts, which afforded the basis for the development of the moral sense.

The main conclusion arrived at in this work, namely, that man is descended from some lowly organised form, will, I regret to think, be highly distasteful to many. But there can hardly be a doubt that we are descended from barbarians. The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind- such were our ancestors. These men were absolutely naked and bedaubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled, and distrustful. They possessed hardly any arts, and like wild animals lived on what they could catch; they had no government, and were merciless to every one not of their own small tribe.

He who has seen a savage in his native land will not feel much shame, if forced to acknowledge that the blood of some more humble creature flows in his veins. For my own part I would as soon be descended from that heroic little monkey, who braved his

dreaded enemy in order to save the life of his keeper, or from that old baboon, who descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs- as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions.

Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future. But we are not here concerned with hopes or fears, only with the truth as far as our reason permits us to discover it; and I have given the evidence to the best of my ability. We must, however, acknowledge, as it seems to me, that man with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his god-like intellect which has penetrated into the movements and constitution of the solar system- with all these exalted powers- Man still bears in his bodily frame the indelible stamp of his lowly origin.

## Adlous Huxley - *A Brave New World*.

### Sources:

<https://www.idph.com.br/conteudos/ebooks/BraveNewWorld.pdf>

### A BRAVE NEW WORLD REVISITED

<https://www.huxley.net/bnw-revisited/>

From her dim crimson cellar Lenina Crowne shot up seventeen stories, turned to the right as she stepped out of the lift, walked down a long corridor and, opening the door marked GIRLS' DRESSING-ROOM, plunged into a deafening chaos of arms and bosoms and underclothing. Torrents of hot water were splashing into or gurgling out of a hundred baths. Rumbling and hissing, eighty vibro-vacuum massage machines were simultaneously kneading and sucking the firm and sunburnt flesh of eighty superb female specimens. Every one was talking at the top of her voice. A Synthetic Music machine was warbling out a super-cornet solo.

"Hullo, Fanny," said Lenina to the young woman who had the pegs and locker next to hers.

Fanny worked in the Bottling Room, and her surname was also Crowne. But as the two thousand million inhabitants of the plant had only ten thousand names between them, the coincidence was not particularly surprising.

Lenina pulled at her zippers-downwards on the jacket, downwards with a double-handed gesture at the two that held trousers, downwards again to loosen her undergarment. Still wearing her shoes and stockings, she walked off towards the bathrooms.

Home, home-a few small rooms, stiflingly over-inhabited by a man, by a periodically teeming woman, by a rabble of boys and girls of all ages. No air, no space; an understerilized prison; darkness, disease, and smells.

(The Controller's evocation was so vivid that one of the boys, more sensitive than the rest, turned pale at the mere description and was on the point of being sick.)

Lenina got out of the bath, toweled herself dry, took hold of a long flexible tube plugged into the wall, presented the nozzle to her breast, as though she meant to commit suicide, pressed down the trigger. A blast of warmed air dusted her with the finest talcum powder. Eight different scents and eau-de-Cologne were laid on in little taps over the wash-basin. She turned on the third from the left, dabbed herself with chypre and, carrying her shoes and stockings in her hand, went out to see if one of the vibro-vacuum machines were free.

And home was as squalid psychically as physically. Psychically, it was a rab-

bit hole, a midden, hot with the frictions of tightly packed life, reeking with emotion. What suffocating intimacies, what dangerous, insane, obscene relationships between the members of the family group! Maniacally, the mother brooded over her children (her children). brooded over them like a cat over its kittens; but a cat that could talk, a cat that could say, "My baby, my baby," over and over again. "My baby, and oh, oh, at my breast, the little hands, the hunger, and that unspeakable agonizing pleasure! Till at last my baby sleeps, my baby sleeps with a bubble of white milk at the corner of his mouth. My little baby sleeps."

"Yes," said Mustapha Mond, nodding his head, "you may well shudder."

"Who are you going out with to-night?" Lenina asked, returning from the vibro-vac like a pearl illuminated from within, pinkly glowing.

"Nobody."

Lenina raised her eyebrows in astonishment.

