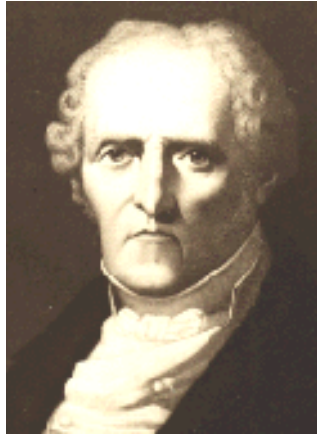



FRANÇOIS-MARIE-CHARLES “1,680 PERSONS” FOURIER¹




WALDEN: In short, I am convinced, both by faith and experience that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial. It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do.

1772

April 7: [François-Marie-Charles Fourier](#) was born in Besançon, France.²

1. This sentiment which went into [Walden](#) first occurs in a letter Henry Thoreau wrote to a person intrigued by Fourierism, Horace Greeley, on May 19, 1848: "The fact is man need not live by the sweat of his brow unless he sweats easier than I do he needs so little." 

2. "Besançon" is not French for "Tickle your ass with a feather." For the magnificent celebration of this magnificent day on April 7, 1845 at [Brook Farm](#), see: 



1808

➡ Charles Fourier’s first major work was released, *THÉORIE DES QUATRE MOUVEMENTS ET DES DESTINÉES GÉNÉRALES* (THE SOCIAL DESTINY OF MAN; OR, THEORY OF THE FOUR MOVEMENTS, to be published in English as of 1857).³



3. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology –that there is a right way and all that is necessary is for us to discover and hew to it– this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We’re not living on a Rubik’s Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we’re going to just have to get used to our muddling along, and we’re going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.

In this work, this theoretician Fourier opened himself to scornful abuse by mentioning that “*Ce fluide* [referring to “*un acide citrique boréal*”] *combiné avec le sel donnera à l’eau de mer le goût d’une sorte de limonade que nous nommes aigre ‘de cèdre’.*” Now this might translate into English as something like “This borealic citric acid combines with the salt in seawater to produce a taste similar to the drink [made with citron juice] we know as *aigre ‘de cèdre’.*” Some of this scornful abuse is to be found in [Nathaniel Hawthorne’s](#) 1852 THE BLITHEDALE ROMANCE with its description of the Fourierist thinking which was dominating the [Brook Farm](#) communitarian experiment just prior to the burning of its *Phalanstère* or central Phalanstery building and its financial collapse in 1846:



COMMUNITARIANISM

[Next Two Screens]

Thus we have Roy R. Male commenting in his HAWTHORNE’S TRAGIC VISION of 1957⁴ on “the mechanical method of conversion advocated by Fourier. Drain the salt from the sea, as he had proposed, transform the water to lemonade, and all the savor is gone. THE BLITHEDALE ROMANCE is thus a kind of WALDEN in reverse.... The story begins in the spring and ends with the fall; the whole progression is condensed in the exhilaration of the brisk September day that makes Coverdale buoyant at first but later only emphasized his “sickness of the spirits.” Clearly, this is a scholar speaking who not only has little grasp of THE BLITHEDALE ROMANCE but no grasp whatever of WALDEN, presumptuously simplifying the messages of WALDEN into one “rectify the inward” message and then equating this unary simplicitude with Hawthorne’s shallow pejorism after merely having purchased a costly experience of the downside of communal life.



One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier’s ideas) was Shakerism for

4. Austin TX: U of Texas P, chapter “The Pastoral Wasteland: THE BLITHEDALE ROMANCE,” pages 139-56.



CHARLES FOURIER

AND "FOURIERISM"

Being much alone, during my recovery, I read interminably [page 677] in Mr. Emerson's Essays, the Dial, Carlyle's works, George Sand's romances, (lent me by Zenobia,) and other books which one or another of the brethren or sisterhood had brought with them. Agreeing in little else, most of these utterances were like the cry of some solitary sentinel, whose station was on the outposts of the advance-guard of human progression; or, sometimes, the voice came sadly from among the shattered ruins of the past, but yet had a hopeful echo in the future. They were well adapted (better, at least, than any other intellectual products, the volatile essence of which had heretofore tintured a printed page) to pilgrims like ourselves, whose present bivouac was considerably farther into the waste of chaos than any mortal army of crusaders had ever marched before. Fourier's works, also, in a series of horribly tedious volumes, attracted a good deal of my attention, from the analogy which I could not but recognize between his system and our own. There was far less resemblance, it is true, than the world chose to imagine; inasmuch as the two theories differed, as widely as the zenith from the nadir, in their main principles.

I talked about Fourier to Hollingsworth, and translated, for his benefit, some of the passages that chiefly impressed me.

"When, as a consequence of human improvement," said I, "the globe shall arrive at its final perfection, the great ocean is to be converted into a particular kind of lemonade, such as was fashionable at Paris in Fourier's time. He calls it *limonade à cèdre*. It is positively a fact! Just imagine the city-docks filled, every day, with a flood-tide of this delectable beverage!"

"Why did not the Frenchman make punch of it, at once?" asked Hollingsworth. "The jack-tars would be delighted to go down in ships, and do business in such an element."

I further proceeded to explain, as well as I modestly could, several points of Fourier's system, illustrating them with here and there a page or two, and asking Hollingsworth's opinion as to the expediency of introducing these beautiful peculiarities into our own practice.



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“Let me hear no more of it!” cried he, in utter disgust. “I never will forgive this fellow! He has committed the Unpardonable [page 678] Sin! For what more monstrous iniquity could the Devil himself contrive, than to choose the selfish principle – the principle of all human wrong, the very blackness of man’s heart, the portion of ourselves which we shudder at, and which it is the whole aim of spiritual discipline to eradicate – to choose it as the master-workman of his system? To seize upon and foster whatever vile, petty, sordid, filthy, bestial, and abominable corruptions have cankered into our nature, to be the efficient instruments of his infernal regeneration! And his consummated Paradise, as he pictures it, would be worthy of the agency which he counts upon for establishing it. The nauseous villain!”

“Nevertheless,” remarked I, “in consideration of the promised delights of his system – so very proper, as they certainly are, to be appreciated by Fourier’s countrymen – I cannot but wonder that universal France did not adopt his theory, at a moment’s warning. But is there not something very characteristic of his nation in Fourier’s manner of putting forth his views? He makes no claim to inspiration. He has not persuaded himself – as Swedenborg did, and as any other than a Frenchman would, with a mission of like importance to communicate – that he speaks with authority from above. He promulgates his system, so far as I can perceive, entirely on his own responsibility. He has searched out and discovered the whole counsel of the Almighty, in respect to mankind, past, present, and for exactly seventy thousand years to come, by the mere force and cunning of his individual intellect!”

“Take the book out of my sight!” said Hollingsworth, with great virulence of expression, “or, I tell you fairly, I shall fling it in the fire! And as for Fourier, let him make a Paradise, if he can, of Gehenna, where, as I conscientiously believe, he is floundering at this moment!”

“And bellowing, I suppose,” said I – not that I felt any ill-will towards Fourier, but merely wanted to give the finishing touch to Hollingsworth’s image – “bellowing for the least drop of his beloved *limonade à cèdre!*”

There is but little profit to be expected in attempting to argue with a man who allows himself to declaim in this manner; so I dropt the subject, and never took it up again.

CHARLES FOURIER

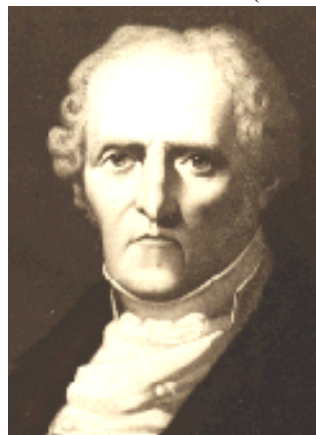
AND “FOURIERISM”

intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement's history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier's Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers' total abstinence from the flesh and Fourier's total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.

1812

➡ [Professor Sylvestre François Lacroix](#) was appointed chair of mathematics at the Collège de France. Babbage set up an Analytical Society for the translation of Professor Lacroix's DIFFERENTIAL AND INTEGRAL CALCULUS.

An inheritance gave [Charles Fourier](#) the opportunity to devote himself to social and economic theorization, and he wrote his *TRAITÉ DE L'ASSOCIATION AGRICOLE DOMESTIQUE* (“Treatise on Domestic Agricultural Association,” 1822) and *LE NOUVEAU MONDE INDUSTRIEL* (“The New Industrial World,” 1829-1830).

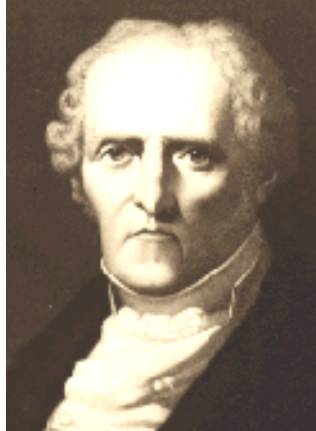


CHARLES FOURIER

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1822

➡ During this year Charles Fourier’s *TRAITÉ DE L’ASSOCIATION AGRICOLE DOMESTIQUE* appeared in English as TREATISE ON DOMESTIC AGRICULTURAL ASSOCIATION.



1828

➡ In this year and the next, the social movement “for the perfection of the social order” which had been started by Claude-Henri de Rouvroy, Comte de Saint-Simon and continued by Barthelemy Prosper Enfantin was reorganized as a religious movement, complete with a hierarchy modeled upon the Catholic Church. Doing one better than the Church Universal, however, there were two popes, one a white man (*Le Père Enfantin*) to represent “reflection,” and one a white woman (form a line outside the door, please) to represent “sentiment.” In Paris alone there were perhaps 300 white women who were Saint-Simonians, and in Lyon another 100 white women. Sometimes a lecture on gender equality could summon an audience of over 1,000 white people. But then, on the other foot, this save-the-planet movement for the perfection of the social order was not so popular outside the European race:



To people the globe with the European race, which is superior to all other races, to open the whole world to travel and render it as habitable as Europe, that is the enterprise through which the European parliament could continue to engage the activity of Europe and always keep up the momentum.

However, it would be a grievous and malicious error for me to propose for you to suppose that this save-the-planet movement was racist, and that the intention of its white founders was to construct its “Golden Age of the human species which lies before us” out of the blood, sweat, and tears of the non-white peoples. I bite my tongue! To the contrary, *à chacun selon sa capacité, à chaque capacité selon ses oeuvres*, regardless of race and let the chips fall where they may, for the exploitation and warfare which was being proposed was merely one of pitting the human species against all those other species that were still cluttering up the planet in the

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19th Century:



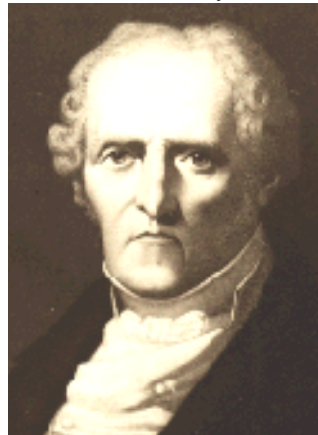
The only useful action that man can perform is the action of man on things. The action of man on man is always in itself harmful to the species because of the twofold waste of energy it entails.

Any white man, it seemed, could play this game, and impress other white people with the need to work together for the good of all. A businessman from Lyon, [Charles Fourier](#), quite a bit younger and quite a bit more poetic, began in the 1830s to put forward some competing notions. People should join up together in groups he called *phalanges* (perhaps *phalanxes*?) and live conveniently close together in structures he called *phalanstères*, so that every woman would be able to take her choice of four lovers or husbands at a time.

These are approximate estimates.



It requires precisely 1,680 persons to associate, Fourier calculated, to create the desired mass effect of the phalanx. After 72,000 years (give or take a few decades, I suppose) of this robust [masturbation](#) fantasy, he estimated, we would enter an era of Perfect Harmony!



–Hey, stop sniggering, a lot of white people in the 19th Century, including some in the vicinity of [Concord](#), felt this was an idea worth going door-to-door on behalf of! The following is from [Nathaniel Hawthorne](#)’s 1852 THE BLITHEDALE ROMANCE and describes the situation as of 1845 at the [Brook Farm](#) communitarian

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experiment just outside Boston:

The [“Blithedale”] Community were now beginning to form their permanent plans. One of our purposes was to erect a Phalanstery (as I think we called it, after Fourier; but the phraseology of those days is not very fresh in my remembrance) where the great and general family should have its abiding-place. Individual members, too, who made it a point of religion to preserve the sanctity of an exclusive home, were selecting sites for their cottages, by the wood-side, or on the breezy swells, or in the sheltered nook of some little valley, according as their taste might lean towards snugness or the picturesque. Altogether, by projecting our minds outward, we had imparted a show of novelty to existence, and contemplated it as hopefully as if the soil, beneath our feet, had not been fathom-deep with the dust of deluded generations, on every one of which, as on ourselves, the world had imposed itself as a hitherto unwedded bride.

COMMUNITARIANISM

This was the year in which [Hawthorne](#) was anonymously publishing his FANSHAWE romantic novel of college life (later he would in embarrassment attempt to recover all copies; in 1876, long after his death, it would be republished).



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➡ Friend [Sarah Helen Power](#) of [Providence, Rhode Island](#) married with the wellborn poet and writer John Winslow Whitman, co-editor of the Boston [Spectator](#) and [Ladies' Album](#), and moved to Boston. There she would be introduced to Mrs. Sarah Josepha Buell Hale and the Transcendentalists, and would write essays defending Romantic and [Transcendentalist](#) writers including [Johann Wolfgang von Goethe](#), [Percy Bysshe Shelley](#), and [Waldo Emerson](#). She became involved in the “causes” of progressive education, woman’s rights, universal manhood suffrage, [Fourierism](#), and [Unitarianism](#).

SARAH HELEN POWER WHITMAN



➡ Pierre-Joseph Proudhon was apprenticed to a printer; he would later supervise the printing of philosopher/mathematician [Charles Fourier](#)'s THE NEW INDUSTRIAL WORLD AND SOCIETY.

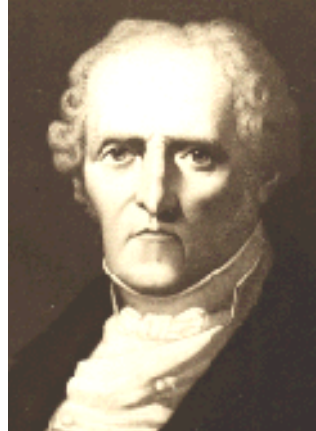


CHARLES FOURIER

AND “FOURIERISM”

1829

➡ During this year and the next, [Charles Fourier](#)'s *LE NOUVEAU MONDE INDUSTRIEL* was being distributed in English as THE NEW INDUSTRIAL WORLD.⁵



1830

➡ Sydney Owenson's (Lady Morgan's) *FRANCE IN 1829*. Revolution in France. When the rebellions had been put down, Louis-Phillipe was crowned as King of France (overthrow of Bourbons). Stendhal's *THE RED AND THE BLACK (LE ROUGE ET LE NOIR)*.

[Adam Gurowski](#) was active in organizing the [Cadet Revolution](#) in Warsaw, and took part in it. When in the following year it would be suppressed, the count would flee to France, where he would reside for several years and pick up some hot-damn ideas from [Charles Fourier](#). Wanted dead or alive, his estates in Poland of course forfeit, in Paris he would be becoming a member of the national Polish committee.

5. The French edition had been supervised through the presses by a printer's devil named Pierre-Joseph Proudhon.

CHARLES FOURIER

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1832

➡ Albert Brisbane was “carried away into a world of new conceptions” when a friend gave him a book on Fourierism.