"I've been feeling rather out of sorts lately," Fanny explained. "Dr. Wells advised me to have a Pregnancy Substitute."

"But, my dear, you're only nineteen. The first Pregnancy Substitute isn't compulsory till twenty-one."



"I know, dear. But some people are better if they begin earlier. Dr. Wells told me that brunettes with wide pelvises, like me, ought to have their first Pregnancy Substitute at seventeen. So I'm really two years late, not two years early." She opened the door of her locker and pointed to the row of boxes and labelled phials on the upper shelf.

"SYRUP OF CORPUS LUTEUM," Lenina read the names aloud. "OVARIN, GUARANTEED FRESH: NOT TO BE USED AFTER AUGUST 1ST, A.F. 632. MAMMARY GLAND EXTRACT: TO BE TAKEN THREE TIMES DAILY, BEFORE MEALS, WITH A LITTLE WATER. PLACENTIN: 5cc TO BE INJECTED

INTRAVENALLY EVERY THIRD DAY. Ugh!" Lenina shuddered. "How I loathe the intravenals, don't you?"

"Yes. But when they do one good." Fanny was a particularly sensible girl.

Our Ford-or Our Freud, as, for some inscrutable reason, he chose to call himself whenever he spoke of psychological matters-Our Freud had been the first to reveal the appalling dangers of family life. The world was full of fathers-was therefore full of misery; full of mothers-therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles, aunts-full of madness and suicide.

"And yet, among the savages of Samoa, in certain islands off the coast of New

Guinea."

The tropical sunshine lay like warm honey on the naked bodies of children tumbling promiscuously among the hibiscus blossoms. Home was in any one of twenty palm-thatched houses. In the Trobriands conception was the work of ancestral ghosts; nobody had ever heard of a father.

"Extremes," said the Controller, "meet. For the good reason that they were made to meet."

"Dr. Wells says that a three months' Pregnancy Substitute now will make all the difference to my health for the next three or four years."

"Well, I hope he's right," said Lenina. "But, Fanny, do you really mean to say that for the next three months you're not supposed to."

"Oh no, dear. Only for a week or two, that's all. I shall spend the evening at the Club playing Musical Bridge. I suppose you're going out?"

Lenina nodded. "Who with?" "Henry Foster."

"Again?" Fanny's kind, rather moon-like face took on an incongruous expression of pained and disapproving astonishment. "Do you mean to tell me you're still going out with Henry Foster?"

Mothers and fathers, brothers and sisters. But there were also husbands, wives, lovers. There were also monogamy and romance.

"Though you probably don't know what those are," said Mustapha Mond. They shook their heads.

Family, monogamy, romance. Everywhere exclusiveness, a narrow channelling of impulse and energy.

"But every one belongs to every one else," he concluded, citing the hypnopædic proverb.

The students nodded, emphatically agreeing with a statement which upwards of sixty-two thousand repetitions in the dark had made them accept, not merely as true, but as axiomatic, self-evident, utterly indisputable.

"But after all," Lenina was protesting, "it's only about four months now since I've been having Henry."

"Only four months! I like that. And what's more," Fanny went on, pointing an accusing finger, "there's been nobody else except Henry all that time. Has

there?"

Lenina blushed scarlet; but her eyes, the tone of her voice remained defiant. "No, there hasn't been any one else," she answered almost truculently. "And I jolly well don't see why there should have been."

"Oh, she jolly well doesn't see why there should have been," Fanny repeated, as though to an invisible listener behind Lenina's left shoulder. Then, with a sudden change of tone, "But seriously," she said, "I really do think you ought to be careful. It's such horribly bad form to go on and on like

this with one man. At forty, or thirty-five, it wouldn't be so bad. But at your age, Lenina! No, it really won't do. And you know how strongly the D.H.C. objects to anything intense or long-drawn. Four months of Henry Foster, without having another man-why, he'd be furious if he knew."

"Think of water under pressure in a pipe." They thought of it. "I pierce it once," said the Controller. "What a jet!"

He pierced it twenty times. There were twenty piddling little fountains. "My baby. My baby.!"