1837

➡ October 10, Tuesday: [Charles Fourier](#) died in Paris. Well, he would be gone but he would not be forgotten — especially by faithful ideologs such as Horace Greeley.

1840

Early in the year [John Adolphus Etzler](#) had returned from the West Indies to New-York. Undoubtedly to meet and suitably impress other reformers, he would there attend the Fourier Society of New York’s annual celebration of the French philosopher-utopist [Charles Fourier](#)’s birthday. There he would make the acquaintance of a [Fourierist](#) socialist and humanitarian, C.F. Stollmeyer, also a recent German immigrant, who was at that time readying Albert Brisbane’s THE SOCIAL DESTINY OF MAN for publication. Stollmeyer was to become not only the publisher of The New World, but also a primary disciple of Etzler. This SOCIAL DESTINY OF MAN, seconded by the writings and lectures of such men as Dana McClean Greeley, Horace Greeley, Parke Godwin, and the Reverend [William Henry Channing](#), would stimulate the rise of several Phalansterian Associations, in the middle and western states, chiefest of which would be “The [North American Phalanx](#)” in Monmouth County, New Jersey.

- ASSOCIATION OF INDUSTRY AND EDUCATION
- ONEIDA COMMUNITY
- MODERN TIMES
- UNITARY HOME
- BROOK FARM
- HOPEDALE

The Reverend [Adin Ballou](#)’s “Practical Christians” began to publish a gazette, the Practical Christian, for the “promulgation of Primitive Christianity.” He would write in HISTORY OF THE [HOPEDALE](#) COMMUNITY, FROM



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ITS INCEPTION TO ITS VIRTUAL SUBMERGENCE IN THE HOPEDALE PARISH that this year would initiate “a decade of American history pre-eminently distinguished for the general humanitarian spirit which seemed to pervade it, as manifested in numerous and widely extended efforts to put away existing evils and better the condition of the masses of mankind; and especially for the wave of communal thought which swept over the country, awakening a very profound interest in different directions in the question of the re-organization of society; — an interest which assumed various forms as it contemplated or projected practical results.” There would be, he pointed out, a considerable number of what were known as [Transcendentalists](#) in and about [Boston](#), who, under the leadership of the [Reverend George Ripley](#), a [Unitarian](#) clergyman of eminence, would plan and put in operation the Roxbury Community, generally known as the “[Brook Farm](#)” Association. A company of radical reformers who had come out from the church on account of its alleged complicity with Slavery and other abominations, and hence called Come-Outers, would institute a sort of family Community near [Providence, Rhode Island](#). Other progressives, with George W. Benson at their head, would found the Northampton Community at the present village of [Florence](#), a suburb of [Northampton](#).



One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier’s ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement’s history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier’s Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers’ total abstinence from the flesh and Fourier’s total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.



According to the dissertation of Maurice A. Crane, “A Textual and Critical Edition of [Nathaniel Hawthorne](#)’s *The Blithedale Romance*” at the University of Illinois in 1953, various scholars have fingered Zenobia as:

- Mrs. Almira Barlow
- [Margaret Fuller](#)
- [Fanny Kemble](#)
- [Mrs. Sophia Willard Dana Ripley](#)
- Caroline Sturgis Tappan

while various other scholars have been fingering Mr. Hollingsworth as:

- Bronson Alcott
- Albert Brisbane
- [Elihu Burritt](#)
- Charles A. Dana
- [Waldo Emerson](#)
- Horace Mann, Sr.
- William Pike
- the Reverend [Orestes Augustus Brownson](#), or maybe
- the Reverend [William Henry Channing](#), or maybe
- the Reverend [Theodore Parker](#)

Hawthorne should really have told us more than Zenobia’s nickname, and should really have awarded Hollingsworth a first name more definitive than “Mr.”? Go figure!

Lest we presume that an association of this [William Henry Channing](#) with Hollingsworth is utterly void of content, let us listen, as Marianne Dwight did, to the reverend stand and deliver on the topic of “devotedness to the cause; the necessity of entire self-surrender”.¹

He compared our work with ... that of the crusaders... He compared us too with the [Quakers](#), who see God only in the inner light,... with the Methodists, who seek to be in a state of rapture in their sacred meetings, whereas we should maintain in daily life, in every deed, on all occasions, a feeling of religious fervor; with the perfectionists, who are, he says, the only sane religious people, as they believe in perfection, and their aim is one with ours. Why should we, how dare we tolerate ourselves or one another in sin?

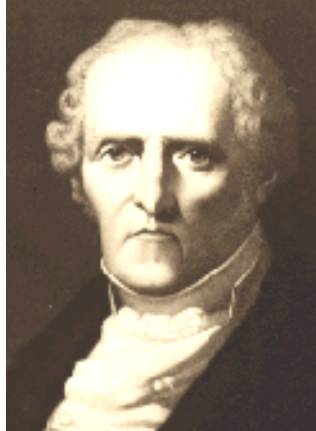
1. Reed, Amy L., ed. *LETTERS FROM BROOK FARM, 1844-1847*, BY MARIANNE DWIGHT Poughkeepsie NY, 1928.

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1841

Clinton Roosevelt’s SCIENCE OF HUMAN GOVERNMENT envisioned a new basis for human society: a disciplined and tightly structured network of local communities. Charles Sears, a follower of Albert Brisbane, would be attempting to implement the economy-of-scale concepts of [Charles Fourier](#).



With Nathan Starks, he founded a [Fourierist](#) group in Albany, New York. The [North American Phalanx](#), a secular Utopian community, was initiated near Red Bank in Monmouth County, New Jersey (and would endure there until 1856) by Brisbane, with Horace Greeley and Park Goodwin. For \$14,000, they would purchase 673 acres in Monmouth from Hendrick Longstreet and Daniel Holmes on January 1, 1844. Settlement of the men would begin over 6 months, with women and children following during Spring 1845.

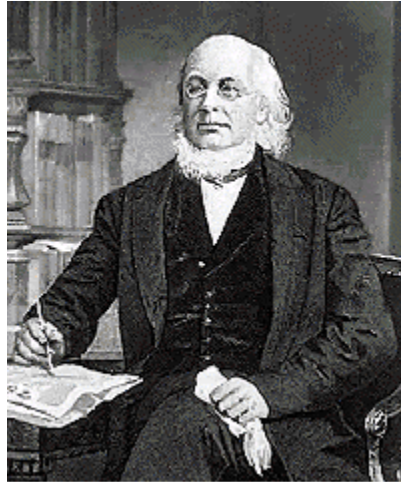
[NORTHAMPTON ASSOCIATION OF INDUSTRY AND EDUCATION](#)
[BROOK FARM](#)
[HOPEDALE](#)

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April 10, Saturday: Horace Greeley, with a partner and \$3,000, founded the New-York Tribune. His initial intellectual endeavor was to generate publicity on behalf of Fourierism



"The modern man's daily prayer is reading the daily newspaper."

— G.W.F. Hegel



April 10. Saturday. I don't know but we should make life all too tame if we had our own way, and should miss these impulses in a happier time.

How much virtue there is in simply seeing! We may almost say that the hero has striven in vain for his preeminency, if the student oversees him. The woman who sits in the house and sees is a match for a stirring captain. Those still, piercing eyes, as faithfully exercised on their talent, will keep her even with Alexander or Shakespeare. They may go to Asia with parade, or to fairyland, but not beyond her ray. We are as much as we see. Faith is sight and knowledge. The hands only serve the eyes. The farthest blue streak in the horizon I can see, I may reach before many sunsets. What I saw alters not; in my night, when I wander, it is still steadfast as the star which the sailor steers by.

Whoever has had one thought quite lonely, and could contentedly digest that in solitude, knowing that none could accept it, may rise to the height of humanity, and overlook all living men as from a pinnacle.

Speech never made man master of men, but the eloquently refraining from it.

1842

C.F. Stollmeyer prepared the way for [John Adolphus Etzler](#)'s arrival in England by publicizing his theories in various labor papers, with the result that a Chartist, James B. O'Brien, published Etzler's DIALOGUE ON ETZLER'S PARADISE: BETWEEN MESSRS. CLEAR, FLAT, DUNCE, AND GRUDGE. At this point THE PARADISE WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY, originally published in the USA in 1833 and in England in 1836, was republished for its English audience — owing, [Henry Thoreau](#) speculated, “to the recent spread of Fourier's doctrines.”



PARADISE WITHIN REACH

(A copy of this edition would be in the personal library of [Waldo Emerson](#). It had been sent by Bronson Alcott in England and would be loaned to Thoreau.)



It was the German philosopher Hegel from which Etzler received his impetus toward “the state [which would be] ... freedom organized.” Originally, in fact, it was a new Germany which Etzler and his friend John Augustus Roebling had set out to establish. Very quickly, however, it had become not only this narrow ethnic group but Americans and, finally, all men everywhere whom Etzler meant to save. Freedom to Etzler meant more, though, than Hegel's political freedom; it meant freedom from the tyranny of nature and things as they were – or at least seemed to be. Imbued with German romanticism, Etzler saw naturally good men needlessly bound by fetters of ignorance to a life of drudgery. The world, he felt, was not set and immutable; America, especially, was plastic and new. “There,” his friend Roebling had declared, “man [is] on his own; his success [is] limited only by his industry and his talents.” One thing man's industry might accomplish with the virginal American landscape was the complete transformation of what was largely a “hideous wilderness” into “a continual garden from the atlantic to the pacific ocean [sic],” as Etzler puts the matter in Paradise. The theme of the machine intruding –or being eagerly invited– into the garden is, of course, one that has been brilliantly explored by others, most notably Leo Marx. None, however, have significantly included Etzler in their tracing of the development of this theme; there is, in fact, no significant American thinker who better illustrates the basically American urge to blend the contradictory impulses of progressivism and pastoralism by manipulating the landscape in



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order to subdue the darkness and evilness associated with the wilderness in the Puritan mind – and to profit from the resultant abundance. Etzler would not only invite the machine into the garden, he would use the machine to create it. In the end, of course, the garden, the American extension of Eden, would become a garden-city, the American extension of the New Jerusalem – the image which predominates in so much of the American utopian fiction in the decade following the appearance of Edward Bellamy's *LOOKING BACKWARD* (1888).

Armed with his beliefs in America as Eden, in man as a rational creature, and in Hegel's "absolute rationality of history," Etzler came to the New World to found the State of Paradise. With him he carried other intellectual baggage as well, including the utopian theories of Charles Fourier, the self-proclaimed "Messiah of Reason"; these theories gave or reconfirmed a yearning for absolute organization and order, a desire to ensure a snaring of the blessings which life had to offer by freeing men from the false biblical curse of work, and tendencies toward absolute materialism (which was also present in and bolstered by his Hegelian philosophy) and sensual (as opposed to sexual) pleasures. Fourier also reinforced Etzler's sense of brotherhood and humanitarianism – a communitarianism, in short, which seemed to Etzler to be a prerequisite for mankind enjoying the benefits which the world had to offer. Following Fourier's dictum, Etzler, in *PARADISE*, insists that the first responsibility of an individual aspiring to bring about "a superior life" on earth is to "constitute ... a society in his neighborhood." The second part of his major work is devoted entirely to detailing precisely how a series of Fourieristic communities will enable man to conquer and tame first the American West and then the whole world.

Etzler was a man full of contradictions. He was a visionary and a theorist who considered himself a realist and a practical man. He was a prophet who considered himself a scientist. He was a revolutionary thinker who desperately wished to avoid the violent revolution which might follow the new technology which he was preaching. He was a Jeffersonian agrarian –with little faith in the common man– who would transform America into Utopia by means of science and technology. And he dedicated himself to founding the perfectly free State while unconsciously succumbing to the same benevolent authoritarianism which we find in nearly all American utopian experiments (both real and fictional). Etzler's certitude that only he, Moses-like, had been chosen to lead mankind into the promised land of Utopia –related as it is to the Hegelian idea of the leader-hero as the great man, somehow above the rules and opinions of lesser individuals– made Etzler feel it necessary to lay down rather precisely the manner in which the State of the New Eden was to be organized and run. Etzler's authoritarian turn of mind is revealed not only by his attempts, along with Stollmeyer, to control entirely the operations of the Tropical Emigration Society, but also by his psychological need to impose a preconceived order on everything and his inability to leave anything to chance or human impulse. As John L. Thomas has pointed out, "[I]n one way or another almost all the communitarians succumbed to the myth of the



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mathematically precise arrangement, searching for the perfect number or exact size, plotting the precise disposition of working forces and living space, and combining these estimates in a formula which would ensure perfect concord." The formula concept, of course, had trapped Fourier, too. We can surmise that the positive philosophical thrust, the motivation and hope, which Fourierism gave Etzler also worked to his disadvantage: This Hegelian hero was, when it came right down to it, unable to escape the strictures which the French utopist's philosophy (and the natural tendencies of his own personality) foisted upon him. Etzler was given a false sense of security by the seeming certainty of the mathematically precise arrangement. When some of his followers finally accused him of being eminently impractical, he could not understand their objections and he could not change or bend. Did not his mathematical projections prove the truth of his assertions – no matter what happened when men tried to translate them into historical fact? Mathematical formula, in other words, became equivalent to objective experience. We have only to glance at the "estimations of expenses and profits" in *THE NEW WORLD*, or the computation of usable power in the wind in *PARADISE*, to see that same kind of preposterousness in his mathematical progressions as we see in Fourier's classifications of the passions or his "passionate series."

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FUTURE-WORSHIP



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February 15: The Reverend William Adam was elected Treasurer of the [Association of Industry and Education](#), and Joseph Conant was elected its President. During this month the Reverend Adam was helping issue a “Preliminary Circular” describing the plan for the Association, which evidently caused Lucy Maria Kollock Brastow Mack and David Mack to change their minds about papers they had just signed with [Brook Farm](#), and come to [Northampton](#) to reside instead. The focus of the Northampton association was going to be upon an early version of the Socialist dream of “from each according to his ability, to each according to his need,” in that each participant would contribute according to his or her ability, without recourse to any patriarchal hierarchy or racial division of labor, and would receive according to his or her individual need, in a spirit which was referred to as “equal brotherhood.” (Although the ideology of this association has been portrayed by some as [Fourierist](#), by others as “middle class,” by others as “Transcendentalist,” and by others as “extreme perfectionist” and as “nonresistant,” their contemporary, the newspaper editor of Concord, New Hampshire, Nathaniel Peabody Rogers, would categorize them merely as “a peculiar body, and of peculiar individual character.” The Northampton Association of Education and Industry was so advanced in its racial thinking that it even accepted as a member the white widow of a black man.⁶)

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Cass advised Webster that, since the Quintuple Treaty obligated its signers to board and search commercial vessels on the high seas in a manner objectionable to the USA, altering the hitherto recognized law of nations, he had on his own responsibility sent a warning to M. Guizot, the French Minister of Foreign Affairs, that this was something that we might be prepared to go to war over:

“SIR: The recent signature of a treaty, having for its object the suppression of the African slave trade, by five of the powers of Europe, and to which France is a party, is a fact of such general notoriety that it may be assumed as the basis of any diplomatic representations which the subject may fairly require.”

The United States is no party to this treaty. She denies the Right of Visitation which England asserts. [quotation from the presidential message of December 7, 1841] This principle is asserted by the treaty.

“... The moral effect which such a union of five great powers, two of which are eminently maritime, but three of which have perhaps never had a vessel engaged in that traffic, is calculated to produce upon the United States, and upon other nations who, like them, may be indisposed to these combined movements, though it may be regretted, yet furnishes no just cause of complaint. But the subject assumes another aspect when they are told by one of the parties that their vessels are to be forcibly entered and examined, in order to carry into effect these stipulations. Certainly the American Government does not believe that the high powers, contracting parties to this treaty, have any wish to compel the United States, by force, to adopt their measures to its provisions, or to adopt its stipulations ...; and they will see with pleasure the prompt disavowal made by yourself, sir, in the name of your country, ... of any intentions of this nature. But were it otherwise, ...