"Mother!" The madness is infectious.

"My love, my one and only, precious, precious."

Mother, monogamy, romance. High spurts the fountain; fierce and foamy the wild jet. The urge has but a single outlet. My love, my baby. No wonder these poor pre-moderns were mad and wicked and miserable. Their world didn't allow them to take things easily, didn't allow them to be sane, virtuous, happy. What with mothers and lovers, what with the prohibitions they were not conditioned to obey, what with the temptations and the lonely remorse, what with all the diseases and the endless isolating pain, what with the uncertainties and the poverty-they were forced to feel strongly. And feeling strongly (and strongly, what was more, in solitude, in hopelessly individual isolation), how could they be stable?

"Of course there's no need to give him up. Have somebody else from time to time, that's all. He has other girls, doesn't he?"

Lenina admitted it.

"Of course he does. Trust Henry Foster to be the perfect gentleman-always correct. And then there's the Director to think of. You know what a stickler."

Nodding, "He patted me on the behind this afternoon," said Lenina.

"There, you see!" Fanny was triumphant. "That shows what he stands for. The strictest conventionality."

"Stability," said the Controller, "stability. No civilization without social stability. No social stability without individual stability." His voice was a trumpet. Listening they felt larger, warmer.

The machine turns, turns and must keep on turning-for ever. It is death if it stands still. A thousand millions scabbled the crust of the earth. The wheels began to turn. In a hundred and fifty years there were two thousand millions. Stop all the wheels. In a hundred and fifty weeks there are once more only a thousand millions; a thousand thousand thousand men and women have starved to death.

Wheels must turn steadily, but cannot turn untended. There must be men to tend them, men as steady as the wheels upon their axles, sane men, obedient men, stable in contentment.

Crying: My baby, my mother, my only, only love groaning: My sin, my terrible God; screaming with pain, muttering with fever, bemoaning old age and poverty-how can they tend the wheels? And if they cannot tend the wheels. The corpses of a thousand thousand thousand men and women would be hard to bury or burn.

"And after all," Fanny's tone was coaxing, "it's not as though there were anything painful or disagreeable about having one or two men besides Henry. And seeing that you ought to be a little more promiscuous."

"Stability," insisted the Controller, "stability. The primal and the ultimate need. Stability. Hence all this."

With a wave of his hand he indicated the gardens, the huge building of the Conditioning Centre, the naked children furtive in the undergrowth or running across the lawns.

Lenina shook her head. "Somehow," she mused, "I hadn't been feeling very keen on promiscuity lately. There are times when one doesn't. Haven't you found that too, Fanny?"

Fanny nodded her sympathy and understanding. "But one's got to make the effort," she said, sententiously, "one's got to play the game. After all, every one belongs to every one else."

"Yes, every one belongs to every one else," Lenina repeated slowly and, sighing, was silent for a moment; then, taking Fanny's hand, gave it a little squeeze. "You're quite right, Fanny. As usual. I'll make the effort."

Impulse arrested spills over, and the flood is feeling, the flood is passion, the flood is even madness: it depends on the force of the current, the height and strength of the barrier. The unchecked stream flows smoothly down its appointed channels into a calm well-being. (The embryo is hungry; day in, day out,

the blood-surrogate pump unceasingly turns its eight hundred revolutions a minute. The decanted infant howls; at once a nurse appears with a bottle of external secretion. Feeling lurks in that interval of time between desire and its consummation. Shorten that interval, break down all those old unnecessary barriers.

"Fortunate boys!" said the Controller. "No pains have been spared to make your lives emotionally easy-to preserve you, so far as that is possible, from having emotions at all."

"Ford's in his flivver," murmured the D.H.C. "All's well with the world."

"Lenina Crowne?" said Henry Foster, echoing the Assistant Predestinator's question as he zipped up his trousers. "Oh, she's a splendid girl. Wonderfully pneumatic. I'm surprised you haven't had her."

"I can't think how it is I haven't," said the Assistant Predestinator. "I certainly will. At the first opportunity."

From his place on the opposite side of the changing-room aisle, Bernard Marx overheard what they were saying and turned pale.