6. Otohiko Okugawa’s “Annotated List of Communal and Utopian Societies, 1789-1919,” published as part of the *DICTIONARY OF AMERICAN COMMUNAL AND UTOPIAN HISTORY* (editor Robert S. Fogarty, Westport CT, 1980, pages 173-233), listed some 119 communal societies established in the USA between 1800 and 1859, not counting those that existed only in “plan and prospectus.” This list of 119 is known, however, to be incomplete; see Dare, Philip N., *AMERICAN COMMUNES TO 1860*, for a more recent take. Evidence of previously unknown communities continues to turn up from time to time. This decade of the 1840s would turn out to be the key decade for the trend, with at least 59 new communities being formed, most of which would last no longer than two years.

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They would prepare themselves with apprehension, indeed, but without dismay –with regret, but with firmness– for one of those desperate struggles which have sometimes occurred in the history of the world.”

If, as England says, these treaties cannot be executed without visiting United States ships, then France must pursue the same course. It is hoped, therefore, that his Majesty will, before signing this treaty, carefully examine the pretensions of England and their compatibility with the law of nations and the honor of the United States. SENATE DOCUMENT, 27th Congress, 3d session, II. No. 52, and IV. No. 223; 29th Congress, 1st session, VIII. No. 377, pages 192-5.

INTERNATIONAL SLAVE TRADE

1843

In an attempt to implement the ideas of Charles Fourier, the North American Phalanx began its operations on nearly 700 acres of land on Raritan Bay near Red Bank, New Jersey. It would have its own “Eagleswood” school and would be credited by some with being “the first to grow okra or gumbo for the New-York market.”⁷




The association agreed upon a constitution which provided for administration through a council. Initially, only stockholders were able to vote in elections for the council, but in an 1848 amendment all members would be given a vote. The council was composed of a president, vice-president, a treasurer, and twelve directors. Its directors served for two years with staggered terms, so that half were elected each year. The president, vice-president, and treasurer served one-year terms.

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7. During the 1840s Albert Brisbane and other followers of the theories of Charles Fourier would be establishing 28 working “phalanx” communities across the United States, and the longest lasting of these, this North American Phalanx in New Jersey, would keep going and going like the Energizer Bunny, until 1856.

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Winter: A series of lectures at the Franklin Lyceum in Southport (now Kenosha), Wisconsin inspired several dozen citizens there to adopt the views of [Charles Fourier](#), a visionary French socialist thinker who sought to restructure society into cooperative agricultural communities called “phalanxes.” These Fourierites pooled their meager resources and purchased land on the edge of what is now Ripon. Their Wisconsin Phalanx, known as Ceresco, would become an enormous success, eventually growing in population to a peak of 180. By the early 1850s, the utopian agricultural community had been incorporated into Ripon — making the town a hotbed of radical ideas, particularly regarding the issue of slavery.⁸ Thus it would be no accident that in 1854,  when a new radical political party, the “Republicans,” would form, it would be in Ripon that it would form.



One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier’s ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement’s history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier’s Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers’ total abstinence from the flesh and Fourier’s total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.

8. Note that their agenda to get rid of the slaves was also an agenda to rid our nation of its load of free blacks.

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December: At a Fourierist convention in Worcester held for the purpose of “reorganizing” humans into groupings “in which all may have a **common interest**,” George W. Benson of the [Association of Industry and Education](#) at [Northampton](#) and 14 others founded a new society to be designated “the Friends of Social Reform.” Then there was a week-long series of lectures on “associationism.”



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Late in the year: While traveling and testifying through southern New England, Sojourner Truth had met the



abolitionist George W. Benson of the [Association of Industry and Education](#), who had introduced her to William Lloyd Garrison of the antislavery movement. After a period of itinerant preaching she was near Springfield MA and, after considering spending the winter months at the intentional community of the Shakers at Enfield and the intentional community of Fruitlands at Harvard, Massachusetts, at the suggestion of some Second Adventists friends in Springfield she turned up one day at the Association.

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During this winter, not only in the fields of the Association at [Northampton](#) but across New England, many of the recently introduced and carefully nurtured mulberry trees were dying. During this winter, also, and into this fatal spring in which the mulberries were refusing to come into leaf, James Boyle of the Association was preparing his book SOCIAL REFORM, heavily informed not only by Fourierism but also by perfectionism and nonresistance. For this new “Divine Order of society” he was, guess what, using the name “Association.”



The Association consisted of “Friends of a Reorganization of Society that shall Substitute Fraternal Co-operation for Antagonistic Selfishness; a Religious Consecration of Life and Labor, Soul and Body, Time and Eternity, in Harmony with the Laws of God and of Life, instead of Fragmentary, Spasmodic Piety.”⁹ It would probably be early in 1844 when Truth would reach there. Unfortunately, due to the excessive wage demands and the voting restrictions placed upon capitalists and the problems with the mulberry seedlings, the financial prospects of the association would already have collapsed well prior to her arrival, so the only phase

9. The FRSSFCASRCLLSBTEHLGLFSP (don’t try to pronounce this at home).




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in which she would be able to participate would be the mopping-up phase.

1844

 The Alphadelphian Phalanx, a [Fourierist](#) community in Michigan, claimed it had attained “upwards” of 1,300 members, although such an estimate would likely have been an exaggeration as they had not yet begun construction of their central building. At [Eagleswood](#), the [North American Phalanx](#) of Red Bank, New Jersey, for instance, in its best years there were only a few more than 100 resident members.

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[Brook Farm](#) just outside [Boston](#) began an attempt to implement the social theories of [Charles Fourier](#) by converting itself into a “phalanx.”



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January 15: The Reverend [William Henry Channing](#) reported to [The Present](#) that there had been a Fourierist convention in Boston’s Amory Hall, the Convention for the Reorganization of Society called by David Mack, [Henry C. Wright](#), and others, which had created a new “Friends of Social Reform” society and had chosen [William Bassett](#) of Lynn as its president, and as its vice-presidents the [Association of Industry and Education](#) in [Northampton](#)’s George W. Benson, Brook Farm’s [Reverend George Ripley](#), [Hopedale](#)’s [Reverend Adin Ballou](#), and James N. Buffum of Lynn:

“It is a pleasure to express gratitude to [Charles Fourier](#), for having opened a whole new world of study, hope and action.”

In consequence of this rethinking, [Brook Farm](#) would be changing its name from the “Brook-Farm Institute of Agriculture and Education” to the “Brook-Farm Association, for Industry and Education.”



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The local evangelist for this sort of Fourierism would be Charles A. Dana, who was being referred to at [Brook Farm](#) as “The Professor.” It would be he who would lead them down the primrose path, of constructing a magnificent central “*phalanstère*” edifice in order to achieve the true Fourierist economy of scale, a massive structure which could therefore be destroyed by one disastrous fire accident on one unfortunate night — the primrosy path which would lead to their group’s utter collapse and dissolution.



One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier’s ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement’s history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had

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“a union” (a conversational party), Fourier’s Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers’ total abstinence from the flesh and Fourier’s total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.

April 6, Saturday: [Isaac Hecker](#) wrote to the [Reverend Orestes Augustus Brownson](#) in reference to the [Reverend George Ripley](#) of [Brook Farm](#)’s election to be president, and Charles A. Dana of [Brook Farm](#)’s election to be vice-president, of the National Convention of Associationists held in New-York’s Clinton Hall from April 4th through April 6th:



The Fourier Convention I have attended its two days deliberations which doubtless have been the same in substance except a smaller audience and less enthusiasm than the one held lately in Boston. Those who did not assume it as the basis of their remarks laid it down as their fundamental basis that the evil in the world is not the result of inward depravity but the result of the outward arrangement of things – this was affirmed from Ripley downwards. The doctrine of unity and diversity of action in the industrial world as held out by these men what is it but Catholicity in the industrial world? So it strikes me and I am not a little astonished to see the effects these views have had upon them. It has rid them of their transcendentalism of their protestantism and most of their pernicious results. It seems to me I have greater hopes of Mr Ripley than I ever had. He is now laboring on the results which the Catholic Church of Christ is destined to realize in time not on the cause which only can do this. Not that I believe in the innumerable speculations of Fourier or that these men in their present movement will effect much by their plans tho I do firmly believe it will be the means of opening their eyes to those Catholic principles developed in the history of the Church. I am daily more and more firmly convinced of the opinion you expressed in your letter that only in the Church can we possibly benefit the age in the highest degree. Ripley has spoken once or twice with an earnestness and enthusiasm very great. This is his apprenticeship for the priesthood.... To-night they are to have a dinner in commemoration of the birth of Fourier.





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Summer: The [Brook Farmers](#), newly captivated by the reassurances of [Fourierism](#), began construction of their central building, the “Phalanstery,” at the middle of their farm in front of their Eyrie. The plan was to relocate all public spaces such as parlors, reading rooms, reception rooms, dinning rooms capable of seating more than 300, a kitchen with bakery, and the general assembly hall to this building. The building was to have, along its front, a porch with 7 doors leading to accommodations for 7 of the larger families. In addition there were to be single rooms in the attic.










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Summer: James Boyle’s book SOCIAL REFORM, heavily informed not only by [Fourierism](#) but also by perfectionism and nonresistance, was published. For this new “Divine Order of society” he was using the name “Association,” but the book was not an advocacy of the practical mix of sentiments which had created the [Association of Industry and Education](#) of which he was then a member as this association had never explicitly embraced any of the principles, or even the mindset, of Fourierism. His message was being well received at [Brook Farm](#) — but not at home. The Hutchinson Family Singers, returning to their family farm in Milford NH from their visit to [Northampton](#), decided that for a trial period of one year they would convert their farm into a collective similar to the NAIE (rather than one similar to the Divine order of Fourierist society championed by Boyle and being implemented at Brook Farm).

[COMMUNITARIANISM](#)

According to page 80 of Larry J. Reynolds’s influence study EUROPEAN REVOLUTIONS AND THE AMERICAN LITERARY RENAISSANCE (New Haven CT: Yale UP, 1988), [Nathaniel Hawthorne](#)’s sick ambivalences and manly defenses are readily to be discerned:

In the summer of 1844, while the Hawthornes were still at the Old Manse, [Margaret Fuller](#), who was friends with them both, came to visit, and it was then that [Nathaniel](#) became most intimate with her. Throughout the month of July,  they went boating at dusk on the Concord, took moonlit walks through the woods, and conversed at length on a variety of subjects. ([Sophia Peabody Hawthorne](#) was occupied with the new baby, [Una Hawthorne](#).) And, surprisingly, given his reserve and shyness, it was Hawthorne who initiated many of their hours alone together. After Fuller moved to New York City that fall  and thence to Europe and Rome, she and Hawthorne never saw one another again; however, ten years after her death, Hawthorne in a long and famous passage in his Italian notebook ridiculed her husband and called her “a great humbug” with a “defective and evil nature.”  This outburst seems inexplicable, given Hawthorne’s previous friendliness, but it does make sense if one sees it as motivated by guilt and anger about his attraction to her. As Paula Blanshard has pointed out, “There is no possible way that anyone can accuse Margaret of being evil – if he is thinking of Margaret herself. But Hawthorne was not; he was thinking of what she represented to him.” During the summer of 1849, when Fuller and her fellow republicans fought their losing battle against the invading French,  capturing the attention and admiration of the American public, Hawthorne certainly noticed, and when he wrote THE SCARLET LETTER several months later,  he then too had in mind what Fuller represented: a female revolutionary trying to overthrow the world’s most prominent politico-religious leader, a freethinking temptress who had almost subverted his right-minded thoughts and feelings.

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July 27, Saturday: In the process of pestering some ants, [Nathaniel Hawthorne](#) commented in his journal on the [Fourierism](#) being preached in America by [Charles Fourier](#), the ideology in the grips of which the community at [Brook Farm](#) was currently floundering:

... here is a whole colony of little ant-hills, a real village of them; they are small, round hillocks, formed of minute particles of gravel, with an entrance in the centre; and through some of them blades of grass or small shrubs have sprouted up, producing an effect not unlike that of trees overshadowing a homestead. Here is a type of domestic industry – perhaps, too, something of municipal institutions – perhaps, likewise (who knows) the very model of a community, which Fourierites and others are stumbling in pursuit of. Possibly, the student of such philosophies should go to the ant, and find that nature has given him his lesson there. Meanwhile, like a malevolent genius, I drop a few grains of sand into the entrance of one of these dwellings, and thus quite obliterate it. And, behold, here comes one of the inhabitants, who has been abroad upon some public or private business, or perhaps to enjoy a fantastic walk – and cannot any longer find his own door. What surprise, what hurry, what confusion of mind, are expressed in all his movements! How inexplicable to him must be the agency that has effected this mischief. The incident will probably be long remembered in the annals of the ant-colony, and be talked of in the winter months, when they are making merry over their hoarded provisions.



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1845

It was during this year that Minot Pratt left [Brook Farm](#) in disagreement with these Fourierist doctrines then prevalent, and went to [George William Curtis](#)'s farm in [Concord](#). It was during this year that [Waldo Emerson](#) wrote in his journal that “[Henry Thoreau](#) said that the [Fourierists](#) had a sense of duty which led them to devote themselves to their second best.”



One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the [New-York Tribune](#) to promote Fourier's ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement's history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier's Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers' total abstinence from the flesh and Fourier's total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.


WALDEN: In short, I am convinced, both by faith and experience that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial. It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do.

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Spring: The men of the [North American Phalanx](#) had been preparing their [Fourierist](#) colony’s [Eagleswood](#) site at Red Bank, New Jersey, and at this point the women and children of the group were able to join them at the site. The wages which the group would provide to its members would be below minimum wage compared to American standards, but the cost of living there was also low, in the vicinity of \$2 per week.

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April 7: On April 7, 1772, [Francois-Marie-Charles Fourier](#) had been born in Besançon, France.  According to [The Harbinger](#), the [Brook Farmers](#) had just received, from Paris, “the bust of FOURIER in plaster ...; his brow wreathed with myrtle,”



and had situated this dead white plaster-man in the position of honor at the end of their hall:

At the opposite end of the room hung the banner of Association, composed of the primary colors, and bordered with white, the emblem of Unity. Over the banner a plain tablet of azure was placed, on which the words

UNIVERSAL UNITY

were emblazoned in letters of silvery white. The Lyre, intertwined with flowers, as an emblem of harmony, the frame of which was white, and the strings of the seven prismatic colors, corresponding to the scale of the seven spiritual passions, occupied a conspicuous place on one side of the room; and opposite to it an inscription from the New Testament, containing the promise of the blessed Comforter as confirming the hopes which swell with rapture the breasts of those who have faith that Association will fulfil the glorious prophecies of inspiration, and bring down upon earth the kingdom of Heaven. Another tablet was inscribed with the fundamental law of Fourier, Les Attractions sont proportionelle aux Destinees. [sic] The tables offered a simple and elegant repast.

In order to understand what will come later, I will ask you now to reflect on the fact that [Fourierism](#) was, basically, an economy-of-scale scheme offering easy living. The whole idea was that people could live considerably easier in larger groupings, more luxuries for less work, due to all the inherent improvements in efficiency obtained therefrom. Of necessity, people who are enraptured into this way this way of thinking will ignore opposite indications such as the old saw “The larger the wooden building, the greater will be the loss in event of a major fire.”