"And to tell the truth," said Lenina, "I'm beginning to get just a tiny bit bored with nothing but Henry every day." She pulled on her left stocking. "Do you know Bernard Marx?" she asked in a tone whose excessive casualness was evidently forced.

Fanny looked startled. "You don't mean to say .?"

"Why not? Bernard's an Alpha Plus. Besides, he asked me to go to one of the Savage Reservations with him. I've always wanted to see a Savage Reservati- on."

"But his reputation?"

"What do I care about his reputation?" "They say he doesn't like Obstacle Golf." "They say, they say," mocked Lenina.

"And then he spends most of his time by himself-alone." There was horror in Fanny's voice.

"Well, he won't be alone when he's with me. And anyhow, why are people so beastly to him? I think he's rather sweet." She smiled to herself; how absurdly shy he had been! Frightened almost-as though she were a World Controller and he a Gamma-Minus machine minder.

"Consider your own lives," said Mustapha Mond. "Has any of you ever en-

countered an insurmountable obstacle?"

The question was answered by a negative silence.

"Has any of you been compelled to live through a long time-interval between the consciousness of a desire and its fulfilment?"

"Well," began one of the boys, and hesitated.

"Speak up," said the D.H.C. "Don't keep his lordship waiting."

"I once had to wait nearly four weeks before a girl I wanted would let me have her."

"And you felt a strong emotion in consequence?" "Horrible!"

"Horrible; precisely," said the Controller. "Our ancestors were so stupid and short-sighted that when the first reformers came along and offered to deliver them from those horrible emotions, they wouldn't have anything to do with them."

"Talking about her as though she were a bit of meat." Bernard ground his teeth. "Have her here, have her there." Like mutton. Degrading her to so much mutton. She said she'd think it over, she said she'd give me an answer this week. Oh, Ford, Ford, Ford." He would have liked to go up to them and hit them in the face-hard, again and again.

"Yes, I really do advise you to try her," Henry Foster was saying.

"Take Ectogenesis. Pfitzner and Kawaguchi had got the whole technique worked out. But would the Governments look at it? No. There was something called Christianity. Women were forced to go on being viviparous."

"He's so ugly!" said Fanny. "But I rather like his looks."

"And then so small." Fanny made a grimace; smallness was so horribly and typically low-caste.

"I think that's rather sweet," said Lenina. "One feels one would like to pet him. You know. Like a cat."

Fanny was shocked. "They say somebody made a mistake when he was still in the bottle-thought he was a Gamma and put alcohol into his blood-surrogate. That's why he's so stunted."

"What nonsense!" Lenina was indignant.

"Sleep teaching was actually prohibited in England. There was something called liberalism. Parliament, if you know what that was, passed a law against it. The records survive. Speeches about liberty of the subject. Liberty to be inefficient and miserable. Freedom to be a round peg in a square hole."

"But, my dear chap, you're welcome, I assure you. You're welcome." Henry Foster patted the Assistant Predestinator on the shoulder. "Every one belongs to every one else, after all."

One hundred repetitions three nights a week for four years, thought Bernard Marx, who was a specialist on hypnopædia. Sixty-two thousand four hundred repetitions make one truth. Idiots!

"Or the Caste System. Constantly proposed, constantly rejected. There was something called democracy. As though men were more than physico-chemically equal."

"Well, all I can say is that I'm going to accept his invitation."

Bernard hated them, hated them. But they were two, they were large, they were strong.

"The Nine Years' War began in A.F. 141."

"Not even if it were true about the alcohol in his blood-surrogate."

"Phosgene, chloropicrin, ethyl iodoacetate, diphenylcyanarsine, trichloromethyl, chloroformate, dichlorethyl sulphide. Not to mention hydrocyanic acid."

"Which I simply don't believe," Lenina concluded.

"The noise of fourteen thousand aeroplanes advancing in open order. But in the Kurfurstendamm and the Eighth Arrondissement, the explosion of the anthrax bombs is hardly louder than the popping of a paper bag."

"Because I do want to see a Savage Reservation."