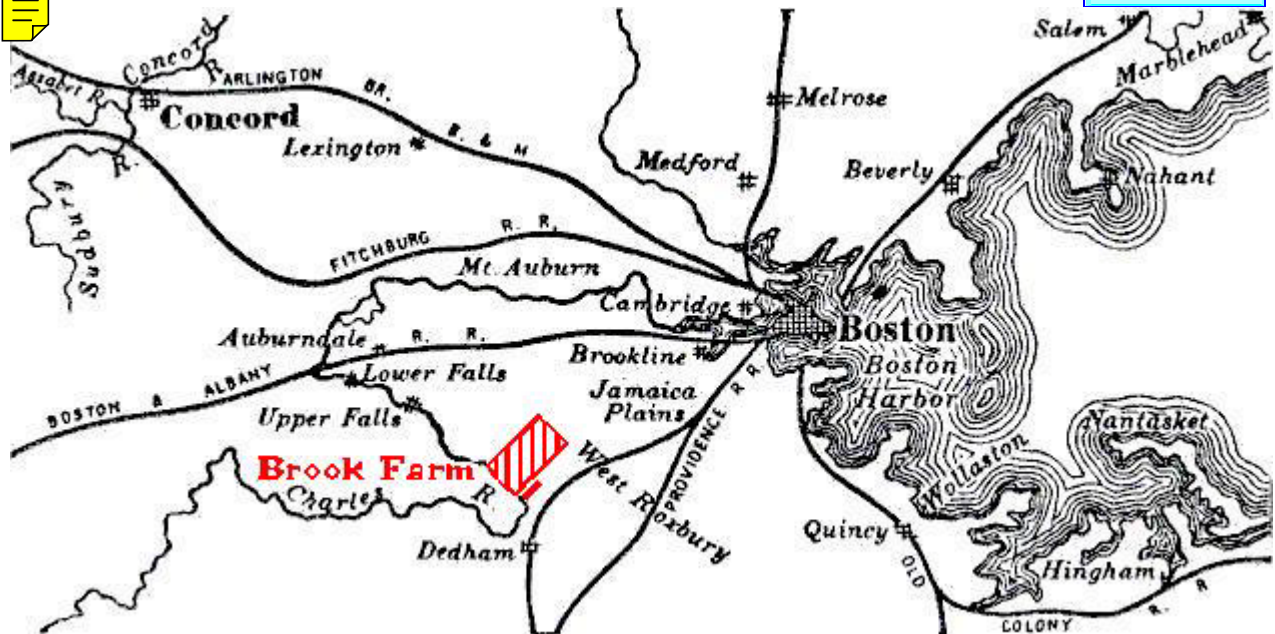
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May 3: [Brook Farm](#) trustees [George Ripley](#), Charles A. Dana, Minot Pratt, and Lewis Ryckman (the farmer John Brown had turned over his interest to the shoemaker Ryckman on October 7, 1844) deeded the Farm to a "certain joint stock company... incorporated by the General Court of the Commonwealth of Massachusetts by the name of the Brook Farm Phalanx...." This Brook Farm Phalanx claimed the obligations and debts of the Farm.



FOURIERISM





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1847

Fall: [Brook Farm](#) was officially disbanded:



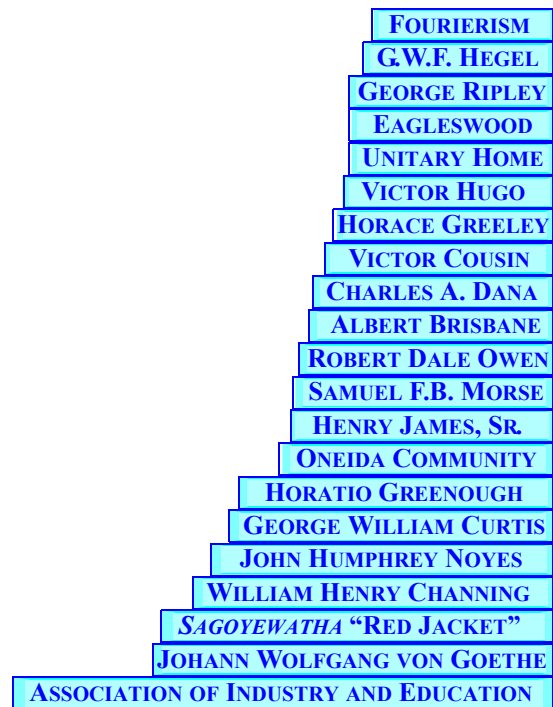
When the Brook Farmers disbanded, in the autumn of 1847, a number of the brightest spirits settled in New York, where The Tribune, Horace Greeley's paper, welcomed their ideas and gladly made room on its staff for George Ripley, their founder. New York in the middle of the nineteenth century, almost as much perhaps as Boston, bubbled with movements of reform, with the notions of the spiritualists, the phrenologists, the mesmerists and what not, and the Fourierists especially had found a forum there for discussions of "attractional harmony" and "passional hygiene." It was the New Yorker Albert Brisbane who had met the master himself in Paris, where Fourier was working as a clerk with an American firm, and paid him for expounding his system in regular lessons. Then Brisbane in turn converted Greeley and the new ideas had reached Brook Farm, where the members transformed the society into a Fourierist phalanx. The Tribune had played a decisive part in this as in other intellectual matters, for Greeley was unique among editors in his literary flair. Some years before, Margaret Fuller had come to New York to write for him, and among the Brook Farmers on his staff, along with "Archon" Ripley, were George William Curtis and Dana, the founder of The Sun.... The socialistic [William Henry] Channing was a nephew of the great Boston divine who had also preached and lectured in New York, while Henry James [Senior], a Swedenborgian, agreed with the Fourierists too and regarded all passions and attractions as a species of duty. As for the still youthful Brisbane, who had toured Europe with his tutor, studying not only with Fourier but with Hegel in Berlin, he had mastered animal magnetism to the point where he could strike a light merely by rubbing his fingers over the gas-jet. The son of a magnate of upper New York, he had gone abroad at nineteen, with the sense of a certain injustice in his unearned wealth, and he had been everywhere received like a bright young travelling prince in Paris, Berlin, Vienna and Constantinople. He had studied philosophy, music and art and learned to speak in Turkish, —the language of Fourier's capital of the future world,— driving over Italy with S.F.B. Morse and Horatio Greenough and sitting at the feet of Victor Cousin also. He met and talked with Goethe, Heine, Balzac, Lamennais and Victor Hugo, reading Fourier for many weeks with Rahel Varnhagen von Ense, whom he had inspired with a passion for the "wonderful plan." He had a strong feeling for craftsmanship, for he had watched the village blacksmith along with the carpenter and the saddler when he was a boy, so that he was prepared for these notions of attractive labor, while he had been struck by the chief Red Jacket, who had visited the village, surrounded by white admirers and remnants of his tribe. In this so-called barbarian he had witnessed aptitudes that impressed him with the powers and capacities of the natural man, and he had long since set out to preach the gospel of social reorganization that Fourier had explained to him in Paris.

CHARLES FOURIER

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At Robert Owen's "World Convention," held in New York in 1845, many of the reformers' programmes had found expression, and, since then, currents of affinity had spread from the Unitary Home to the Oneida Community and the Phalanx at Red Bank. The Unitary Home, a group of houses on East 14th Street, with communal parlours and kitchens, was an urban Brook Farm, where temperance reform and woman's rights were leading themes of conversation and John Humphrey Noyes of Oneida was a frequent guest.



1849

Henry James, Sr. translated a pamphlet by Victor Hennequin from French into English. The pamphlet *Les amours au phalanstère* was an exposition of the sexual attitudes of [Charles Fourier](#). No more coerced monogamy. We were to evolve gradually in the direction of freer and freer sexual relations. The title James assigned was LOVE IN THE PHALANSTERY.




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April 7, Saturday: Pennsylvania Governor William F. Johnson laid the cornerstone of the Pennsylvania State Lunatic Hospital. The hospital's board of trustees would assemble on February 14, 1851 and elect John Curwen as superintendent with a salary of \$1,500 per year,¹⁰ and then the 1st patient would be admitted on October 6, 1851. This facility is now known as Harrisburg State Hospital.¹¹

PSYCHOLOGY

On April 7, 1772, François-Marie-[Charles Fourier](#) had been born in Besançon, France,  and this event was still being remembered and celebrated and dignified in New England. [Brook Farm](#) had failed after its *Phalanstère* or central Phalanstery building had been turned into toast, but the Reverend John Sullivan Dwight was still offering the following piece of toast to anyone who could still drink with him:

To Joy!

- To Liberty!
- - To Childhood's Mirth!
- - - To Youth's Enthusiasm!
- - - - To the warm life-thrill of Attraction
felt through every fibre of existence!

The times are coming:

- the Harmonic Times of Unity and Love
- when the Passions in their purity
shall prove themselves divine;
- when Liberty shall not be license,
- nor amusement folly;
- when every faculty, the humblest as the highest,
shall find supreme delight in Uses....
- whoop-te-do, etc.

FOURIERISM

10. To get a sense of what that amounted to in today's money, consult <http://www.measuringworth.com/exchange/>
11. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN PSYCHOLOGY. Washington DC: American Psychological Association, 1994

1854

March 20, evening: A [Fourierite](#) socialist named Alvan Bovay had grown so angered with the failure of the existing political parties to demand the immediate freeing of all slaves that he had called a meeting at Ripon, Wisconsin’s Little White Schoolhouse to form a new party. Most of those present were Fourierites, and they chose the name “Republican” because it was, in Bovay’s words, “suggestive of equality.” The new party adopted a platform that pledged it to seek equality not just for slaves, but for all workers. Its slogan was “Free soil, free speech, free men,” and one of its first pledges was to invalidate mortgages held by big banks in order to prevent foreclosure actions against small farmers. The Republicans sought as well to promote women’s rights, defend immigrants, advance trade union organizing, limit the amount of land that any individual could own and forbid corporate monopolies. The intent of the new party, its founders said, was nothing less than to join “the old battle –not yet over– between the rights of the toiling many and the special privileges of the aristocratic few.” (It is an open question, whether the hearts of these people were filled with a longing to raise the condition of the lowly, or were animated instead with a lust to level down the overweening. Later on it would become abundantly clear from their own indignant “we are not nigger lovers” testimony that their agenda to eliminate human slavery had never amounted to an agenda to improve the lives of American black people.)

One of the first Wisconsinites attracted to their banner would be Carl Schurz, a leader of the radical German revolution of 1848 — which also had been influenced by Fourier’s ideas, as well as those of Karl Marx.



Marx became a writer for Horace Greeley’s Republican newspaper, the New-York [Tribune](#), which also featured writing by Bovay and Schurz. By 1854, Schurz had settled in Watertown and soon became a leader of Wisconsin’s burgeoning German community.



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Schurz rejected invitations to run for office on the Democrat line because he thought the party too conservative. But he joined the new party and, within a few years, became one of its first statewide candidates. Shortly before leaving Wisconsin to join the administration of his close friend and ally, Abraham Lincoln, Schurz addressed students at the University of Wisconsin.

In that speech, he warned against the evils of “the spirit of materialism” and “the pursuit of gain.” Republicans, he argued, sought “a higher order” in which equality would replace greed and other manifestations of “the dark side of the picture.”

In England, the Reverend Samuel Ringgold Ward was winding up his anti-slavery lecture tour:

After ten months' service for the Anti-Slavery Society of Canada, through the Committee in London, its affairs were wound up, some £1,200 having been kindly given to its treasury by the philanthropists of England and Scotland. A large meeting was holden at Crosby Hall on the 20th of March, 1854, the venerable and philanthropic Samuel Gurney, Esq., in the chair; Rev. James Sherman, Samuel Horman Horman-Fisher, Esq., L.A. Chamerovzow, Esq., Rev. James Hamilton, D.D., Rev. John Macfarlane, B.A., Josiah Conder, Esq., together with others, being on the platform; and Joseph Payne, Esq., gracing the occasion with his presence, a speech, and a piece of poetry, the last of which he kindly gave me. I hold it as a memento of its beloved author, and as a remembrance of the friendship wherewith he has been pleased to honour me.



March 21: Tuesday. At sunrise to Clamshell Hill. River skimmed over at Willow Bay last night. Thought I should find ducks cornered up by the ice; they get behind this hill for shelter. Saw what looked like clods of plowed meadow rising above the ice. Looked with glass and found it to be more than thirty black ducks asleep with their heads in their backs, motionless, and thin ice formed about them. Soon one or two were moving about slowly. There was an open space, eight or ten rods by one or two. At first all within a space of apparently less than a rod [in] diameter. It was 6.30 A. M, and the sun shining on them, but bitter cold. How tough they are! I crawled far on my stomach and got a near view of them, thirty rods off. At length they detected me and quacked. Some got out upon the ice, and when I rose up all took to flight in a great straggling flock which at a distance looked like crows, in no order. Yet, when you see two or three, the parallelism produced by their necks and bodies steering the same way gives the idea of order.



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Presumably it was at about this point that [Henry Thoreau](#) brought his manuscript of [WALDEN; OR, LIFE IN THE WOODS](#) up to date by adding some notes about the story of the pond subsequent to his residency there, comments which are not to be found in any surviving manuscript draft:

Now the trunks of trees on the bottom, and the old log canoe, and the dark surrounding woods, are gone, and the villagers, who scarcely know where it lies, instead of going to the pond to bathe or drink, are thinking to bring its water, which should be as sacred as the Ganges at least, to the village in a pipe, to wash their dishes with! -to earn their Walden by the turning of a cock or drawing of a plug! That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddied the Boiling Spring with his foot, and he it is that has browsed off all the woods on Walden shore; that Trojan horse, with a thousand men in his belly, introduced by mercenary Greeks! Where is the country's champion, the Moore of Moore Hall, to meet him at the Deep Cut and thrust an avenging lance between the ribs of the bloated pest?

1857

François-Marie-[Charles Fourier](#)'s major work of 1818, THÉORIE DES QUATRE MOUVEMENTS ET DES DESTINÉES GÉNÉRALES was at this point published in English as THE SOCIAL DESTINY OF MAN; OR, THEORY OF THE FOUR MOVEMENTS.



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1858

Although the wave of enthusiasm for Fourierist communities was past, there was established in New-York in this year an association termed “The Unitary Household.” At first this association would be filling a 4-story building in Stuyvesant Street with some 20 inhabitants, and then it would relocate into four brownstones on East 14th Street as it acquired some 300 residents. Due to its city locations, this commune would not be so isolated from press attention as the previous such experiments, and the New-York Times would generate considerable copy in attacking it as “the latest and most repulsive development of the Free-Love system.” In actuality, the association seems to have specialized in economies of scale, with communal parlors and dining rooms for the residents and with all domestic chores carried out by a servent staff. At slight extra expense, the residents were able to have the communal meal delivered to the privacy of their own rooms. The intellectual influence for all this appears not to have been directly from Charles Fourier and his derogation of the *Ménage isolé et incohérent* but indirect, by way of the early American anarchist, Josiah Warren, with his principle of “Individual Sovereignty.” Even the hostile Times was forced to admit that at this “Free Love Headquarters” “a good living may be had for the inconsiderable sum of \$3.50 per week for each person.” Actually the institution sounds very much like the Thoreau boardinghouse in Concord, at hotel size. The primary presence in the household was Stephen Pearl Andrews and his family, along with a Dr. Marx Edgeworth Lazarus who in 1852 had written our nation’s first free-love bible, LOVE VS. MARRIAGE.



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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

– Remark by character “Garin Stevens”
in William Faulkner’s INTRUDER IN THE DUST





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Prepared: June 7, 2013

ARRGH AUTOMATED RESearch REPORT
GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



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Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary "writerly" process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@kouroo.info>.
Arrgh.



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